

# WESTERN RECORDER

## Faith, Hope and Love, these three.

74th YEAR.

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### WESTERN RECORDER.

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In 1851 there were 17 Catholic monasteries and 53 nunneries in England and Wales. Now there are 243 of the former and 493 of the latter. This is an ominous increase.

The *London Baptist* says the following is an inscription on the chancel wall of the old church of Goring in Oxfordshire: "Here lyeth buried the body of Hugh Whistler, who departed this life the 17th day Janvarie, anno domini, 1615, being aged 21½ years."

JOSEPHUS has been vindicated on a point on which he was much attacked. He said that Nebuchadnezzar built his palace in fifteen days. On a cylinder now in the British Museum are found these words of Nebuchadnezzar: "In fifteen days I completed this splendid work."

A RECTOR in the village of Dyffryn near Barmouth, England, was going to celebrate a thanksgiving in his church. He had posters scattered through the neighborhood on which were the three things for which thanks were to be especially given. The third was, "The errors of the Baptists." Comment would spoil that.

THE N. Y. *Post*, in speaking of the machinery of societies, etc., now found in many churches, says: "The distinctive note of the true preacher will tend to be lost, we should say, in the rattle of machinery. The sermons of a man whose time throughout the week is devoured by the complex business of such a church are too apt to be of the kind that any fool can preach."

We admit to a strong prejudice in favour of the infallibility of the Bible, including the Pentateuch. Therefore when a discovery in the East is reported which favours the Bible we are ready to believe it on scant evidence. And one which seems to be against the Bible we reject, unless the proof is overwhelming, and even then we insist there is some way of explaining it which leaves the Bible untouched.

Dr. A. K. FULLER asks in the *Examiner*: "May we not be in danger from our clever devices? Is it not possible for a church to become so entangled in its own machinery as to lose its power for good? One has recently well said: 'Many a man who has in him the elements of imagination and of insight may lose all these out of himself by going over at once and thoughtlessly to the general vogue of organization, machinery and the various ingenuities of religious service.'"

### "THE KEY OF TRUTH."

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

We have seen how bitterly and uncompromisingly the ancient and modern Paulicians opposed the baptizing of infants. Their realization of the evils of infant baptism was rendered all the more intense because of the terrible persecution that for more than a thousand years they suffered at the hands of Pedobaptist parties, and because of the emphasis that they placed upon the baptism of Jesus as the occasion on which he entered upon the conscious possession and exercise of Divine power. The triumph of Baptist principles, as seen in the general recognition (in North America and in the British Empire) of liberty of conscience, in the widespread acceptance of the doctrine of the separation of church and state, in a partial recognition in Pedobaptist circles of the importance of a regenerate church membership, and in a general agreement of Pedobaptist scholars with Baptists as to New Testament precept and example in relation to the ordinances and organization of the churches, has tended to obscure in the minds of many Baptists the inherent evil of this perversion of a New Testament ordinance. A study of the history of the struggle for the restoration of the apostolic form of Christianity should convince every one that infant baptism has been a bulwark of popery and of state-churchism and the most obstinate obstacle to the restitution of pure Christianity. So long as multitudes of Christians persist in this perversion, so long must the Baptist protest continue.

A considerable portion of the teaching of the Key regarding baptism (ch. 15 and part of ch. 16) have been torn from the manuscript and are probably irretrievably lost. What is left of ch. 16 consists chiefly of directions for the training of the candidate for baptism in Christian truth and life. Ch. 17 contains a beautiful form for the dedication of infants on the eighth day after birth.

Ch. 18 reiterates the teaching of the earlier chapters on the subject of baptism: "As the holy universal and apostolic Catholic church having learned from our Lord Jesus Christ did proceed; so also must ye after them do, as we said above. For they first taught; secondly asked for faith; thirdly induced to repent; and after that granted holy baptism to those who were of full age, and in particular were cognizant of their original sin. Again ye, the elect ones [i. e. ministers] must observe the utmost care that they receive before baptism instruction and training, both of body and soul, as St. Paul saith: 'Practice thyself in godliness.' So must ye without delay bring those who come unto faith, hope, love, and repentance, and with extreme care and testing practise them, no matter who they be, lest peradventure any one should be an impostor, or deceitful, or a wizard like Simon (Acts 8:18)."

Ch. 19 gives further directions as to the spiritual condition to be expected in candidates: "It is right and fitting that those to be baptized should shed bitter tears, like Peter, like Paul, like the harlot Mary, or like Simon's wife's mother, and others remembering them. For they with great contrition received glory and honor from Jesus Christ our Savior.... It is meet that they should approach in gentleness, in humility to the elect one, so-called from him, release from demons, and that they may serve our Lord Jesus Christ and his holy church.

Ch. 20 contains the confession of faith required of the candidate. This confession is important as showing in another

form the type of teaching that was characteristic of the Paulicians: "We confess and believe that there is one true God, of whom our Lord Christ speaketh (John 17, 3): This is life Eternal, that they should know thee the only true God and him whom thou didst send, Jesus Christ. Again we confess and believe in Jesus Christ, a new creature and not creator, as St. Paul saith to the Hebrews (8,2): 'He is faithful to his creator, as was Moses in all his house.' Again ye shall believe in the intercession of our Lord Jesus Christ and of no others: Ye shall believe in the holy apostles and in all who are the Universal Catholic Church, and are not Latins, Greeks, or Armenians. Furthermore ye shall believe in Jesus Christ, that by his Father's command he is to come to judge the quick and the dead." The words in italics have been erased in the manuscript, but the restoration is probably correct.

A form of prayer follows, and then the qualifications of the baptizer are given in detail. He is to be an ordained minister and to have, in general, the qualifications prescribed for the eldership in the Pastoral Epistles.

The ritual of baptism, given in ch. 21, is somewhat elaborate. After the candidate has promised before the congregation of believers to obey the holy canons, and falling at the feet of the elect one has publicly asked to be set free from the bonds of Satan, "the elect one, with benign glance and great love asketh him, saying: 'My little child, thou who wishest to be released from the bonds of the devils of Satan, What fruit of absolution hast thou? Tell it to us before the congregation.' But the penitent, if he have learned and received the perfect faith, with unfeigned trust, shall at once come on his knees into the midst of the water and say with great love and tears to the elect one as follows [a full confession of faith is here given]. And then, as he that has believed completes his holy profession of faith, the elect one instantly takes the water into his hands, and looking up to heaven, also observing in himself the mystery, the form and the intention, shall directly or indirectly empty out the water over the head saying: 'In the name of Father and Son and Holy Spirit is baptized this man or woman—mentioning the name—by the testimony of the congregation here present.'" Then he reads Matt. 8:13, Mark 1:9, Luke 3:21, and John 1:29. "Next the elect one receives before him the novice; but the novices shall in fear and trembling on their knees draw nigh, naked, bending low their heads and with firmest faith, bearing in mind the release from Satan. But the elect one takes water in his hands, and with mystery, with word and with act, shall fully empty out the water over one head (at a time) and say first, In the name of the Father; and he shall empty out the water on the head three times in the name of the Son and of the Holy Spirit."

The reading of several long Scripture passages and the offering of two prayers complete the ceremony.

The passages quoted above are in Conybeare's translation, and doubtless in the original, exceedingly obscure. We have the candidate going on his knees into the midst of the water. Then we have water poured upon his head by the minister three times, in the name of Father, Son and Holy Spirit. The act of total immersion is not definitely indicated in what has been preserved of the Key. The question arises: Did the Paulicians immerse? Conybeare, who has this document and the illustrative documents before him in the originals, and who can

have no prejudice in favor of any particular practice, unhesitatingly answers this question affirmatively.

The grounds upon which this opinion are based are as follows: (1) It is difficult to understand why the candidate should have been required to go on his knees naked into the midst of the water if the baptism itself was to consist solely of the act of pouring water on the head from the hand of the administrator. (2) In the investigation of the teachings and practices of the modern Paulicians at Arkwell in 1837, cases of baptisms in streams were brought to light, though cases of pouring are also mentioned. (3) In the Orthodox Armenian ritual we have a description of adult baptism in which pouring and immersion are combined. After questioning the candidate as to the object of his coming, and receiving satisfactory answers, the priest continues: "N. or M., the servant of God, having come of his own free-will unto the catechuminate, and from the catechuminate unto baptism, is now baptized in my hands in the name of the Father (and here he pours one handful of water over the child's head), and of the Son (and he pours another handful), and of the Holy Spirit (and he pours a third handful). And this is the essence of baptism, which he shall perform with uplifting of spirit). Then, according to Conybeare, "the priest immerses him in water three times."

In this orthodox ritual it would seem that the pouring, with the words of administration, is declared to be "the essence of baptism;" but trine immersion follows as the completion of the act. It seems probable to Prof. Conybeare that such an immersion was intended in the Paulician ritual quoted above, though it is not explicitly mentioned. His own statement is: "The Key indicates that total immersion was the rule; but during the best part of the year, immersion in a river was impossible in the highlands of Armenia, though feasible in the Mesopotamian districts." But the Paulicians were so deliberate in regard to baptism, that they might well have postponed the administration to the favorable season of the year.

There is nothing easier or more popular with a certain class of people than to rail at Christians. Men have always been able to get a following by means of it. Some nominally religious papers, like the *Ram's Horn*, get a hearing for their slander of Christians, which an avowedly anti-religious paper could not secure. If Bob Ingersoll should join, let us say, the Congregational church, he could do more harm than at present. An avowedly infidel paper does comparatively little harm because it reaches only a certain class of readers. But by professing to be religious, a paper works its way to thousands of people which it could not reach otherwise. Professing to be religious, it spends its force in attacking Christians, the only exponents of religion. There is no perfection in this world, yet the religion of Christ has, on the whole, had a wonderful effect on its professors. If, however, they are so much worse than the world's people, as the *Ram's Horn* implies, it certainly is not worth while to expend any effort, or make sacrifices to support the Gospel, because it is certain that future converts will be about the same sort of Christians as compose the churches at present.—E.

The heart is a loom, and it may weave whatever it pleases. It may make life a continual progress toward triumph.

**RITUALISM vs. OBEDIENCE.**

REV. A. G. CAPRETON, D.D.

Baptists do not ritualize, they simply obey. Ritualism is bondage, obedience is the glad, free movement of a saved sinner in conforming to the requirements of his Lord.

God has never ordained bondage. The purpose of his revelation has ever been to open the way to liberty, to break down prison walls, to sunder fetters, and to lead the race of mankind to the enjoyment of perfect freedom.

And herein lay the force and meaning of the requirements of the old law. Offerings must be presented on the altar. Bullocks, lambs, goats, birds, doves, pigeons, according to the sacrifice required, or the ability of the offerer, were demanded. "Rites," "ceremonies," these legal observances were called, but they were vastly more. They had a meaning, a significance, grand, striking, beautiful. They were symbols. They were herald teachers of truth. They taught in visible, striking manner two great facts—the heinous nature and the just demerit of sin, and deliverance therefrom through a redemption divinely conceived and divinely provided. When the offerer saw the victim slain and laid in sacrifice on the altar, he said: "Death is the wages of sin, and as that victim died, so I, as a sinner, deserve to die;" but that victim's blood cannot take away sin. That is only a type. That sacrifice is a truth—declaration—declaration of the precious fact that Christ, the heavenly Lamb, will, "in the end of the world," appear and put away sin by the offering of himself once for all. By faith I look through that sacrifice to the Deliverer, and trust the virtue of his blood, testified in the blood of the slain victim for the cleansing of my sin.

Such was the meaning of the sacrifice; such the declaration of every one who truly believed. The rites then of the old law were simply types. They were luminous lines of truth running forward and centering in the cross of calvary. The cross is the center of God's gracious economy, of Christ's redeeming work. As the planets in the solar system revolve about the sun and borrow from it light and glory, so all religious observances that are God-ordained revolve about the cross, deriving their meaning and glory from that. The rites of the old law pointed forward, the ordinances of the new point backward. They meet, they center, in the redeeming work of the Son of God. As the sun flings his golden beams of light throughout the entire system, even thus the cross throws its light backward into the ages under Judaism, even as it is now thrown forward under Christianity.

And herein lie the force and meaning of the ordinances of the new dispensation. They are living preachers, heralding along the line of the ages the central facts of redemption. They, baptism and the Lord's Supper, are not rites; they are symbols. They were not enjoined merely for the sake of giving Christians something to do. They were commanded because they are pregnant with a mighty meaning.

Man has a material and a spiritual nature. Both have suffered by sin. They were ruined by the fall. Christ's redemptive work, therefore, to be complete, must have respect to man's twofold nature. What reason demands the Bible declares to be true. The work of the Son of God on Calvary, in making his soul an offering for sin, in shedding his blood and in thus opening a fountain for sin and uncleanness, provided cleansing for the soul, for its deliverance from the bondage of sin. His resurrection from the dead provided redemption for the body. There are, then, just these two facts in Christ's redeeming work—death and resurrection. These constitute the picture, bold, grand, striking, clear. Everything else in the life or about the death of the Son of God, transcendently luminous, though it may be simple drapery. Death! Resurrection! These are the facts. What have we to keep alive their memory? Surely if the deliverance of Israel from their bondage in Egypt was memorialized by the institution of the Passover as a perpetual feast

among the Jews, there must be some remembrance of the more signal deliverance that Jesus has wrought out from the bondage of sin. Reason demands this. The Word of God declares that it is so. The Supper! What is its purpose? "This is my body broken for sin." "This cup is the New Testament in my blood, shed for the remission of sins." "This do in remembrance of me; for as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Hallowed remembrance of the provision made by the death of the Son of God for the deliverance of the soul from the guilt and the thrall of sin. The Supper preaches Christ's atoning death. But the resurrection—providing the redemption for the body—what have we to perpetuate the memory of this? This, the resurrection of the Son of God, is the grand, pivotal point in redemption. "If Christ be not risen, our preaching is vain, our faith is vain." The resurrection declared him to be the son of God with power. It declared God's acceptance of the sacrifice, that the claim and demands of law and justice were all met and fulfilled in the death of Jesus. The resurrection of Jesus, therefore, buttresses the work of Calvary. Is this, the most significant fact in the world's history, left without a memorial? Reason demands that it be not so. The Word of God declares that it is not so. Baptism, the other ordinance, the only other ordinance of Christ's house, is its memorial. How beautifully it symbolizes the great fact! Burial and resurrection! The latter involves the former. Jesus was buried. Jesus rose again. He is, therefore, the Christ of God, the Savior of men. That fact we proclaim in our baptism. But anything other than immersion is simple and simply ritualism. What meaning can there be to sprinkling a few drops of water on the face? If ordained of God, it would be a divine rite; but reverently do we declare that it can never be a symbol. It can never set forth anything pertaining to the finished, redemptive work of Christ. But as this is the purpose of an ordinance, it must be ruled out. Baptism pulsates with a mighty meaning; sprinkling for baptism has none whatever. Baptism is a symbol, a living preacher of resurrection; sprinkling is a mere subterfuge and a meaningless rite. This is the Baptist position. I close as I began by saying: "Baptists do not ritualize, they obey."  
Leitchfield Ky.

**KEEPING THE SABBATH.**

The tendency of our age is to overdo in everything. We rest too little, we rush too much. If we undertake to rest, we are apt to make work of it. Rest is the one idea for which the pushing present has little use. Yet we must not forget that rest is the fundamental idea of the Sabbath. We may fail to keep the Sabbath holy by keeping it too much—that is, by crowding it so full of duties as to rob it of rest. The Sabbath may be broken even by religious observances and services. Though the danger in this direction is not common. Worship and other services may be made restful if approached in a restful spirit. Rest by no means implies idleness.

It is frequently said that we are not living under the Jewish dispensation, and that the Jewish Sabbath, like the Jewish law, has no binding force upon the Christian. This is a superficial and misleading view. The Ten Commandments have place in all human laws and lives because they express divine laws, essential principles. Jesus said He came not to destroy but to fulfill the law. What he did was to rescue the Sabbath from Pharisaism and formalism, with which it had been overlaid, and restore it to its proper place as man's minister, not his master. That the Sabbath was made for man involves the obligation resting upon man to use it so as to realize the purposes for which it was instituted.

To keep the Sabbath free for seasons of meditation and communion with God is to keep it holy. Nothing does the Christian need to guard more sacredly than his hours of spiritual contemplation—the self-revealing and truth-revealing

hours that make for character. The Moses of the Midian Hills explains the power of the Moses of the exodus. The John Baptist in the Judean wilderness preceded and prepared the John Baptist at Jordan preaching the kingdom. It was in the midst of pressing work that Jesus said to his disciples, "Come ye apart with me into a solitary place and rest awhile." It is in the quiet hours of Sabbath devotion and communion that the soul gains strength and undergirding peace for service. In the Sabbath that has no room for this spiritual refreshing of the soul, and no positive rest for the physical nature as well, there is somewhere a fatal break with the Divine purpose.—Watchman.

**"BUONASERA."**

The following interesting story is told by H. B. Gibbud, of Springfield, Mass.: "It was when I was superintendent of the Florence Mission in New York. It was customary for me, just before the service, to stand at the door and invite the passers-by into the meeting. As I stood there one night I saw an Italian coming down the street. My first thought was, there is no use asking him in; probably he cannot speak English. On second thought I made up my mind to ask him, anyway. "I only knew one word in Italian; that was 'Buonasera,' which means 'Good evening.' I have found out if we use what we have, God will give us more. So when he came up I said 'Buonasera.' He said 'Buonasera,' and grasped my extended hand, and began to jabber away at a great rate in Italian. I could not understand, so kept on with 'Buonaseras.' At last I fell back on motions; anyone can understand them. I pointed inside, and pushed a little, and finally he went in. "After service I met him at the door, and said 'Buonasera,' and after a sharp handshake and much conversation on his part, of which I did not understand a word, and with many 'Buonaseras' and shrug of shoulders on my part, he went away. That was the last I ever expected to see of him; but the next night he was back again. I met him with a 'Buonasera' at the door, and a 'Buonasera' at the close of the meeting. After that he was there every night, and it was 'Buonasera' at the beginning and 'Buonasera' at the close of every service. "One night, when I gave the invitation for any who wanted to become Christians to hold up their hands for prayers, up went his hand, and when I invited them to come forward to be prayed with he came too. I prayed with the others, and left him to the last. When I came to him, what to do I did not know. "Buonasera" was hardly the appropriate thing to say to him at this time, so I fell back on motions. I folded my hands, moved my lips, and looked upward; he did the same. I was at the end of self—God can work when we get through. "All at once it struck me that God could speak Italian, so I just asked the Lord to speak to him, as I could not. He went away. The next night he came out for prayer again; the next also, and so on, if I remember aright, every night for a month. At the end of that time I had gotten used to him coming out. I would pray with him; at least I would go through with motions. I am sure my prayer did not go very high. "One night after I had said a prayer and got him to fold his hands, etc., I saw him move his lips; and then a look of joy came over his face—I saw God had met him. He rose from his knees, put his hand over his heart, and said, 'Jesus, Jesus!' and his face shone. "The next night, during the testimony service, he rose and said, 'Me no speaka English—Jesus, Jesus,' and he rubbed his heart, and his face spoke volumes. It was a powerful testimony; everyone was thrilled. "The next night, and every night, it was the same: 'Me no speaka English—Jesus, Jesus,' but there was power in it. "In a year or so he could speak quite well. After leaving the Florence, when back on a visit, I met him. He put a

five-dollar bill in my hand. I did not want to take it, but he insisted, saying, 'You leada me to Jesus. Before I come to Jesus I spenda all my money in saloon. Now I save it. I have many a fiva doll in the banka; this only one you take.' Soon after he gave me two dollars' worth of Italian tracts. Some time since, when I was at the Florence, I asked about the Italian. 'O,' said they, 'he has got a mission of his own down in Mulberry Bend among his own people. "Later on in the meeting he came in. When he saw me he said, 'Ther's the man that leada me to Jesus. Now me gota mission all my own; me paya the rent; me makka the musse, me set the chairs, me sweep out, me do the precha; mission all my own.' "There he was working away for Christ. What was it that won him? 'Buonasera,' that was all. I showed an interest in him; it won him."—N. Y. Advocate.

There are ministers who seldom receive a word of praise. Their big, eloquent brothers go through life with hosannas ringing perpetually in their ears, while they drudge on unnoticed, with no one to stir their pulses by shouting, "Well done." It is a mistake to suppose that God's commendation alone is sufficient. Moses was strong, but he was not strong enough to hold up his hands to the end of the day, "Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, and his hands were steady until the going down of the sun." Happy the minister who is steadied and sustained by Christians who appreciate the work that is being done, and who hearten their leader by a frequent word of gratitude and appreciation. A minister was one day surprised at the close of his sermon to have a stranger greet him thus: "I thank you for that sermon, it did me good." He had preached faithfully for a year, and no member of his congregation had in all that time expressed to him a word of appreciation. The words of the stranger overcame him. To be assured that a sermon of his had reached the heart was like rain on thirsty soil. He hurried home and told his wife the good news. They bowed their heads and wept together.—Dr. Jefferson.

I HEARD Dr. John Hall of New York expound to some young preachers one way in which he used funerals as a means to save the totally ungodly. He said that he, like all preachers, was sent for far and wide to bury the dead of those whom he had never seen, and who had never seen him. He always said yes, and gave up his pressing work and went. He made it a point to go early, and habitually moved around among the group assembled, especially among the inner circle of those the most solemnized, and, sitting down by one after another, spoke a few earnest words, and then asked what church the person attended. If a somewhat regular church connection was reported, he passed on; but if, as usually, there was none, Dr. Hall openly took down his address and said that he intended to call, adding, perhaps, if not speaking to a crushed mourner, some pleasant sentence, as that he would never cease to persecute him till he got him to church. This promise he made in good faith, and he told us that he had continued to call upon a family, after such a beginning, seven years before he finally got them to church.

It struck me as an incalculably troublesome undertaking thus to add to his visiting list in every quarter of the city; but he commended it heartily, from experience, as an excellent means of reaching the unevangelized.—Presbyterian.

MAN may hew out for Christ a place in the hill side, but he ever lives; and not until his truth dies, not until life presents a life more beautiful in our homes will Christ be forgotten.—Rev. W. R. Cowl.

I DARE not drink for my own sake; I ought not to drink for my neighbor's sake.—T. C. Ouyler.

AN EXAMINATION OF THE JESSEY CHURCH RECORDS AND THE "KIFFIN" MANUSCRIPT.

BY JOHN T. CHRISTIAN, D.D., LL.D.

II.

It is very interesting to note the opinions of the historians on the "Kiffin" Manuscript, and as to the Jessej Church Records no notice whatever has been taken of their existence. Not one historian has been willing to risk his reputation by declaring that the "Kiffin" Manuscript is authentic and authoritative. There is not one line that any historian has been able to find concerning the chief events of the principal persons mentioned in its pages. Whoever heard of Blunt or Blacklock outside of these "Kiffin" Manuscripts? Neal and others who refer to them do so wholly on the authority of others. It is incredible that all the things which the "Kiffin" Manuscript affirm of Blunt and of Blacklock, of the trip to Holland, of their introduction of immersion among Baptists, and of the rest of the miscellaneous things recorded could have taken place, and yet the historians, and especially those pamphlets and books published on the subject of baptism never even mention or in the remotest manner refer to the exploits of either of these gentlemen. One could come as near believing the tales of Baron Munchausen as the tales of the "Kiffin" Manuscript. But the fact that the historians have made of the "Kiffin" Manuscript is a very interesting one.

The first was Neal. He wrote in 1732-33, or 37 years after 1641. Crosby loaned the "Kiffin" Manuscript, along with other documents, to Neal. Nobody in those days mentioned a Manuscript connected with the Gould edition. The "Kiffin" Manuscript was so confusing and contradictory that Neal, like every one else who has tried to follow this document, got mixed in his facts. The result was that Crosby was disgusted and wrote a history himself.

Although Crosby had criticized Neal for his blunders in the use of the "Kiffin" Manuscript, he was scarcely more successful. Crosby, however, did not believe that the document had been written by Kiffin, for the very best he could say of it was: "This agrees with an account of the matter in an Ancient manuscript said to have been written by Mr. Wm. Kiffin, who lived in those times" (Crosby, Vol. I., p. 100).

Who said that the manuscript was written by William Kiffin, Crosby fails to state. It is quite evident from the second volume of Crosby that he does not believe in the "Kiffin" Manuscript to be authoritative, for he constantly maintains positions which contravene its statements. Crosby had great trouble in quoting from his copy of the "Kiffin" Manuscript, but his difficulties would have been multiplied ten-fold had he attempted to quote the Gould edition of that document.

We come now to some very interesting statements from one of our countrymen. After Crosby had published his history, John Lewis, an Episcopalian, of Kent, replied to it in a little volume entitled, "A Brief History of the English Anabaptists." After the publication of this book Mr. Lewis appears to have spent the remainder of his life in writing books against the Baptists. He was very violent and venomous, but he gathered a great many statements concerning the Baptists. These works were never published, but they are preserved in many volumes in manuscript form in the Bodleian Library, where I consulted them. He utterly rejects the "Kiffin" Manuscript, and makes all manner of fun of Crosby, and quoting such a document. After quoting the story of Blunt and Blacklock as given by Crosby, taken from the "Kiffin" Manuscript, he says: "This is a very blind account. I can't find the least mention made anywhere else of these three names, and I believe that Blacklock, nor is it said in what town, city or parish of the Netherlands those Anabaptists lived who practiced this manner of baptizing by dipping or plunging the whole body under water" (Rawlinson Mss. C. 400).

Mr. Lewis quotes the comment of Crosby where he says: "an ancient Ms. said to be written by Mr. William Kiffin" and then adds: "How ignorant!" (Rawlinson Mss. C. 400).

In another volume Lewis remarks: "But it is pretty odd, that nobody should know in what place this ancient congregation (a congregation much about the same antiquity with the ancient Ms. and, that John Bate, their pastor, should never have been mentioned since" (Rawl. C. 400). This sarcastic remark that a supposed contemporaneous manuscript should refer to a church of the same date as an "ancient congregation," does not miss its mark. Of course, a contemporaneous document would not be so mistaken.

Lewis quotes the statement of Crosby: "In the year 1633 the Baptists, who had hitherto been intermixed among the Protestant Dissenters without distinction, began now to separate themselves, & form distinct societies"—and then makes this comment: "Here seems to me to be the mistake—1. That the Anabaptists till 1633 were intermixed among the Protestant dissenters viz: the puritans, Brownists, Separatists and Independents. Since they all disclaimed them. 2. That the English Anabaptists began in 1633 to separate themselves. The writers of the ignorant and partial history owned" (Rawl. C. 400).

Again he says: "Others say it was first brought here by one Richard Blunt, but who and what he was I don't know" (Rawl. C. 410).

Once more: "But we have no authority for this account but a manuscript said to have been written by William Kiffin" (Rawl. C. 110, p. 250).

It is refreshing to read the words of this historian, who had no good words for the Baptists, but the statements of this "Kiffin" Manuscript were too unauthentic for him to believe. This is the more remarkable because being hostile to the Baptists, it would have been easier for him to have seized upon any statement of the Manuscript. With all his bitterness towards the Baptists, he was too honest to use against them unauthentic documents.

It is, therefore, perfectly clear that John Lewis rejects the "Kiffin" Manuscript as not authentic. But he goes further and declares and argues out an elaborate supposition that if this document is true, then the Anabaptists of that period in England were in the practice of sprinkling, which he did not believe. This proposition he regarded as absurd. He further goes on to elaborate that the Dutch Baptists were in the practice of sprinkling. Indeed, this supposition of his covered the entire statement of these Baptists of our country who hold the 1641 theory. This statement throws a curious light upon "the new discovery." Dr. Dexter borrowed his theory from Robert Barclay, a Quaker, who wrote his "Inner Life" in 1800, and Barclay borrowed his theory from John Lewis, an Episcopalian, who wrote about 1740. The difference, however, is startling. Lewis rejected the sprinkling theory, and put it forth as involving his opponent, Thomas Crosby, in an absurdity; but Barclay, writing a hundred and twenty years later, accepted this absurd supposition as a fact and elaborated it into a theory. The case stands, therefore, these writers have followed each other, using the same quotations, theories, arguments and sometimes words, and how all of them have boasted of superior learning and the ignorance of Baptist historians, and each one boasted that he had made the "new discovery" and "new discovery." The case stands, Lewis invented the theory to overthrow his Baptist opponent, Crosby; Barclay accepted this invention as a fact; Dexter accepted the 1641 theory but rejected the "Kiffin" Manuscript, and the few Baptists who have gone off with this "new discovery" swallowed the "Kiffin" Manuscript and all.

Evans, the Baptist historian, regards the statements in this Manuscript as vague and uncertain. He says: "This statement is vague. We have no date and cannot tell whether the fact refers to the Separatists under Mr. Spilbury or others" (History Early English Baptists, Vol. II., p. 78).

Catholic says this transaction of Blunt's may have happened, but he further remarks: "We would not bear heavily on the testimony adduced by these good men" (Baptist Encyclopedia, p. 672).

Armitage is pleased to say: "A feeble but straggling attempt has been made to show that none of the English Baptists practiced immersion prior to 1641, from the document mentioned by Crosby in 1738, of which he remarks that it was said to be written by Mr. William Kiffin." Although this attempt is signed by fifty-three persons, it is evident that its authorship is only guessed at from the beginning, it may or may not have been written by Kiffin" (History of the Baptists, p. 440).

Dr. Henry S. Burrage, who has given much attention to this subject, after a somewhat lengthy discussion of the Jessej Church Records and the Gould "Kiffin" Manuscript, is constrained to say: "It will be noticed that in our reference above to the Jessej Church Records, we say 'if they are authentic'—we have not forgotten the Crowle and Epworth records. These records, if authentic about the same time as the Jessej Church Records, and it is now known that they are clumsy forgeries. The Jessej Church Records may be genuine, but their genuineness has not yet been established" (Zion's Advocate, September, 1887).

Prof. A. H. Newman, who, if he has not accepted this Manuscript as genuine, has at least been an apologist, confesses that by following this manuscript he has been led into insuperable difficulties. After making some obscure statements about the Baptists of England, he makes the following remark: "I signed a few remarks some called for by the rarity of some of the statements quoted above. It is not possible out of the material that has thus far come to the light to trace in detail the evolution of the seven churches that signed the confession of 1644. The statement quoted from the so-called 'Kiffin' Manuscript, with reference to the division of 1640 involves a number of difficulties. P. Barbone, with whom half of the church withdrew, has commonly been regarded by Baptist writers as a Baptist. Yet in 1643 he published 'A Disquisition of the following points: Baptism in, or the Defection of Antiochus from the Ordinance of Jesus Christ, as also that the Baptism of Infants or Children is Warrantable or Agreeable to the Word of God,' and in 1643 and 1644 he published other polemical tracts against Antipodism. If in 1641 he was the leader of the Antipodist system and immersionist half the divided congregation, he soon after have abandoned his position. This is, of course, possible. From the construction of the sentence Jessej might be taken to be the leader of the Baptist half, but it appears that Jessej did not become a Baptist till five years later, if he never became an immersionist without further material" (A History of the Baptist Churches in the United States, pp. 62, 63).

Dr. Newman is a very clear and convincing writer usually, but in this instance he has been betrayed into the use of material that has been taken in all manner of error. We hope that Dr. Newman will in the next edition of his otherwise admirable history leave out all of these statements which are given upon the authority of the "Kiffin" Manuscript alone.

The "Kiffin" Manuscript was so bad that even Dr. Dexter would not accept it. Anything that Dexter would not have used against the Baptists must have been very unreliable, but the "Kiffin" Manuscript, even in the Crosby form, was too much for him. His repudiation of the document was clear and explicit, and it is probably safe to say that the information from "an ancient manuscript said to be written by Mr. William Kiffin, who lived in those times, and was a leader among those of that persuasion." Conceding the genuineness of this manuscript, and its value in testimony—both of which might be open to question—let us note its exact words as to the point before us: "The True Story of John Smyth, p. 43).

Again: "On the other hand, had not Kiffin—as it is supposed—made the statement, it would be suspicious for its vagueness, and for the fact that none of the historians, not even those who were in Brook, or Neal, know anything about either Blunt or Blacklock, beyond what is here stated" (p. 64).

We may, therefore, divide the historians into three classes—1. Those who reject the "Kiffin" Manuscript, and do not think it worthy of mention as a historical fact, and feel in the least anxious to contain many of the foremost writers of these times. 2. Those writers who have seen fit to mention it but reject it as unworthy of credence, or call in question the statements which it makes. 3. A very small number of writers who attempt to quote the statements and reconcile them with known facts. These writers generally apologize for and do not endorse the manuscript in so many words. I can, therefore, make the claim that scholars, as far as they have expressed themselves on the subject, are almost unanimous against the authenticity of the "Kiffin" Manuscript.

One of my principal objections to the "Kiffin" Manuscript is that it contradicts Kiffin himself. The "Kiffin" Manuscript declares that immersion in 1641 was unknown in England, as "none having then so practiced it in England as to profess it by a desperate desire to sustain it in a document which is undoubtedly genuine: "It is well-known to many, and especially to ourselves, that our congregations as they now are, were erected and framed, according to the rule of Christ before we heard of any Reformation, even at that time when Episcopacy was at the height of its vanishing glory."

It has been contended that the "Reformation" here mentioned had reference to the Presbyterian Reformation in England. That is a very strained interpretation to put on this language, and this explanation can only be given by a desperate desire to sustain a sinking cause; but even if this explanation were true it would carry us to a date much earlier than 1641. But fortunately we are not left in doubt as to what was meant by Kiffin. Mr. Josiah Richart, who says he wrote the original, writes the reply in the following words: "The Kiffin referred to the Episcopacy and not the Presbyterian Reformation. 'You allege,' he says, 'your own practise, that your congregation was erected and framed in the time of episcopacy, and that before you heard of any Reformation.' Richart admits that this congregation was a desperate desire to sustain the Baptists, London, 1645, p. 6, 7). Here, then, is a Baptist church organized and framed, immersion and all, "as they now are," long before 1641. This example is strictly to the point, and settles the existence of immersion in at least one Baptist church before 1641 in a manner that is not open to dispute. It claims that the Baptists outlasted the Presbyterians. He says: "And for the second part of your query 'That we disturb the great Work of Reformation now in hand; I know not what you mean by this charge, unless it be to discover your prejudice against us in Reforming ourselves was certainly our purpose, and our understanding, neither can we conceive anything of that we shall see reformed by you according to truth, but that through merle we enjoy the practice of the same already; tis strange this should be a disturbance to the ingenious faithful Reformer; it should bee (one might say) a disturbance to the Reformer, and whereas you tell us of the work of Reformation now in hand, no reasonable men will force us to desist from the practice of that which we are persuaded is according to Truth, and wait for that which we know not what it will be; and in the meantime practice that which you yourselves say must be reformed" (pp. 12-14, London, 1645).

William Kiffin, Thomas Patient, John Spilbury and John Pearson, four of the most prominent Baptists of those times, wrote an introduction to a book written by Daniel King, which was published in 1650, entitled, "A Way to Walk In." This startling proposition in the first part is proved, "1. That God hath had a people on earth, ever since the coming of Christ in the flesh, throughout the darkest times of Popery, which he hath owned as Saints and Ordinances, and amongst the rest the Ordinance of Baptism, in to continue in the Church, and this Truth cleared up from intricate turnings and windings, clouds and mists that make the way doubtful and dark."

I think some people would have spasms if some prominent Baptist author were to put forth and "prove" the above proposition. But these words of Daniel King did not disturb William Kiffin, and these other Baptist writers. These men declared that the assertion that "there are no churches in the world, but such as are under the dominion of the devil" was a "very dangerous" portion of the words in the introduction.

"The devil hath mastered up all his forces of late to blind and pester the minds of good people, to keep them from the clear knowledge and practice of the way of God, either in

possessing people still with old corrupt principles; or if they have been taken of them, then to perwade with them that there are no churches in the world, and that persons cannot come to the practice of Ordinances, there being no true ministry in the world; and others they run in another desperate extreme, holding Christ to be a shadow, and all his Gospel and Ordinances like himself, fleshy and carnal. This generation of people have been of singular use in the hand of the Devil to advance his kingdom, and to injure us against his kingdom of our Lord Jesus Christ. Now none have been more painful than these have been of late, to poison the City, the Country, the Army, so far as they could; inasmuch as it lay upon some of our spirits as a duty to put out our weak ability for the discovering of these gross errors and mistakes; but it hath pleased God to stir up the spirit of our Brother, Daniel King, whom we judge a faithfull and painfull minister of Jesus Christ, to take this work in hand before us; and we judge he hath been much assisted of God in the work in which he hath been very painfull. We shall not need to say much of the Truth; but in brief, let us his method to follow the Apostles' rule, prove everything by the evidence of Scripture light expounding Scripture by Scripture, and God hath helped him in this discourse, we judge, beyond any who hath dealt upon this subject that is extant, in proving the truth of Christ, and against all such errors as are under the name of Seekers, and hath very well, and with great evidence of Scripture light answered to all, or most of their Objections of might, as also those above, or beyond Ordinances."

Nor was William Kiffin alone in this opinion. Thomas Gougeon, the greatest of the great Baptist writers of that century, he said: "That many of the learned have much abused this age, in telling them that the Anabaptists (i. e., the Baptized Churches) are of a late edition, a new sect, etc., when from their own writings the clean contrary is so evident" (Gougeon's Remonstrance, p. 10). Another Baptist writer of the same century, put forth the same claim for the long continuance of the Baptists in England. He says: "Thus having shewed negatively, when this sect called *Ana-Baptists* did not begin, we shall show in the next place affirmatively, when it did begin; for a beginning it had, and it concerns us to enquire for the Fountain Head of this Sect; for if I were sure that it were no older than the *Munster* Fight that Mr. Erratt puts in mind of, I would resolve to forsake it, and would persuade others to do so too."

"The religion that is not as old as Christ and his apostles is too new for me." "But secondly, affirmatively, we are fully persuaded, and therefore do boldly, tho' humbly, assert, that this Sect is the very same sort of People that were first called *Christians* in *Antioch*, Acts 13: 28. And sometimes called *Catharens*, Acts 18: 25. And as they are they were in the Primitive Times. Acts 28: 22. (A Necessary Apology for the Baptists, p. 19).

Nor is that an antiquated idea among the Baptists of England. Many of the most intelligent of the Baptists believe that the Baptists date back to the very days of the Apostles. The Rev. George P. Gould, to whom I have before referred, is now editing and bringing out a series of Baptist Manuals, historical and biographical. In 1886 he culled one on Hanserd Knollys, by James Culross and D. D. B. Knollys, and published it at Baptist College. After stating that Hanserd Knollys became a sectary, probably in 1631, he declares: "Had Baptists thought anything depended on it, they might have traced their pedigree back to New Testament times, and claimed apostolic succession. The channel of succession was certainly pure, and unimpaired, through the apostate church of Rome. But, as they were content to rest on Scripture alone, and as they found only believers' baptism there, they adhered to that" (p. 39, note).

I mention these facts, not for the purpose of proving Baptist succession, for that topic is not within the scope of this paper, but for the purpose of showing the first is that William Kiffin could have had no connection with this so-called "Kiffin" Manuscript, and the second is that the Baptists of that century knew nothing of the alleged "facts" as given in this document.

We have been trying to help a poor fellow who was lately discharged from the employ of a railway for going on a spree. The result of it all is that we are again to have before the stand taken by our great corporation, and the question of drink. "It is," said the man himself, "a hard penalty for a day's folly." The trouble is that the penalty was not pronounced until there had been given three deliberate warnings. Then when the axe fell there was a great outcry. Not a man was to be seen in the door of a great organization more firmly closed than against a drinking man. It will soon be that the saloon and poor house must be set up side by side. We found a second employ who had been discharged for drinking, peddling lottery tickets upon a dog, and a third, a well-dressed and well-embellished board and a couple of barrels. Not a one of these three men can get back upon a railway for ten years. Does it seem hard? Yes; but there are plenty of sober men who want all the jobs these men have thrown away.—Interior.

It is as important to know when to be silent as when to speak. Socrates is said to have asked a very large audience to make a table price for a course of lessons of oratory. When asked why he charged double, the answer was, "Because I must teach you two sciences—one, how to be silent; the other, how to speak."

# SUNDAY-SCHOOL LESSON.

SUNDAY, JANUARY 20.

## OUR LORD AT JACOB'S WELL.

John 4:5-15.

MORRO TEXE—"Whosoever drinketh of the water I shall give him shall never thirst."—John 4:14.

One of the few places connected with our Lord's life which can be located with any degree of certainty is this well of Jacob's. The well is near the western edge of the plain, just in front of the opening between the hills where Nablous, the site of Shechem, is situated.—Hackett. Gerizim is not far off. The well is now seventy-five feet deep and dry, the rubbish, thirty feet thick, choking up the water.

"Then cometh he to a city of Samaria which is called Sychar."—There is a small village to this day near Jacob's well situated at the foot of Mt. Ebal which bears the name of El. Ascar, and is thought to be the ancient Sychar. "Near to the parcel of ground that Jacob gave to his son Joseph."—"I have given thee one portion above thy brethren which I took from the Amorites with my sword and bow," Jacob said to Joseph. The only fighting which Jacob and his sons did with the Amorites was when Simeon and Levi captured Shechem. "Now Jacob's well was there."—Which had been dug out and walled up by Jacob. Our Lord was wearied with his journey and his labors, and sat on the curbstone to rest while the disciples went to procure food. Owing to the unfriendly relations between the Samaritans and the Jews the errand might consume some time even if the food was found near by.

"There cometh a woman of Samaria to draw water."—A Samaritan, not necessarily nor probably an inhabitant of the city of Samaria, which was seven miles away. Drawing water is the work of women in the East, and has been from time immemorial. "Jesus saith unto her, Give me to drink."—A natural request, and one to be readily complied with in that hospitable land had it not been for the dislike of the Jews to the Samaritans, and also for the scrupulousness of the Jews in regard to the ceremonial cleansing of their food and drink and the vessels used.

"How is it that thou being a Jew, askest drink of me which am a woman of Samaria?"—She asked in surprise, no doubt also with pleasure as well, that this Jew had spoken to her. "For the Jews had no dealings with the Samaritans."—Dealings in the sense of social and friendly intercourse. The Samaritans were descended from the Assyrian colonists whom Sennacherib had put in the place of the ten tribes. It is likely that a few of these tribes were left in the land, and their blood, mingled with that of the heathen, caused the Samaritans to claim that they were descended from Joseph—a claim which the Jews bitterly resented.

"If thou knowest the gift of God."—The grace of God, which he further on calls living water. "And wilt thou say unto me, Give me water to drink?"—The Samaritans, as well as the Jews, were looking for the Messiah. "Thou wouldst have asked of him."—This is emphatic. Her

need was far greater than his, for her's was a spiritual need. Besides, no one but he could give her the living water, and his disciples would soon come, bringing means to draw the water. "And he would have given thee living water."—Water from an unfailing source, ever-flowing. The water of divine life.

"The woman saith unto him."—"This poor woman is as literal minded as was the great teacher, Nicodemus, but she came to know afterwards, as did he, the truths which must be spiritually discerned. "Sir, thou has nothing to draw with, and the well is deep."—No buckets were fastened in those Eastern wells. Each one carried with him to the well a line and a small leather bucket. Jacob's well, as the woman said, was deep, and required a long line. "From whence hast thou then that living water?"—Jacob's well was living water in that it was fed by an unfailing running spring, and was not a cistern. It was evident he could not give her water from this well. "Art thou greater than our father Jacob?"—These words would have a tendency to anger a Jew, for they resented the claim of the Samaritans to have descended from Jacob, through Ephraim and Manasseh. "Who gave us this well?"—According to the Samaritan tradition Jacob had this well built at great expense. "And drank thereof himself, and his children and his cattle."—Jacob had to draw the water from the well. Did this man claim greater power than Jacob had, and think he could get water without drawing it, as Moses smote the rock?

"Whosoever drinketh of this water shall thirst again."—A truth which the woman knew well. But whosoever drinketh of the water that I shall give him shall never thirst."—The aorist tense used denotes a completed action. He who drinks, drinks once for all, and shall never thirst again. Next to God's sovereignty the final perseverance of the saints seems to have been a favorite doctrine with our Lord. This shows that the living water means the grace of God in the pardon of sins—regeneration opens this fountain in the heart. And this grace is a gift from the Lord, a gift purchased from the Father by his blood.

"Sir, give me this water that I thirst not, neither come hither to draw."—Our Lord had made her believe he had water to give her, although she saw none, and he evidently had no means to draw from any deep well. But he might have discovered some wonder-working spring of which she had not heard. His air and words convinced her of his sanity and integrity to such an extent that she was willing to try his living water. The Samaritans did not hate the Jews as the Jews did them. They resented the refusal of the Jews to acknowledge their claims to a common ancestry, but, for the most part, they were willing to be friends.

No idea of the meaning of the Lord's words had as yet entered her mind. Her heart was fastened upon temporal things. The thirst for God's pardon for her sins, she did not feel. Our Lord seemingly abruptly changes to another subject which brings her sin to her remembrance, and also shows her his supernatural knowledge. Thus he brings her to feel her guilt as a sinner and her need of God's grace to forgive her.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.

### POOR JOB.

Undoubtedly he was afflicted, even as none have since been, or he could never have called upon the God who made him, and who had been so good to him, to let the day perish in which he was born. With sore boils from the sole of his feet unto his crown, he was in need of more sympathy and kinder treatment than he received at the hands of his wife and friends. Sorely tried indeed. Possibly excusable for what he said. But later on we find him abhorring himself and repenting in dust and ashes. Who, can sympathize with Job more than one who has boiled? All my life I have heard it said that each boil was worth five dollars, but I have never seen or heard of any one who was willing to pay that or any other price for them. From experience I can certainly sympathize with Job. For more than twelve months I have been afflicted with boils—not being rid of them altogether more than three or four days at any one time. Failing to find the proper relief at home, I am now trying the curative powers of the waters at Dawson Springs. While recuperating here I shall do some much-needed work for our Baptist Ministers' Aid Society of Kentucky, which this affliction has prevented me from doing earlier and at the proper time. Namely, of sending out notes for collection and notices of amounts due. Begging pardon for this "boiling" introduction I will ask permission to say a few things in reference to our Ministers' Aid Society, as I have said nothing for so long, and as it has been longer since some others have said anything that should have done so.

We are now in the eleventh year of the work of the Baptist Ministers' Aid Society of Kentucky—the tenth annual report being made to the General Association last June. This report is published in full in the minutes of the General Association. Look it up, and see what has been done in the ten years. A great deal it is true, but not half what should have been. We should have twice the endowment we have, and ten times ten times the interest in the work among our good people we have. We should not let this great God-ordained work languish where it is. It should be enlarged, but how can we enlarge without something to enlarge upon? And how can that something be obtained unless we have enlarged sympathy and support? It can not be done. Then can we get the enlarged support we need? I believe we can. How? O, it's the old, old story, let preachers and pastors do their duty in keeping it before their people and urging it upon them just as they do (or should do) our great missionary work. This is a denominational work and I believe (I say it kindly) that every pastor fails to discharge his duty as such when he fails to present and urge the claims of this work upon his people. Let us have the hearty, earnest, united cooperation of each pastor in the State for twelve months, and our endowment fund will not only be enlarged upon, but more than doubled, and such an interest awakened throughout the State that the "home" idea or plan always advocated by some would be a happy realization. I have not always been in sympathy with the idea, but I am leaning a little that way just now. On this point I may have more to say at an early day. But what we want now is more interest—more money. To this end we

again appeal to every pastor in the State to lead a helping hand. It is their duty to present this claim and it is the duty of all Christian people to give to it, no matter how much they have or have not done in the past. It is just, and God makes the demand. Any information will be kindly furnished by addressing me at Owensboro.

GEO. H. COX, Cor. Sec.  
Dawson Springs, Ky., Jan. 8, 1899.

### MEETINGS HELD.

Rev. B. T. Mayhugh and myself held a meeting at Sycamore School-house, Logan county July 11, 1898. Two conversions.

I held a meeting at Bivinsville, Todd county, Ky. Began Aug. the 18th, continuing 18 days, with 10 conversions, about 50 renewals. How many joined the church I know not as I left Wednesday the 31st and this was to be attended to on the 1st Sunday in September. The church had been in a dead state, and now, I am told they are doing well. At the same meeting in September, Rev. T. T. Powell, a noble young man, and a Christian brother, was licensed to preach. He bids fair to be a useful man.

These people need encouragement. They are in a nice new house, just dedicated a short time before the meeting, and located in a beautiful village, of at least two hundred population and surrounded by a thickly settled country. Hundreds of sinners. The Campbellites at this place once strong numerically, are nearly gone. The finest opening to do good, I know anything about. If the Baptists will, they can take that whole country for God and the Baptists.

Held a meeting at New Hope, Simpson county, Ky., where I have been pastor for five years, consecutively, assisted by Bro. A. B. Gardner of Lewisburg, Logan county, Ky. He did all the preaching acceptably. He is a noble good brother. Church revived, two conversions. This meeting began Monday after the fourth Sunday in September.

Assisted Rev. F. M. Wellborn of my own town, (Auburn) beginning second Sunday night in September 1898, continuing eight days. Twelve converts, several additions, church revived, seven renewals.

Held a meeting at New Gasper, Warren county, Ky., beginning fourth Sunday in October 1898. Assisted by Bro. Layton Maddox graduate of Bethel college, Russellville, and one of the best boys I ever saw. He excels all that ever assisted me in drawing out and training. This church had a hard time financially, and spiritually for a number of years. By persistent and efficient labors of Bro. B. T. Mayhugh, the brethren now worship in a commodious new house. I preached to them last year, 20 additions. Above meeting continued 12 days, 36 conversions. Several heads of families, one Campbellite, 26 additions, 2 Presbyterians, and 2 Methodists, 21 baptized. The church gloriously revived. My male members (regardless of age) save five or six, pray in public. My salary will be greatly increased for 1899. This is a missionary field, our contributions to missions for 1897-8 was \$1.90 etc. I intend by the help of God, to make it more than five times that much. We begin the new year with better prospects.

Began a meeting at Liberty church, Logan county, Ky., assisted by Rev. Layton Maddox, continuing from Monday after

# A Minister's Son

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

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

# Hood's Sarsaparilla

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

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c

first Sunday in Nov., 14 days, 7 conversions, 10 renewals. Everybody attending the meeting seemed to enjoy it. No additions.

Began a meeting at Clear Fork, Warren county, Ky., Monday night after fourth Sunday in November, continuing 14 days 6 conversions, 10 renewals, 2 bright boys (one 11 the other 18 years old) were added to the church by experience and baptism. The church gloriously revived. I was assisted by Bro. Layton Maddox, who preached and labored to the satisfaction of all. My additions this time are fewer than usual.

Your brother in Christ forever. God bless the old RECORDER with its highly esteemed editors is the continual prayer of ours,  
WOODFORD M. HALL.

DEAR RECORDER—I am much interested in the serial by Mrs. Lucy Dayton Phillips, of Mossy Creek, Tenn., now running through your weekly, viz.: "Victor's Prophecy." It is charmingly interesting, laid during the epoch of our civil war. It forcibly reminds me of my experiences of the almost impossible efforts of some other young people to "get up" wardrobes for weddings, etc.

Well do I remember that I paid \$880 in Confederate currency for eleven yards of "indigo-blue calico," "just run the blockade at Charleston," for a dress for my young wife; and the "parched rye" or "dried and roasted potato coffee," "sweetened" with sorghum syrup, "long sweetening," "twas called." "Dem was hard times, dey sure was." During the war I began to preach a little—called to unite a young couple in marriage. I rode 25 miles in the rain, got a "good chicken-pie dinner," with other such creature comforts, also got a fifty dollar bill, and, stopping at a disemboweled store en route for home, invested my whole fee in one and one quarter pounds of cooking soda. Think of it, soda at \$40 a pound, and hard to get, and that near the city of Atlanta. Let all your subscribers read the story of Mrs. Phillips.

WM. HENRY STRICKLAND.  
January 10, 1899.

At a meeting of the New York State Medical Association Dr. J. M. Farrington read a paper on the "Passing of Alcohol." He said that those physicians who believe in the general use of alcohol as a remedy are now in the minority, and said that a physician subjects himself to adverse criticism, and has need to apologize for using alcohol in cases in which but a few years ago he would have been censured had he refrained from using it. This is good news indeed.

### Outdoor Work that is Profitable

An agency for THE LADIES' HOME JOURNAL offers opportunities for money-making not possible in working for a less widely known publication, and without the unpleasant experiences sometimes encountered in pushing that which has no demand or is unknown.

The Curtis Publishing Company Philadelphia, Pa.

#### FIELD NOTES.

For Some months, these columns have been so crowded with associational and other news, that this writer has been obliged to omit writing up many interesting notes from visits among the churches; but with the new year, these items of interest will appear.

It is pleasing and encouraging to have cheering news to write; cheering news for the RECORDER. I have travelled many a month and mile for the "Old Reliable," but never, in the history of my knowledge of the WESTERN RECORDER has the paper been so universally popular and more thoroughly loved.

I never visit a town or city, or address a congregation without adding many new names to our long list, and all the old ones standing firm and faithful to the "dear old RECORDER." I hear, every day, such expressions as the following:

"I would rather do without meat than the WESTERN RECORDER." "I would pay \$25 a year rather than do without it." "My Bible, first, the WESTERN RECORDER second." "I've taken it for forty years, and shall take it the rest of my life." Such and similar expressions are heard everywhere I go. It is a pleasure to work for such a popular paper.

I wish there were space for a full mention of all the good things seen on the way. I wish I could mention a trip to Danville, Lexington, Winchester, Mt. Sterling, Catlettsburg, Ashland, Russellville, Maysville, Covington, etc., and the interesting doings of the churches and pastors at these points, the particulars would be of interest to many readers, and the RECORDER will be read in many and many a home where it did not visit before my late visit. I find the same popularity in the South and West, as is found elsewhere. The saints at Brandenburg are mourning the loss of their late pastor Rev. J. P. Jenkins, who has lately been called to Franklinton, Louisville, Ky. They have their eyes upon a successor and have called him, but it is the RECORDER's rule not to mention names till he has accepted.

Our next point was Cloverport, where Bro. W. B. Rutledge is pastor, and he is well in the hearts of the people. A recent meeting has revived and encouraged the church and pastor, and the work seems to be moving on well and profitably.

At Havesville, Bro. Ferrell is pastor, as well as at four other places. He is now in an interesting meeting with his church

at Cannelton, Ind., with Rev. J. M. McFarland, of Louisville, assisting him. The meeting was in good way, as we dropped in. Several had joined and others were interested. This is a much neglected field and the Baptists are struggling hard. Owensboro is now our resting place, and the work of Dr. Hale and the other pastors will be noticed later.

There seems everywhere, nearly, a deep longing for a revival of true religion, and may God grant that it is the stirring of the Holy Spirit to awaken the pastors and churches to greater activity in the Lord's blessed work. More anon.

D. Y. BAGBY.

#### THAT INTERPRETATION.

DEAR BRO. EATON—In the matter of the interpretation of Heb. 6:4-6, of which you and Bro. A. N. Whittinghill have recently written, it is well to remember that in the original there is no "if they shall fall away," but *parapeontas*. The verb thus translated means: "Have completely fallen away once for all." The "if" no more belongs to this clause than to the five clauses going before.

The version of the American Bible Union gives the whole passage thus: "For it is impossible that they who have been once enlightened, and have tasted of the heavenly gift and been made partakers of the Holy Spirit, and have tasted the good Word of God and the powers of the world to come, and have fallen away, should again be renewed to repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame."

In the light of the real passage, what becomes of your second "point," viz.: "Since the sin described in Hebrews is unpardonable, if it be not the blasphemy of the Holy Spirit, then there are two unpardonable sins," etc. The supposition is not that the characters described may fall away, but it is that they have fallen away.

I think you must have been misled by King James' Version, which is clearly a mistranslation. You need not seek to harmonize this passage with other passages. Find its real meaning and give it its place in the apostle's argument and it will harmonize with all Scriptures. R. T. HANKS.

Ablene, Texas. [There is no issue between Dr. Hanks and Dr. Eaton on this matter. Whether the falling away was conditional or actual was not the point at all. Certainly when a man has done what makes it "impossible to renew" him, he has committed an unpardonable sin. If, then, this sin be different from the blasphemy against the Holy Spirit which our Lord said is unpardonable, there must of necessity be two unpardonable sins. Dr. Eaton believes there is but one, and that it is described in the passages in Hebrews that are in question.]

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remediation. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running sound or ringing in the ears; and when it is entirely closed deafness results. It is not a question of time, but of method. The only way to get relief is to get the inflammation out of the tube and the tube restored to its normal condition, hearing will be restored. However, time counts out of you are cured by an operation, which is nothing but an inflamed condition of the mucous lining of the tube. We will give One Hundred Dollars for any case of deafness cured by our method. Send for our book, "How to Cure Deafness." Dr. J. C. GIBNEY & CO., Toledo, O. Mail Order. Price 25c. Write for the book.

Too much innocent amusement is not innocent, but morally bad. —Hornes Bushnell.

#### PROGRAMME.

The following is the programme of the Missionary and Sunday-school Convention of the Russell Creek Association, to be held with the Pleasant Valley church Saturday and Sunday, January 28-29, 1899.

1. Devotional Exercises.—Rev. H. S. Bell; Alternate, Byron Coakley.
  2. Organization and enrollment of the representatives of the Churches.
  3. Great need of our District Board.—B. O. Durrett, E. F. Tucker.
  4. How to stir up our Non-contributing churches and enlarge the contributions of the Rest.—H. S. Bell, J. A. Pierce, J. A. Skagg.
  5. Who is responsible to the world for a pure Gospel?—J. W. Loving, W. H. Graham.
  6. Nature and importance of wholesome conviction.—Church Discipline.—J. W. Cramby.
  7. A plea for enter-denominational temperance work.—E. W. Barnett.
  8. What is conducive to a revival spirit and work in our Churches.—W. T. Underwood, J. S. Durham, Jr.
  9. How may the Sunday-school be rendered most effective.—W. S. Dudgeon, W. J. Coakley.
  10. Bible plan for giving to Missions.—W. W. Ingram, A. L. Ford, R. L. Haskins.
  11. The Sunday-school institute: What is it? Its benefits.—W. L. Pierce, J. T. Hall.
  12. Missionary Sermon, (Sunday 11 a. m.)—J. W. Loving.
- Everybody is cordially invited to attend.
- T. M. GREEN, Pastor.

#### FROM COLORADO.

The First Baptist church of this city is now without a pastor, Rev. A. E. Knapp having resigned to complete his course at Hamilton, N. Y. His Pastorate here for seven years accomplished a good work and the church gives him up reluctantly and hopes the Lord will send him back to us when he shall have finished his studies. In the meantime we need a man to lead the Baptist host of this city in their warfare against wickedness in high places, and moral corruption in low places. I don't think the good old Baptist faith is as deep rooted in this state as in old Kentucky, but as I am a Kentucky Baptist, I may be somewhat partial in my judgment. Many say we need strong men here now, as this is no longer the limit of Uncle Sam's farm for he is moving his corner stakes far out in the old Pacific and the tide of commerce and immigration seems to be turning that way too; which means more work for the hosts of the King of Righteousness to indoctrinate the young and restless who are moving farther westward and to combat the vices of those who are turned this way from the western lands.

Hoping that the Baptists will be equal to the emergency and that the Lord will order all things to work for His honor and glory. I am yours fraternally.

N. J. NIALA. San Diego, Cal., Jan. 5, 1899.

No one feels inclined to enter objection to the cackling of the hen, which announces the laying of an egg. It is the hen instinct to cackle. But it is in very bad taste for men and women to ape the hen and cackle every time they do some act of benevolence. —Word and Way.

## THE FAMILY DOCTOR.

### Thousands Of Families Have One in The House at All Times.

#### The Same Exceptional Opportunity Offered Here to All Readers of This Paper.

A prominent citizen remarked recently, to the editor of the WESTERN RECORDER, "It may seem surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing," said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that; the family doctor that I refer to is Dr. Kilmer's Swamp-Root the great Kidney, Liver and Bladder Remedy. We have not had to call a doctor on our house since we have used it."

This is the testimony of thousands who know Swamp-Root for what it is. This famous medicine is the absolute conqueror of kidney and bladder diseases, and man a man and woman who walk the streets to-day in the complete possession of health owe their lives to the power of this great discovery over kidney and bladder ills and uric acid disturbances. In diseases of the blood, no matter from what source they arise, Swamp-Root goes right to the source of the trouble, and cures by first removing the cause, and sends the blood leaping and bounding away in quest of bright eyes and rosy cheeks.

Constipation and liver troubles, urinal weaknesses and the torture that goes with them, rheumatism, stiff joints, in fact diseases arising from any wrong condition of the blood, liver, bladder or kidneys, are promptly overcome by Dr. Kilmer's famous discovery, Swamp-Root.

None but those who have made a study of the subject realize what an immense amount of work the kidneys perform every day. They are the sewer of the system, and once they become clogged up, poison runs riot and

disease has full sway. Just as a choked sewer breeds pestilence in a city, so do the weak and unhealthy kidneys breed disease in the human body. Swamp-Root clears out all the impurities, helps the kidneys to perform their work properly, drives the poison out of the blood and system, invigorates and regenerates you and adds tenfold to the pleasures and comforts of life.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the Louisville "WESTERN RECORDER," who have not already tried it may have a free sample bottle of Swamp-Root and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great remedy is for sale at most drug stores in fifty-cent and one-dollar sizes. Don't make any mistake, but make a note of the name, Swamp-Root, Dr. Kilmer's Swamp-Root and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure and mention the Louisville "WESTERN RECORDER" when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

#### WHAT BAPTISTS BELIEVE, AND WHY THEY BELIEVE IT.

I read Bro. Bow's little booklet, "What Baptists believe, and why they believe it," in manuscript. I have just finished reading it a second time since its publication, and I most heartily endorse it. It is concise but clear; just what the masses need. They will not stop in these fast days to read ponderous quartos found in ministers' libraries. Nor will they labor to understand a profound argument; but make the argument short and easy to the understanding and you have gained a hearing. Sustain your position by Scripture and you convince your reader. The masses recognize the supreme authority of God's Word.

Again I most heartily commend this little booklet, and hope it will have a wide circulation. Let it fly abroad like the leaves from the tree of life which are for the healing of the nations. S. P. FOSBER.

The American Baptist Home Mission Society has appointed Rev. H. P. McCormack, of Virginia, for twelve years a missionary in Mexico, as its general missionary for Porto Rico; and Rev. H. R. Moseley, D.D., of South

Carolina, for six years a missionary in Mexico, as its general missionary for Eastern Cuba. The headquarters of the former will be at San Juan; and of the latter at Santiago. Both expect to go to their fields the latter part of January. Bro. Moseley may remain at first only two months, making arrangements for the prosecution of the work during his return for the summer. Both possess the ability to preach in Spanish from the moment of their arrival. It seems providential that men of their experience in work among Spanish-speaking Roman Catholic people should, at this juncture, be available for this important service in Cuba and Porto Rico. Surely the best wishes and the prayers of many will follow them to their fields of labor.

From the humblest of God's servants we may learn lessons which will make our lives better, nobler, stronger. About us all the time are the lessons God would have us learn as he unfolds them to us in the lives of others, and he is a very dull student, indeed, who cannot get from every life which touches his some truth which will fit into the character which he is building.—Ex.

THE BEYOND.

It seemeth such a little way to me,  
 As thou to that strange country, the  
 Beyond  
 And yet not strange, for it has grown  
 to be  
 The home of those of whom I am  
 so fond;  
 They make it seem familiar and most  
 dear.  
 As journeying friends bring distant  
 countries near.  
 So close it lies that, when my sight  
 is clear,  
 I think I see the brightly gleaming  
 strand;  
 I know, I feel that those who've gone  
 from here  
 Come near enough to touch my  
 hand.  
 I often think, but for our veiled eyes  
 We should find heaven round about  
 us lies.  
 I cannot make it seem a day to dread  
 When from this dear earth I shall  
 journey out  
 To that still dearer country of the  
 dead.  
 And join the lost ones so long  
 dreamed about.  
 I love this world, yet shall I love to  
 go  
 And meet the friends who wait for  
 me, I know.  
 I never stand about a bier and see  
 The seal of death set on some well-  
 loved face.  
 But that I think, One more to wel-  
 come me  
 When I shall cross the intervening  
 space  
 Between this land and that one over  
 there—  
 One more to make the strange be-  
 yond seem fair.  
 And so for me there is no sting to  
 death,  
 And so the grave has lost its vic-  
 tory;  
 It is but crossing, with abated breath  
 And white, set face, a little strip of  
 sea.  
 To find the loved ones waiting on the  
 shore.  
 More beautiful, more precious than  
 before. —Anon.

OUR PULPIT.

THE DECEITFULNESS OF SIN.

BY U. H. SPURGEON.

But exhort one another daily, while  
 it is called To-day; lest any of you  
 be hardened through the deceitful-  
 ness of sin.—Hebrews 3-13.

Sin is the greatest evil in the  
 universe. It is the parent of all  
 other ills. All manner of evils  
 draw their bitterness from this  
 fount of wormwood and gall. If  
 a man had every possession mortal  
 could desire, sin could turn  
 every blessing into a curse; and,  
 on the other hand, if a man had  
 nothing for his inheritance but  
 suffering, but stood clear from  
 all sin, his afflictions, his losses,  
 his deprivations might each one  
 be a gain to him. We ought not  
 to pray so much against sickness,  
 or trial, or temptation, or even  
 against death itself, as against  
 sin. Satan himself cannot hurt  
 us, except as he is armed with  
 the poisoned arrows of sin. Lord,  
 keep us from sin. "Lead us not  
 into temptation, but deliver us  
 from evil." There is no evil like  
 the evil of sin! deliver us from  
 it, O Lord!

Alas! we are sadly prone to  
 sin, and evil has great influence  
 over us. When I say this, I re-  
 fer not only to those who are  
 "dead in trespasses and sins," in  
 whom sin is the great reigning  
 power, for they are the servants  
 of sin; but I refer also to the  
 people of God. Even we that  
 have been born again, and are,  
 in a measure, sanctified by the  
 Spirit of God; even we, I say,  
 have a fleshly nature, whose ten-  
 dencies are evil, whose desires  
 draw towards sin. How soon we  
 slip! How much we need to be  
 held up! How ought we daily  
 to cry for grace, lest we also

should be "hardened through the  
 deceitfulness of sin!"

Upon that subject I am going  
 to speak this morning, dwelling,  
 for the most part, upon "the de-  
 ceitfulness of sin." To God's  
 people this is a very important  
 matter; for in the deceit of sin  
 lies our main danger. If sin  
 comes to us as sin we are swift  
 to hate it, and strong to repel it,  
 by the grace of God. When we  
 are walking with God we only  
 need to know that an action is  
 forbidden, and straightway we  
 avoid it; we shun the evil thing  
 when it is plainly evil. But sin  
 puts on another dress, and comes  
 to us speaking a language which  
 is not its own; and so, even those  
 who would avoid sin's sin may,  
 by degrees, be tempted to evil  
 and deluded into wrong. It is  
 well when sin carries its black  
 flag at the mast-head, for then  
 we know what we are dealing  
 with. The deceitfulness of sin  
 is most ruinous. We have grave  
 cause to watch and pray against  
 secret sins, veiled sins, popular  
 fascinating sins, deceitful sins.  
 May God grant that the words  
 which I may now utter may set  
 us on our watch-tower and ex-  
 cite all our faculties to enquire  
 diligently lest we be "hardened  
 through the deceitfulness of sin."

Let us come at once to the cen-  
 ter of our subject. Our first head  
 is, sin has a singular power to  
 deceive; secondly, its deceiva-  
 bleness has a hardening influence  
 upon the soul—we may grow  
 "hardened through the deceitful-  
 ness of sin;" and, therefore,  
 thirdly, there is great need that  
 this be fought against. We must  
 strive against our cunning enemy,  
 and resist him in many ways,  
 one of which is mentioned in the  
 text: "Exhort one another daily,  
 while it is called To-day." May  
 the Holy Ghost put power into  
 our meditation at this hour!

The deceitfulness of sin will be  
 seen in several points, to which I  
 call your attention.

Its deceit may be seen in the  
 manner of its approaches to us.  
 Sin does not uncover all its hide-  
 ousness, nor reveal its horrible  
 consequences; but it comes to us  
 in a very subtle way, offering us  
 its advantage. Intellectually, it  
 comes with a question, or an in-  
 quiry. Ought we not to question  
 and to enquire? Are we to re-  
 ceive everything implicitly? The  
 question is, however, full often  
 the thin end of the wedge, which  
 Satan drives home in the form of  
 carnal wisdom, doubt, infidelity  
 and practical atheism. The prac-  
 tice of sin may be encouraged by  
 a doubt as to its penalty. "Yea,  
 hath God said?" is the specula-  
 tive question which is meant to  
 undermine the foundations of  
 godly fear in the heart. How  
 tiny a drop of sinful distrust of  
 God's Word will poison all the  
 thoughts of the soul!

Sin frequently comes as a bare  
 suggestion, or an imagination;  
 an airy thing, spun of such stuff  
 as dreams are made of. You do  
 not think of committing the  
 fault, nor even of talking of it;  
 but you think of it pleasantly,  
 and view it as a thing bright and  
 lustrous to the imagination. The  
 thought fascinates, and then the  
 spell of evil begins its deadly  
 work; thought condenses into  
 desire, and desire grows to pur-  
 pose, and purpose ripens into  
 act. So slyly doth sin come into  
 the soul, that it is there before  
 we are aware of it.

I have known a sin insinuate  
 itself by the way of the repulsion  
 of another sin. A man has waded  
 his substance in profligacy, and  
 by way of repentance in  
 after days he becomes a miser-  
 gredly, wretched, living only for  
 himself and his board. So have

I seen the publican reform and  
 develop a Pharisee. The pendu-  
 lum went sadly far in this di-  
 rection, and now, to make amends,  
 it swings too far the other way.  
 The shivering fit follows upon the  
 burning heat—it is but the same  
 fever of sin in diverse phases. A  
 man will fly from pride to mean-  
 ness, from moroseness to jollity,  
 from obstinacy to laxity. Thus  
 the shutting of one gate may  
 open another, and one sin may  
 crawl in as another creeps out.  
 You set all your guards to keep  
 the northern border, and the ene-  
 mies come up from the south,  
 taking you at unawares. You  
 pursue a virtue till you hurry in-  
 to a vice, and shun one evil so  
 much that you fall into a worse.

Sin has a way of adapting it-  
 self to us and to our circum-  
 stances. One man is of a sangui-  
 ne temperament, and he is tem-  
 pted to speculate, to gamble,  
 and ultimately to become dishon-  
 est. Another man is of a sober  
 frame of mind, and he is tempted  
 to be melancholy, disputatious,  
 peevish, rebellious against God.  
 To the young man sin will come  
 with fire for passions, which are  
 all too ready to blaze; to the old  
 man sin will come with the chill  
 frost of parsimony, or the frost  
 of sloth, or the canker of care.  
 Sin's quiver has an arrow for the  
 rich and a dart for the poor; it  
 has one form of poison for the  
 prosperous, and another for the  
 unsuccessful. This master fish-  
 erman in the sea of life does not  
 use the same bait for all sorts of  
 fish, but he knows the creatures  
 he would capture. If sin find  
 these poor as an owl, it will  
 tempt thee to envy, or to steal,  
 or to doubt God, or to follow  
 crooked ways of gain. If sin  
 find thee abounding in riches it  
 will follow quite another tack  
 and lure thee on to self-indul-  
 gence, or to pride, or worldly  
 fashion. Satan knows more about  
 us than we know about ourselves;  
 he knows our raw places, and our  
 weak points, and in what  
 joint there was a breakage in our  
 youth. Sin, like the north wind,  
 finds out every cranny in the  
 house of manhood, and comes  
 whistling in where we fondly  
 dreamed that we were quite  
 screened from its intrusion. Sin  
 creeps towards us as a lion  
 stealthily draws near to his prey,  
 or as the Red Indian creeps to-  
 wards his victim without sound  
 of foot or stir of twig. Beware  
 of the sin which, like Agag,  
 comes delicately. Watch well  
 against the temptation whose  
 words are smoother than butter,  
 but inwardly they are drawn  
 swords.

Next, sin is deceitful in its ob-  
 ject, for the object which it puts  
 before us is not that which is its  
 actual result. We are not tempt-  
 ed to provoke our Maker, or wil-  
 fully cast off the authority of  
 righteousness. We are not in-  
 vited to do these things for their  
 own sake. No, no; we are moved  
 to do evil under the idea that  
 some present good will come of  
 it. The man thinks, when he  
 yields to sin, that he shall enjoy  
 an additional pleasure, or shall  
 gain an extra profit, or at least  
 shall avoid a measure of evil and  
 escape from something which he  
 dreads. He does the wrong for  
 the sake of what he hopes will  
 come of it. In brief, he does  
 evil that good may come. Thus,  
 the seeming good is dangled be-  
 fore the short-sighted creature,  
 man, as the bait before the fish.  
 In every case this object is a  
 piece of deceit. Evil does not  
 lead to good, nor sin promote our  
 real profit; we are fooled if we  
 think so. Yet, in most cases the  
 man does not commit the sin  
 with the design of breaking the



Ask your doctor about soaps, soaps containing alkali  
 and soaps made of pure vegetable oils. Physicians and  
 trained-nurses recommend Ivory Soap because it con-  
 tains nothing but pure soap. There's no alkali in Ivory  
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 soap excellence, 99 1/2% per cent pure.

IT FLOATS.

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law of God and defying his Mak-  
 er, but because he fancies that  
 something is to be gained; and,  
 in his judgment, he better un-  
 derstands what is good for him  
 even than the Lord God, by  
 whose wisdom he ought to be  
 guided. Just in the case of the  
 old serpent, the argument is—  
 God refuses you that which would  
 be for your advantage, and you  
 will be wise to take it. The arch-  
 deceiver insinuated that God  
 knew that if Adam and Eve ate  
 of the forbidden fruit their eyes  
 would be opened, and they would  
 be as gods; and therefore, to  
 keep them under subjection, he  
 denied them the charming fruit.  
 Perhaps Milton's idea is right.  
 "See what this fruit has done for  
 me," says the serpent; "I, a  
 mere reptile, am now able to  
 speak and argue like a man. Go,  
 take the fruit, and you, as men,  
 will rise to the rank of God." Thus  
 are we lured and bird-limed like  
 the silly fowls of the air. The  
 object set before us is delu-  
 sive; the reward of sin may glit-  
 ter, but it is not gold, and yet as  
 gold it thrusts itself upon our  
 erring judgment. This deceitful-  
 ness of sin is everywhere present;  
 the street, the house, the private  
 room, all come to be enchanted  
 ground unless we dwell in God.  
 Are we not often caused to think  
 that we could make at least a lit-  
 tle gain, or do a measure of ex-  
 tra good, if we might just to a  
 small degree quit the strait and  
 narrow way? This is falshood,  
 base as hell.

Sin is deceitful, next, in the  
 names it wears. It is very apt  
 to change its title; it seldom  
 cares for its own true description.  
 Nowadays anger is known as  
 "proper spirit," and infidelity is  
 "Advanced Theology." Almost  
 every sin, nowadays, has a pretty  
 name to be called by on Sundays,  
 and silver slippers to wear in fine  
 society. The paint-brush and  
 the powder-box are much used  
 upon the wrinkled countenance  
 of sin; to make it look fair and  
 beautiful. The fig-leaf is not  
 only worn on the man's body;  
 but sin itself puts on the apron.  
 To hide the nakedness of sin is

the great desire of Satan; for  
 thus he hopes that even the bet-  
 ter sort may fall in love with a  
 decent evil, though they might  
 have shunned an odious trans-  
 gression. To-day, "worldliness" is  
 "being abreast of the age;" false  
 doctrine is described as "ad-  
 vanced thought." Indifference  
 to truth is liberality, heresy is  
 breadth of view. Yet, names do  
 not alter things. Call garlic per-  
 fume, and it remains a rank  
 odor. Style the fiend an angel  
 of light, and he is none the less  
 a devil. Sin, call it by what names  
 you may, is still evil, only evil,  
 and that continually. Hear how  
 our God cries concerning it:  
 "Oh, do not this abominable  
 thing that I hate!" Lord, save  
 us from the wolf in the sheep's  
 clothing! May we have grace to  
 see through the mask of sin, de-  
 lect its loathsome face, and turn  
 from it with full purpose of  
 heart!

Sin also shows its special de-  
 ceitfulness in the arguments  
 which it uses with men. Have  
 you never heard its voice whis-  
 pering to you, "Do not make  
 much ado about nothing. Is it  
 not a little one? There is no  
 need to boggle over so small a  
 matter as this. It is not right,  
 but still it is a mere trifle, un-  
 worthy of notice. Do it! do it!"  
 My friends, can there be such a  
 thing as a small sin? The point  
 of the rapier is small, and for  
 that reason the more deadly.  
 That which grieves the Lord can-  
 not be a little evil. To pluck the  
 fruit from the forbidden tree was  
 of all actions the simplest, yet  
 brought it death into the world,

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 Coffee  
 Roasted Java and Mocha.  
 Packed in air-tight cans and  
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 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

with all its train of woe; and that which seems most trifling may have infinite consequences following in its track.

Then will sin raise the question and say, "Is this really wrong? May we not be too precise? Are not the times changed? Do not circumstances alter the command?" Sin is great at raising difficult points of casuistry. "Are there not some points of view in which this act may be allowable, though from more usual points of view it must certainly be regarded as an unhallowed thing?" He that wills to do wrong is eager to find a loophole for himself. He that has begun to seek an excuse is on the border-land of the enemy. He that is loyal to the core and true to his King in everything, makes short work of questions; for when he is not sure that a thing is right he lets it alone.

The deceitfulness of sin creates in the mind a tendency to do evil because others have done so. We have known people so eager to excuse sin that they cry, "Look at Noah, at David, at Peter," and so on; as if the faults of others were an excuse for them. It is true that these men went wrong and were restored; but yet they suffered greatly. That is a vile mind which eats up the sins of God's people as men eat bread. Arguing for the indulgence of sin because of the failings of good men, is not only folly, but wickedness. What if a man was saved who had taken poison, shall I therefore drink the deadly draught? Some time ago a person sought to blow out his brains with a pistol; he still lives, and shall I therefore put a revolver to my forehead? Yet such detestable arguments often suffice to mislead men through the deceitfulness of sin. Beware of the witchery of sin.

This deceivableness is further seen in the excuse which it frames afterwards. It needs a great general to cover a retreat and conduct it to a safe conclusion. Sin knows how to furnish a rear-guard for itself, lest it be assailed by the troops of repentance. To screen the conscience from regret is one of the efforts of deceitful sin. "Ah!" says the man to himself, "I did wrong, but what can you expect of poor flesh and blood?" To hear him talk you would think him a pitiable victim rather than a blameworthy offender. With a sham tear in his eye he lays this flattering unctious to his soul—that he is weak but not wicked; he was compelled to do wrong; he would not have thought of it had there not been a necessity. Beware of aptness in the making of an excuse, and above all, beware of casting the blame of sin on providence or on God.

The deceitfulness of sin is seen again in its promises; for we shall not go far into sin without finding out how greatly it lies unto us. It promises liberty, and the man who yields to it becomes the veriest slave. It promises light, and the man gives up the old faith to go after the new light, and before long the darkness thickens about him into sevenfold midnight. Sin promises elevation of mind and spirit, and before long the wretch is worldly, pleasure-loving, groveling, superstitious. Sin keeps none of its promises save only to the ear. Holiness is truth, but sin is a lie. Sin is false through and through; it promises pleasure, and it leads to misery; it feigns a heaven, but inflicts a real hell.

I want you, in the second place, to notice very carefully that this deceitfulness has a hardening

power over the heart: "Lest any of you be hardened through the deceitfulness of sin." How does that come about?

Partly through our familiarity with sin. We may look at hateful sin till we love it. It has the eye of a basilisk, and its gaze is fascinating. At first you are shocked by sin, but if you see it every day it will cease to distress you.

Security in wrong-doing leads also to this kind of hardening. A man has been dishonest; he is found out and he suffers for it. I could almost thank God, for now he may cease from his evil course. But one of the greatest curses that can happen to a man is for him to do wrong with impunity; he will do it again and again, and he will proceed from bad to worse. I am always glad when I hear of a young gambler whose pocket is cleaned out at his first venture; if he has any wit he will quit the way of destruction; at least, we hope he will. But if he gains at first he will stake more and more and become a confirmed gambler. It is just so with sin; its deceitfulness is assisted by a man's being able to go a little further and a little further without any great hurt appearing to come of it, for the heart grows used to the increasing heat and is hardened to it till he can live in a furnace heated seven times hotter by sin. Sinners descend by an inclined plane till they find themselves far down in the abyss, and think it impossible to rise out of it.

In time comes in the help of unbelief. When a man begins to doubt his Bible, to doubt the atonement, to doubt the wrath to come, and so on, there is generally a cause for it; and that cause is not always intellectual, but moral and spiritual. "There is something rotten in the state of Denmark;" I mean something rotten in the heart, and this makes something rotten in the head. Very naturally a man does not like that truth which does not like him. That which condemns him he tries to condemn. A truth makes him uneasy, and so he tries to doubt it, and the tone of society soon helps him to discover a stale objection which will answer his turn and enable him to set up in business as an unbeliever. Then he ceases to feel the preaching, for, as a rule, we only feel under the gospel in proportion as we believe it to be true; and if we persuade ourselves that it is all a myth, or a fiction, we have a pillow for our guilty heads.

O sirs! your hearts are every day either softening or hardening. The sun that shines with vehement heat melts the wax, but it, at the same time, hardens the clay. The effect of the gospel is always present in some degree; it is a savor of life unto life, or else a savor of death unto death, to all who hear it. You cannot listen to my plain rebukes and earnest warnings without growing worse if you do not grow better. Pray God to give you a lively conscience; and when you have it do nothing to deaden it. It is much better even to be morbidly sensitive, and fear that you are wrong when you are right, than to grow careless as to whether you are right or wrong, and so to go on blindly till you fall into the ditch of open sin. "Do professing Christians ever do this?" Do they not do it? Is not this the heart-break of pastors, the dishonor of the church, the crucifying of our Lord afresh? O Lord, preserve us from it! lest any one of us be hardened through the deceitfulness of sin!

Now I conclude by a practical

observation, that this deceitfulness of sin and this tendency to become hardened need to be fought against. How is it to be done? I will not keep to my text just now, but enlarge the scope of my discourse by taking in the context.

The way to keep from hardness of heart and from the deceitfulness of sin is to believe. We read, "To whom sware he that they should not enter into his rest, but to them that believed not?" So we see that they could not enter in because of unbelief. You shall find that just in proportion as faith grows strong the deceit of sin will be baffled. Under the strong light of a living faith you see through the sinful imposture, and you no longer put bitter for sweet and sweet for bitter; but under the half light the twilight, the darkness of a questioning, half-hearted faith, you cannot see the true color of an act, and you are easily deceived. Believe thou in the living God, and in his righteousness, and in thy obligation to serve him—then sin will appear exceeding sinful. Believe in Christ, who took thy sin and bare it in his own body on the tree—then sin will be seen in its black colors. Believe in the Holy Ghost, by whose power thou canst be delivered from the deceitfulness of sin, and as thou believest so shall it be unto thee, and thou shalt stand fast where the half-believer slides.

The next advice I would give is this—if you would be saved from the deceitfulness of sin confess it honestly before God. It is necessary to lay bare your heart before the living God. Though sin call itself by another name, do thou call it by its right name. When thou hast sinned make no excuse for thyself, but with weeping and lamentation cry, "Lord, I have sinned." Tell the Lord all the evil connected with your transgression, and try therein to spy out and humbly learn the villainy of thy heart, the falseness of thy nature, the crookedness of thy disposition, the loathsomeness of thy corruptions. Pray that sin may appear sin; it cannot appear in a worse light. Thus thou shalt not so readily be caught in its traps and lures.

But, oh, dear friends, after all that I have said, he is well kept whom the Lord keepeth. Commit yourselves unto the Lord, the Holy Spirit, who is able to keep you from stumbling. Let us, by a renewed act of faith, hand ourselves over to the Lord Jesus, that he may save us. You that have never done so, I pray that you may be moved to it. You cannot keep yourselves. Up till now you may have been virtuous, sober, honest, respected, and beloved; but will it last? Take a policy of life assurance upon your moral character by going to Jesus himself, and asking him to renew you in heart and soul, by his Spirit, that you may be in Christ Jesus, and in him may abide forever. If you have been greatly deceived by sin, yet come to Jesus now, who can undeceive you, and undo the damage you have suffered. Trust in him who is the faithful and true Witness, to deliver you from all falsehood and sin, and to keep you true to the end. The Lord bless these words of mine, which, however feeble, have been earnestly meant for your good, for Jesus' sake! Amen.

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BACK NUMBERS of the Western Recorder containing the articles on Baptist History by Dr. Christian, can be supplied; so send in your names.

EDITORIAL.

The Independent gives its usual annual statement of the statistics of the various denominations in the United States for the past year. The total number of church-members is given as 27,714,523, a gain of 869,300 for the year. It used to be "estimated" that there were four adherents for every church-member, so that the religious population would be five times as numerous as the church members. That would make the religious population of the United States 137,572,615, or nearly twice the entire population of the country. So the estimate is now reduced from five times to three times, and even that gives us 82,148,569, which is something more than our entire population. It is manifest that the estimate is still too large.

The increase of the white regular Baptists is put down at 199,170, while that of the colored Baptists is given at only 8,802. This must be a mistake. The white regular Baptists have gained 2,685 churches and 2,405 ordained preachers.

The other leading denominations have the following figures: The Methodists (North) gained 262 preachers, 119 churches and 16,183 members, while the Methodists (South) gained 1 preacher and 195 churches, while they lost 24,830 members. This takes us by surprise. The Presbyterians (North) gained 298 preachers, 52 churches and 15,643 members; while the Presbyterians (South) gained 65 preachers, 67 churches and 5,861 members. The Disciples gained 142 preachers, 59 churches and 84,536 members. The Episcopalians gained 26 preachers, 202 churches and 30,964 members. The Congregationalists gained 70 preachers, 68 churches and 10,669 members. The Roman Catholics gained 180 preachers, lost 181 churches and gained 219,791 members, largely by immigration. The Lutherans (all bodies) gained 276 preachers, 344 churches and 86,000 members.

Of the smaller denominations we note that the Swedenborgians have lost 22 preachers, 50 churches and 973 members; the Unitarians gained 16 preachers, lost 1 church and gained 5,000 members; the Universalists lost 15 preachers, 62 churches and gained 3,169 members. The Mormons have gained 1,900 preachers, 106 churches and 43,269 members.

The growth of the Baptists is most gratifying. We think there must be a mistake in the figures for the colored Baptists, but we are not prepared to point it out. Their returns are probably imperfect. We are surprised that 126,000 "Primitive" Baptists should be reported. We did not suppose that they were so numerous. The Cumberland Presbyterians (white) have gained 28 preachers, 106 churches and 4,998 members.

These are interesting figures, and the Independent deserves the thanks of the public for its care and pains in furnishing these statistics.

DEATH has been choosing shining marks lately among the Baptists of Louisville. Last week we buried Judge J. W. Edwards. He had been a great character ever since the famous railroad wreck on the Old Colony road near Boston, where he received injuries. Even when unable to walk he was carried to the Chancery Court room, and

with a mind as clear and strong as ever, he would decide the cases brought before him. His last decision was that the L. & N. R. R. should not be allowed to purchase the O. O. & S. W. R. R., since they were parallel and competing lines.

Judge Edwards was one of that class of rare beings, an humble, self-made man. He was an earnest, faithful Christian, never too much occupied to give attention to his worship and to his duties as a church member. He was a stalwart Baptist, taking an active and an intelligent interest in all denominational matters. For a time he was moderator of the Long Run Association, and until failing health compelled his retirement he was a member of the State Board, and his counsels were always highly valued.

He died peacefully at his brother's residence in Hart county, whither he was taken in the hope that being amid the scenes of his youth would be helpful to him. The funeral was from Walnut street church, Dr. Weaver assisting Pastor Eaton. The burial was by the Masonic fraternity, of which Judge Edwards was an honored member.

Dr. J. B. TAYLOR has been giving some recollections of that remarkable man, the Rev. E. Dodson. The writer recalls vividly a speech from him which is worth recording. He had come to visit Union University, Murfreesboro, Tenn., and was invited by the faculty to make a speech to the students. Here is the speech as remembered. The names for the blanks are forgotten:

"Young gentlemen, never make fun of an old man. An old man was riding in North Carolina and two boys called after him, asked him the price of oats, &c. Their mother heard them. She went out into the yard and cut some very keen switches, very keen switches, and she gave those boys a very severe whipping—a very severe whipping. They never made fun of an old man again. One of them went to Congress and the other became judge in Missouri.

"When I was in Washington I attended the President's levee, where were the Cabinet, Senators, Congressmen, foreign ministers and the finest people in the world. I noticed that the British minister, representing hundreds of millions of people, was dressed neat but plain—neat but plain. But the Belgian minister was the finest dressed man I ever saw. Belgium has two millions.

"Suppose you wanted to buy a razor, and you went to a hardware store and they showed you a razor with a fine pearl handle stuck with diamonds and rubies, with a fine carved gold case to put it in—but the blade pester! If you wanted a razor you would want a good blade, though there was an old horn handle. Young gentlemen, you are here at college. Your mind is the blade and your body is the handle. Put it in the blade—put it in the blade—put it in the blade!"

With this he sat down, for his speeches were always short. That speech was delivered nearly thirty years ago, and yet the form of the old man, with that brown wig of his, the wrinkles on his face, radiating from the end of his nose as a focus, the mist of his trousers, his odd shoes, the benevolent expression of his face, the way he held his hands, and the very tones of his voice are all vividly recalled. He was a wonderful man. He was a walking encyclopedia, full

of the Holy Ghost and of faith. His life ought to be written and Dr. Taylor is a very good man to write it.

PROF. KELLEY MILLER, a Negro connected with Howard University, Washington, D. C., says in the Outlook some noteworthy things in regard to the Negro problem in the South, e. g.:

"The bestowal of manhood suffrage upon an undeveloped race, with only such veneering of civilization as could be derived from the institution of slavery, was the outcome of a most perplexing situation. Unless normal social and political conditions the proposition would have fallen beneath the weight of its own absurdity. No one would now think of conferring like privilege upon the Hindus, the Filipinos or the Hawaiians."

"In marshalling his political forces in solid phalanx against the intelligence, discipline and substance of the South, the Negro has, to a great degree, nullified the beneficent intentment of his own franchise."

"But the world is no longer interested in conferring political privileges upon a people who have not the ability to maintain them."

This is remarkable language to come from a Negro. We have noted that these same sentiments now generally prevail in the North, even among those who we would surely suppose would think otherwise.

This striking change of sentiment marks a new era in the history of the Negro problem. There must be good will between the whites and blacks who live together. No longer can "outrages" be righted from Washington. The welfare of both races and that good will should be earnestly and diligently cultivated. The race line and the line of politics should not coincide. Elections should not be regarded as opportunities to "get even." Let each race regard the other, not in any sense as enemies, but in every sense as collaborators to build up the real interests of the country. When this is fully done the Negro problem will be permanently settled.

One of the most prominent elements in the progress of medical studies for the past generation is the discovery of microbes as the basis of various diseases. Our fathers lived, as best they could, in utter ignorance of the armies of microbes that were seeking to devour them. Now everything is due to microbes. One cannot be sick without their help, nor yet well (i. e., scientifically) without specifically combatting them. We are even told that bad colds are due to microbes. There are many sorts of microbes, and they throng around us seeking their chance to attack and devour us. Exposure gives them their opportunity.

And now Lord Iveagh has given \$1,250,000 to the Jenner Institute to provide for the special and thorough study of bacteriology. We are glad to have these microbes looked into with extra care. Let them be trapped to their native dens, and let the proper steps be taken to suppress them. A microbe-persecuted race will thank Lord Iveagh for his benevolence. We hope good will come therefrom.

THE Baptist Courier recently said: "Who is it among Baptists that cannot feel proud as he thinks of the University of Chicago, and grateful as he thinks

of the magnificent work it is doing for our country and for the world?"

On this we wish to ask the Courier two questions:

1st. Are there any Baptists today who would not have been Baptists had the University of Chicago not existed? Can any cases be produced where the University has made converts to the Baptist faith?

2nd. Are there any Baptists who hold to "the faith once for all delivered to the saints" with a firmer grip because of the University of Chicago?

These are fair questions. Unless a university increases the number of Baptists, or strengthens the faith of some who are already Baptists, it is worthless to the denomination, and there is no reason any Baptist should be proud of it.

Yrs, Dr. Vedder, there are plenty of us left. Speaking of the record of the Baptists of the land for the past year, Dr. Vedder takes up his microscope and tells of the Baptist (?) Congress. He says:

"The Congress was originally established as a means of giving a hearing to restless souls in the denomination, men who imagined themselves to be 'liberals,' who must have some sort of safety-valve or burst. 'It now looks,' continues Dr. Vedder, growing facetious, 'as if the orthodox Baptists, if any such are left, will need soon to make effort in turn to get a hearing for their views.'"

Dr. Vedder is right in saying the "Congress was originally established as a means of giving a hearing to restless souls in the denomination, men who imagined themselves to be 'liberals.'" That soon became apparent, and the thing was left to the "liberals" to carry it out, although some orthodox Baptists are at the meeting each year. There are so few of these "liberals" that they could muster only a corporal's guard at the much-heralded meeting in Buffalo.

Yes, there are plenty of us orthodox Baptists left, and we are having all the hearing we desire. Yes, and we are "persecuting (?) the 'liberals'" by asking them for some real proof of their theories, and by declining to furnish a platform for the airing of their vagaries.

"This whole system of Biblical vivisection, which is another name for 'higher criticism,' is of the devil." So speaks the Baptist Standard, of Dallas, Texas, which is to be carefully distinguished from the Standard of Chicago. The latter never talks that way. Certainly the founders and the greatest representatives of the "higher criticism" have been infidels. It was a matter of astonishment to Kuennen, Wellhausen & Co. to be told that in America and in England there were some who, while accepting their premises and methods of reasoning, still clung to the idea that there was something supernatural about the Bible.

Dr. JOHN HALL said of his own preaching: "If I have any success in the work of the ministry it is because I have endeavored all through to hold forth the Word of Life. I have no skill, genius or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend upon flowers roused about the pulpit and flowers in the sermon to draw the people, I should abandon the pulpit."

Russians exalteth a nation; but sin is a reproach to any people.—The Bible.

Editorial Varieties

The Board of the American Baptist Missionary Union have done well to secure Dr. Henry M. King as the successor of the late pastor Dr. A. D. Doss. Dr. King will make an admirable secretary.

The Ministers' Institute now in session and to continue till Feb. 24th, at Mt. Lebanon, La., is a feast of things, judging from the programme sent us. Why may not such institutes be greatly multiplied?

Perfect harmony does not exist between all the secular newspaper men of Louisville. One published that another was not a gentleman and this one replied that his accuser was a mental imbecile. Each contradicts the other's statements.

Robert J. Burdette, in his admirable lecture in Louisville, said that he had dropped two dates from his vocabulary, viz: "yesterday" and "to-morrow," therefore he lived in to-day and did not worry about either the past or the future.

On Wednesday, Thursday and Friday of last week a New Era Institute was held in the Gladstone Baptist church in this city. There was a good interest, though every one regretted that Dr. Warder's wrestle with the grip prevented his usual attendance.

The name of the Northern Presbyterian church is "The Presbyterian church in the United States of America," while the name of the Southern is "The Presbyterian church in the United States." The former is "of America" and the latter not, at least in name.

A brother recently wrote to the editor-in-chief of the Recorder, asking his opinion of one of his brother's recent performances. The opinion was frankly and kindly given; and now the brother is very angry. It often happens that opinions asked for are not really wanted.

Mr. Gladstone said: "There is but one question of the day, and that is the gospel. It can and will correct everything needing correction." Yes, and it is the only thing that will correct anything. Whatever is corrected by other things besides the gospel, is not really corrected; 'till still needs correction.

Mrs. J. B. Shelton and her babe died in Montgomery, Ala., last week. Her husband, the Rev. J. A. Shelton, pastor of the Portland-avenue church, took her South a few weeks ago in the hope of benefiting her. She seemed to stand the trip well, but afterwards she sank. She was a lovely woman and a true companion for her gifted husband. We tender our condolences.

The address of Dr. George Dana Boardman on the "Disarmament of Nations" has been enlarged and revised, by the distinguished author. It is a masterly presentation of the case on the basis of the oneness of mankind. The claim is that the human race is a "divine organism," all men being members of the same. Whether this view be accepted or not, it is true that the nations should disarm.

Bro. J. F. Brents sends us the names and money of twenty new subscribers from the mountains, "with best wishes for the cause and for the WESTERN RECORDERS." We appreciate such good service, and we gladly acknowledge what brethren are doing for the Recorder in all parts of the land. For example, last week we got a good list of new subscribers from California. We hope they will all decide to have the Recorder as a permanent visitor at their homes.

We have received a copy of the Almanac of the Southern Baptist Convention for 1920, published by our Sunday-school Board and edited by Dr. Lansing Burrows. Opposite each date is an event, and the list differs from that of last year. Opposite each Sunday is a passage of Scripture. We are told about the seasons, eclipses, stars, the moon's changes, as well as about our mission fields and workers, the Seminary, B. Y. F. U. A. &c. A great deal of interesting and useful information is gathered here, and the almanac is well worth the ten cents charged for it.

The American Baptist Flag has been changed back to the eight-point form; but it keeps saying "all the same." The intensity with which the Flag favors what it does favor and opposes what it does oppose, renders it especially important that it should be right on all questions. Since the action of the Southern Baptist Convention at Nashville, which cut off communication with the Gospel Mission brethren (and secretary to the wishes of our Foreign Board) who resented at Wilmington on motion of the editor of the Recorder; why may not the differences between these brethren and our Boards be adjusted?

The good people of Lexington, in fighting the Sunday schools and theaters, are making use of the theological students there as witnesses. They are strangers and their presence for a few minutes in a school or a theatre on Sunday night causes no sensation. The mind of the preacher (that they are witnesses) They also have nothing to say from the pulpit. Home, being fully in sympathy with the execution of the Sunday laws, they make the best witnesses. Of course they do not go in a theatre to sit through "Oleop," nor do they go to a school to see a play. They are present to witness that the law is being broken.





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THE OLD-FASHIONED MOTHER.

BY META E. B. THORNE.

Much as it is to be said in behalf of modern, rational methods, would you, if you could, exchange the most vaunted of them for those sweet and precious lessons learned at mother's side?

Dear, patient mother, whose hands were always busy with work for others, who never was troubled with the modern disease of ennui, for lack of something to do, yet upon whose apron rested a sweet serenity almost unknown in these restless, fitful, sickle days. Nor did her children sigh in vain for "mothering," as do some in these days.

Transferred from the comfort and charm of her English home to the unpromising surroundings of a sprawling, striving, rushing Western village, she went on her quiet way, making the best of things; her chief aim to be a true friend, a kind and sympathizing neighbor, and, more than all, a careful, loving, tender mother.

Her garb was not always according to the latest pattern. She could see no reason, if a garment were becoming and still in good condition, for devoting precious days to its remodeling, because, forsooth, Madame La Mode decreed larger or smaller sleeves, fuller or scantier skirts, the putting on or off of ruffles, etc. Of course, new garment followed the prevailing fashion—it was easier and less conspicuous, the latter a desideratum, in her opinion. Extreme neatness and simplicity characterized her home dress. And O, how nice it was, when tired or hurt or sick, to be able to cuddle up to her to be soothed and soothed, without fear of "muzzling" laces and ribbons and other fal-lal! Perhaps it gives her comfort now, when her children come back to the old home, and, gathering about her chair, look lovingly upon the bent form and wrinkled face, about which the frosts of nearly four-score years have wreathed a silver aureole, or when they kneel beside her, as in the far away childish days, and, leaning their heads against her loving heart, tell over to her their perplexities, that they whisper to her, "O, you were always such a dear, comfortable mother!"

In other particulars she was not strictly "up to date." She had neither time nor inclination to follow every fad and fancy of the hour; indeed she had not enough interest in the world to ascertain just what they were. She had an intelligent interest, however, in all that went on in the real world, in occurrences on which depended the destinies of nations, in all that militated for or against the welfare of humanity.

So she sat there, in the evenings making little dresses and aprons and stockings, or, more often, patiently repairing the damages wrought by the careless wearers of the small garments; while father read the papers, and she the accounts of other important events.

Most of all, however, she was a student of "one book." Her theories of evolution and inspiration might fall before the "higher criticism" defective may have been her knowledge of history, science, archeology and all the other "sciences" that are set up by modern research to the biblical student, yet of which many obtain but a useless smattering.

But fervent love for its Author and reverence for its teachings gave her peace into the "hidden things of God," of which many a theologian has no conception. "The book" lay ever open to her hand, and as the swift needle flew in and out her eye would catch some inspiring word, to give comfort in trial, consolation in sorrow, courage and hope in doubt and perplexity. And upon the wise toddlers clustered about her all unwitting fell the benediction of that hallowed communion.

Dear old book, source of all things wonderful and beautiful and good! Do you remember with what awe we looked upon it when we stood by mother's side? How we were lifted up one by one to gaze with wonder at its quaint old pictures? How earnestly we begged, again and again, for its dear old stories, told as only mother could tell them? Do you remember how proud we were when promoted to the dignity of standing at her side to learn the meaning of those mysterious symbols at the head of each chapter? And how, when father opened the evening paper, we delighted to over-earnestly listen to his explanation, marking by running a tiny expedition finger up and down its columns, to point out "rotund O" and "crooked S," and the rest of the mystic's brood?

with some prompting, a verse in the evening devotions.

So "mother's book" became our first-loved book and thus we acquired a love for and delight in it. And as the years go by, and more and more we joy in the "pleasures of memory," where in all the happy past do we find a brighter spot than that where mother's hand pointed out childish mistakes into the pleasant pathways of knowledge?

Kindergarten methods are all very well, we know, but did Froebel and Pestalozzi design that they should ever entirely supersede the sweet and blessed and unending influences descending upon the little learners gathered around a precious mother's knee?—Christian Advocate.

PERSEVERANCE BRINGS SUCCESS.

I have seldom known a more striking instance of the secret of success, than in the case of a lad who was acting as clerk and general helper in a store where some Spanish trade was done. He noticed that when the Spanish consignments of goods came in, the senior partner always got the letters, and was kept busy for two or three nights later checking goods and answering the correspondence. The senior was the only man in the house who knew Spanish, and all this extra work fell on him. The young fellow began to learn Spanish, and after some months astonished the senior by saying: "Give me the invoice of that Spanish consignment, sir, and I will attend to it."

The senior looked up. "Do you know Spanish?" "A little, sir." "When did you learn it?" "Just recently." "Well, young man, you astonish me. You are the only clerk in this store for thirty years who has had the grit and gumption to do anything extra. There, if you can do the work for me you shall have it all ways." It is needless to say he did it and paved the way for his future success. His learning Spanish was the extra winning inch in life's race; it was the proof that he could jump higher than others in the store, and it was the lever that lifted him from monotony to opportunity. Perseverance brings success.—Selected.

A GOOD PRACTICE.

If You Want a Good Appetite and Perfect Digestion.

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth and, mingling with the food, they constitute a perfect digestant, absolutely safe for the most sensitive stomach.

They digest the food before it has time to ferment, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach troubles and nothing else.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the state of Michigan alone have been cured of indigestion and dyspepsia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cents per package.

Send for Free Book on stomach diseases to F. A. Stuart Co., Marshall, Mich.

They that have conduit water come into their houses, if no water come, do not conclude the spring to be dry, but the pipes stopped or broken. If prayer speed not, we must be sure that the fault is not in God, but in ourselves; and we but ripe for mercy, he is ready to extend it to us, and ever waits for this purpose.

"Warwick is hoarse with swelling." —Henry IV., 2. He should have gargled his throat with Pond's Extract.

AND THE NAME OF THE MAN WHO WAS CURED OF HIS STOMACH TROUBLES BY THE USE OF STUART'S DYSPEPSIA TABLETS. Write for name of the man who was cured of his stomach troubles by the use of Stuart's Dyspepsia Tablets.

We hand folks over to God's mercy and show none ourselves.—George Elliot.

Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE, LOUISVILLE. DRESS MAKING, MILLINERY, MENS FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY. We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES.

MEN AND WOMEN MAKE \$1500 A YEAR SURE. GOLD, SILVER, NICKEL AND METAL PLATING. NEW QUICK PROCESS. WE REPAIR YOUR OLD FURNISHINGS. HARMON AND TRADE MARKS FREE. FAILURE RESPONSIBLE. WE REPAIR YOUR OLD FURNISHINGS. HARMON AND TRADE MARKS FREE. FAILURE RESPONSIBLE.

The Western Recorder

HUNDREDS OF NEW NAMES ARE COMING IN EACH DAY. NOW IS YOUR CHANCE. Only 25 Cents. In the issues of January, February and March will be given a series of eleven articles on Baptist History.

Western Recorder, 643 Fourth Avenue, Louisville, Ky.

Of Use During 1899. Printed Church Collection Envelopes, blank space for name of church—something new and cheap—only \$1.00 per thousand, postpaid. Church Roll and Record, best and cheapest, well-bound, good ink paper, postpaid only \$1.75. Speiden's Church Treasurer's Record Book, the best to be had; for 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50. Names entered only once during the year. Eller's Sunday-school Record \$1, and other good ones at 25c, 50c, 60c, 75c and \$1. We carry a complete line. Collection Envelopes, linen, for Sunday-schools, per dozen 35 cents; another grade at 60c per dozen. Class Books, per dozen, 50 cents, 75 cents and \$1.50, all good and run one year each. Baptist Book Concern, 643 Fourth Ave., Louisville, Ky.

A Wonderful Cure for Kidney Disease and Spinal Curvature - Free Gift.

The Kava-Kava... I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life and with the constant care of two excellent physicians, I only received temporary relief. I might as well have died as I did for years past. My family physician told me plainly the best I could hope for was a temporary respite. I might linger some time. But the Lord was made up, and as I had for years past been unable to get my house in order and expect the end, meantime I had been of Alkavia and wrote to an enemy doctor (now principal of a college), who had tried it. He wrote me by all means to try it. It had made a new man of him. All the end of two months, and then only able to sit up a little, I discussed my physicians and began the use of Alkavia. In two weeks I could ride out in the carriage for a short time. The improvement was so rapid that I could stand steadily. I am now able to look after my business. I feel I owe my life and strength to Alkavia. I am fifty years old, have been a minister over thirty years, have thousands of acquaintances, and to read the paper may be addressed with any kind of kidney trouble, I would say, try Alkavia.

Mr. James Young of Ke. Ohio, writes that he had tried six doctors in vain, that she was about to give up in despair, when she found Alkavia, and was cured. I have cured cases of Kidney disease, and other ailments peculiar to women. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 404 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 Alkavia prepaid by mail to every reader of the Western Recorder who is a sufferer from any form of Kidney or Bladder disorder, either in men or women, containing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We invite all sufferers to send their names and address to the company, and receive the Alkavia free. To prove its wonderful power, it is sent to you entirely free.

LITERARY.

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

JERUSALEM, THE HOLY. Edwin S. Wallace, Late United States Consul for Palestine. Fifteen Illustrations from Photographs and Four Maps. Chicago and New York: Fleming H. Revell Co. \$1.50. For sale by Baptist Book Concern, Louisville, Ky. This is the book on Jerusalem. Mr. Wallace has made good use of his eyes and ears, and also has made good use of the studies of others in the same field. He gives descriptions of the Jerusalem of the Canaanites, that of David and Solomon, that of Herod and that of to-day, as travelers find it. The sites of sacred events with the arguments pro and con are given with fullness and fairness. What is said about the true site of Calvary is of special interest. Better than anywhere else we have in this book an account of the present population of Jerusalem, the Moslems, the Jews and the various sorts of Christians. The future of Jerusalem is discussed intelligently. This is the book to get if you wish to know about the wonderful city of the great King.

NEWMAN HALL, An Autobiography, 391 pages, octavo. New York: Thomas Y. Crowell & Co. \$2.00. A charming life-story. Dr.

Hall is one of the great men of this century, and here we have his own account of his life written with admirable simplicity and delightful lack of self-consciousness. We note with great pleasure the absence of any manifestation either of egotism or of self-depreciation. His childhood and early life not only show the development of his character but also open to us the conditions of English life fifty years ago. His accounts of his friends furnish most interesting sketches, more or less full of such men as Gladstone, Spurgeon, Stanley, Shaftesbury, Wilberforce, Wellington, Tyndal, Hill, Forster, Guthrie, Bright, Elliot, Kidkin, Farrar and others. It is well to look at these men through Dr. Hall's eyes.

His travels are delightful through Palestine, Turkey, Italy, the Alps, America, &c. He came to America at the most inopportune time, just at the close of the civil war.

The account of the great religious work of Dr. Hall is of special interest, and there is clearly brought out the peculiar religious condition of England. The book abounds in many charming incidents and many helpful suggestions. It is a fine work, and deserves and will have a wide reading. It is also a work of permanent value.

THE WONDROUS CROSS, and Other Sermons. David James Burrell, D.D., 851 pages. New York: Wilbur B. Ketchum. \$1.50.

Dr. Burrell's sermons have become well-known through previous volumes. These are fully up to the mark. They are full of sound common sense and of bright suggestiveness. They are practical—evidently preached to secure immediate results. The style is alike smooth and vigorous. Dr. Burrell believes thoroughly in the inspiration and authority of the Scriptures, and his interpretations are not strained. It is a good addition to sermonic literature.

A YEARS' SERMONS. S. D. McConnell, D.D., 310 pages. New York: Thos. Whitaker. \$1.25.

Here are fifty-two short and interesting sermons. The following are among the titles: Life by Faith; Use of Pain; Market Value of a Soul; Shameful Ignorance; Who Has a Devil? Family Religion; What is a Christian? Religion and Morality; Restore Such an One; Some Fall Among Thorns; Sowing and Reaping; Sinning by Proxy; God's Opinion of Man's Value; Truth and Goodness; Tyranny of Business, &c. While there are evidences of Dr. McConnell's Episcopalian views, these are not obtruded offensively, and the book contains much that will prove helpful to all readers.

CATHERINE OF SIENA. By Arthur T. Pierson. New York City: Funk & Wagnalls.

Catherine of Siena was a Catholic nun who professed to perform miracles, which claim Dr. Pierson sustains by telling of an instance in which she cast out a devil and saying she did so more than once. There is not need to say more of this book after that. Another book by the same author comes from the same firm. "In Christ Jesus the Sphere of the Believer's Life." Dr. Pierson devotes a chapter to this phase as found in each epistle of Paul, counting two epistles to one church as one. He says very many true things, and he puts them in a clear and forcible way. He says other things which ac-

cord with his own well-known views, but not with ours.

We have received a copy of the Presbyterian Christian Endeavor Manual for 1899, by William T. Ellis, published by the Presbyterian Board of Publication. This little volume contains at least ten "Topic Thoughts" on each of the year's Christian Endeavor topics, with plans for the leader of every meeting, committee helps, Christian Endeavor facts, etc. Especially noteworthy is the Manual's careful statement of the proper character and work of Christian Endeavor. This somewhat radical article contains a warning that those interested in young people's work would do well to heed. Those that like this Christian Endeavor business will not find a better help than this.

MAGAZINES.

The Preachers' Magazine has an enviable reputation for the high character of its contents from all points of view. The January number maintains this reputation. The leading sermons are, "The Luminous Cloud," by Rev. S. H. Virgin, D.D., and "They that be with Us," by Rev. John McNeil. Published by Wilbur B. Ketchum, 7 West Eighteenth St., New York City.

The following are the contents of the New England Magazine for January: Reading Forbidden Books in the Netherlands, from the painting by C. Ooms; The Passenger Traffic of Boston and the Subway, illustrated, George G. Crocker; Man, a poem, Wm. Ordway Partridge; A Canal-Boat Episode, a story, Annie E. P. Searing; The New Humanity, a poem, John White Chadwick; Early New England Almanacs, illustrated, Annie Russell Marble; The Brook, a poem, Ormsby A. Court; The Pilgrim Press in Leyden, illustrated, William Elliot Griffiths; A Mind Reader, a story, Abbie Farwell Brown; Out of the Mouth of Czars, Edward Everett Hale; A Great French Sculptor, Camille Thurwanger; A Legend of Swan Island, John Stuart Barrows; The Pied Piper, a poem, Louise Berté Edwards; Hymns of the Slave and the Freedman, William E. Barton, D.D.; Lowell: A Character Sketch of the City, Samuel P. Hadley and Mabel Hill; Editor's Table.

Ford's Christian Repository for January, 1899, has been received. The contents are: Am I Sanctified in Christ Jesus? S. H. F.; Sanctification—Modern Holiness Movement, S. H. F.; Sin in the Sanctified, S. H. F.; The Gospel the Sole Basis of Morality; Object of the Writers of the Gospel History, S. H. Smith; How may Faith be Illustrated? C. H. Spurgeon. Notes on Texts, Matt. 21:9; Acts 30:21; Rev. 3:4. Passing Through (poem). Historic Department: Was Dr. Isaac Watts a Baptist?—Journal and Messenger, S. H. F.; Antiquity of Welsh Baptist Churches. The Home Circle: What has Christ-ianism been to You? A Boy's Struggles—A True Story for My Boys, Sallie Rochester Ford; Are You in Christ? S. H. F.; Letter to the Repository Sisterhood, S. R. Ford. Letter to the Little Folks. Prepared for Winter (illustration); Religion Among the Gentiles illustrated by the Persian Faith; Customs of an Eastern Bazaar. Editorials. Address: Ford's Christian Repository, St. Louis, Mo.

Let us often think of our own sins, and we shall be lenient to the sins of others.

VISIT W. H. MCKNIGHT, SONS & CO., Carpet and Drapery Emporium, For general Household Furnishings. Carpets in endless variety at the Lowest Prices. Mattings, Rugs, Linoleums, Lace Curtains and Portieres, Shades and Venetian Blinds, Oriental Rugs and Mats in a large variety of sizes and colorings at greatly reduced prices. Hardwood Floors, Art Grilles, Novelty Furniture. SPECIAL—Ask to see our Porcelain-lined Refrigerators. W. H. MCKNIGHT, SONS & CO., CARPETS & CURTAINS, 225 Fourth Avenue, 225-230 W. Main Street, LOUISVILLE, KY.

Good Reading Matter. The only kind we handle, and at prices cheaper than the cheapest. Try us. Silent Comforters, for each day 75c. Wall Rolls, for each day 75c. Beautiful Joe 80c. Pilgrim's Progress 80c. How Christ Came to Church 80c. Ministry of the Spirit 80c. Cruden's Concordance 1 00. According to Promise (Spurgeon) 30c. Three Reasons Why I am a Baptist (Pendleton) 60c. Brief Notes on the New Testament (Pendleton) 1 00. Church Roll and Record, reduced in price from \$1.75, together with 1 dozen church letters free with each book 1 50. Interlinear Greek New Testament, with vocabulary; best on the market 4 00. Interlinear Greek Old Testament, with vocabulary 4 00. Illustrative Gatherings (Bowes) 1 00. Outline Analysis of the Books of the Bible 50c. Revised New Testament (Broadus and Hovey) 40c. Pastors' Companion, funeral and wedding services, etc. 25c. Testament, large print, cloth 40c. Church Manual (Pendleton) 40c. The Church (Harvey) 1 00. What a Pastor's Wife Can Do 80c. Talks on Getting Married, fancy binding (Eaton) 75c. Our Wedding Bells, fancy binding, illustrated 1 00. Friends and Foes of Youth 50c. Cheer for Daily Life (Spurgeon) 50c. Advice for Seekers (Spurgeon) 50c. In His Steps; or, What Would Jesus Do? paper, (Sheldon) 20c. Trench on Miracles and Parables, 1 volume 1 75. The Non Such Professor, by Seeker 1 00. Mell's Parliamentary Practice 60c. Josephus, complete, cloth, 1 volume 1 50. Shakespeare, complete, cloth, 1 volume 1 50. Smith's Bible Dictionary 1 25. Missionary Envelopes, printed, per 1,000 1 00. Church Expense Envelopes, printed, per 1,000 1 00. Todd's Index Rerum 3 50. Man's Value to Society (Dwight Hillis) 1 25. The Life of Trust (Mueller) 1 50. The Still Hour (Phelps) 60c. Fallows Synonyms 1 00. Manly on Inspiration 1 25. Arnold's Commentary on the Sunday-school lessons for 1899 50c. The Life of Matthew T. Yates (Taylor) 1 00. Ford's Sunday-school Record 1 00. Matthew Henry's Commentary, 6 volumes 7 20. Order any of these, or any other book you may want from the Baptist Book Concern, 424 Fourth Avenue, Louisville, Ky.







# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

**Makes the food more delicious and wholesome**

MADE IN GREAT BRITAIN

### Items of Interest.

NEWS THE WORLD OVER.

There has been much talk in the papers of the necessity of picking a rich man to send as ambassador to England. But we are glad the President had the good sense to pick out an eminent lawyer and statesman, Mr. Joseph H. Choate, of New York.

Col. George F. Webster, 71, once so well known in this State, died at his home in New York City last week, aged 71. He was admitted to the bar at Newport, and served several terms in the Legislature. During the war he served on Gen. Lew Wallace's staff. After the war he went to New York City and joined Tammany Hall and served four years in the New York Legislature.

The Filipinos at Iloilo seem determined to maintain their independence. They have sunk lighters loaded with rock in the harbor, they extinguish the lights at night, and they refuse to have any dealings with the United States ships. This cuts off their supply of fruit and vegetables.

Hon. Nelson A. Dingley died in Washington City after an illness of two weeks. A political opponent said of him: "For his stirring personal character and his purity of life, partisan friends and foes felt the heartiest respect, while his unflinching courtesy and kindness, even to those with whom he differed on public questions, won him their affectionate regard. The number of men of his stamp in Congress is too small to permit the public service to lose any of them without suffering."

The Christian people in Lexington are making a strong fight against the opening of the saloons on Sundays. On Jan. 14 the theological students who were engaged to deliver on public questions, from his their affectionate regard. The number of men of his stamp in Congress is too small to permit the public service to lose any of them without suffering."

Gen. Egan, who was responsible for that contract by which the "ambushed" beef which the owners had in vain tried to sell for six years, appeared before the War Commission and read a statement. In it he said that Major General Miles, Commander-in-Chief, was "a liar, who lied in his throat, lied in his heart and lied in every part of his body." The Commission indignantly returned his paper to him, refusing to receive it.

Gov. Roosevelt, of New York, wrote to Gen. Miles saying he had used language none too strong in regard to the beef which was on the transport on which he went to Cuba. Meanwhile army circles are excited in regard to Egan's attack on Miles, for they say such a breach of discipline will prevent Congress from enlarging the army.

There seems to be an unusually large crop of rebellions and revolutions in South America. The worst is in Bolivia. When the President had started to suppress a revolution near the frontier, the citizens in the capital rose against him and he had to return to fight them. There is a revolution in Peru, and trouble in Ecuador.

And now comes ex-Senator Edmunds, of Vermont, considered the greatest statesman of man and constitutional lawyer now living, by his friends at least, and they are legion in New England, and asks embarrassing questions such as: "Can we be justified in forcing by the sword our particular and excellent ideas of government, morality and religion upon these people, as Washington did in his religious wars?" We respectfully commend Senator Edmunds to the Examiner for a reply.

At a reception given to the members of the Reichstag, the Emperor William, in speaking of the Fashoda incident, said England had pushed France in the insulting way she did "in order to discover just how far she could go against France without provoking Russia."

To furnish an exceedingly light rope to be used with the balloons of the French military aeronautic division, the webs of spiders are made use of, and spun into a rope which possesses considerable strength, while at the same time it is quite light. The spiders used in this operation are arranged in groups of twelve, each one located above a reel, an which the insect is expected to spin from thirty to forty yards of thread. The webs are then washed and spun of the strands are woven together into a cord which is both lighter and stronger than silk, and is very valuable in balloon construction.

Lord Iveragh has given \$100,000 to rebuild the Bull alley near Dublin, one of the worst of slums. He has given an equal

amount to the Jenner Institute in London to be used in scientific research in bacteriology. Lord Iveragh has long been known as a princely giver.

An English warship has been on a cruise among the Solomon Islands, northeast of Australia. The officers report the discovery of a race of giants on the island. The men were over six feet tall, and dye their hair yellow. They are peaceable and kind. It is to be hoped Englishmen will not take their whiskey among them.

### 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.

Back numbers containing these articles have been printed, so it is not too late to take advantage of this offer.

### TO THOSE WHO IT MAY CONCERN.

Permit me to say to my friends and brethren, that growing somewhat wearied with the denominational work to which for several years I had been giving a portion of my time, at the beginning of last year I again entered the pastoral work for my whole time; but to my surprise, I found that no protection against denominational demands, and hence: I was compelled to respond to many such demands on week days. Inasmuch I soon found myself greatly overworked, not having any time for rest. Long

before the close of 1898 numerous applications for special denominational services were on file for 1899, and not feeling that I could do justice to my pastoral work, and longer meet these special demands, I now give notice, to all whom it may concern, that for the year 1899, I have reserved half of my time embracing the third and fourth Sundays in each month, for the purpose of responding to these special denominational demands.

And now let me specially caution all concerned not to ask me to do any special work, such as dedicating churches, etc., on either the first or second Sundays, for these belong to my people at Greenville and Morgantown, but let all such invitations be arranged to embrace either the third or fourth Sunday in any month that may be preferred. Let those who have invitations already filed, take notice that they must indicate the day and the month they prefer.

J. S. COLEMAN

KENTUCKY COLLEGE for young ladies at Pewee Valley is just closing a successful term's work. The second term begins Monday January 22nd, when several new pupils will enter school. The health, deportment and zeal of the students have been equal to anything I have ever seen. With the new year we began having preaching in the college chapel every Sunday night, Bro. Risner having kindly undertaken to alternate with me in doing the preaching. During the present term several conversions have taken place among the boarding pupils, for which we feel profoundly thankful. We also recognize gratefully the kindly interest shown toward the school by many brethren in the ministry in various parts of the state.

Fraternally,  
T. S. McCALL.

### THE MARKETS.

#### LIVE STOCK.

Report for week ending Jan. 14.

Cattle—Monday the market opened active and prices were 2c higher on best grades. The market remained steady during the week.

Cattle—Receipts light and market steady, choice veals selling at \$6 25. Common kinds very dull and not wanted.

Hogs—Monday the market opened at steady prices; best heavies \$5 25; mediums \$4 25; light shippers \$3 25; pigs \$2 75 to \$3; roughs \$2 12. Tuesday the market ruled to higher, and 2c higher on Wednesday. The market ruled steadily during remainder of week, closing 2c lower.

Sheep and Lambs—Receipts light, with steady prices prevailing on all grades.

#### CATTLE.

Extra good export steers, 1,200 lbs. and up . . . . . \$4 00 00  
Light shipping, 1,200 to 1,400 lbs. . . . . 4 25 00  
Best butchers . . . . . 4 50 00  
Fair to good butchers . . . . . 3 50 00  
Common to medium butchers . . . . . 3 25 00  
Thin, rough steers, poor cows and cowboys . . . . . 1 25 00  
Good to extra cows . . . . . 2 25 00  
Common to medium cows . . . . . 2 00 00  
Feeders . . . . . 2 75 00  
Stealers . . . . . 2 50 00  
Bulls . . . . . 2 00 00  
Vell calves . . . . . 2 00 00  
Eigh cows—Choice . . . . . 3 00 00  
Fair to good . . . . . 2 50 00

#### HOGS.

Choice packing and butchers, 200 to 300 lbs. . . . . 5 75  
Fair to good packing, 100 to 200 lbs. . . . . 5 50  
Good to extra light, 100 to 150 lbs. . . . . 5 25  
Fat hogs, 150 to 300 lbs. . . . . 5 00  
Fat hogs, 100 to 150 lbs. . . . . 4 75  
Pigs, 40 to 90 lbs. . . . . 3 00  
Roughs, 100 to 200 lbs. . . . . 2 50

#### SHEEP AND LAMBS.

Good to extra shipping sheep . . . . . 3 25  
Fair to good . . . . . 3 00  
Common to medium . . . . . 2 75  
Bucks . . . . . 2 50  
Rips and cowboys, per head . . . . . 1 00  
Extra spring lambs . . . . . 4 25  
Best butcher lambs . . . . . 4 00  
Fair to good butcher lambs . . . . . 3 75  
Wethers . . . . . 3 50

# Save Money

By buying now. Buy an Overcoat, a Suit, a Hat, Shoes. Buy what you want for spring—next summer. Embrace this golden chance; in a few days it will be all over. Three dollars' worth for one at the Great Assignee Sale of the New Mammoth stocks.

## Don't Wait, Men! Come Now!

- Men's Sack Suits, single or double-breasted coats, stylishly cut and well-made garments, that sold at \$5 per suit. Not a great many of them. Grab 'em quick at **\$2.98**
- Men's Single or Double-breasted Sack Suits, worth \$10 and \$12, in Unfinished Worsteds, blacks, browns and Oxfords, Chevots and Cassimeres—very desirable, new garments. Also a lot of Cutaway Frocks which were carried over from last year, but are really worth \$12 and \$15—your choice. **\$4.48**
- For Men's Overcoats, in medium and light weights—the cloth alone cost double the money. **\$2.48**
- Prince Albert Coats and Vests, small sizes only and only a few of them left—take them at **\$1.98**
- One lot of Men's regular \$1.00 and \$1.25 Scotch and Cassimeres Pants go at **59c**
- For Men's Overcoats and Ulsters. All new and desirable—the garments that sold at \$7.50. **\$4.48**
- Pick of Suits and Overcoats that sold at \$12 and \$15—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 makes. No matter what they sold for—\$25, \$30 or \$15—choice at **\$9.87**
- Choice of a lot of Odd Vests **50c**
- A lot of Black and Brown Chevot Pants go at only **87c**
- Men's Hair-line and Worsted Pants, all wool, worth three times the money, choice. **\$1.42**
- Choice of any Pants in the house—values up to \$6.00 or \$7.00 a pair, assignee's price **\$2.98**

## Choice of Men's Finest Shoes.

- Take your pick of Men's Finest Shoes, including our \$5.00 Part I. Illustrations, W. A. L. Nettleton's and other high-grade makes at the lowest price ever known **\$2.98**
- For pick of Ladies' High-grade Shoes, \$4.00 and \$5.00 values. **\$2.75**

# New Mammoth

424 to 434 W. Market St., Louisville, Ky.  
**L. Cominger, Assignee.**

## 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 88 pages comprises the three parts in one. Address C. P. Barnes & Co., Jewelers and Opticians, 304-306 W. Market, Louisville. Kindly mention this paper.

### LEAF TOBACCO.

Report for week ending Jan. 14.

Following were the sales for the week and year to January 14, with comparisons:

	Week.	Year.
Year 1899	4,112	7,793
Year 1898	5,473	6,189
Year 1897	5,940	6,104
Year 1896	2,727	3,022

Total sales of new crop to date 15,126 9,260 12,126  
Sales new crop to date, original inspection 12,727 8,079 10,222

Rejections this week . . . . . 746 500 511  
Percentage of rejections to total sales . . . . . 4.92 5.26 4.18  
Rejections Jan 1 to date 1,203 1,307 1,300

Receipts this week . . . . . 2,795 4,222 4,641  
Receipts Jan. 1 to date 4,222 4,222 4,222

TRAFFIC—NEW CROP.

	Red.	Color.
Trash, green or mixed	2 75 00	2 75 00
Trash, sound	2 50 00	2 50 00
Common lugs	2 25 00	2 25 00
Medium lugs	2 00 00	2 00 00
Good lugs	1 75 00	1 75 00
Common leaf, short	1 50 00	1 50 00
Common leaf	1 25 00	1 25 00
Medium leaf	1 00 00	1 00 00
Good leaf	75 00	75 00
Fine and selections	50 00	50 00