

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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HENRY WARD BEECHER said to his organist, the distinguished Zundel, when he was employed: "Now, mind you, if you and the choir stop my congregation from singing I will blow your organ to smithereens." Many a pastor has seen the singing well-nigh killed in his congregation by choir-singing.

PROFESSOR BUDDE, has been lecturing in the University of Chicago. Among other things of similar import he said the Jews "received Jehovah from the Kenites." That is his opinion. Ours is that Jehovah created the Jews, and they received their knowledge of him by direct revelation to Abraham, the first Jew.

W. ROBERTSON NICOLL, editor of the *British Weekly*, says that as he goes about the country he hears many preachers of different denominations but "practically he never hears an appeal to the unconverted, or even a prayer for them." We hope the pastors who read this charge will ask their Lord, "Is it I who have been remiss?"

THE *London Chronicle* in commenting upon the last volume by the Duke of Argyll, said: "It is quite evident that there is a reaction setting in against the assumption by such men of science as Huxley that Darwin is to be swallowed whole, and that no other position than the Darwinian is possible in the light of the facts of to-day."

THE *Congregationalist* knows a church whose committee had a candidate recommended to them. His name was presented to the church which called him at once. "He was a man of fine presence and an impressive preacher. Within a year the church, which had not before known discord, was by the ears. Disputes ended in confusion. Then it was learned that every church of which that minister had been pastor had had a similar experience."

A "VISITOR" said he went to the First Congregational church in Boston on a Sunday when he was in the city, and heard a young man preach a sermon of which this sentence is a sample: "The creative energy of the infinite Spirit which we call God wells up in us in the form of consciousness." In 89 pews in front of him there were 27 persons, 22 of them women. And this on a beautiful day. Evidently the sheep were not fed by that shepherd.

THREE MIGHTY SPIRITUAL FORCES.

BY MERTON.

All Christians are elected by God the Father, redeemed by God the Son, and regenerated by God the Holy Spirit. The evidence to the church and the world that they are elected, redeemed and regenerated is seen in their lives. Jesus says, "By their fruits shall ye know them." To claim to be one of the elect and yet not to produce fruit is to deceive one's self. Upon every one elected, redeemed and regenerated there are three mighty spiritual forces at work, producing a strong and beautiful character which shall shine luminously before the assembled hosts of the universe in "that day" when Christ shall bestow the awards of eternity. These three great forces are of God and divine in their nature. The giving of them manifests God's love to his children and his desire for holiness of character in them. These forces are Faith producing good works, Love producing toil and sacrifice, and Hope producing patience or endurance. When these have produced perfection in the soul, then will the man be in the perfect image of Christ the perfect Man.

First, we have faith producing good works. All good works, spiritual fruits in the life, are the results of faith in the soul. "Without faith it is impossible to please" God. Real Gospel faith is the spirit of obedience. Hence where it exists in the soul, when opportunity presents itself, it will be seen in the life. Faith in God's promises always leads us to test them by filling the conditions upon which he makes them. As is the faith in our souls, so will be the work in our lives. Unbelief always chills the affections, clouds the mind and paralyzes the efforts to do good. One who has faith in God seeks to render obedience to his commands. Paul fully believed the words of the Master, hence his herculean efforts to make them known. No difficulties could chill his ardor or cause him to cease his labors in establishing Christ's Kingdom. His enemies might kill him and drag him out of their village, as they did on one occasion, yet he would rise up and return again to resume his preaching of God's Word.

Missionaries on foreign fields, true heralds of the Cross, as they believe the truths of the Gospel, labor most earnestly to publish them everywhere to the people. Unbelief cuts the nerve of endeavor at home and abroad. An unbelieving church ceases to be missionary, and soon sinks into a calm and criminal indifference to the Master's great commission—"Go ye into all the world and preach the Gospel to every creature." To him that believeth all things are possible. The mighty workers in the vineyard of Christ have been the heroes of faith. Paul says: "Faith is the substance of things not seen." Hence faith puts us into possession of the joys of heaven and renders certain the realities yet to be enjoyed, thus supplying motives to earnest and constant work in the cause of God. "Faith lights us through the dark to deity; Whilst, without sight, we witness that she shows

More God than in his works our eyes can see; Though none but by those works the God-head knows."

Another mighty spiritual force is Love producing toil or sacrifice. Love is the most potent force in the universe. Whatever is its object, it leads to immense toil and sacrifice. The love of money, "the root of all evil," often leads to the sacrifice of home, ease, principle, honor and even life itself. We behold the fearful sacrifices of miners made in delving for gold. The wife and children are left be-

hind and health is ruined in the search. See how the love of fame and earthly glory leads to the sacrifice of all that is held dear. It led the great Napoleon to break the heart of Josephine, to burn cities, desolate countries and crush the hearts of millions. The great military chieftains of all ages, under the controlling influence of this love have deluged the world with blood. Love to God and man has led to most wonderful sacrifices. It led two Moravian missionaries to enter the deadly home of the lepers, never to come out again until released by death. Millions moved by this mighty force have toiled, sacrificed and died in accomplishing their object. This brought the Son of God from heaven to earth, and held him here until his death in agony on the cross. Supreme love to God and love to our neighbor as ourself will produce a character brighter and more beautiful than that of angels, for these conform us to the image of Jesus Christ, the Son of God. Truly—

"'Tis nature's second sun,
Causing a spring of virtues where he shines:
And as without the sun, the world's great eye,
All colours, beauties, both of art and nature,
Are given in vain to man * * *
For love informs them as the sun does colours:
And as the sun, reflecting his warm beams
Against the earth, begets all fruits and flowers;
So love, fair shining in the inward man,
Brings forth in him the honorable fruits
Of valor, wit, virtue and lofty thoughts.
Brave resolution, and divine discourses."

Under its mighty influence man becomes Godlike, capable of the most sublime sacrifices.

The third mighty spiritual force is Hope, producing patience or endurance. Hope, says an apostle, is the "helmet of salvation." It is compounded of expectation and desire. Without it men cannot live. A hopeless man is a dying man. Despair, hopelessness, leads to insanity. Hope exercised in a Christian cheers his affections, gives strength to his purposes and dispels the gloom of doubt. Hope of bliss in the future life enables one to patiently endure the present afflictions, however severe they may be. Those exercising it can say with Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." It throws a halo of glory upon the darkest hour. Every tomb is encircled by the rainbow of hope. A "good hope through grace" throws wide open the pearly gates of Paradise, and bids the eye of faith behold its visions of splendor. Beautifully has the poet Young written:

"Hope, of all passions, most befriends us;
Passions of prouder name befriend us less.
Joy has her tears; and transport has her death,
Hope, like a cordial, innocent tho' strong,
Man's heart at once inspires and serenec;
Nor makes him pay his wisdom for his joys;
'Tis all our present state can safely bear,
Health to the frame, and vigor to the mind.
A joy attended a chastened delight!
Like the fair summer's evening, mild and sweet,
'Tis man's full cup; his paradise below!"

Depression and discouragement take flight before its bright beams. It sings its exultant strains amid the gloom of deepest sorrows, and cheers the soul in every hour of trouble. It dissipates the dark clouds of life and flings brightest rays of sunshine over our pathway from earth to heaven.

Thus these three grand forces, Faith, Love and Hope, accomplish in man a transformation that nothing else can do, viz., make him "meet for the inheritance of the saints in light," a fit companion for and all holy intelligences in the universe. Reader, are these forces at work in you? Let them have free course and the results will be glorious.

THEN AND NOW.

BY J. B. TUTTLE.

A few days since I received a letter from an honored deacon of a Baptist church in Ohio, in which occurs this sentence: "All our converts are from the young." Then follows this question: "Why is it that converts to the churches in our days are almost wholly from the young? Have the older ones become skeptical and incredulous? This was not so when you began your ministry. Then converts were mainly from adults."

While this remark had special reference to the conversions which had occurred in the church of which he is an office-bearer, the statement is susceptible of a much wider application. The statistics from the churches show that over seventy-five per cent. of the converts are from the ranks of the young. It is evident that the percentage has greatly increased within the last twenty-five years. This increase may be accounted for, in part at least, from the increased facilities and improved methods of imparting religious instruction to the young. The church has concentrated her energies upon this particular class, and, according to the universal law, she is reaping what she has sown. She has learned a lesson from Rome.

In our attempt to account for their irreligious character it is not necessary to attribute it to an increase of skepticism upon the part of adults. Almost everything in connection with our church services is childish, and in some of its features excessively juvenile. Take it in the matter of singing. The old hymns and tunes which were so admirably adapted to worship, have been exchanged for rollicking juvenile songs, sung to the tune of "Hop, Skip and Jump," a kind of singing that is admirably suited to children, but not especially attractive to persons of mature minds. Take it in the matter of teaching and preaching, and the change is as marked as it is in song. The old method of making the Bible prominent, and of expounding the Scriptures, and applying the truth to the heart and conscience of the hearer, has given place to "slips," and "leaves," and "helps," and "notes," so that, in many instances, whole classes may be found, including the teacher, without a single copy of the word. The most popular teacher is the one who can tell the most entertaining story, and thereby gain and hold the attention of his hearers. Such a method is especially adapted to children; but mature minds want something beside stories.

There is a good deal that passes for preaching that is nothing more nor less than story-telling, interesting to children, but not edifying or instructive to adults. Clear-headed business men and sensible women want something besides children's broth on which to feed. The intellect must be addressed, the judgment must be convinced, the conscience must be aroused if adults are to be converted; and the agency which God honors is the faithful preaching of his Word.—*Journal and Messenger.*

A TRAVELER who did not believe in missions visited Fiji, and counseled a Christian chief to give up his faith in the Bible, which he said was no longer believed by the cultured intellect of Europe. The chief pointed his visitor to a huge stone, and then to a large oven on the hillside, and told him that on the one they were accustomed to murder their captives, and in the other to bake them for eating, "and that," he added, "is what we would have done with you if the Bible had not come here."—*Ex.*

THE SITUATION IN CHINA.

During the past week little has virtually transpired to throw much light on the situation as far as the immediate future is concerned. The excitement attendant on the events of last week has to a large extent subsided; and Peking at least appears to have lapsed completely back into its pristine, lethargic, know-nothing condition. Below the surface, however, we are conscious of a considerable strain and preparedness for anything suggestive of the lull before the storm, and indications are not wanting that the change which has taken place in the Imperial Court is not going to swell the ranks of uneventful historic incidents. The measures by which the responsibilities of government have been shifted from the shoulders of the young Emperor to those of the astute Empress Dowager has been cleverly conceived and carried out. Everything has been done in the Emperor's name and apparently at his desire and dictation, and there is nothing but circumstantial evidence to show that he is not actually and in truth the primary mover in the affair. His name is still being used to conjure with, and he is powerless to raise hand or voice to indicate whether his abdication has been forced or voluntary. The conditions of Court life are such that the Emperor may be at this moment dead or in the most robust health without the outer world, in fact any but a few tongue-tied eunuchs being any the wiser. All that is vouchsafed to the world is that His Majesty is sick. The pathetic little edict published by the *Kuo-wen-pao* of Tuesday last, to the following effect tells us this much:—

"For the past four months, since the fourth moon, I have been continually ailing, and I have been attended by many physicians. All the Court physicians have prescribed for me but none have done me any good. Now if there are any eminent and clever physicians in Peking, let their names be recommended by the proper officials, and if there are any medical men of eminence in the Provinces, let the high provincial officials command their presence here immediately that I may have the benefit of their skill."

The above is issued in the Emperor's name, and may be a genuine advertisement for a doctor, but it may also be a judicious preparation for the announcement that the unfortunate Emperor has succumbed to his mysterious malady, which has developed alarming symptoms so suddenly, even as his cousin (the last Emperor—W. D. K.) unexpectedly contracted small-pox and succumbed to that some years ago.

Another Imperial Edict issued the following day is also in the Emperor's name, but bears *prima facie* evidence of not being his dictation, inasmuch as it retracts and overthrows all the principal reforms so eagerly initiated by the luckless Kuang Hsu within the past few weeks. In substance the Edict is as follows:—

"All that I have within the past few months been endeavoring to accomplish was for the benefit of my country, and it was far from my intention to disturb the constitution of the Empire. But I grieve to find that my policy has been misunderstood, and has aroused the apprehensions of my people, and given rise to many strange and disquieting rumors. They say, for instance, that as I have abolished many offices, that I shall end by changing the whole constitution. Such, however, is not my intention at all, and to prevent further misunderstanding I have decided to re-establish those offices that I have abolished; the newspaper which is being published as a Government organ must be stopped, as I find it is of no use, and only stirs up the people's minds; the schools and colleges which have been already organized will be carried on, but no new schools for foreign learning will be opened, it must be left to the people themselves to initiate any such reforms, and I will have nothing to do with them. The temples which I ordered to be converted into schools must be left as they are. The late Edict with regard to memorializing I also rescind, and only those officials who formerly had the privilege of memorializing the Throne will be permitted to do so, and only through the

former channels. All the military, naval and industrial enterprises may be carried out. All high officials are commanded to take note and loyally fulfil the terms of this Edict."

While many foreigners together with advanced Chinese were agreed in regarding many of the reforms which the Emperor was instituting as too radical and premature, the complete *volte face* represented by the above, and the deliberate and wilful return to the starting point which it signifies cannot be regarded without regret. The Emperor's desire for reform was, we feel assured, a genuine one. He appears to have lacked judgment, but the disadvantage he chiefly labored under was time and opportunity to carry out his plans properly. He seems to have acted as if he had suddenly grasped the great deficiencies and needs of his country and was anxious to let his people see that he had done so, and would if he had his way mitigate the disabilities which place them at such a disadvantage with their neighbour, Japan. He appears to have been oppressed, too, by the conviction that his aims would be thwarted and defeated, and to have rushed his reformation schemes with the recklessness of a speculator realizing that his time was short. If our supposition is correct, his anticipations have been accurately fulfilled, and the career of reform initiation is ended, whether temporarily or permanently time will show.

PREACHING TO THE "TIMES."

In actual fact "times" are less variable for the purposes of a preacher than is commonly supposed. Steamships and railway care differ materially from the conveyances they have superseded, but their passengers have, as men and women, undergone no corresponding change. The carnal mind is still enmity against God. Man is still so ignorant that he needs a great Prophet; so guilty that he needs atonement; so rebellious that he needs to be defended; so wayward that he needs to be "established" and kept by the mighty power of God. Nor does the enemy of our souls discover or invent a great deal. Satan is a finite being. He has not materially modified or improved his devices since the beginning. Worldliness in our time is in substance the same as before the flood. If you study the history of our first parents' temptations, you will see how few improvements the tempter has effected in all these thousands of years. Study the temptation of our Lord, and you will see that the policy tried on Him is still the diabolical policy applied to man. To sow the seeds of distrust of God and confidence in self; to point out easy roads to elevation on Satan's plan; or to lead men into self-destroying presumption—this is, even now, as then, the aim of Satan in all the agencies he establishes and in all the movements he inspires.—Dr. John Hall.

It was seeing two young men inducing two young girls to drink, in an American concert hall, until they had to be led reeling down a dark street, that caused Rudyard Kipling, the distinguished author, to say: "Then recanting previous opinions, I became a prohibitionist. I understand now why the preachers rage against drink. I have said 'there is no harm in it, taken moderately;' and yet my own demand for beer helped directly to send those two girls down the dark street to—God alone knows what end. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."—Baptist Chronicle.

There flourishes with us the strength of hope and the firmness of faith. Among these very ruins of a decaying world our soul is lifted up and our courage unshaken; our patience is never anything but joyous; and the mind is always secure of its God, even as the Holy Spirit speaks through the prophet and exhorts us, strengthening with a heavenly word the firmness of our hope and faith.—Oyrian.

THE NEED OF RIGHTEOUSNESS.

Men who believe the Bible when they speak of righteousness do not mean what the world calls morality, that is, conformity to a code of ethics, but first of all and above all the discharge by men of their duty to God, their obligations to God. There is no righteousness where the claims of God are not regarded. By the preaching of righteousness, or instruction in righteousness, they do not mean ethical preaching in the ordinary sense, but instruction in regard to the requirements of the law of God. Sin, transgression, unrighteousness is disobedience to God in the Christian code, and the violation of the rights of fellow men is the fruit of violation of the rights of God. Obedience to the first table of the law of Sinai produces obedience to the second table, and disobedience to the first results inevitably in disobedience to the second. Recovery from the debasement of sin is first a broken and contrite heart before God, a new heart, a regenerated heart, a God-fearing and God-loving heart, and a penitent heart.

Righteousness is not external but internal. It resides in what the Bible calls the heart, by which is not meant simply the emotions, but the disposition, the inner nature of the man, that which constitutes his character and decides his action. Knowledge, thought, judgment, as well as love and hatred, are combined in making up a righteous nature. Obedience to God is a reasonable service as well as the service of love and gratitude. Righteousness resides in the soul of man, which is the sum of all his distinctive faculties. Outward obedience alone is not obedience. True obedience is that of the spirit. It springs from "a supreme regard for the will of God and a supreme desire for His approbation," as John Brown of Edinburgh was wont to say.

The supreme call of the Word of God is for righteousness in men. It declares that God is ruling the world in righteousness. Even sceptical men are forced to admit that there is "a power not of ourselves making for righteousness" working in the affairs of men. Sooner or later national sin or personal sin ends in degradation and ruin under the law. It was said to the Virgin Mary that the name of her son should be Jesus or Jehovah's Saviour, because He would "save his people from their sins." The law and the gospel have been given to deliver men from the power of sin and make them righteous. The Redeemer, by His sacrifice, secures an atonement by bringing men into agreement with and sympathy with the holy will of God. The Bible is a self-confessed failure if it does not make men righteous.

Unrighteousness is weakness; whatever strength it may exhibit is but temporary. Effort exhausts it. Unrighteousness does not renew its strength; it consumes strength. Righteousness waxes stronger and stronger. It increases in true knowledge. Light is sown for the upright. Unto the upright light ariseth in the darkness. Righteousness perceives the best end and the best means to attain it. Righteousness makes men demi-gods who make the forces of nature their servants. Universal righteousness would cover the world with prosperity and happiness. God would smile upon it. God would dwell with every man and every man would be a co-worker with God. The Son of God came into the world, assumed human nature, made himself a sacrifice for sin, to bring about that result. He will not be disappointed. He will have in due time the nations for His inheritance and the uttermost parts of the earth for His possession. He will bring in the kingdom which is righteousness, peace and joy in the Holy Spirit.

This nation needs to-day righteousness. That is its great need. It has become great and strong through righteousness. Along the highways in every village church spires point heavenward. Christian people seeking righteousness occupy the churches and maintain them. The resulting greatness and power of the nation has burst upon us suddenly. Contented peoples may indulge in sneers and epithets as they please. Frightened dogs snarl and then run and hide. Our greatness will be our ruin if we fail in right-

eousness. We must be a God-fearing, God-loving, God-serving people, or our very energy will rush us to ruin. We are nearly or quite seventy-five millions of souls, full of energy, courage and hope, and all manner of ability. We have converted a wilderness into the granary of the world. Europe owes us to-day four hundred millions of dollars. A few years ago Europe was our creditor. Europe established a gold standard a few years ago, and already puts a premium on gold from compulsion, to retain its hold upon it and keep it away from us. We are mighty on the land and the sea. Unexpectedly, without striving for the position, not desiring it, we have become one of the chief powers of the world. We cannot avoid the responsibilities which have suddenly been thrust upon us. The change has been amazing and sudden, not anticipated or sought. The isolation of the past is no longer possible, except by turning our backs upon duty. The nation needs a call to righteousness. With righteousness before God we will be a blessing to the world; without it we shall be a curse among men and to ourselves. There is one way and only one to righteousness; no other has ever led to righteousness toward God as well as toward man, and it is through Him who is the way, and the truth, and the life, our Lord and Savior Jesus Christ. National righteousness consists of individual righteousness, and righteousness is first a grateful, loving, trustful obedience to God. The second table of the holy, just and good law depends upon the first table. Christ's advent to earth means joy and peace, only as it was the bringing in of righteousness to a sin-smitten world.—Christian Intelligencer.

Our with secularism, out with false human ambitions, out with political methods in church and ministry; out with low, flesh-pot ideals; out with the "star" idea in the young or old preacher; out with the fear that unless we move for ourselves we shall get "left"; out with the idea that a man "chooses" the ministry; out with a hesitancy to enter the hardest places for God when nothing else appears; out with the looking after a place where "my great powers can find adequate expression"; in with the high and holy ideal that God calls his servants; in with the truth that he is ready to place the ministry according to his own wisdom; in with the exalted ideal of preaching the Gospel as Jesus preached it; in with the mighty principle that we are simply living for the sake of the kingdom of God; in with the great truth that God will take care of us if we take care of the work he has entrusted to us; in with a new consecration, a new purpose, a new adjustment of sermon and song that shall go after the sinner, and stimulate the saint to greater sacrifices and willingness to do—and then? "There shall be showers of blessing."—Geistweit.

THE Campanian had left New York on the day on which Dr. Hall died; the pilot boat conveyed the news on board. A number of us were discussing the man and his work, when one of the company related this incident: Dr. Hall was travelling by the street cars one day down Broadway, I think it was. A poor woman with a big basket was travelling also. A third passenger was an atheist, perhaps one should rather say, a sceptic. The poor woman tried to alight, but the basket was too heavy for her. Dr. Hall took hold and helped her across the street. The other passengers looked on, with not a little interest and astonishment to see the big, splendid looking man and the poor woman carrying her basket between them. All who knew the man will know that if Dr. Hall stopped to think about the matter at all it did not seem to him anything out of the way—only the doing of a simple, neighborly kindness. But the act touched the sceptic's heart and was the means of his conversion to God. "Dr. Hall never knew of the fruit of his kindly act," the narrator said. Perhaps he knows it now.—Ex.

ΕΥΑΓΓΕΛΙΟΝ that is unnatural is imperfect.—Napoleon.

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

BY JOHN T. CHRISTIAN, D.D.

IV.

I shall conclude this part of the presentation of my testimony with the words of a few well known scholars:

Rev. William Sanday, D.D., LL.D., a member of the Anglican church, a professor of Oxford, and one of the most eminent scholars in the English-speaking world, has recently published a critical and exegetical commentary on the Epistle to the Romans. In his treatment of this epistle, the author first gives a brief summary of the portions under consideration, then a paraphrase, and follows this by a comment on the Greek text, and by notes upon the leading thought of the passage. Under chapter 6:1-14, his summary, in part, is as follows:

"Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may fitly be described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ: Immersion—death; submersion—burial (the ratification of death); emergence—resurrection."

"All these the Christian has to undergo in a moral and spiritual sense, by means of his union with Christ. As Christ by his death on the cross ceased from all contact with sin, so the Christian, united with Christ in his baptism, has done once for all with sin, and lives hence a redeemed creature before God. (This at least is the ideal, whatever may be the reality.) Act, then, as men who have thrown off the dominion of sin. Dedicate all your powers to God. Be not afraid; Law, sin's ally, is superseded in its hold over you by grace."

We quote also from his paraphrase of the passage: "All of us who were immersed or baptized into Christ—i. e., into the closest allegiance to him, were so immersed or baptized into a special relation to his death. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to him so intimate that it may be described as actual union. When we descended into the baptismal water, that meant that we died with Christ to sin. When the water closed over our heads that meant that we lay buried with him, in proof that our death to sin, like his death, was real. We must also henceforth conduct ourselves as men in whom has been planted a new principle of life."

In his notes upon the passage, Dr. Sanday says: "That plunge beneath the running waters was like a death; the moment's pause, while they swept on overhead, was like a burial; the standing erect once more in air and sunlight was a species of resurrection. Nor did the likeness reside only in the outward act; it extended to the inner life, so that to what was the Christian who died? He died to his old self, to all that he had been, whether as Jew or Gentile, before he became a Christian. To what did he rise again? Clearly to the new life to which the Christian was bound over; and, in this special death and resurrection, the great fear was that you were not the fundamental principle of union with Christ, identification of will with him."

The Rev. Edward Hamilton Gifford, D.D., of Oxford, and formerly Archdeacon of London, and Canon of St. Paul's, gives a very elaborate introduction to his translation of Cyril of Jerusalem, in which he affirms that in Cyril's doctrine baptism was performed by dipping.—Vol. VII., p. 24.

Archdeacon Gifford, in his Commentary on Romans, published in the Speakers' Commentary, p. 126, further says: "Baptized into Jesus Christ." To be baptized into Christ is to be brought by baptism into union with him; but the original presents this union in a vivid picture, which we can only reproduce by using some less familiar word 'IMMERSED INTO CHRIST,' 'IMMERSED INTO HIS DEATH.' So the Israelites are said figuratively to have been 'all baptized unto (into) Moses in the cloud and in the sea,' were thus united with Moses as their deliverer whom they trusted, their leader whom they followed, and their mediator in whose covenant they shared."

"The expression, 'we were buried,' may have been suggested by the momentary burial beneath the baptismal water (see Bingham's Antiq., xii.), by the analogy in the strongest manner our union with Christ in death, and our entire separation from the former life in which sin reigned."

Principal Handley C. G. Moule, giving a paraphrase of the passage above named: "For if we became vitally connected, He with us and we with Him, by means of the baptism, by the baptismal plunge, symbol and seal of our faith-union with the Buried Sacrifice, why we shall be vitally connected with Him by the likeness of His resurrection, by the baptismal emergence, symbol and seal of our faith-union with the Risen Lord, and so with His risen power."—(Expositors' Bible) page 66.

One of the most popular preachers in England is the Rev. William Sinclair, the Archdeacon of London, and resident Canon of St. Paul's. Upon the 17th of July I heard him preach a sermon which would be acceptable to a doctrinaire, and to a member of any Baptist church in this land. His text was Rom. vi:4. I immediately sought an interview, and was invited to see, and out of the Archdeacon's manuscript I took the following extract: "Buried with Christ by baptism into death. Baptism is regarded as the type of the renunciation of sin. The act of going down into water until the eyes close over the head is intended to show

the completeness of our rejection and repudiation of all that is old and sinful. It is a death unto sin, and a new life unto righteousness. The subject by which the past is obliterated in this climate, tends to obliterate this truth. Baptism doth represent unto us our profession, which is that we should follow the example of our Saviour Christ; and that, as he died and rose again, so we should die to sin and rise again unto newness of life; commonly mortifying all of the corrupt affections, and proceeding in all virtue and godliness of living. 'The sacrament of baptism is one thing,' says St. Augustine, 'and the conversion to Christ is another; but the salvation of man is completed by them both.'"

My observation was that the Rev. Charles Gore, Canon of Westminster Abbey, was the most popular preacher in England. The Abbey is always thronged when he preaches. He has been preaching a series of sermons on the book of Romans. Canon Gore is tall, with a strong face and head. He looks a scholar, and his delivery is slow and clear, his voice is powerful and re-echoes through the abbey. He held a Bible and spoke apparently extemporaneously. There were no striking passages, no clever antithetical sentences, no embellishing figures, no original illustrations. As was said, thoughtful exposition of an audience of such large as could be gathered round him to hear his words listened with wrapt attention for some fifty minutes, most of them after having been in their seats an hour previously. I give a verbatim report of the Canon's words on Rom. vi:4: "This crucifixion of Christ was no accident, no accidental fact. It means something morally. It has a moral counterpart, a moral meaning. Why was he crucified? Why did the world put him to death? Because, first of all, he was dead to the world. That is the point. Why was it that Caliph and the soldier give the crucifixion of Christ its meaning? Why did the Pharisees with their respectable religion hate Him? Because he was utterly outside their point of view. They would not have him because he would not have them as they were. He wanted a racial and fundamental change in thought. The worldly world crucified Christ because, first of all, all through his life Christ was morally dead to all the motives and ambitions of sin or of the worldly world. St. Paul, therefore, says—There you see the moral meaning of Christ's death and resurrection. That is the moral counterpart of his life. In the death—that living to God through being dead to the world, dead to sin. And that is the one law of Christ's life. It sums itself up in that one principle. If you want to live Christ's life, you must die in Christ's death. If you want to live to God, you must die to sin and the world. And the very symbolism in the ritual of baptism is meant to impress that upon you, and nothing else. What is, says St. Paul, the ritual of baptism? You were brought to the water, and then you were bowed down into the water, and then you were immersed under the water, and then you rose again out of the water. What did that represent? I knew quite well when you came to be baptized what it meant. It meant that you were going down out of the old world in the likeness of Christ's death, and that you were being buried like Christ in the tomb away from the old life, and that you were rising like Christ out of the tomb into the new life. That is the very meaning of your baptism. You have died to one sort of living in order that you may live to another sort of living, and you move—you baptized Christians—live in the new life in which there is no death, and the risen Christ; and therefore the one plain obligation of your life is to yield yourselves in the power of the gift of grace as moral instruments to do God's will, for that is another characteristic of your new life."

In a letter which the Canon wrote me he said: "Of course the symbolism is much more complete where the baptism is by immersion."

It has been evident to those who have followed the testimony as given above that it is fully conceded that sprinkling and pouring have been substituted for immersion, and that immersion was the primitive act of baptism. I could present a great number of English Episcopalians who frankly admit this proposition. I shall give only a few additional authors. The Rev. Henry Wake, D.D., Principal of King's College, London, is editing a select Library of Nicene and Post-Nicene Fathers. Twelve volumes have already appeared. In these volumes it is stated over and over again that the original act of baptism was immersion, and the word is frequently translated to dip or to immerse, but never to sprinkle. The volume on St. Jerome, is edited and translated by the Hon. W. H. Fremantle, M.A., Canon of Canterbury, and Fellow of the Tutor of Balliol College, Oxford, with the assistance of the Rev. G. Lewis, M.A., and the Rev. W. G. Martley, M.A., both of Balliol College. These gentlemen, after translating a passage from Jerome where baptis is rendered "to dip," adds the following note: "Triple immersion, that is, thrice dipping the head while standing, was the rule of the church in early times. There is proof of its existence in Africa, Palestine, Egypt, at Antioch and Constantinople, in Cappadocia and Rome. See Basil on the Holy Spirit, § 29, and Apostolic Canons," Vol. II., p. 11.

Of the time of Gregory Nilanssen we have the statement of Charles Gordon Browne, M.A., rector of Lymington, Devon; and James Edward Swallow, M.A., chaplain of the House of Mercy, Hornbury, that "baptism is sometimes used in the sense of to be drowned. The word primarily means to immerse, and this, of course, when applied to a ship, is to

sink her. The practice of immersion in holy baptism was undoubtedly used in the primitive ages, except where in cases of necessity persons were baptized in sickness or in prison in cases of sudden death; and in such cases this "climic" baptism, though recognized as valid, and therefore not to be repeated, was viewed as irregular, and disqualified its recipient from subsequently receiving Holy Orders. Immersion was gradually allowed, probably for climatic reasons, to become the prevailing practice in the West, though immersion predominated as late as the twelfth century."—Vol. VII., p. 382.

The Rev. Bloomfield Jackson, M.A., Vicar of St. Bartholomew's and Fellow of King's College, says of baptism in the time of Basil the Great: "Trine immersion was the universal rule of the Catholic church." He then quotes a number of authorities to make good his claim.

After this article was in type, the following statement was clipped from the *Leeds Mercury*: "The Rev. Canon Greener, rector of Keighley, to be allowed the use of the baptistry at the Albert-street Baptist Chapel, Keighley, for a candidate, who desired for admission into the Church of England by the ancient forms of the rite, was courteously acceded to by the pastor and deacons. The Church of England service for such as are of riper years" was gone through, the Rev. F. G. Ackerley, curate assisting, and the rector administered baptism by immersion."

It would seem from the statements given by these scholars that there is no doubt that the word *baptizo* signifies to dip, and that this was the practice of our Lord and of his disciples. May I not, therefore, lay it upon the hearts of all those who love our Lord Jesus Christ that they shall follow him in his example, having their hearts sprinkled from an evil conscience with the blood of Christ, and their bodies washed with pure water. There is now appearing in England an exhaustive life of Mr. Gladstone. The work, being published in numbers, and in a recent number of that work a well-known Canon explains why Mr. Gladstone was so popular with all manner of religious people. His explanation is that Mr. Gladstone always sought out points of agreement rather than points of disagreement. His all of those who love our Lord Jesus Christ will deny that Mr. Gladstone's ideal was in the right direction. Here is one place it would seem that all Christians could and ought to meet. All scholars admit that immersion was the primitive act of baptism. Why, then, not follow the Lord in the very words of his command. Against this no adequate reason can be urged. In favor of it is every consideration. Come, then, and let us obey the command. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you, and will even unto the end of the world. Amen."

HEROISM IN THE MINISTRY.

BY O. P. KAUFLES.

The days of heroes are not past. "Every age has its full of them. They may differ in the manner of their heroism, but they are not less heroes. We are accustomed to think of the mold as burned at the stake, like Huss; as doing some tragic thing, as Luther standing at the Diet of Worms; of suffering some physical torture, as the Baptist minister, Obadiah Holmes, whipped on the Boston Common. The life was lived steadfastly for ever one, and stake, or suffer the sneer or scuff of the world. The men of heroic spirit never do things for show or think that what they suffer will be held up to the world's remembrance. Judson in his prison-cell did not know that his sufferings would ever reach the ears of men. He lived bravely and steadily for the sake of conscience and the eyes above."

The men who live the heroic lives rarely become known to the men of the age. It is only one man in ten thousand whose name lives on. Other men lived equally helpful and courageous lives, but their lives were covered up. Their lives were visible only to the eye and mind of the one above. The recent war gave birth to an heroic life. His name will stand in the pages of history for a hundred years to come. The men who went with him, and the thousand men who had the Hobson spirit within them, these men will go down forgotten, unknown. As Gray writes in his Elegy:

"Some mute, inglorious Milton may here rest,
Some Cromwell gulleless of his country's blood."

There are scores of pastors dwelling and working steadily in obscure fields to-day who are doing heroic work and living heroic lives. They could face death with the equanimity of a Polycarp; they could pass years without shrinking in a jail like Bunyan; they could endure the spilling of their goods like the men of the first century. (Hab. 10:24).

Within a few days I read a letter from one of our Baptist ministers in the West, a letter that, on the face of it, was not very interesting. The heroism of his life was portrayed. A young man of fine training and ability is laboring in a Western field; the salary is limited so that the necessities of life may barely be begotten; the available cash in hand goes down to five cents. The surroundings are outwardly forbidding; the meeting-house resembles a shanty; the

pastor is usher and chorister. Men are reached in large numbers, but they are attracted by the honest life of other congregations. An offer comes of a cash salary of \$2,000, honorable, with opportunity of exerting a large influence. There comes a tug in the heart, but the conscience, the call to the ministry, the enthusiasm for men conquer. He stands by the calling in life. Straightway there comes another offer to do honest work with a cash salary of \$3,000 per year, with a prospective salary vastly larger. Again comes a reconsideration of the plans of life, and again there comes the solemn decision to stand where Jesus Christ appointed him.

Moses did nothing finer in throwing aside affluence and choosing to stand by duty and God than young men are doing to-day. To stand the steady strain of unpleasant surroundings, to work faithfully under adverse influences, to do this month after month when wealth might come if there were less conscientiousness, to live for the future by seemingly affecting the present, to be willing to pour out one's life as a drink-offering, that men may be helped and the commonwealth of Christ may be brought in, this is heroism of the highest kind. And such men, by the score, are doing this kind of work to-day. They are the men who will lighten the great and growing burdens of the West with their hands that will rescue our nation from destruction. They are the men who illustrate the spirit of Christliness, who preach Christ to men and live Christ among men.

Let us learn not to spend all our praise on the dead heroes, to esteem slightly the centuries long gone by and to look upon our age as a degenerate age when men are moved by low motives. Let us learn to help the State Conventions and the Home Mission Society that they may the more largely help the devoted men through whom they labor, so that the burdens of the West may become less heavy. There are thousands of men and women in the ministry, and out of it, who are living such faithful, courageous, unselfish lives, braving the rugged things of life for the sake of duty and conscience, esteeming it a pleasure to walk in narrow ways if those after them may live in brighter ways, that their lives are fragrant to God and good men. The two finest odes in the English language are Wordsworth's "Ode on Duty" and Tennyson's "Ode on the Duke of Wellington." Many a man whose name will remain unknown to the men of this age will be worthy of being commemorated in an ode to the memory. It is a comfort to know that there is an eye that sees and a tribunal that awards to men a fitting recognition. The men that are worthy of shining will, at some future day, shine out with the brightness of the sun in the firmament. (Dan. 12:3).—Commonwealth.

LITERARY.

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

BOOKS.

THE SENORA'S GRANDFATHERS. A Tale of Modern Mexico. By Mrs. Jane P. Duggan. 12mo., 320 pp. Illustrated. Philadelphia American Baptist Publication Society.

A most interesting story of modern Mexico. Senora Barreda is a great lady who is a widow living with one pretty young granddaughter. Her only son had married a peasant girl much to her grief. Soon after his death when the two girls were in the house, she was sent for to go home to her dying father. She went taking Lux and leaving her sister. The news came that both mother and child had died. The one unusual thing in the book is that the young Catholic priest advised the Senora to send her granddaughter to Madero Institute. The life of the Institute is most interesting, and is no doubt depicted from Duggan's own knowledge. There Nuffa found her lost twin sister, who had not died with her mother. Lux was already a Protestant, and Nuffa becomes one.

LOVE POINT. A Summer Outing. By Grace L. Hill. 12mo., 319 pp. Philadelphia: A. J. Rowland, 1420 Chestnut St.

Through business reverses Mr. Hammond found it necessary to rent his large home and take a cheap cottage on the seaside for the summer. The two daughters of the family took the necessity in a very different way, the older resenting the change and making "martyr" of herself to show her resentment; the younger meeting all with bright cheerfulness and having in consequence a summer full of pleasure.

A character which does not often appear in stories is depicted in the young city minister, taken out, entreated and upright, and unconverted. His work was that of a profession rather than the message-bearing on an ambassador. The death of a pious member of his church opened his eyes to his state. The mutual good which he and the sulking young lady did each other makes the most interesting part of the story.

SUNDAY-SCHOOL LESSON.

SUNDAY, JANUARY 15.
OUR LORD'S FIRST MIRACLE.

John 2:1-11.

MOTTO TEXT.—"And his disciples believed on him."—John 2:11.

"And the third day there was a marriage in Cana of Galilee."—The third day from the calling of Nathanael. Cana was some eight miles from Nazareth, and was the home of Nathanael. "And the mother of Jesus was there."—This indicates, as does her concerning herself about the wine, that she was either a relative or an intimate friend of the family. "And both Jesus was called, and his disciples, to the marriage."—They were invited because they were his disciples who had come to Cana with him.

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine."—When they lacked wine. The wedding feasts were sometimes prolonged for a week. The giving out of the wine shows the family was poor, and the invitation to the disciples bringing in unexpected guests may have been one cause of the lack of wine. If this lack became known to the guests in those hospitable lands it would have been a source of the keenest mortification to the family. Our Lord had never wrought a miracle, but Mary had treasured in her heart the wonderful things which had happened at his birth. She was familiar with the Old Testament and the miracles wrought by the prophets, and felt confident her son would work miracles also.

"Woman, what have I to do with thee?"—There is no lack of respect in using the word "woman," which was used even in addresses to queens. But there was a setting aside of her maternal authority. Mary's situation was one of especial danger. It would be harder for her than for others to learn to see in this child she had reared, her God to be worshipped. Her Saviour dealt with her with infinite wisdom; there was infinite love back of the seeming harshness. "Mine hour is not yet come."—It was not for her to decide when and where he should work miracles. That was in the hands of his Father, about whose business he was engaged.

That Mary felt her request was not refused is shown by her words to the servants:—"Whatever he saith unto you, do it." A good message to all till the end of time. The servants were not to argue no matter how strange the command might seem.

"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."—Before the Jews ate they washed their hands, "the washing of pots and pans went on continually." These waterpots held more than four hundred quarts of water, a firkin being equal to nine gallons. This was an enormous quantity of wine. Our Lord, when he gave, abundantly, showed God.

"Fill the waterpots with water."—If they had water already in them that was emptied out and fresh water put in. The servants obeyed with alacrity, filling the large vessels to the brim. Whatever he said was to be

thoroughly, as well as promptly, done. "And he saith unto them, Draw out now, and bear unto the governor of the feast."—The servants ran the risk of being sharply reprimanded if not of being punished for bringing to the governor water in such circumstances. But there was something in our Lord which made them obey him unquestioningly. The governor of the feast was the one who presided. "He was himself one of the guests who by general consent or the selection of the host was set to preside over the banquet."—Clark.

"When the ruler of the feast had tasted the water that was made wine."—Two independent witnesses to the miracle were the ruler of the feast and the servants. The former knew it was wine; the latter that it had been water a moment before. "The governor of the feast called to the bridegroom."—They were all at the feast, and the ruler called across the table to the bridegroom. The marriage feast was given by the bridegroom, and he supplied the wine. "Every man at the beginning doth set forth good wine."—That with more flavor and more fragrance. At first the guests would be more critical, when they had drunk till they began to be under the influence of the wine they could not distinguish the difference between the fine wine and the poorer kinds. The ruler did not refer to the condition of the guests at that feast, but only to the general custom of the country. Even when they knew no man would drink much, still they gave out the best wine first. But the wine which the servants now brought was the finest of wine, and as the family seem to have been poor, it was much superior to that already furnished.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—A prophet would have shown forth the glory of God in any miracle he worked. In these words the evangelist declares the divinity of our Lord. This miracle-working power confirmed the faith of his disciples that he was indeed the Messiah which was for to come.

There is great danger that those of us (would God all men were!) who are ardent total abstinents may commit the sin of wishing our Lord had not worked this miracle, or that the Holy Spirit had not made a record of it. Although none of us would dare say openly with our lips that we are wiser than God and holier than the Holy Spirit, we are in danger of committing that sin in our hearts.

But that our Lord made wine is no justification for liquor selling. God ordered the Israelites to kill the people of Jericho, but that does not make it right for us to commit murder. So long as drunkenness is a besetting sin, as it has always been among the Anglo-Saxon and Teutonic races generally, so long our Lord's words of awful warning in regard to those who cause others to offend come home to the consciences of wine drinkers.

"With all his power and holiness nothing in human affairs is too trivial for his attention. He taught the courtesies of life. He taught that holy men are not to fly from the pleasures of social life on account of the temptations therein, for that would be to do evil that good might come, an experiment which always fails."—Deems.

The memory of the just is blessed.—The Bible.

TESTS OF DISCIPLESHIP.

BY REV. G. B. F. HALLOOK, D. D.

It is a point a good many people long to know, just whether they are Christians or not. They wish some way of being sure. We believe there is no better way than by applying a few simple tests of discipleship, such as may be suggested by this question Christ addressed to Peter: "Lovest thou me?" Love to Christ is a preeminent mark of discipleship, and there are many tests that will indicate whether we love him or not.

In the first place, if we love Christ we will undoubtedly do what Peter did when questioned—say so. Love is not a silent thing. It expresses itself. In spite of all his sins of desertion and profanity and lack of loyalty, Peter could say: "Lord, thou knowest all things; thou knowest that I love thee." He said it. If we love Christ we will say it.

If we love Christ we will think about him. It is the characteristic of love that it likes to dwell in thought upon the object of its regard. So a true Christian will bear his Saviour in mind, will think about him and his wishes, his cause, his honor. Love will bring off recurring thought about Christ and attention to his will. If love is true, it will be carried about continually in the Christian's mind and heart. There is an old story that when the surgeon was probing the breast of one of Napoleon's soldiers to extract the bullet, the wounded man sighed: "A little deeper and you will find the Emperor!" Do we love Christ like that? So that he may always be found there, in our heart? It is a good test for us to put to ourselves, this question as to just how much we keep him in mind and think about him.

If we love Christ we will be glad to read about him. We always rejoice on receiving a message from an absent child, husband, lover, friend. Are the messages that Christ sends, and others that tell about him, your delight? What is the Bible but God's messages of love to you? Its central theme is Christ. How much do you read it? How much delight do you find in the occupation of reading it? If you love Christ you will love his friends. This is a well-known trait of love. We love our friends' friends. It is one of the best tests of discipleship—if we love Christ we love those he loves.

If we love Christ we will be careful of his good name and honor. We will guard carefully both him and his cause from any stigma, and especially from such as might come from any disloyalty or lack of faithfulness on our part. We will also take his part against any who strive to take away from the honor of his names, titles, attributes, ordinances, Word and works.

If we love him we will love to be with him. We will love to talk to him, commune with him and go to the places where he is found. Prayer and the place of prayer will be delighted in because in them we get near to him. It is this love that leads Christians to go to places where he is especially sure to be found, the places he promises to meet them. This, also, is the reason why they look forward with delight toward heaven.

Those not Christians do not wish to be either with Christ or where those who love him are. There is a familiar story about a Methodist minister, who, on the way to a camp-meeting, through some mistake, took pas-

sage on the wrong boat. He found that instead of being bound for a religious gathering, he was on his way to a horse-race. His fellow passengers were betting and discussing the events, and the whole atmosphere was foreign to his nature. He besought the captain to stop the boat and let him off at the first landing, as the surroundings were so distasteful to him. The story goes on to relate how, on the same occasion, a sporting man, intending to go to the races, by some mistake found himself on the wrong boat, bound for camp-meeting. The conversation about him was no more intelligible to him than to the man in the first instance, and he, too, besought the captain to stop and let him off that boat.

Now, what was true of these two cases is practically true with every one. A true Christian is wretched where there is no fellowship, and an unregenerate man is not at ease where there are only Christians. A man's future will be according to what he is prepared for. If he is unregenerate, heaven will have no attraction for him. "Lovest thou me?" Here are seven tests. There are others; but these may be enough for each one to make it plain to himself whether he loves Christ or not. "Know thyself." Put yourself to test. God grant that you may be able to say with Peter: "Lord thou knowest all things; thou knowest that I love thee."—Presbyterian.

A FALSE RELIGION HAS BROUGHT RUIN TO SPAIN.

The greatest of all the causes that has brought ruin to the Spanish monarchy is Romanism. This is disguised or lightly passed over by some writers, but no one can become acquainted with the true history of Spain without having it forced upon his notice in a thousand different forms that a false and bloody persecuting religion has completely ruined the people of the Spanish monarchy. History clearly shows that a false religious system like Romanism is a curse instead of a blessing to any people. The principal cause of the decline of prosperity and the great degradation of the people of Spain was the great increase of the clergy and their extraordinary wealth. In the Spanish dominions, which included Spain, Naples, Milan, Parma, Sicily, Sardinia, the Netherlands, Portugal and the Indies, there were 64 archbishops, 684 bishops, 7,000 hospitals, 100,000 abbeys and nunneries, 600,000 monks, "the greatest accumulation on earth," 810,000 secular priests, a priest to every ten families, many of them men of the most licentious practices in their daily lives. Every village had a monastery. The diocese of Seville had 14,000 priests, nearly the present number of all the clergy of the establishment in England. The Cathedral of Seville gave support and occupation to more than 100 dissipated, corrupt and lecherous priests whose lives were spent and wasted in dens of iniquity throughout the diocese of Seville. Any ordinary reader of history can see that such a great body of the clergy soon destroyed the dignities and power of the State. They encouraged that terrible engine of death, "the inquisition," the very name of which conjures up the most horrid images of death and torture. History shows that this institution committed to the care of Dominican monks was instituted to put down heresy, and on the testimony of two wit-

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulish of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—In fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

nesses could condemn them to torture, imprisonment and death. Resistance was vain, complaint was ruin, arrests took place suddenly and secretly at the dead hour of the night. Nor had the prisoner a knowledge of his accusers or of the crime of which he was accused. The most delicate young ladies, as well as the aged mother and father, were subjected to every outrage that human nature could bear or satanic devilry inflict. Should the jailer take compassion and bestow a few crumbs of bread or drops of water he would be punished as the greatest of traitors. Even wealthy nobles were not exempt from the supervision of the inquisition which was established in every village and town in Spain and Portugal, and which in the single city of Toledo condemned in one year 17,000 innocent people to a cruel death by a public burning of their bodies on the principal streets of the city. All this bloody cruelty was in a great measure the work of priests and the low, degraded monks, who are a curse to all countries wherever they have settled. Besides the spiritual despotism which the clergy of Spain exerted over a deluded people, the sudden increase of gold and silver led to luxury, idleness and degeneracy, money being flush in every city and village in consequence of the gold and silver mines of America. It is recorded by historians that the people of Spain at the close of the fifteenth century were the most wicked, the most cruel and the most degraded people in all Europe. Their low, moral training by a false system of religion has brought ruin to the people of Spain. With the loss of true moral training the great body of the people have lost elevation of sentiment and are cruel and proud, and follow frivolous pleasures and amusements such as vulgar plays, pantomimes and the cruel sport of bull fights in almost every city and village. This cruel custom of bull fighting is at this time carried on to-day in Spain, and is patronized by the lazy and pleasure-seeking clergy who have brought ruin and destruction to their country. S. M. D.

Nicholasville, Ky.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Giovanni, a highly noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and various diseases, the means, in German, French or English, with full directions for preparing and using. Sent by mail by ad-dressing, with stamp, naming this paper, W. A. Hayes, 50 Powers' Block, Rochester, N. York.

MARRIED Dec. 28th, in Lyon county, Ky., Mr. Robert M. McCleary and Miss Stella Jackson by Pastor R. W. Morehead.

A Term or a Year

At the New England Conservatory, including room, board, etc., all at our expense; any other conservatory or college if preferred. Send for illustrated booklet showing just how hundreds of girls have earned, through us, a complete musical education.

THE LADIES' HOME JOURNAL
The Curtis Publishing Company
Philadelphia, Pa.

FROM THE ROCKIES.

I thought it might be of some interest to some of your readers to hear from a Kentuckian out among the Rocky Mountains. In one sense of the word this is a magnificent country; in another it would be called an agricultural country at all, as everything must depend on irrigation. The cattle men are making great fortunes, as they go to the mountains with their herds and there graze them summer and winter, as the snow only lays on one side of the grassy mountains at a time, so the cattle men say. They have fine rains on the mountains while it is dry and dusty in the valleys.

Along the side of one of these mountains last week some men were making a road when they came to a great rock. Upon putting a blast in it they discovered a vein of some five feet thick of the finest quality of gold ever discovered in this country. The gold stands out on the rock about the size of wheat grains. There is great excitement over this wonderful gold discovery. Men stay all night on the mountain side waist deep in snow, with shovel and pick, searching for the precious metal.

Canon City is nestled down beneath the head of those mountains that seem to burround it on three sides at the mouth of the Royal Gorge, shut in, as it were, from the bleak winter winds and shut into the hot rays of the summer's sun. It has a population of 8,000 souls, so said by some. They boast of their hot soda and iron springs as they come leaping out from beneath these mountains all in less than one-quarter of a mile of each other, while the soda and iron springs are in a few feet of each other.

This is a great resort for consumptives. They come here from all parts of the land, some to get well, others to die, as they will in all other parts of the land. This high altitude is good for some things, but very fatal on others. It is almost sure death to those who have heart trouble, while it is said to be good for all asthmatics. The alkali makes it very bad on catarrh. There is also a great deal of rheumatism, as well as nervousness.

Baptists thrive in this country. Here we have a good, strong church, with a magnificent red stone church building. Rev. E. B. Hart is their leader. Here, to our surprise, we met Rev. Arthur Willett, the son of our old friend Judson Willett, who took me when but a boy and had me preach in his pulpit. His kindness shows me in this way

will never be forgotten. This, for one reason, makes me love his boy. Bro. Willett is a bright young man, and we believe there is a great future before him. As he married in this county, I suppose Kentucky will have to relinquish all claims to him.

Here I met with that old servant of God, Rev. B. M. Adams, who was born in Scott county, Ky., November 4, 1817. Bro. Adams is a brother-in-law to ex-Gov. Leslie, of Kentucky, also of Dr. Black, in Stamping Ground. He was baptized by Dr. Black's father when twelve years of age. He was ordained at Westport church, Kansas City, Mo., by a strong council composed of such men and brethren. Noah Flood, Abner Dean and A. P. Williams, when he was about twenty years of age. I am now treating this aged servant of God, also his wife, and I hope, under God, to do him great good.

Evangelist D. L. Moody, in company with his singer, D. B. Towner, visited our town some time ago. While here he preached morning and evening each day. No one will ever know this side of eternity how much good he accomplished while here.

On Thanksgiving morning he preached to the 600 or 700 prisoners in the State Penitentiary, which is located in our town, on the subject of "Pardon." At the close of that masterly sermon Mr. Moody took a letter from his pocket with the Governor's signature attached to it. He said, "I have a letter from the Governor. He has told me to read it to you prisoners here this morning. This letter contains the pardon of some one of you." At that moment there was a breathless silence, when that man of God read out in tones of tenderness and love the pardon of a poor woman. They all wept bitter tears, yet they congratulated that poor woman on getting to return to her home to greet her husband and children.

At this time Mr. Moody cried out, "Poor men and women, listen to me. There is pardon for each of you if you will only accept of it. Gov. Adams has sent me to tell this woman of her pardon. She has accepted. God my Father and Christ my Saviour has sent me to you to tell you that there is pardon for each of you if you will only accept." Then that servant of God wept as he held up the way of life to those criminals. After the services we all enjoyed a good turkey dinner. I suppose all were faithful to the part assigned them.

In the afternoon Mr. Moody and his singer, Mr. Towner, came into my office. I have been preaching as a supply and at mission stations, giving the bread of life to hungry souls without money and without price on Sundays the most time, and practicing through the week.

S. H. MORGAN.

Canon City, Col.

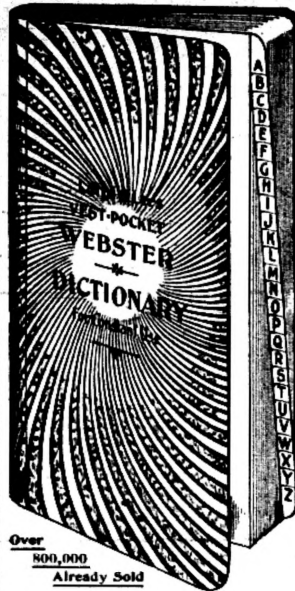
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SUNDAY FIFTY YEARS AGO.

The writer recalls the Sunday mornings of his boyhood in his father's house, which probably corresponded to those which a good many of our readers will remember in their early days. Sunday really began Saturday night, for we were taught not to do any work on Sunday. The wood for the Sunday fires had to be brought in, the boots blacked, and bath taken. There were three boys' boots, and the pair of man's boots arranged in a row, from the smallest to the largest, by the sitting-room fireplace, have come to have an association with Saturday night in a way that many years have not dissipated. We took our hot baths so regularly Saturday night that we boys used to call it "tub night." On Sunday morning beef-steak was our regular breakfast. Most of the neighbors used to have pork and beans or fish-balls for breakfast, but father was a minister, and he used to say that he wanted steak to preach on. Breakfast was a little earlier, if anything, on Sunday than on the other mornings of the week. After family prayers we used to spend an hour or two in memorizing the passages of Scripture that had been selected for a Sunday-school lesson—often a dozen verses. That was long before the International Lesson System. There was never any question about our going to church. It was taken for granted that we would go. The matter never came up. It is hard to remember that any of us were ever ill, so that that phase of staying at home did not arise. Father

used to go to church before the family, so as to spend a few minutes alone before going into the pulpit. The oldest boy and the sister would walk up the aisle with great dignity, the two younger brothers would follow, and mother would bring up the rear. Mother would go in first, then the little brother, then sister, and then the two older boys. Probably we did not behave particularly well, but we were at church, and people made allowances. It must have been a pleasant sight to see the pew-full Sunday after Sunday. An old lady, who sat in the next pew behind us, used to bring a "reticule" full of fennel, and when we became most uneasy she would pass us a few bunches. Somehow the taste of fennel is associated with doing what you ought not to do in church. Our Sunday-school teacher used to have a question book—Hague's is the one best remembered—but she used to devote most of the time to hearing us "recite our verses." She was a sweet-faced lady, with a gentle voice, and the little boys used to like to hear her talk. It didn't make much difference what she said. Probably she wasn't much of a teacher, but she got us to commit to memory whole chapters of the New Testament and a good many hymns. That teacher must have had a good deal of tact and literary taste, for one day she set us to learning by heart selections from the "Hymns of the Ages," and for nearly forty years the writer has had the lines of some of those noble poems constantly recurring in memory. We didn't have any lesson helps

or golden texts, and our Sunday-school hymns must have been frightfully "solid" compared with the doggerel that makes up so much of the present hymnology. But the writer must not pursue this line of reminiscence further, or he will be set down as a hopeless "back-number."—Watchman.

BOXED.

There are more ways of boxing than one. Some people box with the fist, and some box with boxes. The writer was most handsomely boxed the latter way the day before Christmas. The express train Saturday morning, Dec. 24th, brought a large box well filled with nice things to eat, viz turkey, chicken, ham, cake, canned fruit, catsup, preserves, etc. This was sent by the good people of Friendship church, near Auburn.

Christmas eve night, while this preacher was engaged in pleasing the children by sending skyrocket-ets heavenward, he was suddenly attacked by four men who were evidently prepared to give him another boxing, for in their possession was another large box filled as the other except a fine pair of shoes for the pastor's wife took the place of the turkey. This was a Christmas present given by the church at Mt. Pleasant.

May the Lord help his servant to prove his thankfulness to these good people, by being a true and faithful pastor, and may they be spiritually blessed for their liberal-heartedness in temporal things. A. B. GANDER. Lewisburg, Ky., Dec. 26, 1898.

LOOK UP TO GOD.

BY SIDNEY DYER.

These'er by some dark sea you stand,
With heaving rocks on every hand,
While surges wildly beat the strand,
Oh, then look up to God!

The angry waves you so much fear,
A wall of safety will appear,
And form a pathway dry and clear,
Oh, then look up to God!

Let all the deep foundations quake,
The mountains from their bases
shake,
The ocean sides their bounds for-
sake,
Oh, then look up to God!

In every trouble God is nigh
To shield the helpless when they cry;
When death's dark shadows round
thee lie,
Oh, then look up to God!

Whatever fear pervades the breast,
If with a sense of guilt oppressed,
And thou from all these pains would
rest,
Oh, then, look up to God!

A refuge from the stormy blast,
Oh, trust in God while life shall last,
And when this mortal bound is past,
Thy soul will mount to God!

OUR PULPIT.

PLEADING, NOT CONTRADICTION.

BY C. H. SPURGEON.

She said, Truth, Lord: yet.—Mat.
15:27.

The Saviour was come to the town, wherever it was; but he was not there in public; on the contrary, he sought seclusion. Mark tells us in his seventh chapter at the twenty-fourth verse, "From thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet."

Why is he hiding from her? He does not usually avoid the quest of the seeking soul. "Where is he?" she asks of his disciples. They give her no information; they had their Master's orders to let him remain in hiding. He sought quiet, and needed it, and so they discreetly held their tongues. Yet she found him out and fell at his feet. Half a hint was dropped; she took up the trail and followed it until she discovered the house and sought the Lord in his abode. Here was the beginning of her trial; the Saviour was in hiding. "But he could not be hid" from her eager search; she was all ear and eye for him, and nothing can be hid from an anxious mother, eager to bless her child. Disturbed by her, the Blessed One comes into the street and his disciples surround him. She determines to be heard over their heads, and therefore she begins to cry aloud, "Have mercy upon me, O Lord, thou son of David." As he walks along she still cries out with mighty cries and pleadings till the streets ring with her voice, and he who "would have no man know it" is proclaimer in the market place. Peter does not like it; he prefers quiet worship. John feels a great deal disturbed by the noise; he lost a sentence just now, a very precious sentence, which the Lord was uttering. The woman's noise was very distracting to everybody, and so the disciples came to Jesus, and they said, "Send her away, send her away; do something for her, or tell her to be gone, for the crieth after us, we have no peace for her clamor; we cannot hear thee speak because of her

piteous cries." Meanwhile she, perceiving them speaking to Jesus, comes nearer, breaks into the inner circle, falls down before him, worships him, and utters this plaintive prayer—"Lord help me." There is more power in worship than in noise; she has taken a step in advance. Our Lord has not yet answered her a single word. He has heard what she said, no doubt; but he has not answered a word to her as yet. All that he has done is to say to his disciples, "I am not sent but unto the lost sheep of the house of Israel." That has not prevented her nearer approach or stopped her prayer; for now she pleads, "Lord help me." At length the Blessed One does speak to her. Greatly to our surprise it is a chill rebuff. What a cold word it is! How cutting! I dare not say, how cruel! yet it seemed so. "It is not meet to take the children's bread and to cast it to dogs."

Now, what will the woman do? She is near the Saviour; she has an audience with him, such as it is: she is on her knees before him, and he appears to repulse her! How will she act now? Here is the point about which I am going to speak. She will not be repulsed, she perseveres, she advances nearer, she actually turns the rebuff into a plea. She has come for a blessing, and a blessing she believes that she shall have, and she means to plead for it till she wins it. So she deals with the Saviour after a very heroic manner, and in the wisest possible style; from which I want every seeker to learn a lesson at this time, that he, like her, may win with Christ, and hear the Master say to him this morning, "Great is thy faith; be it unto thee even as thou wilt."

Three pieces of advice I gather from this woman's example. First, agree with the Lord whatever he says. Say, "Truth, Lord; truth, Lord." Say "Yes" to all his words. Secondly, plead with the Lord—"Truth, Lord; yet," "yet." Think of another truth, and mention it to him as a plea. Say, "Lord, I must maintain my hold; I must plead with thee yet." And thirdly, in any case have faith in the Lord, whatever he saith. However he tries thee, still believe in him with unshattering faith, and know of a surety that he deserves thine utmost confidence in his love and power.

I. My first advice to every heart here seeking the Saviour is this, agree with the Lord. I like the old translation, "Truth, Lord," for it is very expressive. She did not say, "It is hard, or unkind," but "It is true. It is true that it is not meet to take the children's bread, and to cast it to dogs." It is true that compared with Israel I am a dog; for me to gain this blessing would be like a dog's feeding on the children's bread. Truth, Lord; truth, Lord. Now, dear friend, if thou art dealing with the Lord for life and death, never contradict his word. Thou wilt never come unto perfect peace if thou art in a contradicting humor; for that is a proud and unacceptable condition of mind. He that reads his Bible to find fault with it will soon discover that the Bible finds fault with him. It may be said of the Book of God as of its author: "If ye walk contrary to me I will walk contrary to you." Of this Book I may truly say, "With the forward thou wilt show thyself forward."

Remember, dear friends, that if the Lord reminds you of your unworthiness and your unfitness, he only tells you what is true,

and it will be your wisdom to say, "Truth, Lord." Scripture describes you as having a depraved nature: say, "Truth, Lord." It describes you as going astray like a lost sheep, and the charge is true. It describes you as having a deceitful heart, and just such a heart you have. Therefore say, "Truth, Lord." It represents you as "without strength" and "without hope." Let your answer be, "Truth, Lord." The Bible never gives unrenewed human nature a good word, nor does it deserve it. It exposes our corruptions, and lays bare our falseness, pride, and unbelief. Covil not at the faithfulness of the Word. Take the lowest place, and own yourself a sinner, lost, ruined and undone. If the Scripture should seem to degrade you, do not take umbrage thereat, but feel that it deals honestly with you. Never let proud nature contradict the Lord, for this is to increase your sin. This woman took the very lowest possible place. She not only admitted that she was like one of the little dogs, but she put herself under the table, and under the children's table, rather than under the Master's table. She said, "The dogs eat of the crumbs which fall from their masters' table." Most of you have supposed that she referred to the crumbs that fell from the table of the Master of the house himself. If you will kindly look at the passage you will see that it is not so. "Their Masters," refers to several masters; the word is plural, and refers to the children who were the little masters of the little dogs. Thus she humbled herself to be not only as a dog to the Lord, but as a dog to the house of Israel—to the Jews. This was going very far indeed, for a Tyrian woman, of proud Sidonian blood, to admit that the house of Israel were to her as masters, that these disciples who had said just now, "Send her away," stood in the same relation to her as the children of the family stand in towards the little dogs under the table. Great faith is always sister to great humility. It does not matter how low Christ puts her, she sits there. "Truth, Lord." I earnestly recommend every hearer of mine to consent unto the Lord's verdict, and never to raise an argument against the Sinner's Friend. When thy heart is heavy, when thou hast a sense of being the greatest of sinners, I pray thee remember that thou art a greater sinner than thou thinkest thyself to be. Though conscience has rated thee very low, thou mayest go lower still and yet be in thy right place; for, truth to tell, thou art as bad as bad can be; thou art worse than thy darkest thoughts have ever painted thee; thou art a wretch most undeserving and hell-deserving; and apart from sovereign grace thy case is hopeless. If thou wert in hell thou wouldst have no cause to complain against the justice of God, for thou deservest to be there. I would to God that every hearer here who has not yet found mercy would consent to the severest declarations of God's Word; for they are all true, and true to him. Oh, that you would say, "Yes, Lord, I have not a syllable to say in self-defense!"

And, next, if it should appear to your humbled heart to be a very strange thing for you to think of being saved, do not fight against that belief. If a sense of divine justice should suggest to you, "What! You saved? Then you will be the greatest wonder on earth! What! You saved! Surely, God will have gone be-



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yourd all former mercy in pardoning such a one as you are. In that case he would have taken the children's bread and cast it to a dog. You are so unworthy and so insignificant and useless that even if you are saved you will be good for nothing in holy service." How can you expect the blessing? Do not attempt to argue to the contrary. Seek not to magnify yourself, but cry: "Lord, I agree with thy valuation of me. I freely admit that if I be forgiven, if I am made a child of God, and if I enter heaven, I shall be the greatest marvel of immeasurable love and boundless grace that ever yet lived in earth or heaven."

We should be the more ready to give our assent and consent to every syllable of the divine word since Jesus knows us better than we know ourselves. The Word of God knows more about us than we can ever discover about ourselves. We are partial to ourselves, and hence we are half blind. Our judgment always fails to hold the balance evenly when our own case is in the weighing. What man is there who is not on good terms with himself? Your faults, of course, are always excusable, and if you do a little good, why, it deserves to be talked of, and to be estimated at the rate of diamonds of the first water. Each one of us is a very superior person; so our proud heart tells us. Our Lord Jesus does not flatter us, he lets us see our case as it is; his searching eye perceives the naked truth of things, and as "the faithful and true Witness" he deals with us after the rule of uprightness. O seeking soul, Jesus loves you too well to flatter you. Therefore, I pray you, have such confidence in him that, however much he, by his Word and Spirit, may rebuke, reprove and even condemn you, you may without hesitation reply, "Truth, Lord! Truth, Lord!"

Nothing can be gained by cavilling with the Saviour. A beggar stands at your door and asks

for charity, he goes the wrong way to work if he begins a discussion with you and contradicts your statements. If beggars must not be choosers, certainly they must not be controversialists. If a mendicant will dispute let him dispute, but let him give up begging. If he cavils as to how he shall receive your gifts, or how or what you shall give him, he is likely to be sent about his business. A critical sinner disputing with his Saviour is a fool in capitals. As for me, my mind is made up that I will quarrel with anybody sooner than with my Saviour; and especially I will contend with myself, and pick a desperate quarrel with my own pride rather than have a shade of difference with my Lord. To contend with one's benefactor is folly indeed! For the justly condemned to quibble with the lawyer in whom is vested the prerogative of pardon would be folly. Instead of that, with heart and soul I cry, "Lord, whatever I find in thy Word, whatever I read in Holy Scripture, which is the revelation of thy mind, I do believe it, I will believe it, I must believe it; and I, therefore, say, 'Truth, Lord!' It is all true, though it condemn me forever."

Now, mark this: if you find your heart agreeing with what Jesus says, even when he answers you roughly, you may depend upon it this is a work of grace, for human nature is very upstart, and stands very much upon its silly dignity, and therefore it contradicts the Lord when

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Nothing can be gained by cavilling with the Saviour. A beggar stands at your door and asks

he deals truthfully with it and humbles it. Human nature, if you want to see it in its true condition, is that naked thing over yonder which so proudly aims at covering itself with a dress of its own devising. See, it sews fig leaves together to make itself an apron! What a destitute object! With its withered leaves about it, it seems worse than naked! Yet this wretched human nature proudly rebels against salvation by Christ. It will not hear of imputed righteousness; its own righteousness is dearer far. Woe be to the crown of pride which reveals the Lord Christ! If, my hearer, thou art of another mind, and art willing to own thyself a sinner, lost, ruined and condemned, it is well with thee. If thou art of this mind, that whatever humbling truth the Spirit of God may teach thee in the Word, or teach by the conviction of thy conscience, thou wilt at once agree therewith and confess, "It is even so;" then the Spirit of God has brought thee to this humble and truthful and obedient condition, and things are going hopefully with thee.

II. And now my second point is this: although you must not cavil with Christ, you may plead with him. "Truth, Lord," she says, but she adds, "yet." Here, then, is my first lesson; set one truth over against another. Do not contradict a frowning truth, but bring up a smiling one to meet it.

For instance, I meet with men who say, "O sir, sin is an awful thing; it condemns me. I feel I can never answer the Lord for my iniquities, nor stand in his holy presence." This is assuredly true; but remember another truth: "The Lord hath laid on him the iniquity of us all;" "He was made sin for us, who knew no sin;" "There is therefore now no condemnation to them which are in Christ Jesus." Set the truth of the sin-bearing of our Lord over against the guilt and curse of sin due to yourself apart from your great substitute.

"The Lord has an elect people," cries one, "and this discourages me." Why should it? Do not contradict that truth; believe it as you read it in God's Word; but hear how Jesus puts it: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." To you who are weak, simple and trustful as babes, the doctrine is full of comfort. If the Lord will save a number that no man can number, why should he not save me? It is true it is written, "All that the Father giveth me shall come to me;" but it is also written, "And him that cometh to me I will in no wise cast out." Let the second half of the saying be accepted as well as the first half.

Do I hear you say, "How can I have hope for salvation is of the Lord?" Why, that is the very reason why you should be filled with hope and seek salvation of the Lord alone. If it were of yourself you might despair, but as it is of the Lord you may have hope.

Do you groan out, "Alas! I can do nothing?" What of that? The Lord can do everything. Since salvation is of the Lord alone, ask him to be its Alpha and Omega to you. Do you groan, "I know I must repent, but I am so unfeeling that I cannot reach the right measure of tenderness." This is true, and therefore the Lord Jesus is exalted on high to give repentance. You will no more repent in your own power, than you will go to

heaven in your own merit; but the Lord will grant you repentance unto life, for this, also, is a fruit of the Spirit.

Beloved, when I was under a sense of sin I heard the doctrine of divine sovereignty, "He will have mercy on whom he will have mercy;" but that did not frighten me at all, for I felt more hopeful of grace through the sovereign will of God than by any other way. If pardon be not a matter of human deserving, but of divine prerogative, then there is hope for me. Why should not I be forgiven as well as others? If the Lord had only three elect ones, and these were chosen according to his own good pleasure, why should not I be one of them? I laid myself at his feet and gave up every hope but that which flowed from his mercy. Knowing that he would save a number that no man could number, and that he would save every soul that believed in Jesus, I believed and was saved. It was well for me that salvation did not turn upon merit; for I had no merit whatever. If it remained with sovereign grace, then I also could go through that door, for the Lord might as well save me as any other sinner, and inasmuch as I read, "Him that cometh to me I will in no wise cast out," I even came, and he did not cast me out. Rightly understood, every truth in God's Word leads to Jesus, and no single word drives the seeking sinner back. If thou be a fine fellow, full of thine own righteousness, every gospel truth looks black on thee; but if thou be a sinner deserving nothing of God but wrath—if in thy heart thou dost confess that thou deservest condemnation, thou art the kind of man that Christ came to save, thou art the sort of man that God chose from before the foundation of the world, and thou mayest, without any hesitancy, come and put thy trust in Jesus, who is the sinner's Saviour. Believing in him, thou shalt receive immediate salvation.

III. Thirdly, in any case, whatever Christ saith or doth not say, have thou faith in him. Look at this woman's faith and try to copy it. It grew in its apprehension of Jesus.

Further than that, this woman had a faith in Christ that he was like a great householder. She seems to say, "Those disciples are children who sit at table, and he feeds them on the bread of his love. He makes for them so great a feast, and he gives to them so much food that if my daughter were healed it would be a great and blessed thing to me, but to him it would be no more than a crumb fell under the table and a dog fed thereon." She does not ask to have a crumb thrown to her, but only to be allowed to pick up a crumb that has fallen from the table. She asks not even for a crumb which the Lord may drop, but one which the children have let fall; they are generally great crumb-makers. I notice in the Greek that as the word for "dogs" is "little dogs;" so the word rendered "crumbs" is "little crumbs"—small, inconsidered morsels, which fall by accident. Think of this faith. To have the devil cast out of her daughter was the greatest thing she could imagine, and yet she had such a belief in the greatness of the Lord Christ that she thought it would be no more to him to make her daughter well than for a great housekeeper to let a poor little dog eat a tiny crumb that had been dropped by a child. Is not that splendid faith? And now, canst thou exercise such a faith? Canst thou

believe it—thou, a condemned, lost sinner—that if God save thee it will be the greatest wonder that ever was, and yet that to Jesus, who made himself a sacrifice for sin, it will be no more than if this day thy dog or thy cat should eat a tiny morsel that one of thy children had dropped from the table? Canst thou think Jesus to be so great that what is heaven to thee will be only a crumb to him?

WALKED WITH GOD.

When I see announcements of forthcoming biographies in four volumes, I cannot help thinking of this inspired biography of one of the best men who ever lived upon the earth. God gives us the record of Enoch's character and life in these words, and then adds an obituary in three monosyllables, "God took him." There is sometimes a wondrous beauty in brevity. The more we study this antediluvian biography of the man who lived just as many years as there are days in a year, the more we see in it that is worthy of our admiration and imitation.

Enoch walked. He did not ride in a chariot. He did not seek a life of ease and self-indulgence. He did not run impatiently. He did not climb ambitiously. He was active in an humble sphere. He was just one of the world's millions of pedestrians, faithful in daily, lowly duties. But he did not want to walk alone. His human nature craved companionship, as did that of Adam in Eden. He could not enjoy, however, such society as that of Lamech, the post-polygamist of his day. He found few congenial spirits on the earth, so he looked up to heaven and asked its divine Monarch to come down from his throne and walk with him. And God came. He honored that filial trust in his fatherly affection. But when he came he said, "Enoch, I am wiser than you are, I will choose the way. I cannot walk with you, for you might lead me astray. But you shall walk with me." And so he took direction of Enoch's life. He became his guide and his comrade. I am glad that Moses did not write, "And God walked with Enoch." That is the way a good many people would like to have the inspired picture of an ideal life. They want to choose their own way and have God bless them in it. They shrink from the necessary condition of divine companionship. Christ said to the young fishermen on the sea of Galilee: "Follow me, and they forsook all and followed him." That was what Enoch did, no doubt. He began with filial submission and obedience. He said, like Ruth to Naomi, "Where thou goest I will go." He wanted to walk with God in God's way, no matter how dark it seemed to his human vision or how rough and steep to his human feet.

In walking with God Enoch found not only safety, but "fulness of joy." (See Psalm 16:11). His heart burned within him by the way, as did the hearts of the disciples with whom Jesus walked to Emmaus. God was not a silent companion, though invisible. He doubtless gave Enoch many glorious revelations of himself and his purposes. We have a reference to one of these revelations in Jude (verses 14 and 15). There "was no Bible then for the patriarch to study, and therefore how precious was this personal intercourse and communion with God.

Now, in reading this brief biography of "the seventh from Adam," we are tempted to regard it as exceptional and even miraculous. But Christ said, "Whosoever will come after me let him deny himself and take up his cross and follow me." Now, Christ is God. It was Christ with whom Enoch walked. And here is his invitation to whomsoever will, to be his companion, as Enoch was. Neither English version of the Bible gives the full force and meaning of the invitation recorded in Mark 8:34. The words translated "come after" and "follow" are the same in the original. The Greek is "akoloutho," which means to accompany as a friend, an equal, and not to follow as a slave. The idea is, if you want to be my companion, to enjoy my follow-

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ship and society, come and welcome. And he told those who accepted this invitation that, though he would not stay on the earth in a human body, yet he would be with them always (Matt. 28:20). We have an ever-present Christ in the Word and in the Spirit. We cannot only walk with him, but abide in him (see John 15:4). And if we are with and in him here, we must be hereafter. If we walk with him he will take us to himself as he took Enoch. What better biography can we desire than that we lived with and for Christ, and what better obituary than that he has taken us to himself?—C. E. B. in Herald and Presbyter.

EDITORIAL.

The committee sent by our Home Mission Board to Cuba have returned and made a full report—much too long for publication in the papers. We acknowledge receipt of a copy. Much space is given to the conditions of our mission property there, and to the changes made necessary by the changed conditions. Some of the titles were vested in Dr. Diaz, and these have been duly transferred, though they have not been recorded, because to do so now before the laws are changed would cost some \$2,000 and more in stamps and fees. It is believed this expense can be saved. Before his banishment Dr. Diaz put a mortgage of \$12,000 on our church property there in order to secure another piece of property that he felt was needed for the work and to meet certain other expenses. This money has been fully accounted for. The committee say:

(5) Your committee is pleased to report that their investigations satisfied them that there was never any danger of loss on account of the condition of the titles of the property, and now they are specially pleased that by the recent deeds the titles have been perfected.

Special acknowledgment is made to Senor Em. Ferrer y Picable, an attorney, who gave the committee valuable help without charge.

The condition of our work in Cuba is described in detail, and the report is very gratifying. The work suffered less than we supposed it must have suffered. Since Dr. Diaz' return to Cuba he has baptized fifty-one candidates. The three missionary schools are doing well. At the Arsenal school there are 96 in attendance, at the Neptuno 100, and at the Romai from 80 to 90.

The committee recommend the speedy cancellation of the mortgage; the employment of Dr. Diaz at a salary of \$1,800 a year, the appointment of a treasurer in Havana to handle all the money; the appointment of an American preacher to labor for the English-speaking people in Havana, and to make himself generally useful on the field; the purchase of additional ground for our Baptist cemetery; that a local agent be secured on reasonable terms to act as attorney for the Board in representing its property interests, and that there be an advisory board in Havana.

In regard to the future of the work the committee say:

We believe there is now a brighter prospect for the island of Cuba, and for our Baptist work there, than ever before. The oppression of Spain and her unjust and tyrannical treatment of those people have driven them from her, and the Catholic church being looked upon by them as part of the Spanish rule, many will also revolt from it, and there will be for the first time a free and fair opportunity to present our faith to those of this persuasion, and those who have no religious belief at all.

Let our contributions to the Home Board be greatly increased, and let the work in Cuba be pushed with the greatest vigor of which we are capable.

A GREAT deal of interest has been aroused in regard to the election to Congress of one, B. H. Roberts, an open and avowed polygamist, from Utah. When Utah was admitted as a state it was with the distinct understanding that polygamy was abolished and would not be renewed. It was upon that distinct understanding that Utah was allowed

to become a state. Not only were stringent laws passed against polygamy, but a special "revelation" was announced ending the practice of plural marriage. Wilford Woodruff, the head of the Mormon body, sent an official document to the President of the United States, and among other things said:

According to our creed, the head of the church receives from time to time revelations for the religious guidance of his people. In September, 1860, the present head of the church, in anguish and prayer, cried to God for help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-day Saints that the law commanding, polygamy was henceforth suspended.

It was thus claimed that the Mormons had given every possible assurance of the abandonment of the practice of polygamy. Not only had they embodied the abolition of it in their law, but they had also made it a part of their religion. On the faith of these assurances Utah was allowed to become a state in the Union.

And now the Mormons have elected to the United States Congress an open and avowed polygamist, who is shamelessly living with more than one wife, and who boasts of his right to do so. That point was made against him in the campaign, but the Mormons had a majority of the voters, and they elected him anyhow. The United States never had a more deliberate slap in the face than this.

The next Congress will not meet till December, unless called in extra session by the President, and this may be done. Congress should not allow this Roberts to be seated as a member. It would be an outrage on the dignity of the government and an insult to every decent man and woman in the land.

A number of organizations and of individuals have spoken, and more will speak. So far the Presbyterians have had most to say, but the Executive Board of the American Baptist Home Mission Society have made a vigorous deliverance. We think it well for all our organizations to speak out, and to be sure to let the members of the next Congress hear what they say. Some are saying that since Congress does not meet till December, there is not need of doing anything for several months to come. But Congress may meet March 4th, and that is only two months off. Surely there is no time to lose. We hope there is no danger of the seating of this Roberts but to make sure of it, the people should let their Congressmen distinctly understand that they are expected to seat no polygamist in our national assembly.

WHAT shall be done with our new possessions, especially with the Philippines? is becoming more and more of a burning question. Politicians are arraying themselves on different sides of this question, and it promises to be especially prominent in the next political campaign. We do not propose to enter the political arena on this or on any other subject, but there are some things that need to be borne in mind by all parties.

1st. We have the Philippines. Spain has been dispossessed of them, and we have taken them. They are now on our hands, and what is to be done with them we must decide. The responsibility rests on the United States. Whether we shall annex them as part of our territory (and either make states of them at some time, or rule them as colonies) or set them up under our protection, or do something else with

them not yet suggested, the wisdom of our government must determine.

2nd. There is no need for being in a hurry in the matter. We heartily approve the plan of sending a wise commission to the islands to gain all the information possible concerning them. Our people need all the light they can get on this most important and perplexing problem. Fortunately we can take our time in solving it. We are not obliged to settle the question this season. No doubt increased light and more reflection will make plain to our statesmen what is the wise solution of the problem.

3d. We call attention to the fact that if the Philippines are part of the territory of the United States, then by the 14th Article of the Constitution all the Filipinos become full citizens of this country, and they can emigrate freely to any part of our land. It is recognized that they are not a desirable sort of immigrants. If it be said that being so far away scarcely any of them will wish to come, the answer is that they are not so far away as the Chinese, who poured over here in such numbers that it was necessary to pass stringent laws to exclude them. We can pass no such laws to exclude the Filipinos when they are formally annexed as part of our territory. To have them come over freely to compete with our American labor would give us another Chinese problem without the Chinese remedy. There are some 9,000,000 of them—certainly enough to be troublesome.

We hope the statesmen who have this problem in hand will give due consideration to this feature of the case, and will see that we are protected from an inundation of Filipino immigrants. This strikes us as one of the gravest elements of the problem, and we have not seen any special mention of it.

4th. Whatever be the civil and political status of the Philippines, they are now open, as never before, to missionary labor. Therefore let as many missions as possible be opened there and let the good work be pushed with all vigor. Herein lies the true and the final solution of the whole problem. There is no difficulty the Gospel will not solve.

WHEN the Emperor of Germany was in Palestine he gave the missionaries he saw (Lutherans) "a good scolding." Among other things he said, as reported:

During my visit to the holy places and to the Protestant and Catholic institutions of Palestine, I met with one disappointment after another. Here, in the Church of the Nativity, which ought to serve as an example of pious charity and pure Christian life, I met the very reverse of charity and Christianity.

I am not surprised that Christianity remains unpopular in the Orient, and that Mohammedanism, with its fallacious teachings, still holds sway. How can it be otherwise when you clergymen are everlastingly quarreling over dogmatic questions, neglecting to teach true Christian charity and a pure life in emulation of Jesus Christ?

I admonish every one of you to repent of your life of callous indifference and cold formal worship. Leave the ways of the old church and enter at once upon the higher and broader principles of the new Christianity, which seeks to live as much as possible in the spirit of the Gospel. I warn you that unless you do this you will exert but little influence on the Mohammedans, and you will blight the hopes of your brethren who have sent you here as missionaries.

The chief drawback to missionary work in Palestine is the bitter, fratricidal spirit shown by the different sects of Christians towards each other. For exam-

ple, Mohammedan soldiers have to stand on Easter Sunday between the Roman Catholics and the Greeks to keep them from killing each other in observing their rites around what they believe is the sepulchre of Christ. "Heaven save the mark!"

Nowhere in the world is the pure and the primitive Gospel more needed than right in Jerusalem where it was first preached. We hope our Foreign Board can ere long carry out the resolution of the Convention and the plant a mission in Jerusalem.

News comes of the deaths of Drs. C. C. Bitting, W. R. Rothwell and Sidney Dyer, all widely known and loved. Dr. Bitting was for many years pastor in Virginia, serving the First church, Lynchburg, and the Second church, Richmond. He became best known, however, as missionary secretary of the American Baptist Publication Society, in which position he did a noble work. He was a man of clear and strong mind, of warm and true heart, of broad and thorough culture. It is to be regretted that he left so little in the way of his writings. He was 68 years of age.

In 1872 Dr. W. R. Rothwell laid aside the Secretaryship of the General Association of Missouri, to become Professor of Theology and Moral Philosophy in William Jewell College. There his great life work has been done in moulding and training the many scores of young men who have been blessed by his instruction. His whole life was spent in Missouri, and probably to no man is our cause in that great state more indebted. Dr. Rothwell was only 68 years old at his death.

Dr. Sidney Dyer was a much older man, and for years he has been retired. He was known chiefly through his pen, though he was an able preacher. Once he lived in Louisville, and some of our oldest citizens remember him most pleasantly. He reached the advanced age of 84 years. He has now gone to his reward. He has been gathered like a shock of corn fully ripe for the harvest.

If a woman puts her husband away, or abandons and refuses to live with him, and goes to another State and secures, by some means, a divorce and remarries, is her first husband free to marry again, under his law, on the ground of her adulterous marriage?

An honored brother sends us the above question. We answer that the husband is free to marry again, provided he be himself innocent of violation of his marriage vow. Nothing is said as to the ground of the wife's putting her husband away, in the case mentioned, and we must suppose she had no proper ground to do so in order to justify the remarriage of the husband.

We are often told by skeptics of the high plane occupied by the Hindus, and some of the latest fads in this country—theosophy for example—come from the Hindus. But the treatment the Hindu women receive is enough to show the debasement of Hindu character, and so far from being on a high plane, their plane is very low indeed.

For example, a Hindu woman is required to get up early in the morning and attend to her home duties. Then she must come and lay her head on the "sacred feet" of her husband and worship him. When he comes home at the close of the day she must wash his feet in warm water, and then must drink the water in order to purify herself. Imagine the moral baseness of people who have such a custom!

Editorial Varieties

In China a dollar weighs seven pounds. The money used is called "cash."

The first woman's missionary society, it appears, was organized by Dr. David Abell in England. It was called the Society for Promoting the Female Education of the East.

In the district of Cuba, of which the town of Guines is the centre, out of 15,000 population, 4,541 have died in the last two years. That is the terrible result of Weyler's policy of reconcentration.

The Hon. and Rev. Edward Thomson, representing the Sunday League of America, is expected to conduct a week's campaign in Louisville early in February. There is some need of such a campaign.

Dr. Warder reports the New Era Institute at Winchester last week as the best attended of them [all]. There was great interest and a very profitable gathering. These institutes are doing good and they may be made to do much more good.

The Standard (Chicago) says of Lieutenant Hobson, of Merrimac fame, that his tour across the country "has shown him to be after all only a silly and conceited person," etc. We do not think this adverse opinion will seriously diminish Lieut. Hobson's fame.

Was it accidental? The first house of worship in which the open Bible was used, erected in China, was built by Americans in the city of Amoy, whence the tea was shipped to Boston in 1773, which furnished the material for the famous "Boston tea party."

American newspaper men are in the front as usual. They have already started four papers in the city of Manila, viz. the American, the Freedom, the United States, and the Newpaper reporter will be one of the hardest things for the average Filipino to understand.

Dr. Proot writes under date of December 31st: "We are closing the year with the affairs of the Board in most satisfactory condition with fine prospects for the future." We hope 1899 will be the Board's best year, until 1900, and that 1900 will be its best year in the 19th century.

It is noticed in Scotland that it is becoming more and more difficult to get ministers in the country and in smaller towns to go to city churches. They fear the strain on mind, soul and body of the numerous activities of the churches, and under which men lose spirituality, power of concentration and power with God.

Dr. Parkhurst characterizes a certain sort of reasoning (?) as "bidding good-by to one's intelligent faculties and every-day good sense and settling earnest questions by the insight of the churchman, under which men lose spirituality, power of concentration and power with God."

Mr. John D. Rockefeller has offered to give \$100,000 to Denison University (Ohio) provided \$100,000 additional is raised by the end of the year 1900. He also, through the American Baptist Education Society, proposes to give \$15,000 to Carson A. Newman College (Tennessee) provided \$50,000 additional is secured by the end of the year 1901. We hope both these amounts will be raised.

The Christian Advocate tells of complaints of the Methodist bishops, first that they are controlled by officials of the churches and then that they refuse to give due heed to the wishes of the churches. Well, since the bishops cannot give satisfaction, we suggest that their services be dispensed with entirely and that the churches and the preachers be left free to act under the guidance of the Holy Spirit.

An honored brother wrote us an article lately in which he arraigned one of our recent critics, somewhat more sharply than it seemed to us the spirit of the occasion, and we declined to publish the article. Instead of being offended at us, he writes: "I am glad you did not print my article on . . . Your good sense and good spirit have saved me from doing an unchristian thing." Editors of religious papers would have an available lot if all the brethren were like that.

A pastor in Virginia, renewing his subscription to the RECORDER, writes: "I prize the RECORDER very highly indeed. You deserve the thanks of the Baptists of our whole country and of the world for your manly and brave defense of the principles for which we stand." At the same time a pastor in Oklahoma, also renewing his subscription, writes: "The RECORDER exhibits a fearlessness and a regard for others that are admirable." Thus the kind words come from all directions. It shall be our endeavor to deserve the good opinion of the best.

We are not surprised at the wide interest the articles of Drs. Christian, Newman, and Thomas have already aroused. Our special offer of three months for twenty-five cents has met a hearty response. New names have been coming in freely. Sometimes a single mail would bring more than one hundred names. The offer is still open and we print the names as they come, ready to be received. We appreciate the help our friends are giving us. Next week Dr. C. will begin the examination of the so-called "Kiffin" manuscript and "Jesse Rogers" in the light of his recent investigations.

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.
Broadway.—Pastor Jones preached in the morning. At 3 p. m. the Lord's Supper was celebrated and there were addresses by Mrs. Jones, Dargan, Marvin, Norton and Osborne. Two additions by letter.
Chestnut-street.—Pastor Weaver preached. Two joined by letter. Christmas Sunday-school celebration Friday night.
East.—Pastor Christian preached. Two received by letter. Christmas celebration Thursday night. Meeting every night.
McFerran Memorial.—Pastor Eager preached in the morning and Bro. J. N. Prestridge at night. One received by letter. Meeting every night this week.
Twenty-second and Walnut.—Pastor Hunt preached. Two received by letter and one for baptism.
Franklin-st.—Pastor Jenkins began his work, preaching at both hours to full houses. Four received by letter.
German.—Pastor Wm. Ritzmann preached. Two joined by letter. Work looking up brightly.
Highlands.—Pastor Dawes preached. Two joined by letter. The past year the best.
Parkland.—Pastor Gordon preached. One received by letter.
Portland-ave.—Bro. T. W. Young, of Ann Arbor, Mich., preached as both hours.
South-east.—Pastor McFarland preached at both hours. Sunday-school nearly 80.

Third-ave.—Pastor Boyet preached in the morning and Bro. W. W. Ward at night. Bro. H. M. Garnett ordained to the ministry at night.
Twenty-sixth and Market.—Pastor Thompson preached.
Clifton.—Pastor Foster preached. Good interest. Sunday-school Christmas entertainment Monday night. Nine additions by letter.
East Mead.—Pastor Whittinghill preached at both hours.

SEMINARY NOTES.

Happy New Year.
Bro. L. W. Doolan led our prayer-meeting.
Examinations are upon us, boys, gird up the "loins of your minds."
Missionary meeting was not so well attended, as examinations are close at hand.
"A preacher is to declare the ways of God, and not to justify them."
Seventy of our students are engaged in Sunday-school work this year. One thousand seven hundred and ninety pupils were taught during the month of December, and 14 conversions.
Bro. H. M. Garnett was ordained at Third-venue January 1. He is one of our best boys.
Bro. N. F. Jones, of Texas, has been called at English, Ky.
At our missionary meeting letters were read from W. E. Entminger, of Brazil, and Ernest T. Walls, of Congo Free State, Africa. Such letters as these, giving the condition of the people and the success of the gospel, always inspire our hearts with missionary zeal.
A. Y. Napier, Gov. F. Hambleton and W. W. Weaver each gave a nice spread during the week in which many of their friends and professors participated.
Bro. C. Hodge has resigned Harren Plains, Tenn., in order that he might devote all his time to Seminary work. Bro. Hodge is a fine student.
"The outlook for the Southern Baptists in the beginning of 1890 is better than it has been for forty years."—Whitsett.
Bro. S. W. Smith, of Texas, has been called at Glencoe, Ky.
Bro. A. B. Love, while walking the other evening, got shot accidentally, the ball taking effect in the chin. We are glad to know that he is not seriously hurt.
At our missionary meeting Bro. Geo. F. Hambleton read a paper on our newly acquired possessions. It was much the same as information. We suggest that the Seminary Magazine publish it.
"If we get upon Mt. Carmel we are also very likely to get under the juniper tree."—Dargan.
A student said: "Doctor, the examination gives us the jerks." The Doctor replied: "I thought religion was the only thing that gives people the jerks."
G. A. Smith, F. F. Gibson, W. B. Brown, Rufus Ray, E. T. Gregory, and J. L. Wise were invited to dine December 28. Ordained at the Masonic Home. Long live such work as the Masons are doing for the homeless children!

Supplies for week: J. R. Rawles, Clay-street Mission; O. O. Green, Grand-avenue, for Bro. Phipps; E. J. Harrel, Moore's Hill, Ind.; Geo. W. Griffin, Mt. Sterling, Ind.
Visitors for the week: Rev. W. D. Moore, Ripville, Ky.; Rev. W. H. McGarity, Jellicoe, Tenn.; Rev. J. H. Eager, city; Rev. J. E. Nunn, Shelbyville, Ky. J. L. Wise.

THE STATE.

Pastor J. B. Couch, of Stanford, writes: "On the second Sunday night, December 1, we had M. V. Vernon, the county seat of Rockcastle county to assist Pastor J. C. Carmichael in a series of meetings. I was with the church 12 days, preaching twice a day, and though the weather was extremely unfavorable, the Lord blessed our labors with abundant success. At the close of the meetings 8 were added to the church by baptism and 13 by letter. The church was greatly encouraged by the results, and those added to the church will be a great help to the noble little band of saints who are so earnestly laboring for the faith once delivered to the saints."
Pastor C. M. Buchanan writes: "I closed a meeting of twenty-one days with Lost Run church, Breckinridge county, resulting in 19 additions to the church by experience, 13 of whom I buried with Christ in baptism Christmas day; 7 were the ordinands; several others inquiring the

way the church wonderfully revived. To God be all the glory."
Pastor L. K. Kye writes: "I want to say a word about our Friendship work. We are moving on nicely, and have our house almost completed, but are in debt and have such a small membership—only 86—it is impossible for them to support a man enough to have a regular Christian Association is doing practically nothing for missions at home, hence if we get any help it must come from the State Mission Board, and I have done my utmost in the fifteen months to complete our house and get up on my feet. We have had but one fall one week, and we had a very encouraging meeting. I hope he can be with the Board and give us a complete representation. We have only Baptist church in the bounds of the mission from Richmond to Garrard county."
Pastor I. E. Wallace writes: "Please change the address of my paper from Calvert City to Benton. I am called to the church there for one-half my time."
Pastor J. M. Roddy writes: "Please change my paper from Midway, Ky., to Eureka Springs, Ark. I enter upon the pastorate of the First Baptist church, that city, January 15, 1890." We congratulate the Eureka Springs church.
Pastor L. T. Wilson writes from Paducah: "I closed my work with Second church here Sunday. Had a delightful day; preached twice; baptisms a young man and his wife; marriage a prominent young Baptist preacher and an accomplished young woman who are to make their home in Michigan. I begin my work at Humboldt, Tenn., this week."
Pastor Wm. D. Nowlin writes from Nicholasville: "We had a fine day Sunday, large congregations and good attendance. We raised all indebtedness for 1889, settling up to January, 1890. The general feeling is that prospects were never brighter in the history of this church."
Bro. Warren Payne writes from Bethel College, Russellville: "I am laboring as pastor for three churches, Providence, Simpson county, and Rocky Spring, Warren county, both in this state, and of Harmony, Robertson county, Tenn. I have had the care of Harmony church for only a short while. They gave us our first 'pounding,' as the preachers term it, and we certainly enjoyed it. It was a large Christmas box packed full of good things. My expressions of interest swell a pastor's heart with gratitude, and incites him to greater activity. May the Lord bless and prosper Harmony church. The work at Providence and Rocky Spring is progressing nicely. There are many noble spirits in both these flocks. Success and a happy New Year to the dear old RECORDER."
Bro. F. W. Taylor, formerly city pastor of Third-venue church, this city, received the following dispatch on the 28th inst. from the First Baptist church of Henderson: "Rev. F. W. Taylor: You are unanimously chosen our pastor, to begin next Sunday, at 10 o'clock. S. D. Harris, Wm. are pleased to announce that Bro. Taylor accepts, and entered on his labors last Sunday. We congratulate the saints at Henderson upon their selection. Bro. Taylor did a great work at Third Avenue, and his resignation was universally regretted. He has been greatly blessed in the protracted meetings he has held since he resigned the care of that church, and, as a soul-winner, the Lord has abundantly blessed his labors."
Pastor J. T. Barrow writes under date of January 2: "Yesterday brought us into the new year. We had two good services at Ellis Methodist. At the evening service there were two additions by letter and three received under watchcare. In the recent past we had four additions. Both the old 'Savanna Valley' (Elizabethtown) and Gilead are excellent people to live and work with. They have brought the present pastor under special obligations by thoughtful kindness to him and his family. Recently our pantry was replenished by sugar, coffee, flour (barrel and 50-pound sack), sausage, hams, ribs and backbones, rice, butter, canned goods, fruit, china, dials, etc., with nice contribution in money. The Gilead people were equally thoughtful and kind, sending meats, lard, butter, fowls (a coop of twenty-seven fine Langshans and Sheswoods). Such remembrance has not only inspired the pastor, but also the congregation that prompts it is of the greatest value. To one and all we wish to say we accept your kindness as done for the sake of the cause for which we labor, and by the Master's help we wish to do you more faithful service than we have in the past."

Enameline is the Modern Stove Polish, which means UP-TO-DATE; that is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form. J. L. PRESCOTT & CO., New York.

OTHER STATES.

Rev. Dr. B. H. Carroll, for twenty-eight years the popular and successful pastor of the First church, Waco, Texas, has resigned. The relations between church and pastor have always been harmonious and never more so than now. Dr. Carroll has been elected by the educational commission to raise \$200,000 for Baptist schools in Texas. He has always responded to the call of the denomination at whatever sacrifice; for the Baptists of Texas to fall to respond would be a failure to honor the services and sacrifices of their greatest leader.
Bro. J. W. Butts writes from Nevada Mo.: "Our pastor, Eld. A. E. Rogers, has resigned their care of our First Baptist church after four years' successful pastorate. He continues Secretary of our State Board of Charities. Bro. J. N. Harboe is now missionary of our District Association, and has begun a vigorous campaign for Baptist expansion, to the glory of our Lord."
Pastor Stephen Crockett writes from Madison, Fla.: "I am on my fifth year as pastor of the Madison church and continue to have God's blessing upon my work. I dearly love the REVOLVER, admire the strict adherence to conviction and principle of right. May God greatly bless you is the heartfelt prayer of your true fellow-worker in Christ."
Pastor Wm. D. Gay writes from New Orleans, La.: "I have resigned here and my resignation has been accepted to take effect immediately.
A sixteen days' meeting in the Erwin church, Tenn., closed with 25 professions of religion and 25 additions to the fellowship of the church.
The North Fork church, Bedford county, Tenn., has set apart its new house for the worship of God.
Pastor B. D. Wilson entered upon his work in the pastorate of the First church of Bryan, Texas, on the first day of the year. We wish pastor and people a happy New Year and a year richly blessed of God.
Pastor W. H. Strickland of Morris-town, Tenn., has resigned the care of our church at that place and he will devote part of his time to evangelistic work. In this work he has been greatly blessed, in Memphis, Nashville, Jackson, and other cities of the Greenville, S. C., and elsewhere. He is a clear, vigorous and spiritual preacher of the gospel of God's grace.
W. W. Lee pastor of Dallas-avenue church, Huntsville, Ala., was appointed a missionary to Brazil on the 1st. The time of his departure and the results of his work he shall occupy are still undecided.
PASTOR FRED D. HALE reports 212 additions to the Third church, Owensboro, during the year 1889. A glorious record. The contract for the pews has been let. The cost will be \$1,100 for seating the lower floor and gallery. Bro. Hale, in Third Church Bulletin, says:
"I should be glad for every family connected with the Third church congregation, into whose home the WESTERN RECORDER does not come, to accept the proposition made to send it for three months for 25 cents. I am going to send off a list thus of trial subscribers. Hand me your name and the quarter at once, before the impulse to do so escapes. It will be discontinued at the end of three months, unless you write and request its continuance to you, as a regular subscriber. I am specially anxious for us all to read Dr. Christian's series of articles on points about the History of English Baptists which he gathered in England during his recent trip. The series begins with the second week in January. The RECORDER is now in the liquor fight, and is doing good work in the Local Option campaign."
TO DISTRICT ASSOCIATION CLERKS
DEAR BROTHERS—Many of the minutes of the District Associations for 1889 have not been received. I cannot proceed with my work without them. Please send them at once. Let the clerks fail to see this notice some brother in each association

who is interested in the work will greatly aid me if he will mail me a minute of his last association.
Yours fraternally,
J. K. NUNNELLY,
Statistical Sec.
Georgetown, Ky.

PROGRAMME.

- The following is the programme of the Ministers' and Deacons' Meeting to be held with Baptist church at Campbellburg, Jan. 27, 28, 29, 1890.
1. Sermon, "Brotherly Love."—H. W. Virgin.
2. The design of gospel preaching. J. S. Satchell, W. W. Foree.
3. Why was the church established?—B. H. Dement, D. N. Porter.
4. The duty of every member to contribute to the support of the cause of Christ.—R. M. Priest, F. J. Yager.
5. Exegesis of Matthew 11:11.—J. B. Tharp, J. M. Foster.
6. The Holy Spirit in the song service.—W. J. Agee, W. S. Wilson.
7. The preparation and recitation of the Sunday-school lesson.—J. F. Jones, I. W. Head.
8. The preacher's need of the Holy Spirit.—L. M. Theobald, J. M. Eaton.
9. Lighten any occasion to suffer for Christ's sake nowaday?—I. W. Bruner, L. S. Chilton.
L. S. CHILTON,
L. M. THEOBALD, Com.
J. M. FOWLER
J. B. THARP, Sec.

Free to our Readers.—The New Cure for Kidney and Bladder diseases, Rheumatism, etc.

As stated in our last issue, the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by the impurities in the blood, or disordered action of the kidneys and bladder. The New York World publishes the remarkable case of Rev. A. C. Harting, minister of the First Baptist church of North Constantia, New York, cured by Alkavis, whom, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:
North Constantia, Oswego Co., New York, GENTLEMEN:
I have been troubled with kidney and kindred diseases for sixteen years and tried all the medical get without relief. Kidney, heart and Lustripis, which turned to pneumonia, that I died. Kidney, heart and Lustripis organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dream of certain death. I heard of Alkavis and as a last resort I commenced taking it. At this time I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe will do for all who will get Alkavis a fair trial. I most gladly recommend Alkavis to all sincerely yours,
Rev. A. C. Harting, N. Y.
Similar testimony to this including many remedies come from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vink, Edinboro, Pa., Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the fact that the restorative powers of Alkavis in various forms of kidney and allied diseases, and of other troublesome affections peculiar to womanhood.
So far the Church Kidney Cure Company, of No. 42 Fourth Avenue, New York are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of kidney or bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other ailments due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

FAMILY CIRCLE.

SONGS FOR YOUNG AND OLD.

A QUEER LITTLE MEN.

There was once a little brown hen,
A dear little, queer little hen,
Her work was to lay
Just one egg every day;
And she did it, this good little hen.

VICTOR'S PROPHECY.

A Romance of the Sixties.

BY LOUIE DAYTON PHILLIPS.

PART II.

Sibyl and the cloud had come together; and, although I am not a superstitious woman, this thing troubled me at fifteen.
I could not keep from thinking it "a bad omen," and afterwards, when the black cloud of sorrow and remorse did fall so heavily about my mountain cabin, bowing Sibyl's proud young head, whitening her raven tresses at twenty, and blighting all our hopes and joy, as well as hers, I told myself that such things did happen as a warning; that coming events cast their shadows before.
Bright weeks followed Sibyl's return, however, for she filled every nook and corner of the old house with life and gaiety. From the first her manner was gracious sweetness itself, and my father grew cheerier, even hopeful, under her influence in spite of the heavy anxieties and dire disasters brought by that lagging summer time.
She was so clever, so full of resources; so fearless and resolute. The truth was, she brought a new element into all our lives—a fresh charm and daily delight.
It was easy to see the fond pride we all took in Sibyl. She was far more beautiful than she had been two years ago, and there was something strangely new in the young face now. The brilliant eyes, colorless, gleamed, rebelled and yielded by turns, their expression soft, yet dazzling, and haunting you with their sweetness.
I remember so well her mischievous red lips, her airy, graceful movements, her cool, child-like coloring, like the heart of a pomegranate blossom.
The rest of us were plain enough—we Delighton children, with our dark complexions and big eyes—nineteen Sibyl was exquisite beauty. And she was not spoiled, and had before.
Her chief fault was—
But I'll not speak of that—yet. The truth is, I never thought she was to blame so much—even at the time. She did not know what she was doing, poor child, and heaven knows how deeply she suffered, how sincerely she repented.
Life trends on life, and heart on heart; But plans of God like fowers unfold.
In the early part of October, that same year, something else happened to change "the even tenor of our way" yet more distinctly than Sibyl's coming had done.
A number of wounded soldiers, now convalescing, were sent up from the over-crowded hospitals in Chattanooga to spend a few weeks on the mountain, hoping they might regain their strength more quickly in this bracing atmosphere.
They used as headquarters a vacant house, not over one hundred yards from our cabin. The place was known as Belle View.
Among these men were several young officers of Gordon's command, and before they had been here a week our brother, Victor—he was not yet eighteen, and had won the grey

for a year—came home on furlough, his right arm in a sling from a wound received in the battle of Sharpsburg a month before. And with Victor came his best friend, a handsome young lieutenant, Clarence Greyson, a sabre cut just healing on his boyish cheek.
"I told Greyson you'd manage to squeeze us in somewhere, mother," said Victor, looking over the neat rooms of our cabin with interest. "And I tell you this looks like a bit of heaven, after the wards we've stayed in together."
The house was so full, however, that they found sleeping quarters at Belle View, taking their meals with us at Crag Castle, as they laughingly called the high-perched log-house, and, indeed, spent most of their time there.
Victor's friend was some four years older than himself, a brave officer and a true soldier.
"His' just one of the best fellows in the world," my brother told us. "Reads his Bible and prays by his bunk every night, and when our men were dying in the hospitals, or on the battle-field, do you know they sent for him? But you ought to have seen him taking a message to Stuart straight through a cross-fire the day he got that cut! He seemed to have entirely forgotten himself, and remembered only his errand and—"

thing some wealthy relatives on our mother's side, and on her return—about the middle of March—she brought, beside her own, two great trunks filled to the brim with clothes and garments suited to all ages, sizes and seasons, and sent us by our aunt and cousins who understood our present needs and condition.
In addition to these most welcome gifts, my uncle, who had charge of certain supplies in the city, shipped to us provisions enough to last, with careful economy, about six months. Thus, reinforced in food and clothing, for the Lord had provided abundantly, we went our way in comfort and hope.
We had something of much interest to look forward to at this time—Sibyl's marriage, set for the fifth of May '68.
Col. Southerland—he had been promoted of late—had paid her more than a year ago, so was in the Great City," and had also succeeded in gaining her consent—with our father's permission—to name an early day for their marriage.
Busy weeks reigned at Crag Castle now. And but for the blood-stained battle-fields, we would have been both comfortable in mind and body.
Looking backward to-night after more than three decades; these spring days seem to hold a dream-like radiance, a spell of enchantment and passionate young delight.
The world seemed only made for love. And yet smiles were only hiding for the moment the heavy cloud soon to fall blackly over all our lives; roses were drooping about the cruel thorns—ready to pierce us to the heart.
We were very busy, I say, for our bride must have a trousseau.
Even a soldier's wife, going to the altar at this period of conflict and dangers, was not indifferent to the important matter of "clothes."
Sibyl herself set dainty stitches on her bridal outfit, while my mother and a dress-maker from Kingston cut, fitted and designed, and Calla and I ripped, turned, sponged and pressed.
For we had little new material to work with. The trousseau must be evolved from the stores contained in the trunks sent us from Atlanta, and as Sibyl laughingly added, "from our own inner consciousness."
When all was completed at last, we surveyed our handiwork with palpable pride and satisfaction.
There were two neat house-dresses, one, a dark green poplin, trimmed with narrow ruffles of black silk, cut from a pair of ancient umbrellas and "pinked" on either edge.
The other was a delicate blue delicately patterned material, upon a waist and sleeves tiny gilt buttons were set in a triple row.
Then there was a traveling gown of Confederate grey, made of a mixture of cotton and wool, smoothly woven in one of the busy looms of the South.
It was smartly trimmed with furniture gimp and fitted the lovely, lissome young figure like a glove.
Nor was she wholly destitute of silk gowns, this bride of '68.
There was a rich-looking evening dress made of two old skirts of wine-colored silk, found in those invaluable trunks, and this was fastened at throat and wrists by a fall of cobweb lace, one of the few heir looms left in our possession.
Last of all came the white muslin wedding robe.
We would like to have provided a bride veil, but as one of plain tulle cost from eight hundred to one thousand dollars, Sibyl refused to allow such extravagance.
"It is bad enough to pay forty dollars to get my last winter's hat 'done over,' and one hundred dollars for my new shoes, and this wedding veil! There was only one week left now, a quiet, happy time.
There seemed a lull in the strife of armies—a hush in the din of battle, looms to remain in our isolated retreat.
Alas, however, for the fortunes of war!
Col. Southerland was captured on the thirtieth of April in the battle of Port Gibson, near Vicksburg, and now languished in a Northern prison.
And as if this were not enough, news came from the great battle of Chancellorsville in which the mighty "Stonewall" lost his life, with some thousands of his men, that Victor was dead, as he did. Sibyl had spent the past two weeks in Atlanta, visit-

The fall of Vicksburg, accomplished only after a long siege and appalling loss of life, cut the heart of the South in two, and made thirty thousand of her most gallant men prisoners of war.
By the autumn the battles of Chickamauga, Gettysburg, Lookout Mountain and Missionary Ridge had decimated our army.
The flash of hope faded into the calm of despair.
Glad news had come some weeks since of both Victor and Col. Southerland, however.
Our brave young brother did not die, after all, but after a thrilling experience in a crowded prison "up North," he had been exchanged, and had made his way back to his command in Virginia, under the gallant Gordon.
Col. Southerland had also been exchanged a fortnight since, this news having been received by the soldier comrade, Warren Castleman, who had lost his right arm at Missionary Ridge, and was now staying at Crag Castle.
He was a noble young fellow, his only fault—so far as I knew—being his manly eyes, and his clear complexion. She had never cared for him a moment, yet, even now, she seemed to enjoy adding fuel to the fires of his hopeless devotion.
It is true she laughed at him, calling him "a foolish fellow," but she never saw a gleam of scorn or the shadow of violent eyes as she did so; her sweet, vibrating voice was so thrilling and tender, that he grew worse every day.
Was Sibyl "a born coquette," as Victor said that morning on the bluff?
And when I remembered her absent lover's jealousy—that furious, unreasoning jealousy he had betrayed more than once, indeed, while at Belle View, I wished Warren Castleman would go away.
Yet, I could not help but be delighted the next day to see Col. Southerland at dining in the doorway.
I knew him at once, too, in spite of the disguise he wore—a long rubber top-coat and big slouched hat.
"I know I am running an awful risk, children," he said, smiling on me, "but I must see Sibyl, if only for a moment! Is she well and—"

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REMEDY FOR Women and Girls.

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NEW YEAR SUGGESTIONS.

New Year resolutions are discounted by persons who have been untrue to their vows and have failed of their high purpose. Nevertheless, in any rational action the mind precedes the body and reformation follows determination.

Some matters in our denominational life are giving needless trouble. On the subject of Foreign Missions there is diversity of opinion, but it is not a new thing that it should create alienation and strife.

It is safe to say that there has been quite enough of this sort of thing. The champions of each view, none of whom have any formal appointment, ought to rest on their laurels and give the denomination a rest.

Then what need is there to carry into the new year any dregs of bitterness from the historical controversy which has so stirred Southern Baptists for the last

two or three years? In a few years more the champions on each side will be gone. Whether they shall leave to the denomination a legacy of strife or of good will is a problem that will soon be settled.

Personal insinuations also ought to go with 1898. Insinuations have no place in fraternal and honorable discussion, where grave issues are involved.

If a Georgia editor is suspected of heresy the heresy ought to be defined and the charge made specified, so that the brother would have an opportunity of offering his defense.

If a Kentucky editor and pastor has plotted against the wellfare of Zion in any way let the plot be openly exposed. If he has sinister designs let them be made manifest.

If any other brother of prominence or obscurity has been suspected of any lapse in doctrine or deportment let the spirit of Christ prevail, and let us deal with one another in frankness and fraternity, looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up bring trouble, and thereby many be defiled.

J. J. TAYLOR.

SOUTHWESTERN BAPTIST UNIVERSITY.

We have an excellent faculty of self-sacrificing teachers who are doing a great work and receive small remuneration. We had 907 students last year. Forty per cent. of our students are students for the ministry, or the sons of ministers actively engaged as pastors or missionaries, and who pay no tuition.

Adma's Hall will accommodate 150 young men, and Lovelace Hall 80 young ladies where board, fuel and lights cost only \$7 per month. A furnished room costs only \$1 per month.

We have some seventy thousand dollars endowment, and it is wisely used to lessen the cost of an education to our patrons. We have students from ten states and from Mexico.

Many were kept from attending this term by the strict quarantine, but we expect them, and many new faces after New Year. The health of our school and community is excellent.

We have so many ministerial students that we owe \$4,000 on the account of their board. Any lover of Christ would do a laudable deed who would send a liberal contribution for this fund.

We need more endowment. Who will aid us? With five hundred or one thousand dollars we could have a good museum.

Our new chapel is about completed. We need \$7,000 to finish paying for it. Brethren, help us.

Wm. D. POWELL, Jackson, Tenn., Dec. 19th, 1898.

IS THE RECORDER QUILTY OR NOT QUILTY?

That's the Question.

I see from an editorial in a recent number of the Western Recorder, that someone, writing from Louisville to a Northern paper, intimates that the Recorder is opposed to a free investigation of church history, but he assures our Northern brethren that the Seminary will not thus be hampered, as the trustees have given them full liberty to investigate.

Though I am not a Landmark Baptist, I always like to see justice rendered to all. I have been a close reader of the Recorder since the commencement end, so far as my knowledge extends, no paper has had as much free investigation of church history as that paper. It's pages were offered freely to both sides of the contention.

It must be remembered that Dr. Whittitt started this contention by publishing his discoveries in his investigations, which, if correct, would discount heavily the assertions of former Baptist as well as Pedobaptist historians. A Northern Baptist brother was the first to question the correctness of Dr. Whittitt's discoveries.

Dr. Eaton, the editor of the Recorder, was then on a trip to the Holy Land. When he got back to London he heard of Dr. Whittitt's investigations and discoveries in the British Museum. He was so much in favor of investigation he went right away on an investigating trip to the Museum to see whether these things were so.

To those of us who have been spectators of this contention, it really seems that the Recorder's chief offense has been its too free use of its investigating privilege, and has dared to freely investigate the investigations of the investigator.

Without the knowledge of anyone connected with the Recorder, I have written this in the interest of justice and fair play, and with good will for both parties.

A BAPTIST BROTHER.

ARE YOU HARBORING OF OFFENSE OR DREARY? Call, or send stamps for full particulars how to remove your name, by one who was dead for 15 years. J. J. Taylor, Dept. 36, Richmond, Va., Cincinnati, O.

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The Western Recorder

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Only 25 Cents.

In the issues of January, February and March will be given a series of eleven articles on Baptist History, the result of Dr. Christian's investigations in England. These articles are to be summed up by Drs. Newman, of McMaster University, of Toronto, Can., and Jesse B. Thomas, Newton Theological Seminary, both masters in church history.

Western Recorder,

642 Fourth Avenue, Louisville, Ky.

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Dr. Henry G. Weston, President of Crozer Theological Seminary, says: "In all Baptist polemics I have never seen its equal."

The Journal and Messenger says: "Among the most powerful arguments in favor of Baptist views and practices which have ever been given to the world."

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Spurgeon said of this book, that it "ought to carry conviction to every unprejudiced mind."

Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

IMPOSSIBLE!

In a sermon on the sin against the Holy Ghost, read by Dr. Eaton before the ministers' conference Dec. 19th, the Doctor claimed that a man to sin against the Holy Ghost must be "enlightened, etc." referring to Hebrews 6:4-6. Thus claiming that one may reach all of these attainments, viz: "Once enlightened, and have tasted of the heavenly gift; and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come," Heb. 6:4-6; and then commit the sin against the Holy Ghost or "fall away" and be hopelessly lost, Heb. 6:6., thereby claiming that the person therein described were not Christians, viz: Heb. 6:8.

I beg leave to set forth my views of the following Scriptures: Heb. 6:4-6, Heb. 10:10-18 and Heb. 10:26. These passages I believe make up the keynote or gem thought to the book of Hebrews, and that they all three convey the same idea, only putting it in a little different way. And that the object in each of these three passages is to show the impossibility of the truly regenerate person being lost.

Let me say first that I understand the Apostle to be making an argument ad hominem against the doctrine of apostasy, similar to that which he made concerning the resurrection in 1 Cor. 15:13-18, viz: "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins." Now, does any one suppose that Paul meant that it was possible that Christ had not risen, or that their preaching was "vain," or that they were false witnesses for God, or "ye are yet in your sins"? By no means. He was showing the absurdity of such a thing as there being no resurrection, by telling them what it would lead to. The Apostle uses this style of argument a great deal, but this is sufficient for our purpose at present. Now, let us take up these several passages of Scripture:

1st. Heb. 6:4-6; the author is urging his hearers to perseverance, and to build on what they had. "Go on unto perfection," verse 1. "And this will we do, if God permit," verse 8. Why go on? Answer; "For it is impossible for those who were once enlightened," etc.

Well, Paul's hearers might ask "what has all this to do with our case?" Let Paul answer by asking the following questions, viz: Have you not been "once enlightened"? Yes. Have you not "tasted of the heavenly gift"? Yes. Were you not "made partakers of the Holy Ghost"? Yes. And have you not "tasted of the good word of God"? Yes. And of the "powers of the world to come"? Yes. Have you not once repented? Yes. Have you not received the pardon of your sins by trusting in a once crucified and risen Savior? Yes. Well then, do you want all this repeated? Certainly this would be impossible, if they, (his hearers or anyone else), should "fall away." Fall away from what? Answer. From the above named attainments. Heb. 6:4-6. And also throwing away their repentance, as he says "they must be

renewed again unto repentance," verse 6. "Renewed again" means that they had at least once repented before, and the same persons who fall away "crucify to themselves the Son of God afresh, and put him to an open shame." This means that they have had the benefit of the crucifixion once. But they must open his wounds afresh. Indeed, this would "put him to an open shame." Since his power to save and his glory had filled all the earth, his shame would be as far reaching as he is known. To what extent has he been made known as an all-sufficient Savior? See the four and twenty elders falling down before him, having every one of them harps and golden vials full of odors, which are the prayers of the saints, and they sang a song, saying "Thou art worthy," etc., "for thou wast slain and hast redeemed us unto God, by thy blood out of every kindred and tongue, and people and nation." "And the voice of many angels, and the number of them was ten thousand times ten thousand and thousands of thousands saying with a loud voice, worthy is the Lord that was slain to receive power, and riches and wisdom, and strength and honor, and glory and blessing." Read Rev. 5:9-14. Now, if it is possible for those who have had all these benefits of the plan of salvation as is described in Heb. 6:4-6; to fall away, it would certainly put Christ to an open shame.

Then let the four and twenty elders hang up their harps, and throw away their golden vials of odors, and let the angels shut their mouths and hide their heads under their wings, and let John the revelator weep on, for the Lion of the tribe of Judah is not sufficient. But rest assured that those who have once been enlightened and have tasted of the heavenly gift, (which is Christ), and have been made partakers of the Holy Ghost (been regenerated) and have tasted of the good word of God (fed upon his word), and of the powers of the world to come (by faith have looked into, and feasted upon the unseen things above), that have once repented, verse 6, that have once had the benefit of a crucified Savior, will never need to "crucify him afresh," nor will they want to do it, nor could they if they would. Now, let us notice 2nd, Heb. 10:10-18. First verses 10-17. "This is the covenant that I will make with them after those days saith the Lord: I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more."

Now, let me ask, who can break the Lord's covenant with his people, or who can erase God's hand writing from the hearts of his people? Who? I ask who? Again in verse 17, "And their sins and iniquities will I remember no more." Who can make the Almighty retract and compel him to remember our sins against us again? Who? Again, I ask who? Hence he says, "Now, where remission of these is, there is no more offering for sin," verse 18. So we see that if the above covenant is cancelled, and God's hand-writing is erased from our hearts, then that ends the matter with us. The whole thing has been exhausted. "There is no more offering for sin;" this means that where one offering has been made, no more can be done.

Paul means here that Christ can not be crucified any more, nor can there be any other offering for sin. Now, as to Heb.

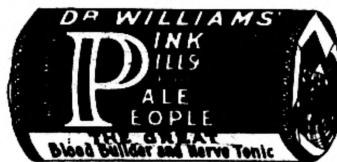
Heroes of the War with Spain

thousands of them, are suffering from lingering diseases induced by life in poisonous southern camps, the result of changes of climate, or of imperfect nutrition caused by improper and badly cooked food. Sleeping on the ground has doubtless developed rheumatism in hundreds who were predisposed to the disease. In such cases the Boys of '98 may take a lesson from the experience of the



Heroes of the Civil War.

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Asa Robinson, of Mt. Sterling, Ill., is a veteran of the Civil war, having served in the 53rd Pennsylvania Volunteer. He went to the war a vigorous farmer's boy and came back broken in health, a victim of sciotic rheumatism. Most of the time he was unfitted for manual labor of any kind, and his sufferings were at all times intense. He says: "Nothing seemed to give me permanent relief until three years ago, when my attention was called to some of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People. I had not taken more than half a box when I noticed an improvement in my condition, and I keep on improving steadily. To them I owe my restoration to health. They are a grand remedy." —Mt. Sterling Democrat-Messenger.

10:26, this same great lesson is couched, viz: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Notice, "After that we have received the knowledge of the truth." Everything we receive in the sacrifice is embodied in that one short sentence, viz., receiving "the knowledge of the truth." Why do we say this? Because Paul says, "There remaineth no more sacrifice for sin." Now we have received some because he talks about more. Then if we have received some, in that "we have received the knowledge of the truth," and "there remaineth no more sacrifice for sin," then certainly we have received it all. Then the whole plan of salvation has been spent upon us, or, in other words, Christ has been sacrificed for us, and his blood has been applied to us by faith (v. 10). So, then, "if we sin willfully" after all this, Christ has done all he could for us and failed, and we are ir-retrievably lost. The remedy was not sufficient for our case. But Paul tells us in Rom. 7:19, 20: "For the good that I would, I do not; but the evil which I would not, that I do. Now, if I

do that I would not, it is no more I that do it, but sin that dwelleth in me." Hence he supposes an impossibility for the sake of argument. He knows that if the true Christian "sins willfully," that he defeats Christ in His undertaking, and thereby makes Him a hopeless failure. Thus he explodes the doctrine of apostasy by showing it to be an absurdity and an impossibility.

A. N. WHITTINGHILL.
December 24, 1898.

[Without attempting a detailed reply, we will simply state two points: 1st. To interpret those passages in Hebrews as referring to the unpardonable sin certainly fits what is elsewhere said of this sin, and clarifies the meaning of the Scripture on this vexed subject. 2nd. Since the sin described in the Hebrews is unpardonable, if it be not the blasphemy of the Holy Spirit, then there are two unpardonable sins, and that can hardly be harmonized with what the Bible says on the subject. If these passages do refer to the unpardonable sin, of course they cannot be quoted as favoring the doctrine of apostasy. But that doctrine is contradicted by scores of passages of Scripture.—En.]

In your issue of December 29, under the head "A Strange Occurrence," and over the signature "Sinbad," I am accredited in connection with other brethren of holding a meeting at Little Union, Union county, Ky., some thirty years ago in which Dr. J. J. Barnett joined the church and was baptized and ordained the same day. I do not know who "Sinbad" is, but he is mistaken so far as I am concerned in the matter. I neither attended the meeting, nor was I present at the ordination. If the name of Elder J. B. Haynes, who was then pastor at Little Union, be substituted for mine, I think "Sinbad" would be nearer the truth. JAR. C. HOPEWELL.

THE sublimest example of courage I know is that of Christ. Consider of his power and place, he had the fortitude to endure hardships without a quiver. Whether it was the taunts of the Pharisees, or the yells of the maniac, or the judgment hall of Calaphas, he maintained the same serene fortitude. He had come to earth with a purpose.

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A FAITHFUL witness will not lie; but a false witness will utter lies.—The Bible.

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THE FARM

KENTUCKY TRADE ITEMS.

The Louisville tobacco market is 63,605 hogheads short this year.

William Moore sold to Danville parties a lot of corn at \$1.35 delivered.

F. Reid sold to Thomas Embry, of Fayette, a five-year-old Gold-dust mare for \$200.

Harbison & Ewing sold to E. L. Crawford, of Colesburg, a three-year-old jack by Napoleon for \$450.

J. W. Wade, of this city, last week sold to Chas. Stewart about 6,000 pounds of tobacco at 8c.—Mt. Sterling Advocate.

In Clark county J. H. Williams sold to Bird Kidd 92 head of export cattle, averaging 1,450 lbs., at \$4.70 per cwt.

L. T. Flynn sold to N. K. Foster 19 acres of tobacco, weighing 33,270 lbs., an aggregate price of \$2,520.31.—Winchester Dem.

W. H. Hudson, of Columbia, last week sold 25 yearlings and two-year-old cattle at \$3.83 to Thompson & Brown, of Danville.—Glasgow Times.

Farris & Whitley, of Danville, sold to Simon Weil, 163 fancy export cattle at 44 cts. per pound. These cattle are to be delivered early in January.

Ike and G. S. Shelby, of the Shelby City section, sold to Dulaney, of Clark, forty 700-pound heifers at 3c and a premium of 1¢ per head.—Advocate.

John M. VanMeter, of Boyle, sold last week five registered shorthorn heifers for \$600. Three of them were yearlings and the balance two-year-olds.

The Stanford Journal notes the sales of several lots of hogs at \$2.75 to \$2.80; lot of corn at \$1.35 delivered; 25 yearling and two-year-old cattle at \$3.83.

Farris & Whitley, of Boyle county, bought of Gastineau & Fox, of Middlesborough, fifteen good broke mules, 4 to 6 years old, 14 1/2 to 15 hands, at \$36 per head.

Mr. Len Tucker, who lives between here and Lexington, sold a crop of hemp amounting to 80,000 pounds, to Mr. W. J. Loughridge, of Lexington, last week at \$4.75.—Woodford Sun.

There were 300 cattle at Winchester, last week, says the Democrat, nearly all of an inferior character. Buyers were scarce on account of the holidays and a part of the cattle were not sold. Prices ruled about the same as last court day. Hodgkin Bros. sold thirty steers at \$35.40 each, about 84 cents. Thos. Hagan sold to Anderson Haly a lot of heifers, weight 775 pounds, at 84 cts.

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BELLS

SUGAR BEET GROWING.

According to Bulletin No. 185 of the New York Agricultural Experiment Station, this industry is not likely to give extraordinary profits to the average grower, nor any profit to one who follows slipshod methods.

There are, the Bulletin points out, five elements which determine the profitability of sugar beet growing as follows:

(1) Richness in sugar, which requires for its highest development an average summer temperature of about 70 F., two to four inches of rainfall per month during the growing season and none between maturity and harvesting, and abundance of sunshine—all conditions practically fulfilled on most of the tillable portions of the State; standard varieties of beets, such as Klein Wanzlebener, Vilmorin Improved or Vilmorin's La Plus Riche, grown from seed of the best quality; abundance of good plant food without too great an amount of nitrogenous materials, especially not too much stable manure applied immediately before the crop is grown; any good wheat, potato or corn land, fairly level and well drained, plowed and subsoiled the preceding fall to a depth of at least 15 inches; beets 8 inches apart in rows about 20 inches apart, so that the roots may attain a weight of at least one pound and not more than three pounds apiece, planted in time to allow of a growing period of at least 150 days, and given most careful and thorough cultivation.

Analyses of about 140 samples of beets grown in different parts of New York during 1897 showed an average of 15.3 per cent, of sugar in beets, a figure somewhat higher than shown by other States.

(2) Purity of solids, by which is meant the relation which the sugar bears to the other solids in the juice. Upon this factor, as well as upon the amount of sugar which may be obtained from the beets; for the other solids prevent crystallization and recovery of about an equal amount of sugar. Immature beets, those grown with an excess of nitrogenous manures, large beets and the above-ground portions contain relatively large amounts of the injurious solids. The "coefficient of purity," which expresses the relation of the sugar to solids, averaged 82.5 for New York samples, a very satisfactory figure.

(3) Yield of beets; twenty tons of marketable beets per acre may be regarded as a maximum yield in commercial operations, and an average of ten to twelve tons may probably be expected in favorable seasons in this State.


(4) Cost of production; this will probably be between \$40 and \$50 per acre when all conditions are favorable.

(5) Market price and profits; beets will probably bring \$4 to \$5 a ton and a profit of \$5 to \$10 an acre may reasonably be expected.

The following facts may be regarded as favorable to the successful production of beet sugar in this State; Climatic and soil conditions appear, from the experience of 1897, to be adapted to the growth of beets; land in western and central New York can compete with similar land anywhere in the United States in growth of suitable products; American agricultural and inventive abilities are able to meet successfully new industries; there is at present an unlimited home market for sugar, and an added cash crop is very desirable.

"Blew Monday"

spell it as you will, that's the soap-users' washday —uses them up completely. Never a "blue Monday" with the right sort of Pearline washing. No rubbing to speak of, no wear, just soaking, boiling, rinsing. Things washed are cleaner and woman who washes is able to enjoy the time saved.



Wm. L. Pearson

On the other hand it is probable that the estimates of yields and profits have been placed too high; the crop demands exceptional care for success; capital is likely to be misdirected and wasted in the establishment of factories without sufficient experience; and the question of home and foreign competition may at any time assume great prominence.—The Examiner.

THREE GOOD RECIPES.

What is known as a "genuine old-fashioned clam chowder" may be made as follows: Cut half a pound of fat salt pork into tiny dice, and fry crisp in a large pot. Remove the bits of pork with a skimmer, and fry a large onion, sliced, in the fat left in the bottom of the pot. Have ready twelve potatoes, peeled and sliced, and a quart of canned tomatoes, and as the onion browns turn these in upon it and add two quarts of water. Stir all together, and season with a liberal pinch of cayenne and as much salt as taste demands. Tie up twelve whole allspice and twelve whole cloves in a small square of cheese-cloth, and drop into the pot. Cook slowly, but steadily, three hours and a half, then add two quarts of long clams chopped coarsely and half a dozen pilot biscuits broken in pieces and soaked in milk. Boil for half an hour longer, remove the spice bag, and pour the chowder, smoking hot, into a soup tureen.

The simplest form of casserole of rice may be prepared by boiling a cup of rice in a pint of well-seasoned chicken bouillon until tender, and until each grain stands separate. When the rice is quite dry make a firm mound of it on a platter, wash with the yolk of an egg, sprinkle with Parmesan cheese, and brown in a very hot oven. This dish may be served with tomato sauce.

When properly made, rice-and-mushroom croquettes form a delicious luncheon entree. Open a can of mushrooms (the French champignons) several hours before you make the croquettes, and drain off the liquor. Stew them for ten minutes in mutton or chicken stock, drain again, and chop. Save the soup stock, and cook in it half a dozen tablespoonfuls of rice. The rice will soak up all the broth, unless there is more than is necessary. Add to the soft rice the mushrooms, two teaspoonfuls of melted butter, the beaten yolks of two eggs, and season with pepper and salt.

When this paste is thoroughly cold, flour your hands and make it into croquettes. Roll these in egg and cracker dust, and set them for several hours in the ice chest before frying in deep fat. Harper's Bazar.

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Winter Excursion Rates to Southern Resorts via Southern Ry. Beginning October 15th Winter Excursion tickets to principle Southern resorts, including Asheville and Hot Springs, N. C. and Florida points, are on sale by connecting lines via Southern Railway. Tickets allow 14 days stop overs, and are good to return until May 31, 1900. The Southern Railway quickest and best. Write for maps, schedules and rates. Wm. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

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A HYPOCRITE with his mouth destroyed his neighbour; but through knowledge shall the just be delivered.—The Bible.

Items of Interest.

Senator Justin S. Morrill, of Vermont, died of pneumonia last week. He was 78 years old at his death. At the last election for Senator, in 1898, he told the Legislature he would be 92 by the end of his term, and he advised them to elect a younger man. But they declined with great unanimity to think of any one else. Without being a brilliant man, by his probity, his sincerity and his talent, Mr. Morrill has held a deservedly high place in the affections of all the country.

There were many deaths last week of prominent persons. Ex-Gov. John F. Cochran, of Delaware, died in Middletown, aged 90. Dr. John B. Hamilton, ex-Surgeon General of the marine service, and a man of great distinction in the medical world, died in Kington, Va. He had been for a year Superintendent of the Insane Asylum, Hon. Theodor C. Sloan, dean of the Law School of the University of Wisconsin, was found dead in his bed on Saturday morning. He was 76 years old. Dr. Thomas Nulty, Catholic Bishop of Meath, in Ireland, was quite dead about ten years ago in the Irish struggle, died last Saturday.

One death will cause general regret. Mrs. Isabel A. Mallon died of pneumonia in New York City, aged 81. She was a member of the old Sloan family of Maryland. After she was left a widow she became a newspaper correspondent, and bright "Bab's" letters will be greatly missed by a wide circle of admiring readers, as will her talks as "Ruth Ashmore" in the Ladies' Home Journal.

December navigation on the lakes has been attended with so much difficulty and so many losses it will not be attempted again, they say. Which, no doubt, means until next December. If that proves to be a mild month, This December the steamers have had to force their way through miles of packed ice.

The couple which is to try Dreyfus in France insisted on seeing the papers in the case. This raised the usual row with which everything is greeted in France these days, but the papers were finally turned over to the court upon a promise that no one but the judges should see them, not even Dreyfus' counsel.

Lawrence Swinburne, of the London Chronicle, and another man started from the Crystal Palace in London 11:30 A. M. in a balloon. They had a sail and steering rope similar to the one used by Andree, and their object was to see if they could reach France by using these. At 1:30 the balloon descended safely at St. Romain, fourteen miles east of Havre.

Gen. Shafter made a most amusing statement before the Investigating Committee. He said he only intended to take 10,000 men to Manila, but the president was not sufficient for these, but that the other troops begged so hard to go that he could not refuse and twice the desired number were crowded on the transports! It is to be hoped that in another war the troops will be led by a general who can say "no."

The House Committee divided on party lines in regard to the bill increasing the regular army. The majority favored the bill. The Democrats sent in a minority report opposing it on the ground of the immense standing armies have always been to republics.

The coolest effort to make money out of a dead man's reputation has been the attempt to get Dr. John Hall's friends to give the money to endow a chair in Union Seminary to be named for him! Dr. Hall resigned as a trustee of that Seminary when it defied the General Assembly by holding on to Briggs. One prominent member said any such attempt would meet a storm of opposition, adding, "A congregation so orthodox and conservative as ours would not countenance such a proposal." A ruling elder of the church said the proposition was an insult to Dr. Hall.

The American Federation of Labor in its recent session passed strong resolutions against the Philippines. The resolutions were the necessity of a large standing army, such as has always proved fatal to republics; the necessity of conquering the Philippines, who have never injured us; the entering into Asiatic entanglements; and the admission of the Malay Islanders into all parts of the U. S., the constitution preventing their interdiction in any part of the U. S.

Yumante, the rebel leader in China, is reported to have 50,000 soldiers with him, and to be sweeping everything before him. Their chief object is said to be to rid China of foreigners. The Chinese government has declared it cannot protect foreigners in that region, but will defend its own.

The shareholders of the Keely motor had a meeting in Philadelphia. It was announced that Keely left no manuscript or information in regard to his motor. Hence the whole thing collapses. The great marvel has been that he succeeded in getting so many people to have faith in him for so many years.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word beyond over 100 words, invariable in substance. 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.

BURTON.

Dr. George W. Burton died after a brief illness at his home in Louisville in the 72nd year of his age. This brief sentence will bring mingled joy and sorrow to many hearts. Sorrow for their own great loss, for every one who knew him will feel a personal bereavement; and joy for him that he has gone to receive the reward of one of God's most faithful soldiers.

His age will also be a surprise. For he had the vigour of a man of fifty and carried on a very heavy practice with no sign of weariness. No man seemed to have better promise of many years of useful life than had Dr. Burton a week before he died.

I came to know Dr. Burton during the war more through the praises of the Southern soldiers than from my acquaintance with him, pleasant as that was. Scarcely a company in Bragg's army which did not contain one or more men who blessed him for his kindness to them. They told how Dr. Burton and his brother-in-law, Dr. Joseph, showed great-hearted man like himself, shed an entire regiment after the battle of Perryville. They told of the milk and the oranges he secured at his own expense for the fever-stricken soldiers in the hospitals in Georgia. Many a man with typhoid fever owed his life to the milk thus given him.

They told that after taking such care as the most skillful physician and most tender nurse could give of the men in his own hospital, he spent many a night going quietly among the sick soldiers in other hospitals and caring for them. He spared no pains of himself in his service to his beloved comrades and the love and reverence which they felt for him was beyond words.

The Revolution a week ago summed up his character in words which seemed to me the best epitaph which could be written for him: "A nobleman of nature and a saint of God."

WISE.

Deacon John A. Wise was born in Spencer county, Ky., Oct. 9, 1830, and fell asleep in Jesus at his late residence near Eminence, Ky., Dec. 1, 1899, in the morning of the 69th year of his age. He was the only child of Daniel and Isabel Wise; his father long since preceded him to the better land, while his mother, in loneliness of heart, survives him. In the eightieth year of her age. The subject of this sketch was twice married. His first wife was Miss Nancy Brown of Spencer county, with whom he lived most happily for a quarter of a century. Some three years after her demise he was united in marriage to Mrs. Mattie Maddox, of Henry county, who, with great sadness of heart, survives him and to whom he was a most congenial and affectionate husband to the day of his death. He was exceedingly thoughtful and attentive to all the interests of the companion of his bosom, manifesting constantly his deep love for her who shared his joys and sorrows. To his aged mother, who always lived in his home, he was all that a loving son could be. He beloved brother and Jesus precious to his soul in early life and was baptized into the fellowship of Little Mount church, Spencer county. Some years after he transferred his membership to Mt. Moriah church, near Mt. Eden, where he resided for a number of years; and still later he transferred his membership to the Mt. Moriah church, Shelby county. After his second marriage, he removed to Henry county and united with the Fox Run church at Eminence, where he was a most useful and highly esteemed member until he went home to heaven. When he was a young man and while a member of the Mt. Moriah church, he was set apart by prayer and laying on of hands to the office of deacon, in which capacity he acted with much credit to himself and with great profit to the churches he served for more than thirty-five years. He possessed an eminent degree of the Scriptural qualifications for his office. His life was a living epistle, worthy to be known and read of all men. He recognized the divine hand in all God's dealings with him and sought to be directed by Him who was sent to be our guide and comforter. It was the writer's esteemed privilege to act his first year in the Salem church, Shelby county. After his second marriage, he removed to Henry county and united with the Fox Run church at Eminence, where he was a most useful and highly esteemed member until he went home to heaven.

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POND'S THE BICYCLER'S NECESSITY EXTRACT CURES

YARDLEY.—Go down to the drug store and get a bottle of Pond's Extract, will you? —From the Bicycler, by John Kendrick Bange.



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CATARRH HEADACHE HOARSENESS CHILBLAINS RHEUMATISM SORE THROAT

CHECKS BLEEDING REDUCES INFLAMMATION QUIETS PAIN

USE POND'S EXTRACT After Shaving—No Irritation. USE POND'S EXTRACT After Exercising—No Lameness.

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POND'S EXTRACT is manufactured by us, at our own factory, with the most improved machinery, under our own supervision, and every bottle is guaranteed to be pure, uniform and unequalled in quality.

BUY GENUINE POND'S EXTRACT if you want genuine cures. Buy imitations, if you want imitation cures.

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H. L. HUGHES. BLINDS, MOULDINGS, SASH, DOORS, BUILDING PAPER, LUMBER. 123-125 East Main Street, next to East Market, LOUISVILLE, KY.

were conducted in the presence of a large audience, at his late residence, by the writer, aided by the life-long friend of the family, Dr. D. N. Porter, after which his body was laid to rest in the beautiful cemetery at Eminence to await the resurrection morn when it shall come forth a glorious body to meet our Lord, "For the dead in Christ shall rise first." We can but commend the aged and sorrowing mother, and the grief-stricken, disconsolate wife to the rich promises of that Savior, in whose merits alone their beloved dead trusted for an entrance into that "city whose builder and maker is God." J. H. GAYTON. Eminence, Ky., Dec. 5, 1899.

the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 15th to 16th on Maple St., Louisville, Ky.

A New Pamphlet on Blood Diseases and their Cure, by using Botanic Blood Balm.

PAMPHLET AND SAMPLE BOTTLE OF MEDICINE SENT FREE. Blood Balm Co., of Atlanta, Ga., have just issued a new pamphlet on Blood Diseases and their Cure, by using their famous three B's. The pamphlet describes such diseases as Cancer, Ulcers, Blood Poison, Scrofula, Eczema, Boils, Catarrh, Rheumatism, etc. The pamphlet is meant for free distribution and will be sent on request to any of our readers who write Blood Balm Co., Atlanta, Ga. A sample bottle of their famous B. B. B. will be sent, all charges prepaid, to our readers who are sufferers from any form of blood or skin disease.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of

ROYAL BAKING POWDER

Makes the food more delicious and wholesome

Items of Interest.

NEWS THE WORLD OVER.

The Premier, M. Dupuy, was willing the Court should have the documents on which Capt. Dreyfus was "condemned" by the French refused, and the Chamber of Deputies sustained him by an overwhelming majority. The result will be that the Court will be compelled to let him go free for lack of any proof against him. Franco has covered herself with disgrace by his treatment.

Senor Matias Romero, Ambassador from Mexico, died in Washington City on Dec. 30, aged 58. He had been Minister to the United States continuously since 1894, and several times previously, having come to Washington City for the first time in 1888. His wife was a Washington lady. Senor Romero was a man of much ability, and was generally liked. Rev. Dr. Bartholomew Price, Master of Pembroke College, Oxford University, died Dec. 30th, aged 80. He was the author of several works on the differential calculus and dynamics.

The workmen are expressing their opinion, to which they have a perfect right, whether it be wise or otherwise, on the subject of expansion. In New York the Central Labor Union, with one dissenting vote, passed strong resolutions against expansion. In Massachusetts a similar resolution was passed. In several places resolutions have been passed declaring the annexation of the Philippines a capitalistic scheme to reduce wages.

Senor Robbio, a distinguished Spanish scientist, has been telling his countrymen some unpalatable truths. He says he has travelled in all civilized nations, and nowhere has he found a more honest, more silent, the boss system so deeply rooted, the courts so venal, the law so little respected and the administration so bad as in Spain.

The Watchmen says slavery under the name of "forced labor" is absolutely necessary if crops are to be raised in Porto Rico, Hawaii and other tropical islands. We have been very much surprised at the sudden change of front of many towards the Constitution and the Declaration of Independence, but we cannot be made to believe it is possible the U. S. will allow slavery under any name in any territory over which they have control. The coolies will have to be given their freedom by the planters in Hawaii and elsewhere.

The expedition has returned which was sent out by the Swedish Government to look for Andre, who attempted a year and a half ago to reach the North pole in a balloon. They spent months in their quest along the northern shores of Siberia, but found nothing. The commandant is general that Andre will never be heard from.

The Senate Committee has prepared a resolution exonerating the Southern Methodist church from all responsibility for the deception practiced upon Senators, and saying that as only the beneficiaries were injured, the Senate will take no further action. Many have thought that, as the claim was a just one, the Methodists ought not to return the money, but should depose the book agents who sent the telegrams if they have not the good sense to resign.

The School Board at Mantago resigned their positions. Gen. Wood informed them he would not allow them to resign, but they must continue in office. "There's freedom" When the citizens of Mantago threw refuse into the streets, instead of having them before the courts and fined, Gen. Wood had the doors of their homes smashed.

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Seeds Grow
and are always the
BEST THAT GROW!
As proved by thousands of trials at our famous FORTCOCK FARMS, the largest Trial Grounds in America.

BURPEE'S
Farm Annual
for 1899—mailed FREE to all
A handsome new book of 125 pages, tells you more than about seeds, including rare varieties which cannot be had elsewhere. Beautiful colored plates of illustrations from nature. Gives practical information of real value to all who would raise the choicest Vegetables and most profitable Flowers. Write a postal card TO-DAV!

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Two boys, aged 13 and 14 years, were arrested in New York on Tuesday upon four charges of burglary. In one case they had attacked the owner of the house, but his cries brought the police to his rescue. They captured these two, the third making his escape. What is the world coming to?

Peace seems much more dangerous to the United States warships than does war. Every day or two one of them comes to grief in some way. The battleship Massachusetts was so badly injured she had to be dry-docked for repairs. She ran on a shoal.

The increase of the Socialist vote in New England is a consistent comment. In Rhode Island alone they cast three thousand votes. If this increasing goes on all over the world as it has in recent years it will be time to begin looking for a supply of strong men for rulers. With the notable exception of Diaz in Mexico, the supply has not equalled the demand in recent years.

The Connecticut Supreme Court has decided that because a man has read the account of a crime in the newspaper and has even formed an opinion he is not disqualified as a juror if he has no personal interest in the case and says he will be governed by the evidence. This is a wise decision.

For seven years in succession the city of Brockton, Mass., voted "no license." Last year, through apathy, the saloons carried the city by a majority of 18. But one year's experience with liquor taught the good people such a lesson that this year they voted "no license" by a tremendous majority.

The Board of Health of New York City has issued an official statement that grip is now an epidemic in that city. This is the first time it has been pronounced epidemic since April, 1891, in which month there were 507 deaths from it. It seems to be a light form, there being very few deaths, but hundreds are down with it.

SACRED SONGS NO. 1
By Hankey, McGinnahan and Stebbins.
50,000 Copies Sold in 2 Years.
The newest and the most popular of the Gospel Hymns Series. 236 songs with music.
ONLY 25c PER 100 COPIES.
Many of its best songs are in no other collection.
THE BLOW & BLOW CO., New York, Chicago.

The grand jury found indictments against some of the owners and operators of the pool rooms in this city. To the surprise of the public the attorneys for the defense presented a written statement to the criminal court pledging their clients to close up their pool rooms permanently. This was promised not out of respect for the law at all, but solely on account of their great respect for the wishes of the criminal judge and the mayor. The document stated that its authors on learning that the judge and the mayor really desired the closing of the pool rooms, they immediately decided to close them.

This is a remarkable occurrence; and while we rejoice in the closing of the pool rooms, we would like to ask several questions.

- 1st. Is this the first time we have had a criminal judge and a mayor who really desired the suppression of gambling in our city?
- 2nd. Is this the first time the judge and the mayor were able to inspire respect in the hearts of the pool room men?
- 3rd. Have these lawyers been converted?
- 4th. Is there nothing behind this strange transaction? and will not gambling places under new auspices ere long be running in Louisville?

MANY THANKS.

It is impossible to find time to write letters thanking the hundreds of friends who have most kindly made known our special offer of the WESTERN RECORDER for three months for 25c. Subscribers have come in far beyond our expectation. We have printed nearly 4,000 extra copies in order to supply back numbers. Continue the good work. We will forward back numbers to all.

He that walketh in his uprightness feareth the Lord; but he that is perverse in his ways despiseth him.—The Bible.

MAIL ORDER HOUSE. Forty Years Experience.

Our Catalogue for 1899 and 1900 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 42 pages comprise the three parts in one. Address C. P. Barnes & Co., Jewelers and Opticians, 204-206 W. Market, Louisville. Kindly mention this paper.

EDUCATIONAL.

BETHEL FEMALE COLLEGE,
Hopkinsville, Ky.

A select and thorough school for young ladies, with the appointments and influences of a refined, cultivated home. Half-session opens January 11, 1900. Write for catalogue or information EDMUND HARRISON, BOX 237, HOPKINSVILLE, KY.

THE MARKETS.

LIVE STOCK.
Report for week ending Dec. 31.

CATTLE—The market ruled dull on all grades at quotations. The outlook is for a large run this week.
Cows—Receipts light. The market ruled steady, choice veals selling at \$4 50/60. Common kinds dull and not wanted.
Hogs—Quality of the offerings fair. The market ruled steady, with pens well cleared at the close.

SHEEP AND LAMBS.
Wool and Lambs—Receipts light and quality fair. The market ruled about steady on all grades at quotations.

CATTLE.
Best good export steers, 1,200 lbs. \$4 50/60
Light shipping, 1,500 to 1,800 lbs. \$4 25/30
Best butchers \$4 25/30
Fair to good butchers \$4 00/10
Common to medium butchers \$3 00/10
Thin, rough steers, poor cows and cullings \$1 00/20
Good to extra cows \$2 25/30

Common to medium cows \$3 25/30
Feeders \$3 75/85
Stockers \$3 50/60
Bulls \$3 00/40
Veal calves \$3 00/40
Milk cows—Choice \$2 25/30
Fair to good \$2 25/30

HOGS.
Choice packing and butchers, 250 to 300 lbs. \$6 00
Fair to good packing, 250 to 300 lb. \$5 00
Good to extra light, 250 to 300 lbs. \$4 50/60
Fat hogs, 250 to 300 lbs. \$4 50/60
Fat hogs, 300 to 350 lbs. \$4 50/60
Pigs, 60 to 75 lbs. \$4 50/60
Rough, 150 to 200 lbs. \$4 00/10

SHEEP AND LAMBS.
Good to extra shipping sheep \$3 25/30
Fair to good \$3 00/10
Common to medium \$2 75/85
Wethers \$2 50/60
Extra Spring lambs \$3 25/30
Best butchers \$3 00/10
Fair to good butcher lambs \$2 50/60
Tail-ends \$2 50/60

LEAF TOBACCO.
Owing to the holidays, no report is given this week.

The Chance of Your Life

to buy what you need to wear now—next spring—next summer next fall—any time. CASH MUST COME, AND COME QUICK. The creditors are clamoring for their money. In order to settle all claims we have made a big inroad on prices. We've cut values deep. We've made every sacrifice that can be made. Cost, profit, legitimate values sink into oblivion before the stern cry of the creditors, who only say: "PAY US." We have made the last cut. The prices now are a mere nothing when values are considered. If you would save money, NOW is your chance—YOUR GOLDEN OPPORTUNITY. Remember, all goods that were cut to prices that brought the multitude of buyers for three weeks—the biggest values ever known—are cut and out again. Don't spend a cent till you come to the Great Assignee's Sale of New Mammoth Stocks.

Assignee's Prices on Clothing.

- Men's Sack Suits, single or double-breasted coats, stylish-cut and well-made garments, that sold at \$5.00 per suit, Assignee's price..... **\$2.98**
- Men's single or double-breasted Sack Suits and Cutaway Frock Suits, in unfinished worsteds, blacks, browns and oxfords, chevots and cassimers, worth up to \$15.00, Assignee's price..... **\$4.48**
- Pick of Suits and Overcoats that sold at \$12.00 and \$15.00—all styles—perfect in design and fit—garments from the very best makers, choice..... **\$6.75**
- Pick and choice of any Suit or Overcoat in the house—not a one reserved—choice of what's left of Stein-Bloch-Co's, Adler's and other high-grade makers **\$9.87**
- For Men's Overcoats, in medium and light weights; the cloth alone cost double the money. Prince Albert Coats and Vests, small sizes only, and only 25 of them left. Take them at..... **\$1.98**
- One hundred and twenty-six pairs Scotch and Cassimers Pants go at..... **59c**
- For Men's Overcoats and Ulsters. All new and desirable. The garments that sold at \$7.50. Choice of fifty Odd Coats..... **\$1.00**
- Choice of 140 Odd Vests..... **50c**
- A hundred pairs of Black and Brown Cheviot Pants go at only..... **87c**
- Men's Hairline and Worsteds Pants, all wool, worth three times the money, 224 pairs; choice at..... **\$1.42**
- Choice of all the finest pants in the house, values up to \$6.00 and \$7.00 pair; assignee's price... **\$2.98**

Everything in Boys' Depart'. at less than half value.

- For pick of highest grades Children's Suits, Reefers, Mid-dys, Sailors and Vestees, all our rich and elegant novelties that sold as high as \$7 and \$8, now..... **\$2.98**
- For choice of our Star Waists, also fancy Fauntleroy and Blouses, regular price more than double..... **57c**
- For choice of Child's Suits, worth \$4 and \$3..... **\$1.98**
- For 50c grade Child's Corduroy Pants..... **19c**
- For special lot Young Men's Overcoats, sizes 18 to 19..... **68c**
- For choice of our finest Suits or Overcoats for young men, sizes 18 to 19, garments that sold at \$18, \$15 and \$12..... **\$7.98**

Corsets.

- A special lot of regular 35c grades goes at..... **15c**
- Regular 50c Corsets cut down to..... **25c**
- Some W. B.'s, real value double what we ask.... **39c**
- Take choice of all our \$1.00 and \$1.25 grades Corsets at..... **62c**
- Regular \$1.50 and \$1.75 grades—W. B., H. & H. and H. & S. makes..... **94c**
- Pick of thirty-three W. B.'s and O. B.'s that sold at \$2.00 and \$3.00, at..... **\$1.48**

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