

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 26, 1899.

NUMBER 8.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$3 00
After three months, 1 25
After six months, 1 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper edit has not been given within two or three weeks from time of payment, notify us at once.

A REGENERATED man can leave this life and the life to come safely in God's hands without anxiety, while he gives his strength to glorifying God in every action of his life.

It is well in these days of pressure upon the churches to try innovations to remember that God punished the Israelites for persisting in going forward when He had not told them to go.

The Congregational Year Book for 1898 has been published. More than 1,900 churches report no additions by experience during the year. And this is more than one-third of the entire number of churches. This sad fact calls for great searchings of heart also.

DR. GLADDEN says: "It is amazing that grown men with the pages of history open before their eyes, should go on applying the maxims of our Declaration of Independence to populations like those of the Philippines." That sounds queerly coming from New England. The Declaration of Independence speaks of the rights of all men, and the Filipinos are at least men.

The Religious Herald says that nearly 1,200 fewer baptisms were reported in Virginia during the last associational year than during the preceding year, and that the number baptized that year was not exceptionally large. It asks for an explanation. Whatever may be the cause, the fact calls for great searchings of heart and mighty crying to God.

The Archbishop of York has issued a letter which is more pleasing to the evangelical Episcopians than that of the Archbishop of Canterbury. He forbids the observing of any "days" except those ordered in the prayer-book, forbids the use of incense, sprinkling the congregation with holy water and any ceremony not authorized by the rubric. If he will only enforce his order the Evangelicals will thank God and take courage.

The Outlook was asked, "Kindly tell me whether there is any possible agreement between the doctrine of the 'Fall of Man' and 'Evolution.'" It answers: "There is no possible compatibility." The Outlook is right, and as we believe without the shadow of a doubt in the infallibility of Genesis, we cannot accept evolution. May be some day a theory will be advanced entirely compatible with Genesis, but none such as yet has been heard of.

THE BIBLE IN THE UNIVERSITY OF CHICAGO.

BY A NORTHERN PASTOR.

It goes with the saying that the University of Chicago is a great school of specialism. The teachers are not all Baptists—perhaps not half of them are. It is said that a considerable number of teachers are in no sense interested in religion. It is not from hearsay that I state these things. I have studied in the school, and know a number of its teachers, and much of the thought of its student body; and I am prepared to say that a tender, reverent, strong religion suffers shock in this school which could not be greater than that experienced in an institution of pronounced infidelity. Let me be just. There are many reverent, prayerful teachers in the school, but they do not lead. If I mistake not, they feel their own limitations in a strictly religious sense. And some of these men, I have good reason to believe, strain their orthodoxy to "keep up with the times." This is pitiable.

At present I am specially concerned with just one question: What treatment does the Bible receive in the University of Chicago? As one of the departments of the University, there is "the Divinity School," which was the Morgan Park Seminary before it was incorporated. Several teachers are "higher critics" in the full sense—just one, I think, disclaims fellowship with that learned class. We mark him out among his colleagues as worthy of admiration. May God bless him in his arduous career!

Those who do the greater part of teaching on the Bible are "higher critics." They accept "the higher criticism method," and expect their students to do the same thing. They have no patience with the "conservative" or "traditional" views. It becomes patent to a student, entering the Divinity School, that the only thing he can do, if he is to work with classes, is to become a "higher critic," too. As I have said, I have studied in the University, and I have also studied in the Divinity School. What I say is strictly true. Students learn at once that their teachers belong to "the historical school" of interpretation (and that means a great deal more than the words suggest), and that if they are to do the work as the teacher wants it done, they must do it according to the teacher's "method." I have watched men in a class, and have seen them grow to their work. There is no place left for them to make resistance. If they belong to "the conservative school," they are given to understand that "the historical school" is the one adopted at the University. In other words, conservatism is flung behind the teacher's back as an unclean thing. Furthermore, if the student makes a private protest, he may be given to understand that the teacher has not time to discuss matters that belong to the past. The only thing the conservative man can do is to continue his work in the Bible with his mouth closed. And when his turn comes for reciting, if what he says runs against "higher criticism," he is made to recognize that fact. It is easy to see that so far as the method of Bible study is concerned, the student must go at it in a special way. I have seen a class of men with only one strong conservative man in it who smote "higher criticism" squarely in the face without fear or favor; three or four were afraid to talk out like men either way, and eight or nine little "higher critics" talking Wellhausen, Geo. Adam Smith, Ohlyne. But what do they do with the Bible? Do they study it? Yes, they do; they work hard on it, they master the liter-

ture, after a fashion. What else do they do? They cut that Book into shreds. How? Well, they do it in different ways. In the first place, they know just what religious truth there was among the Israelites at a certain time, that it was impossible for a teacher in Israel to have gone so far in advance of his times; for a prophet was "the product of history." Then this teaching that stands here in Genesis must have belonged to a later period. The last twelve chapters are bodily picked up by Dr. Harper and put, say, five centuries later. Why? Because that is prophetic literature—that is, a prophet used those "Joseph stories" for a religious purpose. But were those "Joseph stories" true? Not necessarily; they may have been legends—lies! For the body of a legend is a lie. If you suggested the use of falsehoods for a religious purpose was hardly in keeping with the ways of God, you would get, perhaps, the answer that Jesus spoke parables! Take the Pentateuch; how much of those five books do you think a higher critic of the less radical school would leave standing? A mere "nucleus." The early chapters of Genesis are possibly something like kindergarten or nursery tales! Moses (if he really existed) could not have given the law contained in Exodus or Deuteronomy.

As to the New Testament, it is treated in the same way, as far as possible. The Gospels are full of contradictions; the Acts is to be split here and there. The higher critic does not care one straw if he makes the Bible contradict itself. He would rather do it than not. He makes it his business to hunt for discrepancies and contradictions. He hates all effort at harmonizing seeming contradictions.

You ask me what it all means. I can answer only in part. Why these men who claim to be Christians should be guilty of trying to annihilate the Word of God, is a mystery. Their attacks on it are more unsparring than those of the most blasphemous of infidels in other generations. That is the plain truth; and we marvel that they do not confess themselves infidels. They look with contempt on all that patient body of Bible students who are not ready to yield one point of inspired truth, nor to speak one word in its dispraise. Why do these men so attack this Bible? Because they know more of "the spirit of the age" than of the Spirit of God; because they are "broad," because they are "evolutionists;" because they go to Germany (that pre-eminently religious nation which supplies America with saloon-keepers, brewers and rationalism) for their religion.

In concluding, let me say a word as to the practical outcome of all this. The Baptist denomination in the North is entering a black zone of suffering. It is already beginning to feel the throes of faction. A great part of its ministry is demoralized and defeated. I know well-trained men in the ministry who are busy turning over the question as to whether they ought to continue in the ministry. Our churches are getting a taste of "higher criticism," at least of the spirit of it.

It smites them with spiritual paralysis. What is to be the fruit of this in our ministry?

One thing is clear to every observer of religious life: Christians are driven back more and more on the Bible as the source of authority in religious truth. In fact, we are coming to the point when evangelical Christians must handle only one sword, and that the Bible, in our religious warfare. But suppose the Bible loses its authority among us—what then? What then?

I know that Baptists are going to suffer over this blind unconcern for the Bible

and its claims in so many of our churches. I know that this great University of which I have been speaking is going to exert an influence that will try Baptist principles and Baptist church life to their utmost tension in the Northwest. I know also that some say that God will take care of his truth. In a certain sense, God never takes care of his truth. He blesses it when it is faithfully presented and gratefully received; but he gives that truth to us to teach in our families, to teach in our churches, to practice in our lives. The Bible must be honored in the individual and in the church, or its blessing is lost.

I have stated the truth. I state it in sorrow and shame. Young man, you want to be a preacher, do you? If you take one jot of teaching that will make you treat God's word with lightness, you had better not preach. That's my opinion.

THE DEAD LINE.

The New York Witness puts it truly and forcibly when it says: "We do not know any single fact which testifies so loudly as this one does to the spiritual degeneracy of the churches"—meaning the shelving of the ministry at fifty. "It is a strange coincidence that while there is undoubtedly an increasing number of persons who are seeking and obtaining stronger and clearer perceptions of duty and of opportunity, and while these persons are scattered through all the churches, yet the churches in their organized capacity seem to be falling away more and more from high standards and spiritual methods.

"In our judgment any church which gives the preference to a preacher of twenty-five or thirty over one of fifty or sixty simply on the score of age, has good reason to fear that it is about to be mustered out of service by the commander-in-chief, if, indeed, it has not already been mustered out.

"For such a choice indicates in two ways a grievous lack of spirituality: First, the church which makes the choice declares thereby that it has no belief in spiritual growth, or does not care about the spiritual quality of the teaching it receives from the pulpit; and, second, it manifests a heartless indifference to the penalty which it imposes on the preacher who has committed the crime of growing older than he was a few years ago."

This is a most serious presentation of the truth in the premises, and the evil of which complaint is made calls for speedy redress, for if this evil remains the time will come when, as Dr. Cuyler suggests, "no man of sense or self-respect will enter the ministry," knowing that an arbitrary statute of limitation has been adopted by public sentiment under which a minister becomes ineligible to a call to a vacant pulpit just when age and experience fit him for the highest degree of ministerial efficiency.

This is indeed a great evil, and must find correction. Otherwise future ages will find men in the pulpits of the land who are there because they could get an education and a place nowhere else. May God deliver us from the evil and its final results.—Lutheran Visitor.

Every transgression of divine law has its sting. "Whoso breaketh through a fence, a serpent shall bite him" (Ex. 10:8, R. V.) And God's commandments are hedges or walls to keep us back from self-destruction. No one can dislodge a single stone in this wall but out-darts the serpent.

LIFE'S PROBLEM.

BY C. L. MORRILL.

How beautiful and true are Taylor's lines—

"A wonderful stream is the river Time,
As it runs through the realm of Tears,
With a faultless rhythm, and a musical rhyme,
And a broader sweep, and a surge sublime,
As it blends with the ocean of Years."

Carlyle is not the only man who has thought time "a miracle, a thing to strike us dumb," but He who is "from everlasting to everlasting" has given us a soul which looks forward, assured of a future that awaits us, and backward upon a past which warns us that the past and future are one.

The last night of 1898 meets the morning of 1899 with a kiss—coffin and cradle stand side by side—but the tolling bell for the old year gives place to the clang and clash of the new ringing out, we trust, "the false, the grief that saps the mind, the feud of rich and poor, the ancient forms of party strife, old shapes of foul disease, civic slander, narrowing lust of gold," and ringing in "the true redress to all mankind, sweeter manners, purer laws, love of the truth and right, the valiant man and the free, the Christ that is to be."

The reader of "Homo Sum" finds an illustration of *iacutus*' remark, "They make a desert and call it peace," and the student of human nature finds a happy life consists in the harmonious adjustment of man to matter, truth and spirit, by means of sense, intellect and heart. Anything else is a grind of shift and sham, disgust and disappointment. The past year has brought joy to some, grief to others and experience to all; that next year may be an advance and not a repetition, we should separate life into its various elements, Godward and manward.

The question of "to be or not to be" is yearly asked by the infidel materialist, sensualist, sick, sad, sinner or saint who feels "the few lurid mornings that dawn on us here are enough for life's woes, full enough for its cheer." That life is "stale, flat and unprofitable" which is selfish and animal as was Voltaire's and Byron's; according to their own confessions, joy was fleeting, pain sharp, honor a bauble and remorse gnawing, while the future was dark with storm.

Man was made by and for God, and it is the verdict of Scripture and experience that our greatest pleasure as well as duty is found in obeying and serving Him. Ennui, despondence and deviltry, are practically unknown to the man whose aim in life is to glorify his Maker. The man who thus loves God loves the race for which the Son of God gave himself. Christ's sad life was made happy by going about and doing good. To-day life's highway is filled with the many who need our sympathy, prayers and aims. To shrink from bearing the cross is to risk wearing the crown.

Life's problem is full of unknown quantities, but all personal and national history tells us that Jesus Christ is the philosophy of events and logic of a progress which has widened and deepened man's power and happiness, and that to build character, church, society or state upon any other foundation is to organize crime and invite and incite murderous despair. To "see Jesus" has been the desire of every great and good mind. Poetry, painting and music have given gems to adon Immanuel's crown, though feeling with Da Vinci in his picture of the "Last Supper" on the wall at Milan, they could sketch but not paint the "human face divine." To glory in what hides Christ and Him crucified from our soul, is to ignore the gold, silver and precious stones and heap up wood, hay and stubble which the fire of infinite retribution shall prove. Life is not worth living or having when love to and from God is wanting, and we say with Goethe, "Choose well, your choice is brief but endless," or with Scripture, "Whatever a man soweth that also shall he reap."

This life is only a segment of an infinite whole. There is and can be no such thing as annihilation of matter or mind and Longfellow has well called "time the life of the soul." We are this year what last year made us. What we do and say is to be reported in the whispering gal-

lery of eternity. Life's value now and ever is in the prayer, faith and work we have done for God, humanity and self. To think otherwise is to believe a lie that we may be damned. Better with Judas never to have been born than not to be born again.

The Scandinavian fable of the two ravens that sat on Odin's shoulders and whispered the incidents of the day, is a fact. Memory ranges the year and recalls sunshine and shadow, life and death, health and sickness, success and failure. In art the face which looks back is sad, but the reverse is true in religion. With Paul at Apii Forum, we may thank God, for all are nearer the far-off land with its flashingspires and kingly beauty. Thought penetrates the future and believing the providence, power, and promise of God, a brighter and diviner flame should shine upon the altar of the heart in all that is true, good and beautiful.

Divine love and wisdom have veiled the future, but promised, "as thy day so shall thy strength be," in want, perplexity, sorrow and temptation. Wealth may fail, friends may die, the wheels of time revolve, but the axle tree upon which they turn is a father's immutable affection. All our times are in God's hands. He cares for us and will sustain us, and may possibly take us this year, as others we sadly miss, to be with Him in heaven. Who would not live to win and enjoy the reward promised all those who love Jesus? Confessing and forsaking our sins, finding mercy in a Savior who was and is prophet, priest and king, let us "look not mournfully into the past, it comes not back again. Wisely improve the present and go forth to meet the shadowy future without fear and with a manly heart." Owensboro, Ky.

WHEN the sailors heave the anchor, they start a song, to the music of which they keep time. When a regiment marches to battle, the band plays martial airs to stimulate and strengthen them. When the machinery of daily occupation runs smoothly and without friction, the wheels must be well oiled with cheerfulness.

"Give us, O give us," cried Carlyle, "the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. Wondrous is the strength of cheerfulness; altogether past calculation is its power of endurance!" The task may be heavy and full of drudgery, but, if it be fulfilled in a brave and cheerful spirit, it will lose the grayness of its monotony, and shine with a new lustre. The dull day grows bright and the dreary burden grows light with the coming of cheerfulness.—Dr. Sutherland.

NATIONS, like individuals, will find it to their comfort and advantage to attend to their own interests. They are not to be busybodies in other people's affairs. It may be necessary at times to guard and protect existing wrongs elsewhere, but national inter-meddling brings a snare. God has not made any one nation master of the situation, or arbiter of the world. General police duty has not been assigned to either England, America or Germany. European powers have acted upon the principle of undertaking to settle neighborly difficulties, but it has not redounded to the profit of all concerned. Selfishness has cropped out, and rival interests and jealousies have entailed legacies of terrible evil upon succeeding generations. There is a rising spirit in the United States that we know what is best for the nations of the earth, and that it is ours to right individual and public wrongs, or that we are especially ordained of God to be the paternal government of the world, which is to run things to the advantage of the peoples of different lands; but if we undertake the business, we will find our hands are more than full of troublesome problems.—Presbyterianian.

KINDLY mention the WESTERN RECORDER when writing to any of our advertisers.

A BIT OF MOTHERING.

BY SUSAN TRALL PERRY.

"Oh, how I would like a bit of mothering to-night." The man who spoke these words was middle-aged, his hair had already begun to be streaked with gray. He was tall, stalwart and strong, but he longed for a bit of mothering, as in the happy childhood days.

He was burdened with the cares of life—perplexed with its unsolved questions, and the thought uppermost in his heart was how blessed it would be to once more hear the kindly words of the mother's gentle voice, and to feel the loving, soothing touch of her hand—in short, to be once more on her knee, and gathered in her protecting, loving arms close to her breast. But the mother had long ago passed into the skies; the safe-shelter of the home nest had gone, and the stern realities of the life of a grown-up were about him.

Many a man, and woman, too, have wished again for the mothering of childhood. Nothing of earthly succor has ever made up for the unselfish love and true devotion of the mother in times of trouble.

Not long since a little motherless child looked wistfully at its playmate, who, as a childish sorrow came, ran to the mother's arms, and was taken up in her lap, gathered in her loving arms and cheered and comforted. The little motherless one knew what a dearth had come into his own young life, because that dearest place of refuge was gone. Some mothers do not estimate at its true value the privilege they have of ministering in this way to their little ones. Being absorbed in other matters, they impatiently push the little one who comes for comfort, away, thinking the trivial sorrows of childhood, as they please to term them, are of no great moment. Some such mothers have sat alone in later years with empty arms, vainly wishing they could do a bit of mothering to the sweet children, whom they neglected in the childhood days, but they have either passed into the skies, or grown up and gone away from the old home and mother's arms.

Whatever comes to the child in later life, the remembrance of a mother's loving caresses and soothing words is a balm to the suffering, care-worn heart. It is sweet to live it over again, and no man or woman but is softened and made happier by the recollection.

Thomas Ball, the sculptor, says of his mother, "My dear mother lived only long enough to guide her boy by the quicksands and over the stumbling stones of his early youth to the fair and more open road of life, then leaving him the compass—the memory of her holy, loving life and precepts—went home to her rest." The influence of those mother days stayed with him in his manhood years.

Dean Richmond said, "When I get to heaven I want to see my Saviour first, then I shall look for my dear, old mother, whose loving, tender care for me in my boyhood days was so untiring and unselfish."

Dr. Norman McLeod says that when he was a boy he was often discouraged, and in a fit of petulance once said, "I wish I never had been born." His pious mother drew him lovingly to her side and whispered, "Norman, you have been born, and if you are a wise bairn you would ask the Lord what you had been born for." That was a wise bit of mothering, which influenced that boy as he grew to manhood, to give the most and the best of his life to the services of his Master.

There have been a great multitude of good mothers, who have passed into the skies, whose children arise up and call blessed. Mothers whose names were not recorded before the outside world, because they felt their first duty was in the home with the children God had given them.

It is a sacred trust—that of motherhood—none other is as holy a one. God pity the children whose mothers had their highest pleasures and duties outside of the nursery, and the duties to their children secondary considerations. Oh, mothers, pillow and cushion your children's cradles with love. Don't be afraid of being demonstrative in giving them a

bit of mothering when they need it. No child was ever loved too well. The after glow of a true mother's life has been like a light from heaven on the path of many a child, who, in later years, halted at the turning of the road when the holy remembrances of the mothering time kept them from falling by the way.

The good old Scotch soul in "The Bonnie Brier Bush" well says: "When the Almighty sees a mither bound up in her laddie, I tell ye he is sair pleased in his heaven, for mind ye how he loved his own Son. Besides, I'm judging that nane o' us can love anither without lovin' him or hurt anith'r without hurtin' him."—Ex.

WE MUST DESIST.

The temptation to try some new thing is upon every pastor, and it would seem that under present conditions, some new thing is indispensable. The churches have winked at the whole list of new attractions, they have been tried ad infinitum until we have created a sordid taste among the people. Attractions of different kinds have been resorted to until we have gained such velocity on the downgrade, we are going to find it difficult to stop. But we can stop, or God will stop us summarily. If we had always stood by the Word; if we had offered no other attraction in the way of organization except the simple New Testament church, and had not only done this, but had taught the people that this was all that was necessary—that allegiance to the church is the highest allegiance—that one should seek her triumph and glory by performing every Christian service in her name, because allegiance to her demands the utmost of every one's ability in every way; if we had not only offered no other attractions in our public services except preaching the Gospel, singing God's praises, worshipping him in prayer and sacrifice, but had taught the people by line upon line and precept upon precept that anything more than this is not to be expected in the worship of the Lord's house, we would have been spared the difficult task of suiting some new attraction to a vitiated morbid taste and demand for new things. We must desist. Let pastors everywhere, as far as possible without wrenching and disrupting our churches, and without hindering our blessed work, return to the simplicity of spiritual worship. Let us make the spiritual element the source of attraction. The old church, the old Gospel, with the new living spirit. Let us revive the singing of the old hymn of which a stanza is:

"Beyond my highest joy,
I praise her heavenly ways;
Her sweet communion, solemn vows
Her hymns of love and praise."

The church of Jesus with the simplicity of her worship yet has attractions for regenerated people. Such return to the simplicity of a spiritual worship would perhaps drive many worldly people out of our churches, but we dare say the people of God would be more efficient for their absence, except as convicted of their sins, they should come seeking the salvation to which they are strangers.—Word and Way.

A MAN can see strong reasons for approving what he wants to approve; but it is not easy for him to condemn utterly what is against his desires. When a man begins to argue for a lower standard in ethics than he used to hold up, it is fair to suspect him of having already lowered the standard of morals in his personal life. While a man is pure and truthful and honest, he sees the beauty of purity, truthfulness and honesty, and there is no doubt in his mind as to what is the correct standard in these matters; but when he has begun to lower his practice, he naturally inclines to lower his theories. Men love darkness rather than light when their works are evil.—Sunday-School Times.

If there were but one saint on earth, God would search him out among all the generations of men, and exalt and glorify him forever.—Rev. John Scott, D.D.

(Copyrighted.)

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

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

III.

It has been claimed that our people were called Anabaptists before 1641, and that they practiced believers' sprinkling, while after 1641, when they adopted immersion, they were called that account called Baptists. The following is the claim: "But so long as their contention related merely to the subjects of baptism they could never shake off the name Anabaptists. Their act of baptism being the same as that employed by other Christians, namely, pouring and sprinkling, it was always described as mere repetition of baptism—as Anabaptism. But when another act was introduced, namely, immersion, it then became possible for the brethren to obtain a new designation. Henceforth they were called 'baptized Christians,' par excellence, and in due time Baptists. The earliest instance in which this name occurs as a denominational designation, so far as my information goes, befell in the year 1644, three years after immersion had been introduced" (Question in Baptist History).

There are three answers to this statement, either of which is conclusive:

1. Sprinkling was just now only coming into use in England in 1641, and the Baptists, since all denominations practiced immersion in England, did not have to protest against it before this time. The Baptists always stood against it. The earliest charges against them in England after the Reformation was that they denied the popish doctrine of transubstantiation, and so they were burned to death on that account. Later the point of their contention was that infant baptism was not according to the Word of God, so they were put to death on that account. When sprinkling began to prevail, at the end of the Civil Wars, they vigorously protested against that. There had been no occasion to protest against sprinkling previously. This is a complete and full answer to the above claim, and the objection is based upon a misunderstanding of the history of those times. At best is a begging of the whole question at issue.

2. The name Anabaptists was always repudiated by the Baptists before and after 1641. It never did describe them and never was accepted by them; and the name Anabaptist was applied to them no less after 1641 than before. Even to this day the name applied to them. There was no change in the Baptist opinion on the subject before or after 1641. Thomas Colledge was a Baptist long before 1641. Indeed, he was a Baptist before 1636, for he was in prison at that date for being a Baptist (Calendar of State Papers, vol. 288, fol. 89). He linked the word Anabaptist with baptized Christians, which was always understood to mean immersed Christians in those days. His words are: "They (these persecutors) would say as much of the Anabaptists, or rather of the baptized Christians of this Nation." He further says that these persons are "maliciously mistaken" and say with ignorance, in calling them Anabaptists, for practicing baptism according to the Scripture, that grieves you it seems; but you have learnt a new way, both for matter and manner: for matter, Babies instead of believers: for manner, sprinkling at the font instead of baptizing in a River: you are both to be longed for, for in either you have found a better way than was ever prescribed or practiced; who now Sir are the ignoramus?" Here, then, a Baptist who lived in 1641, writing ten years later, says that the word Anabaptist meant a denial of infant baptism and immersion, and that he was opposed to sprinkling. The objection to the word Anabaptist among the Baptists of 1641 was precisely the objection of the Baptists of 1890, viz.: it carried with it the idea of the repetition of baptism, which Baptists have always repudiated. I would not give the testimony of this Baptist, who lived and suffered in those days, for all the credulity of the present day.

If the above objection, that the Baptists of 1641 changed their minds on immersion, that the word Anabaptists describes those who practiced sprinkling, and the word Baptist afterwards described the same people who had become dippers, then the writers of the Baptist Confession that they attempted to establish to falsify the facts. These fifteen men put forth an article declaring that dipping was baptism, and that they were falsely thought commonly known by the name of Anabaptists. They admitted that the name Anabaptist was the common name which was applied to them, and there was no other name which they used, and the people who had long been in England under that name. But they could not have used the word falsely if they had been sprinklers before. What they would have said before was, we have changed our mind, and we shall practice immersion after this, and so are no longer Anabaptists, but Baptists.

3. The Pedobaptists continued to call them Anabaptists. It is safe to say where they were called Baptists once by their opponents in that century, they were called Anabaptists twenty times. In a book which now lies before me entitled "An Ax laid at the root of the tree," the author writes: "The name Anabaptist was used by the Ministers of Examin'd and Disproved," and bearing date London, 1715, written 70 years after 1641, these Baptists are called Anabaptists. Baptists in England are now not unfrequently called Anabaptists. The author of 1715 and the authors of this day could not possibly mean to say that the Baptists of 1641 were called Anabaptists, and that must be the meaning if this objection is

any weight. To state the objection is to refute it. Furthermore, the same author would call them both Baptists and Anabaptists, which could not be true. If the objection that Anabaptists meant those who practiced sprinkling, and Baptists those who dipped. For example, L. E., in his "The Anabaptist Groundwork for Reformation," says: "I ask T. L. and the rest of those Baptists, or Dippers, that will not be called Anabaptists (though they baptize some that have been twice baptized before) what rule they have by word or example in Scripture, for their going men and women to plunge into the water and for their manner of dipping, and every circumstance and action they perform concerning the same" (p. 28. E. M. E. 50. (3)). Now this work, which was written in 1644, demonstrates that the same people were called by the same author Baptists and Anabaptists, and that the Baptists repudiated the name Anabaptist. The author called them Baptists because they dipped "men and women together into the water," and called them Anabaptists because they baptize some that have been twice baptized before. I do not see how a clearer distinction could be drawn.

I have already quoted the caption to the "Kiffin" Manuscript and of the Jessej Church Records, and shown that instead of giving credit to the authors of these documents, they conceal the truth, and therefore point out that the statements themselves are false and contradictory. The Jessej Records say: "The Records of an Antient Congregation of Dissenters from wem many of ye Independent & Baptist Churches in London took their first rise from the Rev. Mr. H. Jessej, I received of Mr. Rich. Adams. The "Kiffin" Manuscript says: "An Old Mas. giving some Account of those Baptists who first formed themselves into distinct congregations, or Churches in London, found among certain Paper given me by Mr. Adams."

The Jessej church, as set forth in the above statements are false in almost every particular: 1. These are the words of the compiler, who did not write before 1710-11. The spelling and words are all his. It is known positively that he added the title to every one of the thirty papers of this compilation, and that these two documents constitute two of the thirty papers in his motley collection. It therefore follows that the very first thing found in both of these manuscripts was added by a later hand, and yet added in such a way as to leave the impression that the words of this compiler were the words of the original manuscript.

The Jessej church, declared to be an "antient congregation" at the time, which is false. It was only organized in 1618, and was therefore in 1641 not a quarter of a century old. 3. The two accounts contradict each other. The Jessej Records say that "many" of "the Baptist churches took their first rise" from Jessej, while the "Kiffin" Manuscript says that the first Baptist church in London had another origin; but the "Kiffin" Manuscript makes the distinct statement that the first Baptist churches of London originated in this Jessej church. These statements are, therefore, contradictory and hence unreliable.

The statements in these documents call these congregations "Baptist churches." The word "Baptist" was not in use at that time to designate our people, and the phrase "Baptist churches" was not in use in England till long afterwards. These documents are therefore a false record and cannot be depended upon. The statement that "many" or "all" Baptist churches of London came out of the Jessej church is false. Furthermore, there is no proof that even one Baptist church ever came out of this Jessej church. I demand the proof. Neither do the Jessej Church Records nor the "Kiffin" Manuscript, outside of these superfluous words, which are now examined, contain any such suggestion. The names of the members of this Jessej church "joined" Mr. Spilbury's church in 1638. It would be very difficult to explain how these seceders could join an organization which had no existence. The Crosby "Kiffin" Manuscript declares (vol. 1, pp. 146, 150) that the entire transaction occurred in 1638, and not in 1638, and thus contradicts both the Jessej Records and the Gould "Kiffin" Manuscript. The statement that "many" or "all" the churches of London had their rise in this Jessej church, therefore, is false.

6. The statement that the "Baptist churches" of London or of England in 1638 "first separated from the dissenting congregations" is false. Nothing can be further from the truth. Any one who is at all familiar with the history of the Baptists of England from the reign of Henry the Eighth till the close of the Civil Wars will be solemnly convinced that all the Baptists were not only not separated from the dissenting congregations, but that the Baptists had no more hostile enemies than these, and that the Independents took every opportunity to denounce them and declare that there was no connection between them. John Lewis, the bigoted Episcopalian, denounces this statement that they then sought to separate from the Independents as "a mistake," since they all had claimed them" (Rawl. C. 409). The constant persecutions of the Baptists under the name of Anabaptists is sufficient refutation of the silly assertion that they only began to separate from the Independents in 1638.

The period of the Baptist churches, as set forth in the above statements, is so full of contradictions that one does not know how to account for a denial of it. The simple question at this moment is not what was the act of baptism among them, but were there such churches. I would not argue the question a moment were it not that this Gould "Kiffin" Manuscript and this Jessej Church Records make this astounding claim, and I leave the par-

don of the reader while I point out how thoroughly unreliable these "genuine Records" (7) are. With all his trimming and "waving the enquiry whether the Baptists had their origin before or after 1630, Baptist churches" in England, Dr. Dexter is constrained to admit: "It seems to me to be conceded upon all hands that when Helwys and Murton re-crossed the German Ocean from Holland, in or about 1612, the church which they founded in Newgate was the first Baptist church, and the only one then in England at that century." By 1636 we can trace possibly ten others, making eleven in all, viz., those in London, Lincoln, Tiverton, Salisbury, Coventry, Stony Stratford, Ashford, Biddenden and Eyethorne in Kent, Canterbury, and Anerham in Buckinghamshire" (True Story of John Smyth, pp. 41, 42). What I do not receive with the late date assigned to some of these churches, and that this church of Helwys "was the first Baptist church, and the only one then in England," I present this statement of Dexter's to show how utterly worthless is the statement of the "Kiffin" Manuscript, and the other records which were organized out of the Jessej church in 1638.

Perhaps Dr. Angus has given more attention to English Baptist churches than any other Englishman, and he says: "That there was no such delay in forming distinct churches, which is a common supposition, is proved by the date of the formation of a number of them. Churches were formed, chapels built and doctrines defined long before 1641, and others, down to the end of that century, owed nothing probably to the discussions of that year."

The following churches, formed in the years mentioned, still remain: Braintree, Eyethorne, Sutton, all in 1560; Warrington, 1622; Crowle and Epworth, both 1607; Bridgewater, Oxford, and Badmore, 1600; Bristol (Broadmead), 1640; King, Stanley, Newcastle, Kilmington (Devon), Bedford, Sutton, Cirencester, Dorchester, and Hamsterley, in 1633; Lyme Regis, Chipping Sodbury, Upottery, Boston, etc., 1650 to 1658.

Many others that belong to similar dates have since become extinct through change of population and other causes. Most of these churches hold the common faith, and most of them are now in a state of special revival. The date of the formation of a number of them, and particularly of more churches may be seen in any recent number of the Baptist Handbook, published by the Baptist Union.

The original authorities for the opinions expressed by these authors, that there were Baptist churches in England before 1641, could be given of great length.

The testimony to this position is so ample, and the admissions of competent Pedobaptist historians so direct that I am embarrassed by the amount of material at hand. I shall, however, mention three Pedobaptist scholars, Herbert S. Skeats, the historian of the Free churches, Skeats has been asserted that a Baptist church existed in England in A. D. 1417 (Robinson's Claude, Vol. II, p. 54). There were certainly Baptist churches in England as early as the year 1589 (Dr. Some's reply to Barrowe, quoted in Guiney's Hist., Vol. I, p. 100); and there could scarcely have been several organized communities without the corresponding opinions having been held by a distinct and some churches established for years previous to this date" (Hist. Dissenting Churches of England, p. 22).

The Baptists had so wonderfully prospered that Neal says that in 1644 they had 54 churches (Neal's Hist. Puritans, Vol. 3, p. 175). And it will be remembered that in the opinion of Neal a Baptist was always an immersionist. All the material for a Baptist history lies in his hands, but he never suspected that any Baptist ever sprinkled. His words are decisive: "Their confession consisted of 62 articles, and is strictly Calvinistic in the doctrinal part, and according to the independent discipline, it confines the subjects of baptism to grown Christians, in the mode of immersion." The advocates of this doctrine were for the most part of the meanest of the people; their preachers were generally illiterate and went about the country making proselytes of all who would submit to immersion. . . . The people of this persuasion were most exposed to the public resentments, because they would hold communion with those who had not been dipped. All must pass under the cloud before they could be received into their churches; and the same narrow spirit prevails too generally among them to this day" (History of the Puritans, Vol. III., pp. 174-176).

The original authorities for the opinions expressed by these authors, could be given of great length, but I apprehend that this is not necessary at this moment. I do wish, however, to present the testimony of a Baptist who lived and was one of the principal actors in those times. He tells in simple language the story of the planting of those London Baptist churches in the days of persecution before 1641. The title of this book is: "A Moderate Answer Unto Dr. Bastwick's Book Called 'Independency Not God's Ordinance.' wherein is declared the manner how some churches in this city were gathered, and upon what terms their members were admitted; that so both the Dr. and the Reader may judge how near the truth the author of the said book is to the fellowship of the Gospel do come in their practice to the Apostolical rules which are propounded by the Dr. as God's Method in gathering Churches and Admitting Members. By Hamard Knollys, London, 1645." Of course, such a book is authoritative and worth a thousand guesses. Knollys says:

"I shall now take the liberty to declare, what I know by mine own experience to be the

practice of some Churches of God in this City. That so far both the Dr. and the Reader may judge how near the truth, who will be the fellowship of the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with them), that they were thus gathered, and that they were followed by the Gospel, do come to their practice, to these Apostolical rules and practice propounded by the Dr. as God's method in gathering churches, and admitting Members, I say that I know by mine own experience (having walked with

SUNDAY-SCHOOL LESSON.

SUNDAY, FEBRUARY 5.

THE NOBLEMAN'S SON HEALED.

John 4:46-54.

MOTTO TEXT—"Jesus said unto him, Thy son liveth; and himself believed, and his whole house."—John 4:53.

"Now after two days he departed thence and went into Galilee." He spent two days with the Samaritans at Sychar and then resumed his journey to Galilee. "For Jesus himself testified that a prophet hath no honor in his own country."—Our Lord was born in Bethlehem of Judea, but he had been reared in Nazareth, and therefore Galilee was his home. After working his first miracle in Galilee he had gone to Judea.

"Then when he was come into Galilee, the Galileans received him."—In a way they would not have done had it not been for the reputation he had won in Judea. As he had been honored away from home, he could be honored in his own home. The feast at which the Galileans had been who had returned home and reported his miracles was that recorded in chapter 2:15-25 and 3:1-22. We know that our Lord worked many miracles which are not recorded. Our Lord showed gracious love to his fellow-countrymen in thus working in Judea before he came on this great preaching tour through Galilee. It would have been much more difficult for them to have had faith in this young man whom they had known as a quiet carpenter for so many years had he continued in Galilee after his first miracle.

"So Jesus came again into Cana of Galilee, where he made the water wine."—This was the home of two of the apostles, Philip and Bartholomew. It was not far from his old home, Nazareth. "And there was a certain nobleman, whose son was sick at Capernaum."—A high officer in the court of Herod. Because the wife of Chuza, Herod's steward, was one of the women who ministered to the Lord of her substance some conjecture this was Chuza. It may have been.

"When he heard that Jesus had come out of Judea into Galilee."—The Lord was so near it would require but little time and trouble to go to Capernaum to heal his son. The nobleman had faith to believe that the Lord could cure his son if he would come to Capernaum. How many fathers to-day have sons sick with sin's awful leprosy, who yet do not go in earnest prayer to the Great Physician. His son was at the point of death, and all human skill was powerless.

"Except ye see signs and wonders, ye will not believe."—The Lord speaks in general terms of the Galileans. He had just come from Samaria, where the people had believed without any miracles; where they had sought in him a Saviour from their sins, and not a wonder worker. The contrast struck our Lord. Since the Galileans would not believe without miracles, he gave them miracles.

"Sir, come down ere my son die."—The nobleman was in most desperate earnest; time was short, and he would not delay to ask what the Saviour meant. His

words, at any rate, were not a direct refusal, and so he plead on for his son's life. When Christian fathers follow his example and will not let the Lord go until he bless them by the salvation of their sons, we may look for a mighty revival in the land.

"Jesus saith unto him, Go thy way; thy son liveth."—It was a test and a strengthening of the man's faith. He had nothing but the word of the Lord. But his faith triumphed. Unlike the Shunamite, he did not insist on the Lord's going, but turned away, believing his son was saved from death. It is one of the marvels of sin that it requires so much faith simply to believe in God's veracity. He showed his faith by not going home immediately that day, as he could have done, to see whether the Lord had spoken truly. His son was healed, there was no need for him to hurry.

"And as he was now going down his servants met him, and told him, saying, Thy son liveth."—They showed their love for their master by hastening along the road which he must come in order to bear him the glad news as soon as possible. "Then enquired he of them the hour when he began to amend."—He seems to have expected that at the Lord's word the boy would begin to improve and gradually the fever grow less. There is little doubt that he looked confidently for the note of time which they gave, that seventh hour which was so fateful in his life. But the servants say nothing of amendment; they reply, "Yesterday at the seventh hour the fever left him."—According to the Jewish method of reckoning time this was at one o'clock in the evening. This would have given the father ample time to return to Capernaum that night had he so chosen.

"So the father knew it was at the same hour that Jesus had said unto him, Thy son liveth."—Thus the Lord had proved his power to work miracles when he was not present. Verily the Messiah of God had come to his people.

"And himself believed and his whole house."—They had seen a sign and wonder and they believed. But more blessed were the Samaritans who had not seen and yet believed.

"This is again the second miracle that Jesus did, when he was come out of Judea into Galilee."—The first of all his miracles was worked in Cana of Galilee; but since that time he had performed many in Judea. For some reasons, not clear, John emphasizes the fact that this was the Lord's second coming into Galilee. The lesson, which all parents and Sunday-school teachers should take home to their hearts from this miracle, is not to rest while their children and scholars are out of the ark of safety.

Goodness springing from grace is unconscious of merit. It lives its life of blessing and looks not for reward. Sympathy and help, considerate kindness and charity, are the outflowing of a life hid with Christ. Such goodness is surprised at the Master's interpretation of its meaning. "Unto Thee," "When" and "Where" and "How" is its glad yet uninforming query? The answer soon comes from the Son of man: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." This answers in the inspiration of Christian service, and under its blessed influence the world's sorrows have been lightened by Christian sympathy and help.

WAITING FOR SOMETHING TO TURN UP.

It seems strange that in this big and needy world any man should say: "I can't find anything to do." There is certainly enough to do, and not too many to do it. The difficulty lies somewhere between the man without work and the thing that needs to be done, and it lies nearer to him than to the object that is waiting to be used.

I have seen great stones in a field, too great to be moved with the ordinary strength of the hand, and too stubborn to move themselves. Always one of two conditions exist, if not both; the stones are in the way, or they are needed somewhere else. I hitch the old bays to the stone-boat and arm myself with the crowbar and go after those stones. Every man has a crowbar, a God-given leverage, and if a stone is in his way, he can do much toward removing it; and if he needs a stone, he finds it somewhere, and he can turn it up and roll it over until it serves his purpose.

Why is it that our neighbor, crippled-handed Jim Tanner, always has something to do? And why is Mick Dawson always busy, serving some one, and helping himself? Why don't you find something to do? Young Deless there lets the weeds grow all over his yard, and all along his side-walk, and never seems to notice that pales are missing from his front fence. Do you suppose anyone is anxious to take him in as a partner? Will they be likely to help to set him up in business?

Tom Painter has nothing to do, and his large family is in want. He has just lately refused several jobs because he could not get a price sufficient to yield him three or four dollars a day. But his neighbor, Ridgeway, a hard-headed, common sort of a man, has taken the same job and is making a dollar a day. That may not seem to be big wages, but it is a hundred cents better than nothing.

These are mighty hard times, and men's muscles are becoming flabby, and their nerve is failing, while they neglect their own native leverage and wait for something to turn up. There is much coal in the hills yet, and there are many precious stones hid away in God's earth. And there is many an enterprising dormant in the sluggish lives of some men who are pressing the store boxes, and courting the sympathy of their neighbors who are like themselves. I pity them. My heart goes out to them. But, my brother, there is something you can do. Go down there and rake the leaves from your yard. Burn off the brush and rubbish. Trim up the trees and bushes. Tack on your pales. Make your premises clean and neat. You can attract the attention of neighbors and passers-by. And the world needs the man who writes industry all over his home, or the place in which he dwells.

"I am looking for a man," said a merchant.

"I'll tell you where to find him," said I. "He lives in your part of town. Sid—"

"Oh, I know him. I don't want him. He's no account. He won't work. His gate has been off its hinges all year, and every other board of his walk is either gone or loose. He won't suit me."

Sid is waiting for something to turn up. And it won't be very much that will turn up for him. Apply your leverage. That is

what Jim Tanner does. He has not had as much education as you, his boyhood training was not in his favor, but he finds plenty to do, and keeps his family comfortable. You can hardly expect anything of real worth to turn to your hand, if you do not turn your hand to something as the farmer applies his crowbar to a stone that is either in his way, or may be used to better advantage elsewhere.

Be "diligent in business." You "have no business"? Then make some. Take your hands out of your pockets and move with a business air at least. If you are a stranger, just come to town to live and find something to do (not as a tramp), they will say: "Who is that! He seems to have some respect for himself. He looks as if he might amount to something. Or, if you are an 'old citizen,' well known, they will say: 'Jim means to do better. We'll help him.' You never tried that. If you did, you quit it too soon, if today you are at the same old task, 'waiting for something to turn up.'—R. S. STEVENSON, in New York Observer.

THE OLD AND THE NEW.

Another twelve months has come and gone. How rapidly time flies. "Our life is even a vapor that appeareth for a little time and then vanisheth away." "Man that is born of a woman is of few days and full of trouble." It has been well said, "Time is the gold dust of eternity." The flight of time is irrevocable, and if we let the golden sands of time slip through our fingers they are gone from us forever. Horace Mann has given us this advertisement: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with diamonds of sixty minutes. No reward is offered, for they are gone forever." As we retrospect the past year our hearts should be full of gratitude to Almighty God for his kind providence over us, and for the many blessings of which we have been the recipients. Truly "the lines have fallen to us in pleasant places." The Lord has been our shepherd, and we have not wanted, and, with the Psalmist, we can say, "Surely goodness and mercy shall follow us all the days of our lives." While we have made many mistakes in the past year, we should endeavor to profit by them, and enter upon the new year with a fixed determination to improve each precious moment, and to do with our might whatsoever our hands find to do. We know not what God has in store for us, but we know that the divine hand is at the helm, and that the Judge of all the earth will do right. We have the blessed assurance "that all things work together for good to them that love God, to them who are the called according to his purpose." This means things adverse, as well as things prosperous. If, during the coming year, we have to pass through the deep waters of affliction we know that the same loving hand that has guided us in the past will be our helper in the days to come, and that "our light affliction here, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us all bow in humble submission and say, Thy will be done.

Another year has dawned, oh Master, let it be
In working or in waiting—another year with thee.
Another year of leaning upon thy lovely breast;
Of ever deepening gratefulness, of quiet, happy rest.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

Another year of service, of witness for thy love.
Another year of training for holier work above;
Another year has dawned, dear Master let it be,
On earth or else in heaven, another year for thee.

I want to close by saying God bless the dear old Recorder, that has contended so earnestly for the faith once delivered to the saints. Yours fraternally,
T. B. ROUSE.
Lone Oak, Ky.

In Dr. Christian's third article, "The Testimony of the Living Scholars of the Church of England to Immersion," I notice the following quotation from Bishop Ellicott: "He (Bishop Ellicott) also declares that the immersion of the jailer (Acts 16:27-34) was perfectly possible. His words are, 'A public prison was likely enough to contain a bath or pool of some kind,' etc., evidently holding to the idea that the jailer was baptized in the prison. It is a common practice among the defenders of sprinkling to try to support their doctrine by putting a good deal of stress upon the idea of there not being water enough in the prison for the purpose of immersion. But I do not exactly understand how Bishop Ellicott, and also the defenders of sprinkling, manage, from the reading of the narrative, to see how the jailer was at all baptized in the prison whether there be a pool within or not. For we learn from the narrative that the jailer called for a light and sprang into the prison where Paul and Silas were and came trembling and fell down before them, 'And brought them out and said, Sirs, what must I do to be saved?' After he had brought them out they (Paul and Silas) spake unto him, the jailer, and all that were in his house, the word of the Lord. Then the jailer took Paul and Silas the same hour of the night and washed their stripes, 'and was baptized, he and all his straightway.' And when the jailer brought Paul and Silas into his house he set meat before them, etc. We find them all outside of the prison when the baptism took place. Now the question is, Where did they go to perform the act of baptism? The jailer brought them out and nothing is said of his taking them back into the prison before the baptism. So it seems quite clear that the jailer could not have been baptized at all in the prison.

J. N. SAMPER.
Summitt, Miss.
Rev. J. S. WILSON, of Bagdad, Ky., is pastor of Athens church, Fayette county, for two Sundays in the month and Providence church, Clark county, for the rest of his time. He will reside at Winchester. He is a good preacher and an excellent pastor.

Clergymen Can Make Money

We offer profitable employment and outdoor life, acting as agent for The Ladies' Home Journal known everywhere as the high-grade monthly publication having the largest bona-fide paid circulation in the world—850,000 copies each issue.

Agents wanted to look after renewals and secure new subscribers.

The Curtis Publishing Company
Philadelphia, Pa.

MISSISSIPPI LETTER.

A Mississippian said in my study to-night: "We have had the most severe winter I have ever seen in our State." That means much to people born and reared in the South. Some doubtless have suffered, for, as a rule, the houses are not built to shut out zero weather, and clothing is not so heavy as in a climate where the winters are uniformly severe.

As yet, however, we have not been so generally afflicted with la grippe as our Northern friends. But the excessive rains and the cold weather have interfered seriously with gathering the crops, and, as a consequence, money has been scarce and mission collections smaller than last year. Still trusting in God and the people, the Convention Board, in its meeting, asked the churches to raise for beneficence this year the same amounts as last year. In the main the pastors will do their duty in trying to raise it. Some of the country pastors have been slow in receiving their salaries because of short crops, but they are yet zealous for missions. What a noble man the country pastor is! He does not receive half the praise, nor have the notice taken of him that he deserves. Through heat and cold, rain and sunshine he takes long drives to preach and visit the people. He preaches the gospel too, and is never so happy as when he witnesses the power of the gospel in the conversion of souls. Perhaps the best preaching that is heard these days is heard by the country churches.

CHANGES IN PASTORATES.

More preachers have changed this winter than usual, for Mississippi preachers have good staying qualities. Maybe it is because the churches are good. Pastor H. F. Spoles was for nearly nineteen years pastor in Jackson, but felt that the Lord had called him to go to Vicksburg to succeed the princely Taylor. He is charmed with the saints in the Hill city. Jackson has called Pastor W. F. Yarbrough, of Crystal Springs. He is my near neighbor, and I am grieved to have him move farther away, but the will of the Lord be done. West Point has captured Pastor E. B. Miller, of Arkadelphia, Ark., who will begin work there February 1. Bro. Bond, of Nashville, is settled as pastor of Brookhaven and Magnolia. He succeeds Pastor Price, who some time ago went to take charge of the church at Winona. Pastor E. L. Wesson seems to be happy with the church at Corinth. Editor J. B. Searcy says Corinth

is the best church in the State. But maybe he says that because they kept him so sleek and fat when he was pastor there. Pastor Bacon leaves Hernando February 1 to take charge of the Oxford church. Pastor J. P. Hemby resigned the pastorate of Oan-cord to take charge of White Sand and Galilee. He lives in his own comfortable home at Hazlehurst, and he and his family are the cordial supporters of this scribe as pastor. Pastor W. S. Rogers will move from Meridian to Crystal Springs and serve New Zion, County Line, Pine Bluff and Smyrna churches. On the first day of the year Bro. Rogers and the writer ordained Bro. Earnest L. Wilson to the full work of the gospel ministry at Pine Bluff church. He has been called to serve Piedmont and another church in Franklin county. Bro. Wilson has piety, sense and a good character.

Mississippi College is making fine progress, if we consider the many hindrances in the early fall, chief of which were yellow fever in other parts of the State and low-priced cotton everywhere. President Lowry, through some communication in the *Baptist*, lets us know each week what he is doing. This is as it should be.

Next week Pastor Venable will begin a Bible Institute in Meridian. He has been remarkably successful in teaching in the several institutes he has held.

Mississippi Baptists are strongly attached to the Recorder. It has a large number of subscribers in the State. May the Holy Spirit keep you in the right way during the year 1899. JULIAN.

A REFUGE FROM THE STORM.

We need the defenses which only Jesus Christ our Lord can give us. We need the protection which is assured only to those who have fled to him for refuge. It is only in the Lord, who is the strong tower for our defense and deliverance, that we find safety. In the cleft Rock we may find a hiding-place from the terrible tempest. God help us all to be solicitous in regard to the storms which are sure to break upon us, and to be wise in finding our covert in the person and promise of the Redeemer.

There are the storms of sorrow that come to so many. There are bereavements in the loss of dear ones, and anxieties in reference to the living. There are reverses of fortune, by which one's property is swept away, and there are difficulties in securing profitable or compensating employment. There are the burdens which come in the way of personal sickness and suffering and the certainty that, at some time, all life's activities must cease. It will not do to meet these experiences by simply hardening the heart and blunting the sensibilities. This might be the plan of the ancient stoic, but his philosophy was heathen in origin and in practice. God would have us keep our hearts tender. He would comfort and sustain his children by assuring them of his presence and sympathy, and he would teach that there are disciplinary processes for the true development of our character. We are to have a firm faith in the covenant faithfulness of God, and are to endure as seeing him who is invisible.

The worldling does not know the comforts of God, but it is because he will not accept him and put himself where the divine grace can penetrate his soul. But every true child of God knows what God's comfort is and

in its experience learns partially, at least, how to comfort those who are in any trouble, the same comfort which comes to them from God.

And there are the storms of sin. The darkest cloud that gathers in any soul is that of its own transgressions. The sense of guilt and the sense of defilement darker any life when awakened to the consciousness of its real condition. When men come to realize their own guilt and to stand before God in the darkness of conviction of sin, they find their only refuge in the pardoning grace secured to them in the death of the Savior. When men go in ways of sin they find those ways the ways of death, and only as they flee from the threatened and sure destruction to Christ, the Savior, do they find shelter from the consequences of sin and from the blasts of the impending judgment.

Jesus Christ is the one sure help and only hope of the sinner. Those who come to him in accordance with his loving invitations find rest and peace and deliverance. This is experienced in this present life in the peace of conscience that dwells in all God's people; in the quietness and gladness of heart that is their unbroken portion, and in the happy assurance as to the future that is to abide in them forever. "The name of the Lord is a strong tower. The righteous runneth into it, and is safe."—Herald and Presbyterian.

PASTORAL SUPPORT.

There is a wide range of thought on the above mentioned topic. The "how much," the "how" and the "when" are words frequently used in connection with it. And there are still some people in the world, not many we trust, who believe it is not at all necessary or helpful to the cause of Christ to contribute anything to the support of those that preach the gospel. The Bible gives great liberty to preachers. He may or may not devote his whole time to the work of the ministry. Paul made tents at Corinth. But the majority of men who feel called to preach desire to give their whole time to the work. On the other hand, most churches desire their pastors to refrain from engaging in secular affairs. For this reason, and the fact of there being so much pastoral work to do, pastors are called upon to give their entire time, some churches making use of one-fourth of it, others calling a man for twice a month preaching and others for every Sunday preaching. It is not good for either church or pastor to work together with no understanding. The preacher runs a risk of getting no pay for his work. The church runs a risk of having to pay any amount of bills made by the pastor. Has not the church employed the man for all, or a part, of his time? If there is no agreement as to salary, the preacher, being entitled to a living, makes debts at the various places of business, and the church is morally bound to pay them. Has not the church bound his hands so he can not engage in other labor? On the other hand, if a church and pastor agree on a stated salary there need be no trouble. The church knows how much is expected.

The preacher knows how much to expect, and is able to see how much, or little, he may contract for. But some churches make pledges and then seem to forget them, and at the end of the stated period the money is not

WHAT STATISTICS HAVE PROVEN!

What Medical Science Has Accomplished.

THIS GREAT DISCOVERY IS OFFERED FREE TO WESTERN RECORDER READERS.

Statistics prove that more people are brought to the grave by diseases of the kidneys and bladder than by any other disease.

Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome those dangerous troubles.

But not until recently was the discovery made. Doctor Kilmer, the eminent physician and scientist, after years of study and research, and after test on test that never varied in the grand result, announced the discovery of Swamp-Root, which has proven itself a most wonderful cure for all diseases of the kidneys and bladder.

While Swamp-Root has proved such a remarkable success in curing kidney and bladder diseases, it has also proved equally invaluable in the cure of blood diseases, rheumatism, liver and stomach troubles, and in the regulation and cure of all uric acid troubles.

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 *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 people who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root.

forth coming. How can churches hope to expect such things to exist long at a time without serious results? Farmers get pay for their produce when delivered; day laborers at the end of each week or month; but preachers, some of them, are forgotten from the beginning of a year to the end of it.

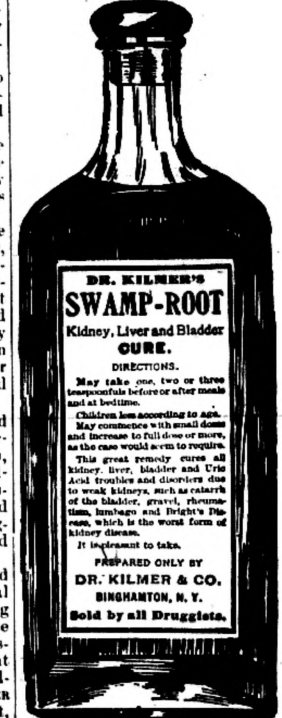
The writer of this article knew an old preacher, who had given much of his life to the ministry, to die in want, notwithstanding the fact that about \$3,000 of his meager salary was unpaid.

Preachers need money. They get about as hungry as other people. Their grocery and store bills are naturally about as large as the bills of others, and then it must be remembered that preachers are expected to buy books, sometimes many of them.

FRED WITTENBRAKER,
Henderson, Ky.

DEAR RECORDER—I am here to rest and recuperate for a time. The climate is much praised by San Antonians. Yesterday was a summer day, and to-day promises to be like it.

I met Dr. Harris, pastor of the



This great modern discovery 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 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. Kimer & Co., Binghamton, N. Y.

First Baptist church. His life is full of push in all good directions. Have been forced to be entertained in the home of the big-hearted evangelist Sid Williams and his noble wife. He and his co-worker, Brown, are to help Dr. Harris in a meeting to begin to-morrow.

I preached to the soldiers at the barracks since I came.

The wife of Rev. J. P. Kincaid died here on the night of the 12th. She was a noble Christian woman, a God-given wife to help Bro. K. in his work as a minister, a faithful mother, manifesting marked unselfishness in all the relations of life. Her remains were carried to Sulphur Springs, Tex., for burial, accompanied by her husband, one son and three daughters. Bro. K. is a nephew of Rev. John L. Smith, and is one of our best preachers.

Please come to me weekly at this place. J. M. SALLER.
San Antonio, Tex.

In answering any of our advertisers, please mention seeing their advertisement in the *WESTERN RECORDER*.

PLAIN OLD GOSPEL FOOD.

BY E. W. PRINCE.

No sleepers in the church to-day,
For the people fairly shook
Beneath the spell that on them fell
From the Rev. Phineas Cook,
Who bore the news the latest news
About the Pentateuch.

What Erard wrote that Moses wrote,
Not in the Torah old,
And what the higher critics found,
The Hagiologists told;
And where in spous. Elohim quarts
Contained the Yahweh gold.

He traced this myth to Egypt's
shrine,
And that to Babylon,
Said twin to Noah, in Targum lore,
And other cults were known
And read the words that stalks or
kurds
Graved on the Moab stone.

He matched the Zend Avesta with
Semitic literature,
And raised the spooks of pseudo
books
To make his touch-down sure;
Then, rushed upon the Gospel John
And gave it science cure

He made good runs around the ends
Of Matthew and of Paul;
He tackled Mark and laid him stark
Beyond tradition's call;
Then books and seroll were kicked to
goal
Straight out to darkness all.

When bows the soul in sin and death,
And comfort seemeth good,
When thought lies prone before the
throne,
Shaped by its solemn mood,
I calculate we pass the plate
For plain, old Gospel food.
—Wachman.

OUR PULPIT.

THE VICTOR'S CROWN.

BY ALEXANDER MACLAREN, D. D.

To him that overcometh I will give
him to eat of the tree of life, which is
in the midst of the paradise of God.
—Rev. 3:7.

The seven-fold promises which
conclude the seven letters to the
Asiatic churches, of which this is
the first, are in substance one.
We may, indeed, say that the in-
most meaning of them all is the
gift of God himself. But the
diamond flashes variously-colored
lights according to the angle at
which it is held, and breaks into
red and green and white. The
one great thought may be looked
at from different points of view,
and sparkle into diversely splen-
did rays. The reality is single
and simple, but so great that our
best way of approximating to the
apprehension of that which we
shall never comprehend till we
possess it is to blend various con-
ceptions and metaphors drawn
from different sources.

I have a strong conviction that
the Christianity of the day suffers
intellectually and practically,
from its comparative neglect of
the teaching of the New Testa-
ment as to the future life. We
hear and think a great deal less
about it than was once the case,
and we are thereby deprived of
a strong motive for action, and a
sure comfort in sorrow. Some of
us may, perhaps, be disposed to
look with a little sense of lofty
pity at the simple people who let
the hope of heaven spur, or re-
strain, or console. But if there
is a future life at all, and if the
characteristic of it which most
concerns us is that it is the reap-
ing, in consequences, of the acts
of the present, surely it can not
be such superior wisdom, as it
sometimes pretends to be, to ig-
nore it altogether; and perhaps
the simplicity of the said people
is more in accordance with the
highest reason than is our atti-
tude.

But be that as it may, believ-
ing, as I do, that the hope of im-

mortality is meant to fill a very
large place in the Christian life,
and fearing, as I do, that it actu-
ally does fill a very small one
with many of us, I have thought
that it might do us all good to
turn to this wealth of linked
promises and to consider them in
succession, so as to bring our
hearts for a little while into con-
tact with the motive for brave
fighting which does occupy so
large a space in the New Testa-
ment, however it may fail to do
so in our lives.

I. I ask you to look first at the
gift.

Now, of course, I need scarcely
remind you that this first prom-
ise, in the last book of Scripture,
goes back to the beginning, to the
old story in Genesis about Pa-
radise and the Tree of Life. We
may distinguish between the sub-
stance of the promise and the
highly metaphorical form into
which it is here cast. The sub-
stance of the promise is the com-
munication of life; the form is a
poetic and imaginative and pre-
gnant allusion to the story on the
earliest pages of Revelation.

Let me deal first with the sub-
stance. Now it seems to me that
if we are to pare down this word
"life" to its merely physical
sense of continuous existence,
this is not a promise that a man's
heart leaps up at the hearing of.
To anybody that will honestly
think, and try to realize it in the
imperfect fashion in which it is
possible to realize it, that notion
of an absolutely interminable
continuance of being, its awful-
ness is far more than its blessed-
ness, and it overwhelms a man.
It seems to me that the "crown
of life," if life only means con-
scious existence would be a crown
of thorns indeed.

No, brethren, what our hearts
crave, and what Christ's heart
gives, is not the mere bare, bald,
continuance of conscious being.
It is something far deeper than
that. That is the substratum,
of course; but it is only the sub-
stratum, and not until we let in upon
this word, which is one of the
keywords of Scripture, the full
flood of light that comes to it
from John's gospel, and its use
on the Master's lips there, do we
begin to understand the meaning
of this great promise. Just as
we say of men who are sunk in
gross animalism, or whose lives
are devoted to trivial and trans-
ient aims, that their's is not
worth calling life, so we say that
the only thing that deserves, and
that in Scripture gets the august
name of "life," is a condition of
existence in union with, and pos-
session of God, who is manifested
and communicated to mortals
through Jesus Christ, his Son.
"In him was life, and the life
was manifested." Was that bare
existence? And the life was not
only manifest, but communicat-
ed, and the essence of it is fel-
lowship with God through Jesus
Christ. The possession of "the
spirit of life which was in Christ,"
and which in heaven will be per-
fectly communicated, will make
men "free," as they never can
be upon earth whilst implicated
in the bodily life of this material
world, "from the law of sin and
death." The gift that Christ be-
stows to him that "overcometh"
is not only conscious existence,
but existence derived from, and,
so to speak, embraided with the
life of God himself, and therefore
blessed.

For such a life, in union with
God in Christ, is the only condi-
tion in which all a man's capaci-
ties find their fitting objects, and
all his activity finds its appropri-
ate sphere, and in which, there-
fore, to live is to be blessed, be-
cause the heart is united, with

the source and fountain of all
blessedness. Here is the deepest
depth of that promise of future
blessedness. It is not mainly be-
cause of any changes, glorious as
these must necessarily be, which
follow upon the dropping away
of flesh, and the transportation
into the light that is above, that
heaven is a place of blessedness,
but it is because the saints that
are there are joined to God, and
into their recipient hearts there
pours forever the fulness of the
divine life. That makes the
glory and the blessedness.

But let us remember that all
which can come hereafter of that
full and perfect life is but the
continuance, the development,
the increase of that which is al-
ready possessed. Here it falls
in drops; there in floods. Here
it is filtered; there poured. Here
the plant, taken from its native
climate and soil, puts forth some
pale blossoms, and grows but to
a stunted height there set in their
deep native soil, and shone upon
by a more fervent sun, and wa-
tered by more abundant warm
rains and dews, "they that" on
earth "were planted in the house
of the Lord shall," transplanted,
"flourish in the courts of our
God." The life of the Christian
soul on earth, and of the Chris-
tian soul in heaven, is continu-
ous, and though there is a break
to our consciousness looking from
this side—the break of death—the
reality is that without inter-
ruption, and without a turn, the
road runs on in the same direc-
tion. We begin to live the life
of heaven here, and they who
can say, "I was dead in trespasses
and sins, but the life which I live
in the flesh derive by the faith of
the Son of God," have already
the germs of the furthest develop-
ment in the heavens in their
hearts.

Notice, for a moment, the form
that this great promise assumes
here. That is a very pregnant
and significant reference to the
Tree of Life in the paradise of
God. The old story tells how the
cherub with the flaming sword
was set to guard the way to it.
And that paradise upon earth
faded and disappeared. But it
reappears. "Then comes a sta-
teler Eden back to man," for Jesus
Christ is the Restorer of all lost
blessings; and the divine pur-
pose and ideal has not faded
away amidst the clouds of the
stormy day of earth's history,
like the flush of morning from
off the plains: Christ brings back
the Eden and quenches the flame
of the fiery sword; and instead
of the repellent cherub, there
stands himself with the merciful
invitation upon his lips: "Come!
eat, and live forever."

There never was one lost good; what
was shall live as before.
On the earth the broken arc; in heav-
en the perfect round.

Eden shall come back; and the
paradise into which the victors
go is richer and fuller, by all
their conflict and their wounds,
than ever could have been the
simpler paradise of which souls
innocent, because untried, could
have been capable. So much for
the gift of life.

II. Notice secondly the giver.
This is a majestic utterance,
worthy of coming from the ma-
jestic figure portrayed in the first
chapter of this book. In it Jesus
Christ claims to be the arbiter of
men's deserts and giver of their
rewards. That involves his judi-
cial function, and therefore his
divine as well as human nature.
I accept these words as truly his
words. Of course if you do not
my present remarks have no
force for you; but if you do not
you ought to be very sure of your
reasons for not doing so, and if
you do, then I need not how any

man who believes that Jesus
Christ has said that he will give
to all the multitude of faithful
fighters who have brought their
shields out of the battle, and
their swords undinted, the gift of
life eternal, can be vindicated
from the charge of taking too
much upon him, except on the
belief of his divine nature.

But I observe still further that
this great utterance of the Lord's
parallel in all the other six prom-
ises, in all of which he is repre-
sented as the bestower of the re-
ward, whatever it may be, in-
volves another thing, viz., the
eternal continuance of Christ's
relation to men as the revealer
and mediator of God. "I will
give"—and not only when the
victor crosses the threshold and
enters the capitol of the heavens,
but all through its secular ages
Christ is the medium by which
the divine life passes into men.
True, there is a sense in which he
shall deliver up the kingdom to
his Father when the partial end
of the present dispensation has
come. But he is the priest of
mankind forever, and forever is
his kingdom enduring. And
through all the endless ages,
which we have a right to hope we
shall see, there will never come
a point in which it will not re-
main as true as it is at this mo-
ment. "No man hath seen God
at any time, or can see him; the
only begotten Son, which is in
the bosom of the Father, he hath
declared him." Christ is forever
the giver of life, in the heavens
as on the earth.

Another thing is involved which
I think also is often lost sight of.
The Bible does not know any
distinction about what people call
"natural immortality." Life here
is not given to the infant once
for all, and then expended
through the years, but is contin-
ually being bestowed. My belief
is that no worm that creeps, no
angel that soars, nor any of the
beings between, is alive for one
instant except for the continual
communication from the foun-
tain of life, of the life that they
live. And still more certainly is
it true about the future, that
there all the blessedness and the
existence, which is the substratum
and condition of the blessed-
ness, are only ours because,
waved by wavelet, throbbing
out as from a central fountain
there flows into the redeemed a
life communicated by Christ him-
self. If I might so say—were
that continual bestowment to
cease then heaven, like the vision
of a fairy tale would fade away
and there would be nothing left
where the glory had shone. "I
will give" through eternity.

III. Lastly, note the recipi-
ents.

"To him that overcometh."
Now, I need not say, in more
than a sentence, that it seems to
me that the fair interpretation
of this promise, as of all the other
references in Scripture to the fu-
ture life, is that the reward is
immediately consequent upon
the cessation of the trouble. "To
depart" is "to be with Christ,"
and to be with Christ, in regard
of a spirit which has passed from
the bodily environment, is to be
conscious of his presence, and
lapt in his robe, feeling the
warmth and the pressure of his
heart. So I believe that Scrip-
ture teaches us that at one mo-
ment there may be the clash of
battle and the whizz of the ar-
rows round one's head, and the
next moment there may be the
laurel-crowned quiet of the vic-
tor.

But that does not enter so much
into our consideration now. We
have, rather, here to think of just
this one thing, that the gift is

given to the victor because only
the victor is capable of receiving
it; that future life, interpreted
as I have ventured to interpret
it in this sermon, is no arbitrary
bestowment that could be dealt
all round miscellaneously to
everybody, if the giver chose so
to give. Here on earth many
gifts are bestowed upon men,
and are neglected by them, and
wasted like water spilled upon
the ground; but this elixir of
life is not poured out so. It is
only poured into vessels that can
take it in and hold it.

Our present struggle is meant to
make us capable of the heavenly
life. And that is—I was going
to say the only, but at all events
—incomparably the chiefest of
the thoughts which make life not
only worth living, but great and
solemn. Go into a mill; and in
a quiet room, often detached
from the main building, you will
find the engine working, and
seeming to do nothing but go up
and down. But there is a shaft
which goes through the wall and
takes the power to the looms.
We are working here, and we are
making the cloth that we shall
have to own, and say, "Yes, it
is my manufacture!" when we
get yonder. According to our
life to-day will be our destiny in
that great to-morrow. Life is
given to the victor because the
victor only is capable of possess-
ing it.

But the victor can only con-
quer in one way. "This," said
John, when he was not an apo-
calyptic seer, but a Christian
teacher to the churches of Asia,
"this is the victory that over-
cometh the world, even our faith."
If we trust in Christ we shall get
his power into our hearts, and if
we get his power into our hearts
then "we shall be more than con-
querors through him that loved us."
Christ gives life eternal,
gives it here in germ and yonder
in fullness. In its fullness only
those who overcome are capable
of receiving it. Those only who
fight the good fight by his help
overcome. Those only who trust
in him fight the good fight by his
help. He gives to eat of the Tree
of Life; he gives it to faith, but
faith must be militant. He gives
it to the conqueror, but the con-
queror must win by faith in him
who overcame the world for us,
who will help us to overcome the
world by him.

Help us, O our God, we be-
seech thee; "teach our hands to
war and our fingers to fight."
Give us grace to hold fast by the
life which is in Jesus Christ; and,
living by him the lives which we
live in the flesh, may we be made
capable, by the discipline of
earth's sorrows, of that rest and
fuller "life which remaineth for
the people of God."

It is not the part of a good
soldier to discuss what will result
to himself if he obeys orders.
His duty is to obey whether vic-
tory and honor, or wounds and
death fall to him. At the same
time, constituted as men are, it
is an inspiration to him to feel
that obedience will bring him
personal advantages.

Fine Rich Flavor Kin-hee Coffee

Roasted Java and Mocha.

Packed in air-tight cans and
always fresh and strong. For
sale by grocers everywhere.
MRS. BISHOP'S "Coffee & Cocoa," from
JAS. BISHOP & CO., Cincinnati, O.

REMINISCENCES OF B. F. TAYLOR.

B. F. Taylor, whose death was chronicled in the Recorder of December 22, 1896, was to me one of the best known Baptist ministers it was ever my pleasure to be associated with. One that entered the ministry about one year before me, and one that assisted in my ordination. His first protracted meeting was at Mount Hebron, Garrard county, Ky. This was in many respects the most powerful meeting I ever attended. It was the hardest meeting to close, except one, I ever knew. Although the meeting was carried on in mid winter, embracing Christmas and New Year, the interest was unabated. Forty-five were added to the church by baptism, and the spiritual interest so aroused that in a short time it put on new life, called Bro. Taylor to the pastorate and was able in a short time to move out of the school-house into a nicely finished church building. He served this church as pastor for six years, and after a short pastorate elsewhere he was recalled and served two years more. He did a great deal of evangelistic work. His services were ever in demand to hold meetings, and he was greatly blessed, God honoring his work wherever he went. Most of the churches he served only had once a month preaching, and his popularity was in such demand that he would often have to attend two churches on one Sunday, preaching at one at 11 A. M. and going several miles and preaching to the other at 3 P. M. No doubt this kind of work was too hard on his constitution. He held a number of meetings in other States. He was pastor at Perryville. His work there was a wonderful success. The church had a large debt hanging over it when Bro. Taylor commenced work there. The debt was paid off and the work here, as well as at other places where he labored, greatly built up. He was pastor of Bethel, in Baptist Association; Doctor's Fork, Beech Fork, Beech Grove, North Rolling Fork, Deep Creek, Salt River, Shawney Run, Mount Hebron, Mount Moriah, Perryville and, if I am not mistaken, of Bethlehem, in the South District Association, and Mount Freedom, in the Elkhorn Association. During his pastorates he received a call from the Tuscaloosa, Ala., Baptist church at a good salary, and perhaps only his intimate friends know why he refused the flattering call. I will here give the reason as he related it to me: He went there on a visit and they all liked him and urged him to accept the call. He told them before he accepted the call that he did not want to deceive them; that they might object to him if they knew all about him, and after he had related his case they if they were willing to receive and indorse him as pastor he would accept, but if the church was not willing to support and work with him on that account he would not accept. Then he told them that in his boyhood days he had been a soldier in the United States Army. All but one of the members were willing to support him as pastor, and some agreed to pay this objecting member's portion of his salary, but Bro. Taylor would not accept. He was a Mason and an Odd Fellow, but his church was first. Whatever he, like Paul of old, undertook he was faithful thereunto. While he was at his work he seemed to forget everything else, even his own physical abilities. I have seen him at four different times near the

point of death. Once in his early ministry I saw him fall speechless from his horse. His life has been a wonder to many. His work has been well done, and many who are scattered outside of the State will remember the work of B. F. Taylor.

BENJAMIN URTON.

BELIEVERS' BAPTISM IN ENGLAND A. D. 1548.

Matt. 28:19—"Go ye therefore as trusty Ambassadors.... teach what they ought to believe of me, and what they ought to trust of me.... the dead shall rise again and every soul shall be restored to his own body (Rom. 6:8, 4; 8:9).... After that ye have taught these things, if they believe the things that ye have taught, if they repent them of their sinnes, if they be ready to embrace the doctrine of the Gospel, then *dipp* them in water, in the name of the Father, the Sonne, and the Holy Ghost, that by this holy *signe* they may trust themselves to be delivered from the filthinesses of their sinnes, feeling through the benefit of *my death*, and now to be chosen to the children of God.... But least any manne might think it sufficient to salvation, once to be baptysed, and to profess, the fayth of the Gospel, they must be taught agayne, by what means they may kepe their innocence, by what means they must go forward to perfection of the evangelicall Ghospell."

Mark 1:9—"Jesus came from Nazareth of Gallilee and was baptysed of John in Jordan."

"He was baptized in Jordan, wherein were baptized both Sinners, Publicans and Soldiers—are not here ye Stately Princes of this world *ashamed* who will have nothing *common* with the vulgar people, no Kyng nor Priest cometh to baptisme, and if it were their pleasure to do so, they would scarcely vouchsafe to receive baptisme in a font of gold or precious stones.... Now our Saviour Jesus that *Fountain* of all puritie—open for all sin and uncleanness—that Kyng of all Kynges, disdayned not the *common baths* wherein, the common people were *washed*—Jesus was baptized as *the rest*—as soon as he was come out of the water of Jordan unto lande, as he was in meditation.

It is plainly expressed and set out in the Lord, by His corporalle *figure*, what is Spiritually wrought in all those, that with sincere and pure *fayth* recieve the baptisme of the gospelle—the body is *washed*—the soul is thoroughly annoynted with grace invincible."

Erasmus—Paraprase upon the New Testament. English Black Letter. Printed by Edward Whitechurch, London, 1548-9.

Translated by Princess Mary (Queen), dedicated to Queen Catherine, wife of Henry VIII, and daughter of Ferdinand of Spain. Bishop of Exeters (Coverdale), dedication to Edward VI., in edition 1548-9.

Nors—Reformer Erasmus, Roman Catholic Mary, Evangelical Coverdale, Protestant Edward. This was their conception of the ordinance of baptism 1548-9.

The best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

WHAT BAPTISTS BELIEVE, AND WHY THEY BELIEVE IT.

Some years ago the writer was making a pastoral visit in the county. A minister (not a Baptist) was invited to dine with us. Soon after we were introduced he frankly made the following statement: "In my rounds I have met several Baptists, but have never yet met one who could tell why he was a Baptist." I was surprised, and was for a minute puzzled for an answer. Then I replied, "You have been unfortunate in meeting only uninformed Baptists," and changed the conversation. He was possibly correct in his statement. For it is a sad fact that too many of our people are unable to tell why they are what they are. This is quite as true of many who are not Baptists. About these I have nothing to say. But Baptists ought to be able to give good reasons for two things:

1. Why they are Christians. Why they trust, love and follow the Lord Jesus Christ. This was evidently the meaning of Peter when he wrote, "But sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Ignorance about this most important of all questions is no recommendation to layman or preacher. In all of our efforts to get knowledge we certainly should not fail to become personally acquainted with him whom to know is life eternal.

2. Then it is most desirable to be able to give intelligent reasons why we are Baptists. There is no reason why any of our people should remain in ignorance as to this second proposition. A careful reading of the Bible, especially the New Testament, and other helps that may be easily secured, will give the desired information. To the many valuable aids already in print, Dr. J. G. Bow has added another in sending forth his 68-page tract, "What Baptists Believe, and Why They Believe It." The Doctor is clear and concise in his statements, which are confirmed by ample quotations from the Word of God. The tract, printed by the Baptist Book Concern, is cheap, and should meet with an extensive circulation among those who ought to know and speak intelligently in giving reasons why they are Baptists.

J. K. NUNNELLEY, Georgetown, Ky.

We talk often of preparing to meet our God. Let us think of the other phase of this same duty—preparing to leave our fellow-men. What sort of influence shall we leave behind us?

Lost flesh lately? Does your brain tire? Losing control over your nerves?

Are your muscles becoming exhausted?

You certainly know the remedy. It is nothing new; just the same remedy that has been curing these cases of thinness and paleness for twenty-five years. Scott's Emulsion. The cod-liver oil in it is the food that makes the flesh, and the hypophosphites give tone to the nerves.

See and Buy at all Druggists. SCOTT & BOWNE, Chemists, New York.

SHOPPING BY MAIL.

Established at Present Location October 15, 1848.

J. Bacon & Sons, Importers and Retailers of DRY GOODS. Mail Order Department.

We have a regular organized department under the supervision of one of the firm for this branch of our business. Parties at a distance can send for samples, and may depend on having any order entrusted to us filled with the same promptness and care, and at the same prices as if personally selected. Write to us for samples and prices on anything in the Fancy or Dry Goods line. Our Store has been specially constructed for the purposes of a Dry Goods business. It is the largest, best fitted up and best conducted, and contains all that experience can suggest to render it the most useful, comfortable and attractive of its kind. It is accordingly one of the sights of Louisville.

"Bacon's Adviser,"

Containing Price-Lists of Fancy and Dry Goods mailed Free on Application.

J. Bacon and Sons, 425 to 429 East Market St., LOUISVILLE, KY.

Kindly mention the Western Recorder.

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.

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

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

Collection Envelopes, linen, for Sunday-schools, per dozen 35 cents; another grade at 50c per dozen.

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

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

The Western Recorder

to NEW SUBSCRIBERS for half price, beginning January 1, 1899, and continuing three months, for

Only 25 Cents.

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

Western Recorder, 642 Fourth Avenue, Louisville, Ky.

HUNDREDS OF NEW NAMES ARE COMING IN EACH DAY. NOW IS YOUR CHANCE.

EDITORIAL

The Sunday-school lesson for last Sunday was John 3:1-16. In the various "helps" we observed a variety of interpretations of the 5th verse...

Nicodemus was a Pharisee, and no doubt shared the view held by the Pharisees generally that acceptance with God depended on a strict observance of the requirements of the Mosaic law...

An effort is on foot to unite the Presbyterians North and South into one body. We think good will come of the effort, although we do not believe it will result in union.

In the first place, the South thinks that the North is taking women out of their proper place in allowing them to pray and speak at meetings, etc.

The situation is much the same among the Baptists. While there are very many sound Baptists in the North—a fact which we gladly recognize and rejoice in—yet unsoundness there makes far less difference than in the South.

We find similar passages in other parts of Scripture. For example we read (Eph. 5:25 and 26) that "Christ also loved the church and gave himself for it; that he might sanctify it, having cleansed it by the washing of water with the word"

3:5—"born of water and the Spirit." The fact that in King James' version the "G" is repeated—"born of water and of the Spirit"—has misled many persons...

No; there is no reference to baptism in this passage. It is a simple declaration of how a man can "be born when he is old."

Nearly ten years ago we said in these columns that he who is born twice dies; but once, while he that is born but once dies twice.

An effort is on foot to unite the Presbyterians North and South into one body. We think good will come of the effort, although we do not believe it will result in union.

In the first place, the South thinks that the North is taking women out of their proper place in allowing them to pray and speak at meetings, etc.

The situation is much the same among the Baptists. While there are very many sound Baptists in the North—a fact which we gladly recognize and rejoice in—yet unsoundness there makes far less difference than in the South.

Under the plea of "liberty of investigation and of utterance," heresy is encouraged, and the man who objects to heresy is roundly denounced as a "heresy-hunter," as "intolerant," "bigoted," "narrow," "hide-bound," "traditional," "fettered by the past," "blinded," "persecuting," "inquisitorial," &c., &c., &c.

We take occasion here to declare, with all emphasis, that we

favor the widest liberty at all. We favor not only "liberty in non-essentials," but in essentials as well. Indeed, we are a great deal more in favor of liberty in essentials than in non-essentials.

Yes; if a man wants to be an atheist, he has the liberty to be an atheist in peace. No one has the right to say him nay, except by argument and entreaty.

There are some who say Baptists should have liberty within the limits of the recognized Baptist faith. We would impose no such limitation. No one has any right to impose such a limitation.

FIFTY-SEVEN miles west of Nashville, Tenn., on the Nashville, Chattanooga & St. Louis railroad, is the village of Ruskin. It is a socialist settlement named after John Ruskin, the famous author and critic.

All the members take their meals in a large dining-hall, and so the houses have no kitchens. The principle of action is co-operation. Everything is done systematically.

According to the World Almanac, the Baptists have 86 colleges and universities in the United States. This, however, leaves out several good colleges, doing excellent work, but whose figures the World did not get.

brought other socialistic colonies to ruin. Of course, those who have a scheme on hand believe in it, or they would not give themselves to it.

The Commonwealth comments playfully on a recent incident in Philadelphia. Dr. Keen, in studying the history of the First Baptist church of that city, came across the fact that Dr. Henry Holcombe, while pastor two generations ago, got himself into hot water by preaching a sermon on justification by faith, which was flung with Arminianism.

One thing this incident proves clearly, viz., the present members of the First church in Philadelphia have no such grip on the Philadelphia Confession of Faith as had those to whom Dr. Holcombe preached.

The Baptist Beacon (I. T.), a bright 8-page paper of 5 columns each, has been constrained to raise its price to \$1.50 a year. The best way to bring down the price of our Baptist papers is to treble their circulation.

Another good way to reduce the price of religious papers is for the subscribers to pay up promptly. All our papers lose large sums by the delinquency of subscribers.

The Recorder pursues the policy of making nothing out of its subscribers. Every cent received from the subscribers is expended on the paper.

According to the World Almanac, the Baptists have 86 colleges and universities in the United States. This, however, leaves out several good colleges, doing excellent work, but whose figures the World did not get.

Editorial Varieties

Dr. Henry M. Field, in the Commonwealth (N. Y.), holds up to ridicule "The Recorder and the Standard" published "in 1881 by the compiler, at Louisville, Kentucky."

Dr. Lorimer is to supply the pulpit of the Baptist Church in London during July and August, while Dr. Henson supplies Tremont Temple, Boston. Dr. Lorimer is in great demand in Britain, and Dr. Henson is in equal demand in this country.

We thought the first Woman's Society was organized while Jesus was on earth. See Luke 8:2.—The Baptist. That verse is: "Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others which ministered unto him of their substance."

The Rev. Thomas Dixon has announced that his "The South" is a failure and he has given it up. He announces that he will return to the Baptist ministry.

Commissary General Egan, who is to be soon court-martialed for the fierce language he used in regard to Gen. Miles, not long ago recommended that he be made a part of the daily ration of every soldier in the United States Army.

Father Chiniquy, the famous converted Roman Catholic priest, died in Montreal on the 16th inst. He, becoming a Protestant made a great impression when it took place years ago, and he has since been very active in opposing Romanism in the faith.

Every now and then some nervous brother speaks out against those Baptists who in his fancy are opposing freedom of thought and of speech. To be sure, he does not name any Baptist who thus opposes freedom, nor does he cite any deliverance of any Baptist body in opposition to liberty.

In historical investigations, facts are the things wanted, rather than opinions. But in the "1641" matter, we are told that the learned historians accept that theory. It is true that Dr. Whitist and Rauschbach accept it (though Dr. R. favors the date 1642) and perhaps also Dr. Newman and Vedder, with some qualifications.

In one of our exchanges an editor says of another editor: "We pity him... and have shown our sympathy in a sympathetic way... We withhold in mercy many things that could be said to his hurt, and cover him up with the mantle of charity."

ANNUAL STOCKHOLDERS' MEETING

The annual meeting of the stockholders of the Baptist Book Concern will be held in the office of the Western Recorder, 642 Fourth Avenue, Louisville, Ky., at 10 o'clock A. M., Feb. 7th, 1899.

W. V. HARVEY, President. T. T. EATON, V. P. and Sec.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st. - Pastor Eaton preached. One joined by letter. Broadway - Pastor Jones preached. Two received by letter.

Chestnut-street. - Pastor Weaver preached. One received for baptism and two baptized.

East - Brother B. H. Carroll, Jr., preached at both hours.

McFerran Memorial - Pastor Eager preached. One received by letter.

Twenty-second and Walnut - Pastor Hunt preached. Two received for baptism, one by letter, one under watchcare and two baptized.

Franklin-street. - Pastor Jenkins preached at both hours.

Parkland - Pastor Gordon preached. Three received by letter. Two asked for prayer.

Portland-avenue - Brother Massey preached. Pastor Ebelton is expected home this week.

Southgate-st. - Pastor McFarland preached - 305 in Sunday-school.

Third-ave - Pastor Boyet preached. Four received by letter.

Twenty-sixth and Market - Bro. W. C. Jones preached in the morning and Pastor Thompson at night.

Clifton - Pastor Foster preached. Two joined by letter - 168 in Sunday-school.

East Mead - Pastor Whittinghill preached in the morning and Bro. Baxter at night.

Bro. Jones, of the Highlands church, was examined by the Pastor's Conference, at the request of the church, with a view to his ordination.

Bro. Jones was a Methodist till recently. His ordination was satisfactory. He is to be pastor at English, Ky.

Bro. Jones, of the Highlands church, was examined by the Pastor's Conference, at the request of the church, with a view to his ordination.

Bro. Jones was a Methodist till recently. His ordination was satisfactory. He is to be pastor at English, Ky.

Bro. Jones, of the Highlands church, was examined by the Pastor's Conference, at the request of the church, with a view to his ordination.

Bro. Jones was a Methodist till recently. His ordination was satisfactory. He is to be pastor at English, Ky.

Bro. Jones, of the Highlands church, was examined by the Pastor's Conference, at the request of the church, with a view to his ordination.

Bro. Jones was a Methodist till recently. His ordination was satisfactory. He is to be pastor at English, Ky.

Bro. Jones, of the Highlands church, was examined by the Pastor's Conference, at the request of the church, with a view to his ordination.

Bro. Jones was a Methodist till recently. His ordination was satisfactory. He is to be pastor at English, Ky.

Bro. Jones, of the Highlands church, was examined by the Pastor's Conference, at the request of the church, with a view to his ordination.

Bro. Jones was a Methodist till recently. His ordination was satisfactory. He is to be pastor at English, Ky.

boys were asked to write a short sermon on any text they wished.

Supplies for the week: J. R. Curry, Mission; M. H. Peasley, Portland-avenue; Geo. P. Hambleton, Oakdale; Geo. W. McDaniel, Shelbyville; Ryland Knight, Dover; J. M. Gurley, Logan-street; S. A. Cooper, Point.

THE STATE

At Lagrange last Sunday the Sunday-school attendance was the largest recorded for many years, 109 being present.

Pastor W. D. Nowlin, of Nicholasville, has called to the pastorate of the Upper-street church, Lexington.

Pastor T. J. Duvall writes: "Last Sunday was a happy day with us at Sandy Hill church. We received 5 members, all of whom will, we trust, be a blessing to us."

Bro. W. A. Whittle writes from Franklin: "I am now pastor at this place. This is a splendid town of 4,000 people."

Bro. W. A. Whittle writes from Edna, Texas: "I have just moved here and accepted the care of the church here."

Bro. Frank M. Wells has accepted the call to Memphis. Brother Ben. M. Bogard leaves Charleston, Mo., for Beary, Ark.

Pastor C. Matt. Stout writes: "I closed a meeting of twenty-four days on the 22nd with the New Bethel church near Indianapolis."

OTHER STATES

Bro. Sidney J. Williams writes from San Antonio, Texas, Jan. 15: "We began a revival to-day with A. J. Harris and the First church, and the Lord was in the meeting."

Bro. Frank M. Wells has accepted the call to Memphis. Brother Ben. M. Bogard leaves Charleston, Mo., for Beary, Ark.

Bro. Frank M. Wells has accepted the call to Memphis. Brother Ben. M. Bogard leaves Charleston, Mo., for Beary, Ark.

NOTES ON THE WAY

Last week's notes close at Owensboro.

The three churches there are in good circumstances, speaking in general. We note the following:

The brethren of the Third church are looking forward to April with high hopes and earnest prayers.

We had but a short moment to shake the hand of Pastor G. L. Morrill, of the First church.

The Fourth-street Baptist (colored) church, with S. E. Smith, D.D., pastor, deserves a more extended notice than can be given here.

Rev. Francis W. Taylor is just beginning his work in Henderson, Louisville, the former Third-avenue church.

Dr. J. M. G. Taylor is just beginning his work in Henderson, Louisville, the former Third-avenue church.

All Churches Need Hymn Books

and all Churches can get them FREE.

Manly's Choice, music edition, is 35c per copy, or 45c per 100.

For 5 new subscribers and \$10 cash, we will give 25 copies of Manly's Choice, music edition, or for 10 new subscribers and \$20, we will give 50, or for 15 new subscribers and \$30, we will give 75, or for 20 new subscribers and \$40 cash, we will give 100.

The Baptist Hymnal is more generally used than any other in Baptist churches. The price of the word edition is 45c per copy or \$45 per 100.

For 6 new subscribers and \$12, we will give 27 copies Hymnal For 12 " " " 24, " " " 54 " " " For 18 " " " 36, " " " 81 " " " For 24 " " " 48, " " " 100 " " "

Baptist Hymnal, Music Edition.

For 5 new subscribers and \$12, we will give 16 copies Hymnal For 12 " " " 24, " " " 32 " " " For 18 " " " 36, " " " 48 " " " For 24 " " " 48, " " " 60 " " " For 30 " " " 60, " " " 80 " " " For 36 " " " 72, " " " 96 " " " For 42 " " " 84, " " " 112 " " "

We offer to any old subscriber who sends us one new subscriber for one year and \$20 two copies Manly's Choice, music edition, or one copy Baptist Hymnal, music edition.

Bear in mind, the subscribers must all be NEW. We do not pay freight or expressage. Cash must come with new subscribers. We regard it the most liberal offer ever made.

The Recorder and Hymn Books together cost only what either would cost if ordered separately. By ordering both together, you get them for just half the money you would have to pay if you ordered separately.

We make a specialty of standard Sunday-school Supplies, and solicit orders for all standard publications.

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

ent, all Sunday-schools and keeps children away from church. After this writer had preached morning and night the church ordained two deacons, Bren. W. E. Hamner and J. D. Haynes. The pastor, Rev. G. W. Hill, has doubled the membership in but one year's work.

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 remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by any other means. Send for circulars, free.

F. J. CHICK, M. D., Toledo, O. Sold by DRUGGISTS.

Hall's Family Pills are the best.



Are You Sick?

Have you had the GRIPPE and feel all used up?

If you have any acute or chronic trouble you should lose no time in obtaining an Electropoise, it gives VITALITY and renewed strength to the entire system.

It makes the sick well and the weak strong, simply by causing the body to absorb OXYGEN from the atmosphere, and thus adding to the store of vital force.

"Being with one of my sons in Colorado Springs for nearly a year, he found in the use of mine so much help in insomnia that he ordered one for himself, testifying that he thought it 'a good thing to have in the house.'"

Rev. B. M. SHOWN, Du Bois & Webb, 213 Fourth Avenue, Louisville, Ky.

SEVERAL of our young friends in Louisville marry this week. Mr. Geo. L. Weiler and Miss Millville M. Bolling were married Tuesday at night at Calvary church, John H. Woodbury Esq. and Miss Charlotte Osborne marry Thursday at 6 P. M. at Broadway church; while Mr. J. Henry Burnett and Miss Marietta Abbott were married on Wednesday at 6 P. M. at Walnut-street church.

It was fortunate when the opportunity for mission work in Cuba and Porto Rico opened so auspiciously that the Revs. H. P. McCormick and H. B. Mosely were available. Able to speak Spanish frequently and having had experience in mission work among Spanish speaking people, these brethren are specially qualified for this service.

The Baptist Standard speaks of the decline of the B. Y. P. U. movement in the South, and says: "The reason for this decline is not difficult to find. The Baptist denominational weekly has found that in order to boost the B. Y. P. U., the 'Baptist Union' newspaper must be exploited."

We were pained to learn of the death of Bro. I. W. Cauffold at Parsons, Kansas. He was ill for three weeks, during which the people showed him great kindness. Bro. Cauffold had many friends in Kentucky who remember his struggles for conscience' sake when he left the Presbyterians and joined the Baptists. He was a man of God and a true minister of Jesus Christ.

DR. SAMUEL THOMAS JAMISON died recently in St. Louis. He was one of the purest and noblest of men. The writer knew and loved him for forty years. As a boy, a young man, a mature man and a business man he was pure and true. As a Christian he was devoted and faithful. Such men are so scarce that we can ill spare them.

DR. GEORGE W. LAMBER, of the Journal and Messenger, has accepted the editorship of the Baptist Ministerial Directory. We are sure the work will be well done.

Macbeth lamp-chimneys save nine-tenths of the chimney money and all the trouble. But get the right chimney. Go by the Index.

Write Macbeth Pittsburgh Pa.

HOTEL ALBERT

Center of Wash., D. C., and University Place, one block west of Embassy.

NEW YORK CITY.

Location central, yet quiet. European Plan. Rooms \$1.25 per day and upwards.

AIR LINE.

Louisville, Evansville & St. Louis Consolidated Railroad.

83 Miles Shortest Route,

THE ONLY LINE
RUNNING
SOLID TRAINS

BETWEEN
LOUISVILLE and ST. LOUIS.

Double Daily Service,
Parlor and Dining Cars.
Pullman Drawing Room Sleepers

SHORTEST LINE and FASTEST TIME

TO
EVANSVILLE.

Depot Ticket Office, 7th and River. City Ticket office, S. W. Cor Third and Main.

J. B. CAMPBELL, D. P. A.,
LOUISVILLE, KY.

CHESAPEAKE OHIO RAILWAY, Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of Gall House, City Ticket Office, 217 Fourth ave. Schedule in effect May 15, 1914.

F. V. F. LIMITED, DAILY.

Through Pullman Vestibule service to New York, connecting at Ashland with the famous F. V. F. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Night train lighted with electricity.

Leave Louisville	8:25am	8:25am
Arrive Washington	8:45am	8:45am
Arrive Baltimore	9:00am	9:00am
Arrive Philadelphia	9:15am	9:15am
Arrive New York	10:00am	10:00am
Arrive Providence	10:30am	10:30am
Arrive Boston	11:00am	11:00am
Arrive Richmond, Va.	11:30am	11:30am
Arrive Old Point Comfort	11:55am	11:55am
Arrive Norfolk	12:15pm	12:15pm
Returning arrives in Louisville	8:25pm	8:25pm

WASHINGTON EXPRESS DAILY.

Only electric-lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Washington.

Leave Louisville	8:25am	8:25am
Arrive Washington	8:45am	8:45am
Arrive Baltimore	9:00am	9:00am
Arrive Philadelphia	9:15am	9:15am
Arrive New York	10:00am	10:00am
Arrive Richmond	11:30am	11:30am
Arrive Old Point Comfort	11:55am	11:55am
Arrive Norfolk	12:15pm	12:15pm
Returning arrives in Louisville	11:25am	11:25am

The C. & O. is the shortest route to New York via Washington. Connections in Richmond, Va., with Atlantic Ocean Line, and at Norfolk with steamships for Washington, Baltimore, New York and Boston.

LEXINGTON SHORT LINE.

Solid Vestibule trains daily.		
Lv Louisville	8:25am	8:25pm
Ar Shelbyville	9:00am	9:00pm
Ar Frankfort	9:15am	9:15pm
Ar Lexington	9:30am	9:30pm
Ar Winchester	10:00am	10:00pm
Ar Mt Sterling	10:30am	10:30pm

Texas and Pacific Railway

Finest Passenger Service in the South.

Direct line to—

Texas,
New Mexico,
Arizona and
California.

Operators of the magnificent new train—

Pacific Coast Limited

Solid Vestibule, semi-weekly service between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Texas—FREE.

L. B. THURMAN, Vice Pres. and Gen. Manager
E. F. THURMAN, Gen. Fran. and Ticket Agent
DALLAS, TEXAS.

"Your maid takes morning prayers with unbecomingly literalness," said the young man; perhaps it would be better if she did the same. Oh, by the way, there is a sick man in our congregation, a man named Brooks, who broke his leg yesterday."

"Oh, well, that will satisfy Martha," said Mrs. Winston, eagerly; "I'll tell her to think—to know, that is—"

"Yes, it would be a pity for her to know how little we think or feel what we say at prayers," agreed her husband, honestly.

So Brooks, the carpenter, stopped this map very well. Martha told him that he was prayed for at her house, and told Mrs. Winston that she had told him, and this time they joked still more faintly about it, and the gentleman said they had Brooks' faith on their consciences now; Brooks wouldn't believe in the prayers unless they followed them up by more tangible help. Of course, the help followed. And now Mr. Winston began to have a livelier consciousness of what he did mean when he came early in the morning petitions to the Almighty. But careful as he set himself to be, Martha's next innocent bomb exploded in the heart of his affairs. The new house on Park avenue was getting ready for what its master called a "blow-out," which said along phrase seemed to mean a large entertainment; large, to judge from the days the mistress and maid spent stoning raisins and cutting up citron for fruit-cake. Martha entered heartily into the festive spirit of the occasion, and she attacked the last green sargary lode she preferred the request that the blinds in the back parlor should be left up. "Just a teeny mite," enough for her to see the assembled company.

"Of course you shall see the people," agreed the mistress, smiling. "If I have to walk them all round by the back windows myself."

"I specially want to see Mr. Frank's brother and his wife," cooed Mrs. Winston. "Susan Parks has been loving to me that they beat my folks for looks, and I've been loving they don't. So now's my chance to get even with Susan."

But what was this? Mrs. Winston's face flashed an angry color, her eyes looked forbidding, and the pleasant smile washed from her lips as if a whirlwind had caught it.

"Mr. Winston's brother will not be here, Martha," she said stiffly, "nor his wife; they have both behaved very badly to us, and we never expect to invite them to the house."

Mad the mistress and the knife, and her hands and her under jaw. Then she shut her eyes, and repeated in a clear imitation of Mr. Winston's resonant tone, "Forgive us our offenses, O Lord, this day, even as we, obeying thy commandment, have forgiven our examples. And do this day strive to forgive all who may have offended or injured us."

Martha opened her eyes when she had finished her quotation and fell upon her citron vengefully. But she opened her lips no more that day, and she dropped the citron and the little silver bell rang for prayers the next morning no Martha appeared. Mr. Winston waited a few minutes, and looked inquiringly at his wife:

"I have prayers without Martha this morning," she said, hesitatingly; "I'll see about it another time."

"Is it one of her practical jokes on us?" asked the gentleman.

But when inquiry was made, the domestic declined to come to prayers any more, and also declined to give her reason. Then Mrs. Winston confessed, with considerable trepidation, what had passed between them over the kitchen table; what if Frank should fly into a rage, and order Martha off on the spot? Just before the party, too! Mr. Winston looked in the face, when he heard the quotation from himself, to have done even such a desperate thing as that; but he tried to meet it in his old, light way.

"See here, Loty," he said, "we've either got to get rid of this woman, or—" he suddenly lost his temper, and he spoke with great feeling, "or we've got to set about living nearer to our prayers!"

It was the evening of the entertainment at the new house on Park avenue. Mr. Winston, when he was entering into the kitchen with her pretty white-satin gown and allipons on; why not? There wasn't a cleaner floor in her house. "Martha," she said, abashedly, "I have left the blinds up in the back parlor, and Mr. and Mrs. Winston have been promised to come early, so don't miss seeing them."

"Lord bless you, honey!" said the cook, her glumness disappearing like a snow wreath in April. "The hired waiters from 'Beechack's' stood around in their high-and-mightiness

and wondered what it all meant; but Martha knew, and the guardian angels of the new house, who had come unbidden to the feast, knew, and the reconciled kindred—though they had not heard the story then—knew how sweet and pleasant it was beginning to be for brethren to dwell together in peace and unity. The family were a little late in coming down to prayers the next morning, after the "blow-out," and when the husband and wife opened the library door there sat Martha waiting for them against the wall, in white apron and radiant smile, and something very like tears in her old eyes.—The Interior.

DISCIPLINE OF THE WOOD-PILE.

Every human male man, who possesses even a lingering taint of temper, should keep an axe and a pile handy that he may run out and work off his wrath when it waxes fierce. There is nothing in this vain old world that will send a man back to his appointed work with a wilted collar and truer comprehension of himself than thirty minutes' wrestling with a full-flavored axe. He can use it so fiercely in the wood. All the fury of his nature, all the hate he feels for his enemy, he can infuse into the axe-handle; and how the chips will fly! Not very artistically, probably, but they will fly. And presently it dawns upon the man that he is feeling more calm. Evidently he is experiencing a change of heart. He does not hate his enemy at all. He changes his stroke, and begins to chop on the Italian system of penmanship—the up strokes heavy and the down strokes light. He rather loves his enemy now. At last he puts all his falling strength in one terrific blow. He misses the tip with the axe, and smashes the chopping block with the handle. A single though he had swallowed an alarm clock goes from elbow to hip and back again, the axe drops from his powerful hands, and a weak, limp, nerveless, perspiring, trembling, gasping thing, he staggers to the house, lies down on the first thing that looks like a lounge, and is ready to die. There isn't a fear or a fault in his heart. Death has no terrors, and life has no temptations for him. He has chopped out all his baser nature, and he is just as eternal and spiritual as he can be on this side of Jordan. It is a great medicine.—Burdette.

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 digestive, 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 and free from the poisonous flesh-forming foods.

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

One disease, one remedy, the successful physician of to-day is the specialist, the successful medicine is the medicine prepared especially for one disease.

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, one remedy, the successful physician of to-day is the specialist, the successful medicine is the medicine prepared especially for one disease.

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 comes, do not conclude the spring to be dry, but the pipes stopped or broken. If prayer stops, we must be sure that the fault is not in God, but in ourselves; were we but ripe for mercy, he is ready to extend it to us, and even waits for this purpose.

Love is the emblem of sternity; it confounds all notions of time; it sees all memory of a beginning, all fear of an end.

"The Grecian dames are sunburned,"
Two and Two, Ad J. News 2.
Our names soon rid themselves of this trouble, they use Fuld's Extract.

Singer Sewing-Machines cannot be obtained through department stores or mercantile dealers; they are delivered directly from order to user only through our own employees. They are offered to the public on their intrinsic merits as the best device obtainable for family sewing.

CAN YOU TRY ONE FREE? CERTAINLY! Deliver it at your door, in our own wagon, upon application to any of our offices, located in every city in the world.

ETHER LOCK-STITCH OR CHAIN-STITCH ANY STYLE OF CABINET WORK.

Sold for Cash, or Leased. *Over 1,000,000 Exchanged.*

SINGER SEWING-MACHINES ARE SOLD ONLY BY THE SINGER MFG. CO.

Read this list

then buy the tracts and read them.

The Faith of Baptists, by Rev. T. T. Eaton 15c
 Spurgeon's Catechism 5c
 Philadelphia Confession 10c
 What Baptists Believe and Why They Believe It, by Rev. J. G. Bow 10c
 Sanctification as Taught in the Bible, by Rev. T. T. Eaton 5c
 The Heathen Lost Without the Gospel, by Dr. W. W. Gardner 5c
 The First and Seventh Day Controversy, by A. S. Worrell 5c
 Pedobaptist Concessions to Baptists 5c
 Bible Use of Wine 5c
 Glad Giving, by Rev. John A. Broadus 5c
 Barber on Baptism 10c
 How to Behave as a Church Member, by Rev. T. T. Eaton 5c
 Obedience Essential, by Rev. T. T. Eaton 5c
 Wives and Husbands, by Rev. T. T. Eaton 10c

The above list is worth \$1.00—and they are all good tracts—you may have all for 50 cents, if the whole list is taken, postage 10 cents extra.

This is a rare opportunity to get a splendid selection of tracts very cheap. Almost every subject of importance is touched by this lot. You need them; you should have them. They are offered to you now. Send your order for these or any other tracts or books to

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

California Tourist Car.

The only through car service from this part of the country to San Francisco is that maintained by the

Illinois Central

in connection with the

Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car leaves Louisville every Thursday on the "Memphis and New Orleans Limited," passing through Memphis, New Orleans, Houston, San Antonio, El Paso and Los Angeles. Double berth only \$6.50 through.

This is the only true winter route to CALIFORNIA. No high altitudes, blizzards or snow encountered* by this route.

In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip.

W. A. Kilham, A.S.P.A., Louisville, Ky. A. H. Hanson, S.P.A., Chicago, Ill.

CANADIAN LETTER.

Our work in the Northwest and British Columbia is receiving special attention just now. Supt. A. J. Vining from Winnipeg is visiting the churches in Ontario and Winnipeg in the interest of the Northwest, and is stirring up considerable interest by his persuasive and eloquent appeals, and to their credit be it said, the churches are responding nobly. Twenty-three years ago there was but one Baptist church, with seven members in the Northwest; now there are sixty-six churches with over two thousand members. Rev. D. Spencer L.L.D., of First church Brantford, has just returned from a three months' visit to British Columbia, where he has been visiting the churches and holding special services at the request of the Home Mission Board of the British Columbia Convention. He is full of enthusiasm respecting the great need of the work, and the large possibilities open to the denomination. Much help will be needed for some time to come. The need is for men of the right stamp, strong, physically, and spiritually, and money to support them while they are doing foundation work.

In connection with our Home Mission work in Ontario and Quebec, there never was a time when more missionaries and schools were employed than at present. Besides 102 regular missionaries, 82 students have received help from the Board during the past summer months and fields that have failed to secure pastors since the college term began are largely supplied from McMaster and Woodstock, thereby keeping alive interest that might languish. Since the first of May last year, chapels have been built or acquired by purchase at each of the following places, viz., Oaledonia, Purple Valley, Indian River, Havelock, Mulgrave, Avoca, Alexandria, Rat Portage, and one at East Toronto is to be opened on the 20th Inst. In the same time also churches have been organized at Maxville, Oak Lake, South Oak Lake and Marthaville and work has been begun under the direction of the Board, at Lion's Head, Little Current, Temiscamingue, Haliburton, Minden, Picton, Indian River, Moose Creek and Alexandria. Several hundreds have been baptized on the various fields and at dozens of the stations special services are now in progress.

Most of our churches are in good shape, numbers are rejoicing in conversions and increased spiritual vigor.

Our second missionary with his wife has just arrived at Bolivia and reports the outlook as most promising. A Sunday-school has been started which is well attended, and a meeting for Bible study on Sunday evening which is attended by several young men who manifest a deep interest in the word.

Rev. J. H. Best is moving from Rosland, B. C., to Windsor, Ont. Mr. C. W. Rose a graduate of Arcadia, N. S., has been ordained to the pastorate of Nelson, B. C. A new church has been organized at North Saanich, B. C.

There is to be a great Congress of Baptists from all the provinces of Canada at Winnipeg in September next. The C. P. Ky. have promised special rates and the gathering is sure to be one of great interest.

Allow me Mr. Editor to congratulate the RECORDER on its entrance on another year of faithful testimony for the old truths, and to wish you and all your

readers a happy and prosperous New Year.

THOS. W. CHARLESWORTH. Wallaceburg Ont.

MINISTERIAL COURAGE AGAIN.

In his recent article on "Ministerial Courage" Dr. Countertermine discusses what he calls "building courage;" second, "brazen courage," and third, "physical courage." The first two he repudiates, to use his own language; the third he pronounces "useful;" then he speaks of moral courage, which "alone" qualifies the minister for his work. Will you allow me a word of reply, that we may have the whole truth on that important subject of ministerial courage.

I fully agree with Dr. Countertermine that "real moral courage"—the word "real" does not help the expression—is the gift of the Holy Ghost, and it is sadly needed among the ministry today. It will need apostolic courage to face the evils that are apparent in the churches everywhere. Dr. Countertermine tells us how this moral courage is to be used. The doctrine is to "distil as the dew, and as showers on the grass," but he takes great pains to repudiate "bulldog courage," and "brazen courage." Now let us see; let us go directly to the Word. Let us take Christ's own words as a sample of moral courage. Let us see how his words distil on the grass. These are the words of Christ: "Ye serpents! Ye generation of vipers! How can ye escape the damnation of hell?" This is the language of Christ to a corrupt church. Does this fearful rebuke "distil like dew on the tender grass?" Now I do not like the word "bulldog," and Dr. Countertermine should not have used it, for it looks as though he were attempting to stigmatize; but if language ever contained what Dr. Countertermine calls "bulldog" that utterance of Christ contained it. That language came hissing from the soul of Christ outraged by the sense of wrong done to holy things. I say hissing because it is written, "God shall hiss." Just imagine a man to-day standing before a body of the most respectable men in the land, as these men were, and using such language. I do not say that any man to-day should do so, but that was a sample of the moral courage of Christ, and your contributor should not stigmatize it as "bulldog." He says he does not like "deep guttural growls." When a man is hissing hell and damnation on his hearers as Christ did on this occasion, it is the most terrible guttural growling that mortal ears ever listened to. The growling of hell will be listened to sooner or later by multitudes of the human race, and they had better have a little warning of it now. Hell and sin are no myths and the doctrine of hell and sin does not "distil like dew on the tender grass." It is an awful truth, and men should be warned, for it is evident that the fear of God has well nigh departed from the earth.

Let us look at one more instance of moral courage, as it is taught by example in the Word. Let us hear what a man full of the Holy Ghost has to say to a corrupt church. "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost. Which of the prophets have not your fathers persecuted?" etc.

Dr. Countertermine does not like "sharp snaps, and ugly bites," but could a man snap and bite

worse than Stephen did on this occasion? It is evident that the Sanhedrim did not like Stephen's snapping and biting, for it fairly jerked that honorable body of the notables of Israel out of their seats. The result was that they treated Stephen as a "bulldog" ought to be treated; they stoned him.

Who can doubt that the church needs faithful warnings? Who can fail to see the worldly-mindedness that is snapping the foundation of piety? And it will become worse and worse. Where is the voice to warn? the hand to stay? Shall the ministry fail to do a duty because it is difficult? It is difficult. The evil has gone so far that it will need some of that adamant, hard-faced courage that God gave to Ezekiel. It may cost many a minister his place to "cry aloud and spare not." But suppose he does not do it; the alternative is fearful, for it is written: "Because thou hast not given him warning, I will require his blood at thy hand." See Ezekiel 3.—FELIX QUILL, in New York Observer.

PROGRAMME.

The following is the programme of the West Kentucky and West Tennessee Ministers' meeting, to meet with Clinton church Tuesday night after the first Sunday in February, 1898:

- 1. Introductory sermon Tuesday night—W. F. Lowe, W. W. Horner.
2. Does the Bible teach total depravity?—J. R. G. Hewlett and O. J. Cole.
3. If the sinner is totally depraved can he do anything as a condition of his salvation?—J. H. Milburn and H. C. Roberts.
4. If the sinner can do anything to procure his salvation can not he afterwards do something that will result in his damnation?—I. N. Penick and Boyce Taylor.
5. If baptism is not a condition of salvation why do we baptize?—G. L. Ellis and T. M. Moore.
6. Why do not Baptists invite other professors of religion to the Lord's Supper?—B. F. Hyde and T. H. Pease.
7. Landmarkism—what is it?—W. F. Lowe and Willie Underwood.
8. Duty of Baptists to obey the commandments, to preach the gospel to and baptize the nations—J. H. Wright and W. H. McMurry.
9. Prohibition—J. N. Hall.
The question box a specialty. W. H. WILLIAMS, Ch'm. of Committee.

PLEASE mention the WESTERN RECORDER when you answer any of the advertisements.

From Factory to User. One small profit added to the actual cost of making. We're the Largest Manufacturers of Carriages and Wagons in the World, selling to the consumer at lowest prices. For twenty-six years we have sold on this money saving plan. We ship everywhere for examination. Everything is fully warranted. Our line consists of Rockaway, Superior, Traps, Phaetons, Stanhopes, Delivery Wagons, Top Seaters, Cops and the Best Wagon, Spring Wagon, Delivery Wagon, Milk Wagon, Wagonette, and all styles of harness. Send for our large Free Catalogue. ELKHART Carriage & Harness Mfg. Co., W. & E. ST. INDIANA, ELKHART, INDIANA.

W. H. MCKNIGHT, SONS & CO., Kentucky's Leading CARPET & UPHOLSTERY HOUSE. When you want Dainty Draperies, correct and exclusive designs in Carpets, Regulation Rugs, Shades and Victoria Venetian Blinds, Oilcloths and Linoleums, Come to W. H. MCKNIGHT, SONS & CO., CARPETS & CURTAINS, 223 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 30c. Pilgrim's Progress 30c. How Christ Came to Church 30c. Ministry of the Spirit 30c. Pruden'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 30c. Talks on Getting Married, fancy binding (Eaton) 75c. Our Wedding Bells, fancy binding, illustrated 1 00. Friends and Poes 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 Secker 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 2 50. Man's Value to Society (Dwight Hillis) 1 25. The Life of Trust (Muehler) 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 1898 50c. The Life of Matthew T. Yates (Taylor) 1 00. Ford's Sunday-school Record 1 00. Matthew Henry's Commentary, 8 volumes 7 20. Order any of these, or any other book you may want from the Baptist Book Concern, 643 Fourth Avenue, Louisville, Ky.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting to be held at Nicholasville, Ky., beginning Friday morning Jan. 27th. Friday evening 7:30. Sermon.— T. C. Stackhouse. Saturday morning 10. Devotional Exercises. Mission work, who and what have you in it!—T. Warr Beagle. 11. General Discussion. Reflex influence of Missions.— W. H. Felix. General Discussion. Some of the problems confronting denominational Education.—W. B. Crumpton. Saturday afternoon 2. Devotional Exercises. The Holy Spirit in Missions.— Z. T. Cody. General Discussion. The Bible plan of giving to Missions.—G. W. Argabrite. Miscellaneous. PRESTON BLAKE J. S. SOWERS OTIS HUGHSON Com. on Programme.

DEAR RECORDER: I have finished reading a neat pamphlet by Eld. J. G. Bow, of Pembroke, Ky., published by the Baptist Book Concern at Louisville. The price is not stated on the pamphlet, but I should judge it to be about 10 cents. The title of the booklet is "What Baptists Believe, and Why They Believe It."

It seems to me that with works such as the above and Eaton's "Faith of Baptists" and Burrows' "What Baptists Believe," and Frost's little work on "Baptism," and Gardner's "Missiles of Truth" and his "Church Communion" and "Grace True man" and "Theodosia Ernest," and Pendleton's "Three Reasons," and Remington's "Reasons," many of which are within easy reach of almost the poorest Baptist in the land, our people, if ignorant of our principles, are culpably so.

I read Bro. Bow's work yesterday with great pleasure. It is *multum in parvo*, and I take pleasure in commending the pamphlet to all our people. I should like to know that it is in the hands of every Baptist in the land.

I should have liked for him on his last subject, "The Lord's Supper," to have shown why we do not celebrate this with Campbellites. My contention is that they are not churches of Christ, because not Scripturally baptized. 1. Baptized with a wrong design, i. e. remission of sins. 2. Not a proper subject; not regenerated. 3. Not a proper administrator, i. e. authorized by New Testament church. Bro. Bow touched on these points, but I should have liked for him to have developed a little more fully. But I like the little work very much. J. B. THARP.

At the opening of the bowling alley at Rucker Hall on the 18th balls were rolled in honor of the following: For Dr. J. B. Marvin, of Louisville, whose generous contribution built the alley; J. W. Appleton, of Lexington; Wm. Forsee, of Owenton; Andrew Whitley, of Danville; Hon. Jefferson Polk, of Des Moines, Ia.; Hon. German Stout, of Woodford, and Dr. J. T. Slade, of Lexington. These gentlemen contributed the balls, pins, etc. Dr. Arthur Yager rolled for the faculty and Dr. Rucker for Rucker Hall. A young lady rolled for each of the following: The Trus-

tees, the South, the North, the WESTERN RECORDER, the Baptist Argus, the Courier-Journal, the Louisville Dispatch, the Cincinnati Enquirer, the Georgetown Times, and one each for North, South, East, West and Central Kentucky. A sound, well-trained mind, in a sound, well developed body is the motto of Georgetown College. We are sure the bowling alley will contribute greatly to the health and enjoyment of the young ladies of Rucker Hall.

THE MAN WITH THE PITCHER.

The man whom God sends meets the man whom God has sent. Providence is mutual; it works through numerous agents. Cooperation advances the cause. An Andrew finds a Peter; a Peter's life links in with a John's; a Paul discovers a Timothy—so the historical nexus is maintained, as career chains on to career. But the cooperating agent is not always a conspicuous character, but often an obscure laborer. The man with the pitcher is encountered more frequently than the man with the halo about his head and with a lyre in his hand. The average man is the frequent man; and the average man—when you take enough of him—is the chief maker of history, though his name may appear least often upon its pages.

The disciples, whom Jesus sent to prepare the passover were to find their mission assisted by the steps and signs of a man who would meet them, being a pitcher of water. The singularity of the circumstances that the water carrier was in this case a man, and not, according to the universal Eastern custom, a woman, would make identification easy and lend conclusiveness to the augury. This man with the pitcher was a sent man as much as was Peter, or John. He had a mission with his pitcher as much as they with their gospel. A common earthen ware vessel could do service for the Lord, as it announced the Lord's messenger. Possibly from that very pitcher Christ and his apostles slaked their thirst when entered into the house within the upper room; but its chief mission was accomplished when it guided Peter and John to their performances of the King's errand. So every heaven-sent laborer is preceded by the forethought of the divine preparations, and encounters at every stage of his journey some sign or token indicating the divine will concerning him. The man with the pitcher is always there.

But the man with the pitcher is not always followed. Providential signs are frequently disregarded, greatly to the ultimate spiritual cost of blind or perverse believers. And then a certain amount of moral intuition and eager alertness is requisite in order to sure discernment of the signs which God has thoughtfully placed along the roadways of life. They alone are guided who look for the guides; and oftentimes perhaps the pitcher bearer does not stride along the open highways with conspicuous dignity—and importance, but modestly stands in some doorway, or retires among the shadow of some by-street, where only the sharp-eyed will discern him and only the spiritually-minded be tempted to follow him. God's messengers are all about, but they are not always where men look for them, nor do they invariably lead whither men would go. But the man with the pitcher is a safe guide, though he may lead to a humble dwelling, he conducts to where

the Master will eventually be, and to that scene where the truest peace will be found, in a divine presence. God makes no mistake in his guidance; only they mistake who never ask the Lord to be their guide.—New York Observer.

LETTER FROM CINCINNATI.

The many readers of the Recorder north of the Ohio river have not been kept posted as to Baptist on-goings in this corner of the Buckeye State. 1899 opens promisingly among the 5,000 Baptists of this city. The two largest Protestant congregations in Cincinnati are in Baptist churches; Ninth-street being in the lead, under Dr. Warren S. Partridge, and Lincoln Park led by the indefatigable Pastor Robbins being next. The First church under Rev. G. W. Perryman did faithful service, is now shepherded by Rev. H. T. Crane, who was formerly at Middletown, O., and there are signs of growth. Rev. G. W. Cassidy is leading Walnut Hills to higher levels, and Mount Auburn thinks it has the best preacher in town in Rev. Charles H. Moss. Two suburban pulpits will be vacant February 1st, Linwood and Wyoming. At Middletown, Ohio, there seems to be a vigorous appetite for good preaching of the Louisville brand; judging by the frequency with which Prof. Robertson is going there. Middletown is one of our best Ohio churches—about an hour's ride north of Cincinnati.

The Ministers' Conference here might sometimes be mistaken for an alumni meeting of the Southern Baptist Theological Seminary. Besides the several members there are nearly always visitors from the South. Monday Jan. 23rd Prof. Sampey was welcomed by the body. One of the most notable papers of late before the Conference was one by Dr. Partridge on the Sunday theatre—a scathing arraignment of our city authorities in their toleration of Sunday desecration. Our Ohio college is about to move for increase of endowment, \$250,000 is the mark. This will give a total of about \$700,000 at Denison. President Purinton ranks high among college presidents.

People are asking what has become of C. G. Jones. Some say he has gone to grass!—Blue Grass—to help Blake at Lexington. A. J. Ramey, at Dayton, is making his mark, and some Ohio church will want him later. Ohio wanted Blake and couldn't get him.

GEO. E. STEVENS.

LEXINGTON NOTES.

I preached last Sunday at Upper-street. Rev. W. D. Nowlin, of Nicholasville, has been called to the pastorate, and will enter on his labors next Sunday. We predict for him a pleasant and successful pastorate.

The Third church, under the leadership of Bro. Otis Hughson, is increasing in membership and efficiency.

Pastor Preston Blake is conducting a revival in the First church, aided by Pastor C. G. Jones, of the First church, Covington. The popular pastor is greatly encouraged and the revival spirit prevails. The large crowds indicate great interest. There have been several additions. The people of Lexington are delighted with Bro. Jones' preaching. W. P. H.

Let us advance on our knees. —Joseph Hardie Nessima.

A Woman's Face.

PLEASANT FEATURES ADD TO HER ATTRACTIONS

This is Something all Women Can Have or Easily Acquire—Some Simple Rules to Observe.

From the Herald, New Hampton, Mo.

The look in a woman's face is expressive of what she is. One can easily tell whether she is healthy, wealthy, happy or sickly. Nothing adds more to a woman's attractions than a pleasant face and this is something all can have or easily acquire. It is simply obtained by cleanliness, air, light, diet, exercise.

Many a woman is continually cross, morose, weak, nervous, ailing; made so by the excursions of household cares, or the conditions incident to her sex. But back of this and the cause of all the trouble, will be found that the system is out of order; the blood needs toning up. When this is done there follows, buoyancy of feeling, and a merry household.

The preservation of a woman's grace and charms requires care and common sense, but no more than is bestowed upon her fine lace, her hair-brush, etc. The good wife keeps the mirror from tarnish, but neglects herself. Every woman desires to be a "picture of health" and she can be, for it is only a matter of health, rather than regular features or perfect proportions, for without the vitality of good spirits which good health denotes, no woman is charming.

Many a woman is regretfully watching the greyness of her hair, the coming wrinkles, the thinness that becomes more distressing every day. The best way to overcome this and acquire the pleasant look in a woman's face is expressed in the following story told by Mrs. A. Fox, an esteemed resident of New Hampton, Mo.

"Three years ago last April," she says, "I had stomach trouble and afterwards general troubles set in. I had very little appetite,

could not eat meats of any kind, and but few vegetables.

I had severe backaches and was greatly debilitated. Having no strength my nervous system became so affected that I had nervous prostration. My kidneys did not act right, in fact, my system was out of order and I became seriously ill.

I tried two or three doctors without receiving any benefit. At last I went to Dr. E. D. King, of Bethany, Mo., and he gave me three boxes of Dr. Williams' Pink Pills for Pale People. I took two boxes of the pills and immediately began to grow in strength, the stomach trouble became much better, the color came to my cheeks, and in every respect I was considerably better. In three months I could eat anything I wanted, and had good appetite.

"I would say that Dr. Williams' Pink Pills for Pale People are the best remedy for women to take during the turn of life to keep them in health and to pass that age safely. When woman is pining beyond that age it is a crisis in her life. Then, if ever, proper attention to hygiene should be exercised. The attendant sufferings will disappear and buoyant health will follow. If Dr. Williams' Pink Pills for Pale People are used.

These pills exert a powerful influence in restoring the system to its proper condition. They contain in a condensed form all the elements necessary to give new life and richness to the blood. Consequently many kinds of diseases are cured, as nearly all, are the result of an impoverished condition of the blood. Druggists consider three pills to be the most effective a 4 cent selling one on the market.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 21.

Cattle—On Monday the market ruled steady on all grades good butcher cattle and continued so during the week.

Cowles—Receipts light and market steady. Choice veals selling at \$5 25 to 75. Common kinds dull and not wanted.

Hogs—The market opened slow and 50 lbs lower than Saturday, best heavies selling at \$5 00 to 75, mediums at 4 00 to 50, light shippers at \$3 25 to 50, pigs at \$2 25 and dull receipts at \$2 00 to 15. The market ruled unsteady during the week, with pens well cleared at the close.

Sheep and Lambs—Receipts very light; quality fair. The market ruled steady on all grades at quotations.

CATTLE.

Extra good export steers, 1,250 lbs. and up - \$4 00 to 40
Light shipping, 1,300 to 1,500 lbs. - 3 50 to 40
Best butchers - 3 25 to 40
Fair to good butchers - 2 75 to 30
Common to medium butchers - 2 00 to 30
Thin, rough steers, poor cows and culls - 1 00 to 25
Good to extra oxen - 3 50 to 40
Common to medium oxen - 3 00 to 35
Feeders - 2 75 to 35
Stockers - 2 00 to 30
Bulls - 2 00 to 30
Fair calves - 1 50 to 25
Milk cows—Choice - 20 00 to 25
Fair to good - 15 00 to 20

HOGS.

Choice packing and butchers, 225 to 300 lbs. - 8 70
Fair to good packing, 150 to 200 lb. - 8 50
Good to extra light, 100 to 120 lbs. - 8 00 to 85
Fat sows, 120 to 150 lbs. - 8 00 to 85
Fat sows, 100 to 120 lbs. - 7 50 to 80
Pigs, 80 to 90 lbs. - 8 00 to 85
Roughs, 150 to 200 lbs. - 2 00 to 25

SHEEP AND LAMBS.

Good to extra shipping sheep - 6 00 to 75
Fair to good - 5 50 to 60
Common to medium - 5 00 to 55
Bucks - 2 50 to 30
Wethers and scallwags, per head - 5 00 to 10
Extra Spring lambs - 4 50 to 50
Best butcher lambs - 4 75 to 50
Fair to good butcher lambs - 4 50 to 50
Tail-ends - 1 00 to 20

LEAF TOBACCO.

Report for week ending Jan. 21.

SALES WITH COMPARISONS.

Following were the sales for the week and year to January 21, with comparisons:

Table with columns for Year 1898, Year 1897, Year 1896, and Sales for 1899, 1898, 1897. Includes sub-sections for Total sales of new crop to date, Sales new crop to date, original inspection.

Table with columns for Rejections this week, Percentage of rejection, Rejections Jan 1 to date.

Table with columns for Receipts this week, Receipts Jan 1 to date.

BULKY—1897 CROP.

Table with columns for Bulk, Color, and various tobacco grades like Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf, Fine and selections.

BULKY—1898 CROP.

Table with columns for Bulk, Color, and various tobacco grades like Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf, Fine and selections.

BULKY—1898 CROP.

Table with columns for Bulk, Color, and various tobacco grades like Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf, Fine and selections.

BULKY—1898 CROP.

Table with columns for Bulk, Color, and various tobacco grades like Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf, Fine and selections.

Do not fail to read the advertisement on the ninth page of this issue offering all churches hymn-books free. This is a rare opportunity and churches and Sunday-schools should take advantage of it.

BURPEE SEEDS

That Grow
Leading American Seed Catalogue for 1906.
—Mailed FREE to all.
A bright book of 170 pages, with elegant colored plates and illustrations from nature. Gives nearly valuable new information. Thousands of seeds for \$1.00 to each price. Write a postal card to
W. AYLE BURPEE & CO., PHILADELPHIA.
TO OLD AND NEW SUBSCRIBERS.

We have given 20,000 Teachers' Bibles as premiums. They are not cheaply gotten up books printed on worn-out plates. For \$3.50 you get a large-type Bible and the WESTERN RECORDER for one year; or, for \$3.00, you may have the same Bible, but in smaller type. In answer to the question, How can you afford to give such elegant, self-pronouncing, flexible-back teachers' Bibles with all Bible helps and the WESTERN RECORDER for the money, my answer is we buy one thousand and sometimes more at a time, discount our bills and give subscribers the benefit. Index 50 cents extra on either Bible. Satisfaction guaranteed. Money refunded if you are not pleased when you see your premium. Send all orders to the WESTERN RECORDER, 642 Fourth Avenue, Louisville, Ky. H.

THE FARM

KENTUCKY TRADE ITEMS.

One four-year-old mule sold in Taylorsville recently for \$50.

The Lebanon Enterprise reports sales of 24 cotton mules at \$70.

Billie Dennis, of Howard's Mill, sold 20,000 pounds of tobacco at 8 1/2c.

Some good mules sold in Garrard county last week at from \$50 to \$85.

Many Mercer county farmers are refusing to engage their lambs at 6c a pound.

I. C. Vanmeter bought at Mt. Sterling recently a pair of oxen, wt. 2,100 pounds, at 4c.

Wm. T. Buckner sold his crop of tobacco, about 15 acres, to Mr. Ridgeway, of this city, at 84c.

H. M. Morgan bought 24 1,000 lb. cows and 30 160 lb. hogs from J. M. Haden at 3c.—Richmond Climax.

R. A. Dodd, of Wilmore, bought of J. A. Seay last week eight two-year-old mules at \$12.50 per head.

Thomas Metcalfe, of Jessamine, sold to Weil 20 1,300-lb. cattle at 4.85 and 50 160-pound hogs at 84c.

Sales of hemp seed at \$3.50 to \$5 a bushel and 20,000 pounds of hemp at \$5 are noted in the Jessamine Journal.

Charles Clark, of North Middletown, last week, sold to J. D. Noel about 16,000 pounds of tobacco at 9 cents.

Mr. Jake Everman, of North Middletown has a sow that in four litters had 57 pigs—13 at three and 18 at one litter.

A. R. Sphar, of Clark county, sold to A. Trump, of Virginia, 230 walnut trees, standing in the woods, for \$2,000, says the Sun.

John G. Lynn, Jr., and Geo. T. Wood sold to R. B. and C. P. Wells, of Bloomfield, forty-nine calves at \$17.50 and forty yearlings at \$25.—Interior Journal.

The Harrodsburg Democrat notes the sales of several fat cows at 3c and a bunch of good feeders at 4c; corn at \$1.40 and a carload of hogs at \$2.65 to \$3.

Mattlingly & McCullum, of Loretto, sold to H. E. O'Daniel, of St. Mary's, 24 head of cotton mules at \$70 per head. They were shipped South last week.—Lebanon Enterprise.

The Sharpshurg World says that probably never before has there been so much tobacco sold at this time of year in Bath Co. Contrary to general expectations, the quality is better than for several years past.

Connell Bros., at their Bagdad establishment, slaughtered and shipped to the eastern market 200,000 pounds of dressed turkeys. They paid over \$15,000 for the live birds, and all this business was done in a period of twenty-five days.—Shelby Sentinel.

The Winchester Democrat has reports of sales of a lot of 1,400-lb. cattle at 4 1/2c, a number of butcher cattle at 2 1/2 to 3.65 and several carloads of hogs at 3c. It also says that Columbus Thompson & Son sold a Wild Eyes heifer for \$300 and a Wild Eyes bull calf for \$100.

TWO CHOICE NEW RECIPES.

SWEET POTATOES A LA MARYLAND.

Take ten small, new sweet potatoes, boil them in their jackets and when done, peel and remove all tiny specks of dark color. Slice in circular pieces one-quarter inch in thickness and lay carefully and symmetrically on an oblong dish.

Make a white sauce of two-thirds milk with one-third cream, thicken slightly and season with salt, pepper and butter; pour this over the sweet potatoes, garnish with parsley and serve hot.

ACQUITO TOMALES.

The following recipe will commend itself to epicures:

Take two small cups of flour, one teaspoonful of baking powder and a pinch of salt, mix with sufficient milk to make a thin batter, add the yolk of one egg, then lastly add the white, well beaten.

Have an agate skillet handy, butter the bottom slightly and heat. Pour in two tablespoonfuls of the mixture and when brown, turn quickly (as a batter cake) and brown a beautiful golden brown.

Remove from pan to hot plate, spread with the following mixture which has been previously prepared: roll the cake into a dainty round turnover, and garnish with parsley.

DRESSING.

Take four ounces of cooked white turkey or chicken meat chopped fine, one ounce of sausage meat highly seasoned with cayenne pepper and salt to taste, four tablespoonfuls of stewed tomatoes, if handy, heat the mixture thoroughly.—M. E. L., in Good Housekeeping.

DUCK RAISING.

The raising of ducks is a profitable source of revenue. Many are beginning to realize that ducks in conjunction with other poultry pay well. Ducks are prolific egg producers. If well managed, they begin to lay in February, and will lay almost continually until July. Their feathers are quite an item of profit.

Ducks are subject to but few diseases. They never have cholera, roup or gapes. Cramps and leg weakness are two common complaints, but these can be avoided by keeping the ducklings warm and dry at night, and not allowing them to run in the wet grass. Ducks are easily raised. They grow rapidly and mature early. If well fed and properly cared for they get most of their growth in four months. In this latitude April and May are the best months to hatch ducklings. In nine or ten weeks a duckling ought to weigh five or six pounds. Young ducks bring the best prices in June and July; old ones in January.

Some are prejudiced against ducks because the young ones are such gross eaters, which is not to be wondered at when we consider that a duckling grows twice as rapidly as a chick. Its growth averages a half pound per week, so they do not cost more per pound than chicks.

Some fail in raising ducks because they use the same system they do for chickens. A duck is differently constituted from a hen, and must be differently cared for. A duck has no crop; the food passes directly into the gizzard; for this reason the food must be soft but not sloppy. Little or no grain should be given, unless it is soaked in water. The natural diet for

ducks is grass, vegetables and animal food. They must be fed oftener than chicks. Chicks will seldom leave the feeding trough and go to the drinking dish; ducklings will do so frequently before they finish a meal. The food clogs their nostrils, when they wash their bills and drink a little at the same time, consequently it is absolutely necessary to place a dish of water near their feeding trough. The water must be given so that they cannot get into it. Dampness is fatal to ducklings.

Take a flat pan and put a stone in the centre, enough smaller than the pan to leave a margin of water around the edge. This makes a good drinking fountain for all kinds of young poultry. When such a drinking pan is used it is very easy to clean pan and stone with hot water, which should be done often.

It is a very common impression that ducks cannot be successfully reared unless they have access to water. This is a mistake. The common stock requires water to swim in, but the standard breeds will grow and thrive as readily without. Yet if a stream or pond is accessible where the ducks can swim, their plumage will be much cleaner and prettier, and they will find much of their living about the water.—Sel.

An old farmer who died in Sussex county, N. J., recently was in himself a practical proof of the fallacy of the oft-repeated declaration that "farming does not pay." Oscar Dunn began life with a farm bequeathed to him by his father with the condition that he pay off the interest of three other heirs in it. He estimated his equity at \$1,000. When he died in his eighty-first year he owned fifteen of the best farms in Sussex county. A believer in farming, he invested his surplus in farms, always improving them, so that "an Oscar Dunn farm" meant one with buildings in good condition and fields under intelligent cultivation. On starting out he made several resolutions to guide him in his future business course, among them these: To make a study of farming in every detail, and know the business as thoroughly as possible; to look after small matters; to practice reasonable economy in all things; never to buy anything he had no use for because it was cheap; to pay cash for all purchases, and be temperate in all things. He never had but two notes in a bank, and never had a lawsuit. He let all his farms on the sharing system, and never had any trouble to secure good tenants; some of the tenants have been on his farms for twenty-one years. All his leases were verbal agreements.—N. Y. Even. Post.

The Live Stock Journal says: "The meat of all animals is affected by the food they eat; the ducks taste fishy that live on fish; beechnut bacon from pigs fed on beechnuts has the finest flavor, and hogs fed on stinking, filthy slops and on dead animals must produce meat that is unfit for human food. In this land of abundant food we should feed sound, clean, healthy food and fresh, clean slop or clean water."

Why wait till your friend dies and then plant flowers on his place of rest while he sleeps on unconscious of your act? Why not plant flowers along his pathway in life? He needs them now—more, possibly, than you think—he will not need them then.

FERRY'S SEEDS
We have grown year after year the best seeds every grower—the seeds that will be found on all farms. For sale by leading dealers everywhere. Five cent paper and always worth it. See our list of seeds. Write for our list—say Ferry's. Seed Catalogue, 1000 N. W. 10th St., Seattle, Wash.

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
Leave Louisville. 7:35 a.m.; 9:35 a.m.; 1:30 p.m.; 3:30 p.m.
Arrive Louisville. 11:35 a.m.; 1:35 p.m.; 7:35 p.m.

TRAINS NORTH.
Leave Louisville. 6 a.m.; 8 a.m.; 12:45 p.m.; 1:35 p.m.
Arrive Louisville. 11:35 a.m.; 1:35 p.m.; 7:35 p.m.

TRAINS, JELICO AND SOUTHEAST.
Leave Louisville. 6:20 a.m. and 9:20 a.m.
Arrive Louisville. 6:20 a.m. and 8:10 p.m.

TRAINS, LEXINGTON AND FRANKFORT.
Leave Louisville. 7:35 a.m.; 1:35 p.m. and 6:30 p.m.
Arrive Louisville. 6:30 a.m.; 11:35 a.m. and 1:15 p.m.

Louisville Ticket Office, South-west Corner Fourth and Main Streets.

MONON ROUTE
TO

CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

FRANK J. REED,
General Passenger Agent.
W. H. McDOLL,
Vice President and General Manager.
CHARLES H. ROCKWELL,
Traffic Manager.
E. H. BACON,
District Passenger Agent.

Tourist Sleeping Car to California
Leaves St. Louis every Monday at 10:30 p. m. on the Fast Limited over the Wabash and Grand Trunk. For descriptive matter, rates and tariffs, apply to your nearest ticket agent or write L. S. McCollan, D. F. A., Wabash B. R., Louisville, Ky.

Fullman Tourist Sleeping Car, Kansas City to Portland, via the Union Pacific.
will leave Kansas City every Thursday at 6:40 p. m. and run through to Portland without change in only 71 hours. The quickest time made between these points. Through Fullman Tourist sleepers come day and night. For particulars, address J. F. Aglar, Gen'l Agent, St. Louis.

JOHN B. CASTLEMAN A. G. LANRMAN.
THE ROYAL INSURANCE COMPANY
OF LIVERPOOL.
Incorporated.
Barber & Costelloe, Props. Southern Dept. Columbia Building, Louisville, Ky.
Agents in all towns in the South.

GERMAN BANK,
Fifth and Market St., LOUISVILLE, KY.
CAPITAL, \$100,000
RESERVE, \$250,000
General Banking & Savings Bank.
INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

PARKER'S HAIR BALM
Cleanses, softens, and restores the hair. It is the only hair preparation that will cure itching, dandruff, and all other scalp troubles. It is sold in all drug stores.

PILES POSITIVELY CURED. WE ANK FREE FOR A CENT. NO HONEY. Stamp to cover postage. Olives and Relief. Final Cure. Absolutely safe. Write for full particulars. The H. C. Kitch Medical Co., 215-23 E. 8th St., Cincinnati, Ohio.

WATCH AND CHAIN FOR ONE DAY'S WORK.
Boys and Girls can get a beautiful watch, with a Chain and Charm for Ladies. It is the only watch that will last for years. It is sold in all drug stores.

BELLS
Largest Foundry on Earth making MURCH BELLS & PALES. Purest copper and tin only. Terms, etc., from CUSHMAN BELL FOUNDRY, Baltimore, Md.
BUCKEYE BELL FOUNDRY
174 E. W. VANDEUSEN CO., Toledo, Ohio.
Bells made of Pure Copper and Tin only. Write for full particulars. Cushman Bell Foundry, Baltimore, Md.

SPECIAL OFFER.

We will send the WESTERN RECORDER to new subscribers for three months, beginning Jan. 1st, or 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.

WHAT was Christ doing in the carpenter's shop? Practicing, though perfect, we read that He learned obedience, and grew in wisdom and in favor with God. Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing care, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, nor for agony, nor prayer. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is moulding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles and difficulties and obstacles.—Henry Drummond.

WHEN a man looks through a tear of his own, that is a lens which opens riches in the unknown and reveals orbs which no telescope could do.—Henry W. Beecher.

Items of Interest.

NEWS THE WORLD OVER.

Chief Wade of the Massachusetts State Police says the public is mistaken in thinking any elevators are absolutely safe, or that they can be made so. He says the constant passing up and down destroys the elasticity of the wires and they may part at any moment without warning. The best safeguard is a double set of ropes as both are not liable to break at the same time.

About 50% of the soldiers in Manila are sick, the small pox claiming a large number. But the death rate is now lower than it was, the hospitals being in good order and caring for the men with great efficiency.

Aguinaldo has made a shrewd move. He allows goods to enter the ports which he controls at a much less tariff than the U. S. enforces at Manila. These goods are then shipped to Manila by rail. Thus he gets an income from the customs, the railroads, and makes money, and the dealers in Manila can undersell those that pay United States tariff.

Gov. Roosevelt appointed one prominent Democratic lawyer to investigate the canal scandal, and when he declined, unwilling to leave his business, he appointed another. He did this to ensure public confidence that there would be no concealment from the public, but the facts would be probed to the bottom.

The Oceanic, the largest steamer ever built was successfully launched at Belfast on Saturday. The Oceanic is 704 feet long and registered more than 17,000 tons. She has coal capacity sufficient to enable her to steam round the world at the rate of twelve knots an hour without re-coaling. The Oceanic weighs half as much again as the Great Eastern did and registers 2,000 tons more than the Kaiser Wilhelm der Grosse.

Gen. Wood testified that the beef he received was good. Several commissary officers have said the same thing. Fifteen colonels commanding regiments testify that the meat was utterly unfit for use, repulsive to sight and taste and made those sick who ate it. Major Daly, chief surgeon at Tampa, said the meat "had the odor of an embalmed body before cooking and was repulsive afterwards."

Gen. Gomez declares he will not disband his army till the United States has paid his soldiers \$40,000,000 for back pay. He will graciously consent to receive the money in installments. Gen. Ludlow has already employed 2,000 men and it is probable all of Gomez' forces can be enticed away from him by degrees.

Prince Victor Napoleon has issued a manifesto from Brussels in which he announces that he has decided to take action for the restoration of the French empire. The trouble with him is lack of money. It is thought the general staff of the French army may make a revolution in his behalf to turn attention from the disgrace they have brought upon themselves by their treatment of Dreyfus.

A Chinese army at Lu-tai have been armed and drilled by German officers till they are considered to be as good troops as the average of other nations. Now the German officers have been dismissed and Russian ones have taken their place. The wear the Russian uniforms and make the troops practically a part of the Russian army.

According to the treaty not yet ratified by the Senate, the United States promise to settle the claims of their citizens in Cuba for damages against Spain. Already claims to the amount of \$20,000,000 have been filed in Washington city. Also \$200,000,000 in pensions for this Spanish war have been entered.

The N. Y. Evening Post says a German physician, Dr. Bielow, has made some important discoveries in internal diseases by making patients swallow a miniature photographic apparatus and taking pictures of the interior of the stomach. Swallowing the apparatus would be an excellent job in comparison with swallowing the story.

When the German Emperor went to Jerusalem he inquired for the tallest man in his army to go with him. The tallest was found to be a grenadier named Ohlenko, who is nearly six feet, ten inches in his stockings.

The czar has sent a letter to the powers outlining the things which he will propose in the Peace Conference which the Powers have agreed upon. One point is that no new ships of war shall be built. Also there are suggestions for the extension of arbitration and for making war less barbarous. The points are all practical and do not make radical changes. Of this benefits to follow, if the nations adopt his suggestions, there is no question.

Senator Mason, Republican, Illinois, has introduced this resolution into the Senate: "Whereas, all just powers of government are derived from the consent of the governed; therefore be it Resolved, That the government of the United States will not attempt to govern the people of any other country in the world without the consent of the governed themselves."

DEATHS.

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

FARLEY.

Bro. G. H. J. Farley died Dec. 4, 1898, in Union county, Ky. He was born in Gunneburg county, Va., Oct. 5, 1827; moved to this state (Kentucky) when he was three years old; joined Seven Gables Baptist church about fifteen years ago, of which he was a faithful and consistent member at his death. He was greatly beloved by all who knew him and he will be much missed by the church, family and community. He was married twice; first to Miss Georgia A. Henshaw, whom he married Feb. 25, 1854; to whom he was married July 10, 1873. He married Miss M. T. Hesser Feb. 12, 1874; to them was born one son. He was a devoted husband, loving father and an upright citizen. He leaves a wife and four children. To them we would say "weep not as those who have no hope;" but may your faith like his, be in Christ. Then you shall meet again where no parting will ever come. "Now unto him (commend you all) that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." W. A. BURKE, Pastor.

JACKMAN.

William Jackman was born near Lancaster, Ky., Dec. 27, 1819; in 1840 he came to Barron county and engaged in tanning; Feb. 12, 1864, he was married to Miss Leah Steffy; to them was born eleven children, all of whom survive him but one son. In 1860 he professed faith in Christ, and united with Mount Pleasant church, of which he was a consistent member until his death, Oct. 11, 1898. In 1896 he was ordained deacon, which office he filled faithfully until the infirmities of age made him cease. Although he had not attended church for 5 years, he enjoyed religion and the companionship of his pastor and brethren. He was an earnest advocate for missions. In his death the church loses its eldest member. The funeral was preached by Elders N. G. Terry and J. A. Chesnut from Job 5:8. A DAUGHTER.

BROWNING.

Departed this life Jan. 11, 1899, Mattilda B. Browning, wife of W. T. Browning, aged 56 years. She was a great sufferer for a number of years. She was a member of the Baptist church at Richmond, Harrison county, Ky. She leaves a husband and many friends to mourn her loss. "God shall wipe away all tears."—Rev. T. H.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

FOR SALE.

Double Stereopticon, suitable for time light and supplied with complete slide line outfit, dissolving-key, etc. Made to order for a lecture tour. Will sell for less than the original cost of one objective-lens. For photographs of the apparatus and slides, address, "SACRIFICE," this office.

Bookkeeping

Taught Free by Mail for a limited time only. You must answer at once and enclose stamp. Write to S. S. BAKER, 224 N. Jefferson St., Louisville, Ky.

Winter Excursion Rates to Southern Resorts via Southern Ry. Beginning October 15th Winter Excursion tickets to principle Southern resorts, including Asheville and Hot Springs, N. C., and Florida points, are on sale by connecting lines via Southern Railway. Tickets allow 15 days stop overs, and are good to return until May 31, 1899. The Southern Railway quickest and best. Write for maps, schedules and rates. Wm. H. Hays, Gen. Pass. Agt., Louisville, Ky.

Big Reduction! in Manly's Choice Hymn Books.

Reduced from 75 cents each to 50 cents each, bound music, or 25c per page. Supply your church or Sunday-school at once. Cheapest and best song-book on the market.

BAPTIST BOOK CONCERN, Louisville, Ky.

PLEASE mention the WESTERN RECORDER when you answer any of the advertisements.

POND'S THE BICYCLER'S NECESSITY EXTRACT CURES

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



PILES COLDS WOUNDS BRUISES SPRAINS TOOTHACHE

CATARRH HEADACHE HOARSENESS CHILBLAINS RHEUMATISM SORE THROAT

CHECKS BLEEDING REDUCES INFLAMMATION QUIETS PAIN

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

LIPS chapped or a little rough? Use POND'S EXTRACT LIP SALVE—Healing, Softening, Delicious Odor, Beautiful Color 25 cents. POND'S EXTRACT OINTMENT is simply a marvel. How instantly it cures Piles. What relief from excruciating pain 50 cents. Trial size 25 cents

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

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

POND'S EXTRACT CO., 76 Fifth Avenue, New York.

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

VIA THE IRON MOUNTAIN ROUTE A New and Palatial Vestibled Train, without an equal put in service for the first time this season. Leaves St. Louis every Tuesday and Saturday, 10:30 p. m., for Los Angeles and San Francisco. EQUIPMENT CONSISTS OF COMFORT CAR—Containing Reading, Writing and Smoking Room, Buffet, Barber Shop and Bath Room. COMPARTMENT CAR—Containing Private First Class Compartments and Double Drawing-Rooms. SLEEPING CAR—Containing Twelve Sections, State Rooms and Drawing-Rooms. Dining Car—in which all meals are served A LA CARTE. Heated with Steam. Lighted with Electric Gas. NO HIGH ALTITUDES, NO SMOKE DISCOMFORT. ONLY THREE DAYS TO GO FROM CALIFORNIA. Suffer only once through all-time change. WRITE FOR PARTICULARS. E. E. WALKER, Gen. Pass. Agt., St. Louis, Mo. W. S. DORRINGER, Gen. Mgr. of L. & N. R. R., 200 N. Main St., Louisville, Ky.

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

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

Items of Interest.
 NEWS THE WORLD OVER.

The British steamer *Glendower* from Philadelphia was abandoned in mid-ocean in a sinking condition January 11th. Fortunately an Atlantic liner came by in time to rescue all but one man. They had suffered greatly for six days, and the steamer could not have been kept above water for many hours when help came.

The sloop yacht *Paul Jones*, owned in this city, started on a trip to Florida. It passed New Orleans and steamed away in the Gulf, but did not reach Florida. For some days its fate was in doubt, but fishermen reported that an explosion destroyed the yacht. The only hope, and that is a faint one, is that a passing steamer may have carried the passengers on to Liverpool. There were eight persons on board, among them Miss Taggart, a daughter of the Mayor of Indianapolis.

President McKinley has ordered a court martial to try Egan for his scurrilous attack upon the *Glendower*. The question which is being asked generally is why the War Commission sat still and listened to Egan's diatribe for half an hour?

The state of feeling among those who care at all in regard to the Philippine Islands seems to be this. Many leading men in both parties, particularly among the New England Republicans and the working men, are opposed to taking them under any consideration. Many are desirous of taking them, if a majority of the Filipinos wish annexation; some are willing to take them without the consent of the Filipinos, if these are indifferent and make no resistance. And a few are willing to kill them if they persist in wishing their freedom and fight for it.

John Morley has announced his intention of retiring from active and responsible position in the Liberal party of England because "the prevailing spirit of imperialism must inevitably bring militarism, a gigantic daily expenditure, increased power to aristocrats and privileged classes and war."

The Philadelphia Press, aided by several professors of experience, has been exploring the workshops of Keely, the "Keely Motor" fame. They find that the whole thing was a fraud. Tubing was found concealed in the brickwork which conveyed compressed air or compressed gases from a steel reservoir. The mystery is how Keely made some men his dupes so long.

The United States, England and Germany assumed a sort of protection over Germany. Rival kings have been fighting and the Consuls have taken a hand in the shindy. The British and United States Consuls combined against the German one and threw him actually, and not metaphorically, into the street. Instead of sending war ships, let the three Consuls keep their hands off or even may be the number of the latter settle the matter with their fists, fire arms being strictly prohibited.

The returns from North Dakota have been slow in coming in, but it is now shown that the constitutional amendments were adopted. Civilized Indians who have not been in tribal relations for two years are to be voters; the Legislature is required to establish an educational qualification for the suffrage, and to provide for neglecting or refusing to vote at any general election. This will bear hard on men who are unwilling to vote because bad men, as they think, have been nominated. But if it will lead them to see that bad men are not nominated it will do good.

The people of the United States, evidently not relishing the idea of fighting the Filipinos when they have never wronged us in the least, the proposition was made to exchange those islands for the British possessions in the West Indies. It would be a splendid arrangement, for the British West India colonies would be entirely willing for the exchange, and the Declaration of Independence would not be contravened, and the islands are on this continent, thus leaving the Monroe doctrine, expressed and implied, intact.

The Japanese minister denies the report that Japan has ever had any thought of offering the United States \$20,000,000 for the Philippine Islands. He says Japan has a business job to do, and she will not be in Formosa as she cares to attempt, and she would shrink from the task of subduing the Filipinos.

Gen. Ludlow, Military Governor of Havana, has issued a proclamation to the people of that city. In it he requests them to

turn over their arms to be deposited in the arsenal, a receipt being given for them. This is most wise, but the next point in the proclamation was otherwise. And this was a permission to the saloons to keep open till 11 o'clock instead of closing at 11, as the city authorities of Havana had required them to do.

HOPKINSVILLE, KY.

Our annual meeting, January 11, was a gratifying one in several respects. The reports show all bills paid for 1898 and balances in the treasury. There was a considerable increase in our missionary and benevolent contributions over 1897. The minutes of Bethel Association show 42 additions to our church, 23 by letter and 19 by baptism, yet our noble church is hardly half awake in some things. Never were people kinder or more charitable and patient with a very imperfect preacher and pastor. There has been great need of genuine revival in our churches for some time. Congregations and Sunday-school seemed unusually slow to rally from the summer scattering. But recently there has been great improvement. In spite of much sickness the increase has been great. In the last two weeks the attendance has been larger than for months in all of our services. The prospect for this year seems quite bright. One of the most encouraging things to me is the growth of the missionary spirit in our church. Is not this spirit the spirit of Christ? Our church is far from the New Testament model in this respect, but we are pressing forward. In the missionary and benevolent subscriptions received so far for the year 1899 we note with gratitude an increase of 50 per cent. in the number of subscribers, and an increase of more than 50 per cent. in the amount subscribed for all of our denominational, missionary and benevolent objects. More than 50 per cent. of the regular contributors of last year increase their contributions largely for this year. In the name of God let us pray and preach and teach more faithfully and plainly and patiently all our so-called Missionary Baptists their personal duty to give the gospel to the world. Surely the responsibility rests very largely with the pastors.

Five new boarding pupils have been enrolled in Bethel Female College for the second term, making thus far 38 this session, an increase over last session. With increased facilities and improvements in buildings, etc., hard work during the summer will probably result in increased attendance next session under more favorable circumstances. The more thoroughly the college becomes known the better the patronage must be by those who have any just conception and appreciation of a real education of the best kind.

A campaign of special services is at hand. January 22, Sam Jones, George Stewart and E. O. Excell began a meeting at the Tabernacle. Immediately following their meeting we are to have Bro. Fred Hale with us in a meeting in our church.

Our City Judge, Buckner Leavell, and co-operating officials have been specially vigilant and

faithful in prosecuting violators of the liquor laws in selling to inebriates and minors and have helped to lessen the evil of intemperance. The Judge is fearless and vigorous, and his efforts are appreciated by all good citizens.
 CHAS. HARRIS NASH.

The Bible makes clear that no man with this sinful nature that is, with a heart not-right in the sight of God, can be pleasing in the eyes of the Holy One, or stand in the judgment. God's nature loathes sin, and his testimony is against it on every page of his revelation. What follows? This—that no one with an unchanged nature can come before God and be at peace. The natural heart must be changed before it can be right in God's eyes. Lying at the root of the answer to the question, Is my heart right with God? is the vital doctrine and essential fact of the new birth. "Make the tree good, and his fruit good," this is the natural order, and the order in grace.

Mr. B. F. Jacobs, of Chicago, was in Louisville last week in the work of the International Sunday-School Lesson Committee. He spoke at the Disciple's church at Fourth and Walnut and at the Seminary. He is the father of the International Sunday-School lessons.

GREAT BARGAIN IN BOOKS.

Ten books worth \$7.20 for only \$5.00, when all are included in one order. These books ought to be in every Sunday-school library and in every family. The prices when ordered separately are as follows, postpaid:

- The Little Baptist, 200 pages..... 75c
- Before the Footlights, 256 pages..... 60c
- Behind the Scenes, 218 pages..... 60c
- Grace Truman, 500 pages..... 1 35
- Theodosia Barnes, 2 volumes, 644 pages 1 00
- Story About Jesus, 371 pages..... 1 00
- Faith of Baptists, by Dr. T. T. Eaton..... 85c
- Repentance, by Dr. B. H. Carroll, paper 25c
- Pilgrim's Progress, illustrated..... 50c
- The Baptist Principle, by Dr. Wilkinson 50 pages..... 1 00

The last book in this list is well worth the \$7.20, if you could not get it for less, for a Baptist cannot afford to be without it. The argument is Scriptural, logical and unanswerable. He emphasizes obedience to Christ as the Baptist principle. Obedience in repentance, in baptism, in communion, and in all things. He leaves no doubt in the minds of those who accept the Bible as final authority.

Rev. H. C. Weston, D.D., President of Crozer Theological Seminary, says, "In all Baptist polemics, I have never seen its equal."

The *Baptist Teacher* says, "It can scarcely fail to carry conviction to any candid mind."

The *N. Y. Independent* says, "Let it be understood that there is in that body of churches (the Baptist) no abler defender of the principle of close communion, or whatever other principle requires their separate sectarian existence."

Again we say, Dr. Wilkinson's book, "The Baptist Principle," would be well worth \$7.20, if you could not get it for less.

Send your order for the ten books and \$5.00 to the Baptist Book Concern, Louisville, Ky.

The C. S. Bell Co. of Hillsboro, O., report that more steel Alloy Balls were sold last year than ever before, and more letters were received expressing the unbounded satisfaction of the purchasers than in any former year, which proves that the quality up to the high standard established by this reliable firm. No advance in price as yet.

For Both 25 cents For Both



If you are looking for a Great Bargain in Fine Silverware never heard of before and that will astonish you, here is one of the greatest Bargains ever offered by any reliable Manufacturer. For 25 cents we send Prepaid Both the Salt and Pepper Shakers. They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the same you do not think or find them the greatest Bargain you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1852. Any Bank or Express Company can tell you our standing. Our Bargain Silverware Catalogues sent Free.



M. Y. LEONARD MFG. CO., 152-153 NICHIGAN AVE., CHICAGO.

I tell you to come now

You may need a Suit, an Overcoat, an Ulster; your boy wants a Suit or Reeler; your wife or daughter needs Underwear, Hosiery, Shoes, Gloves or Corsets. You can use a Hat, Cap, Shoes, Underwear, etc. Oh, there's just lots of things you need.

Come Now and Get 'Em!

Just think—if any one offered you a silver dollar for 50c, wouldn't you grab it, even if you didn't wish to spend it just then?

A dollar for 50c is a great investment, isn't it? You can get \$3 for \$1 here if you come quick.

The sale won't last forever. The man that wins in life's battle is the man who decides wisely and quickly. Be wise. Come and look. Use your own judgment. Pick up the things you'll need this year and

You'll make 50 per cent. on your purchase.

L. Comingor, Assignee

New Mammoth

424 to 434 W. Market St., Louisville, Ky.

WATCHES BY MAIL.

Our Illustrated Catalogue for 1899-00, showing Watches, Chains, Charms, Silverware, Jewels, Jewellery, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO., 204-206 West Market St., Louisville, Ky.

Reference—Western Recorder.

Mention the Recorder in answering "ads."