

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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IAN MACLAREN says: "You can do nothing without enthusiasm." Enthusiasm is a good thing beyond question, but a sense of duty will accomplish far more, and has staying qualities above all other motives for action.

One of the most striking things in these closing days of the century is the evident decline of all the nations of Roman Catholics. Did their religion occasion their weakness, or did their weakness cause their adoption of such religion?

The remark that men who cannot believe the Bible are among the most credulous and superstitious of the race has been confirmed again. A Buddhist congregation has been formed in Paris composed, it is claimed, of "intellectuals."

The Occident is right in saying: "Theology is the very kernel of our religion. It presents the facts that make our faith and hope, our love, our prayer and praise. It has been held of great value in every generation of the church. It is counted as great treasure to-day."

The Interior says the Presbyterian church wishes no more heresy-trials. Then let there be no more heretics. Some one declared to a wise Frenchman that the death penalty ought to be abolished. He answered, "Let Messieurs, the murderers begin the abolition."

The statement is made that all anarchists are "unbelievers in the Bible and scoffers at the name of God." This is not surprising. Even an honest belief in Jupiter would guard a man from anarchism, one would think. Religion is the only thing that can restrain the beast in man—fear of a higher power and a sense of responsibility to that power.

It is an unfair and an unjust thing to say that "the Briggs" controversy hurt the Presbyterian church," since this implies that there was blame resting on both parties. This is not true. Dr. Briggs and his course injured the church, just as any member of a family, a society, a church, or a nation may, by a wrong course, hurt the body of which he is a member. The opposition to Dr. Briggs did not injure, but helped and benefited and rescued the church. Let the blame lie where it belongs. When men cease to hurt and injure the church, there will be an end to such controversies.—Herald and Presbyterian.

## A GREAT LAW IN THE SPIRITUAL REALM.

BY J. M. WEAVER, D.D.

God is the great Lawgiver in the universe. He always governs according to law. His will expressed or unexpressed is law. A law is a command to which is attached a penalty for its violation. In this it differs from advice. We discover these laws of God everywhere present in nature. In the physical world we find these laws, as the law of gravitation, the law of cause and effect, &c. No man can violate any one of these laws with impunity. The violator will surely suffer the infliction of the penalty. This is just as true and certain in the spiritual world. One of these great laws in the spiritual realm is thus stated by our Savior Jesus Christ: "According to your faith be it unto you." Let us examine it in this paper in its various relations and applications.

This law obtains in regard to the salvation of sinners. An apostle says: "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." And again: "Without faith it is impossible to please him." Hence it is an immutable law that no sinner can be saved without the exercise of faith. One's salvation is complete as his faith is perfect. There are two things absolutely essential to this faith on the part of a sinner. Without these the exercise of faith that saves is impossible. The first is a conviction of personal sin or of the violation of God's law, on account of which we are guilty. Guilt means obligation to punishment. We realize that we must suffer the penalty of the violated law which is death: "The soul that sins it shall die." In the torturing consciousness of this the soul is led to the second thing essential to faith, which is repentance towards God. Involved in this are the confession of sin, sincere turning from it, restitution as far as lies in our power, and the radical change in the great purpose of our life. This change is from serving self unto the service of God. It is dethroning self and the enthroning of God in the soul.

These exercises of soul lead to faith in the Lord Jesus Christ, receiving and acting upon the statement of Christ, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." It is Scripturally and philosophically impossible for one to exercise faith in Christ, the Son, before he has repented towards God, the Father. This faith brings the sinner into possession of righteousness without which none can be saved. Paul says: "For Christ is the end of the law for righteousness to every one that believeth." Thus we see that according to his faith will be the salvation of a sinner through the regenerating influences of the Holy Spirit. He "believes into Christ," and an apostle says: "If any man be in Christ he is a new creature." He is now a child of God, and will be "kept by the power of God through faith unto salvation ready to be revealed in the last time." This law of faith in the sinner's salvation is as sure and certain as the law of gravitation.

Again, this law is true as regards the spiritual development and growth of a saved sinner—a Christian. A saved sinner in the beginning of his spiritual life is a " babe in Christ," and needs development. As a child born into this world has all the faculties that he will ever have, and only needs the development of these, so the child of God at his birth of the Spirit has all the spiritual faculties in germ, and needs only to have them developed. This development is according to his faith.

In this growth there are three things that are brought to perfection according as one exercises faith. The first of these is the production and fullness of the fruit of the Spirit in the interior and exterior life. These are, "Love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance," or self-control. All these are vigorous and growing as we believe, since faith is the connection of the soul with Christ, who is the source of all spiritual life and fruit-bearing as he says: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Hence where faith is weak, the fruit will be scarce and defective, the development will be slow. Strong and vigorous faith will produce much and perfect fruit to the glory of God. It will bring about rapid and vigorous development of Christian character.

The second thing will be efficiency as a worker in the vineyard of the Master. Faith always gives power and influence over others. As faith is in lively exercise enthusiasm is manifested in our work, and this is contagious. Strong faith in Christ and his Gospel draws men unto him. The words of one full of faith are burning, his acts are moving, both are living and powerful to bring men to the Savior. Hence Christ said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A consecrated worker full of faith will always be a soul-winner.

The third thing will be a fearless contemplation of death. To a weak faith death will ever have its terrors. Full faith in the promises of God in regard to death will make one fearless, come in whatever form it may, at home or abroad, on the land or on the sea. In view of it Paul, full of faith, triumphantly exclaimed: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Every full believer is enabled to exclaim in triumph: "O death, where is thy sting? O grave, where is thy victory?" Such will be the spiritual development of every Christian according to his faith. Again, positions of honor and power will be given in the age to come according to the faith exercised during this dispensation. The Golden Age of which prophets have spoken and poets have written is before us. The purpose of God in the present dispensation is to prepare a people, his elect, to be the kings and priests of the coming age. Peter said: "God at the first did visit the Gentiles to take out a people for his name." The present age is not for the conversion, but the evangelization of the whole world. He is electing or selecting here those who shall be the rulers and teachers of the next dispensation: Men there are to take positions of honor as they are fitted for them in this age. The two brothers, James and John, sought to have high positions in the established kingdom of Christ. They said to him: "Grant unto us that we may sit, one on thy right hand, and the other upon thy left hand, in thy glory." Jesus told them the conditions upon which these high honors would be given, that whosoever should, through faith, follow him in self-sacrifice, to him would be given them by the Father. "To sit upon my right hand and upon my left hand is not mine to give, except to those for whom it is prepared." That is, that God gives prepared positions of honor in his kingdom as men are prepared for them. According to our faith

will be the enlarging of our spiritual capacities, and as are our spiritual capacities, so will be our positions of honor and responsibility in Christ's coming kingdom. Some in that age will be made, according to their fitness, rulers over cities, "some over five," "some over ten," each as developed here will rule and teach there.

Thus we see how this great law of faith runs all through this life and also obtains in the life to come. According to this, every man may determine what shall be his standing in the coming age. "According to your faith be it unto you." Whether high or low, rich or poor, master or slave, all will be what they have made themselves in their interior being or character through faith. As earth leaves us, the age to come will find us.

"There are distinctions that will live in heaven. When time is a forgotten circumstance! The elevated brow of kings will lose The impress of regalia, and the slave Will wear his immortality as free Beside the crystal waters; but the depth Of glory in the attributes of God, Will measure the capacities of mind; And as the angels differ, will the ken Of gifted spirits glorify Him more."

Well said Jesus, "Only believe; all things are possible to him that believeth," for—

"Faith is the subtle chain That binds us to the Infinite; the voice Of a deep life within, that will remain Until we crowd it thence."

It may be well to call attention to the fact that the positive souls are the world's benefactors to-day. He who believes something intensely is apt to teach it enthusiastically and forcefully. It has been intimated in an English newspaper that the impassioned appeal to the careless and indifferent has been left out of the modern sermon. If the criticism is true it is simply due to the lack of conviction, the lack of intense belief on the part of the preachers. But I do not want to think it is true. Still, it would be well for us all to look over the "faith," and see how much we hold intensely, and believe with all our hearts. Surely a man-fearing spirit does not possess the pulpit of to-day; the cause must be other than that; perhaps we do not believe as strongly as our fathers did; perhaps we are afraid to say we are sure of anything, for in some quarters, to doubt is more fashionable than to believe. Withal, however, a look over our own land to-day gives this testimony, that the men who are winning the most souls to God, who are the greatest forces for righteousness, are men with mighty convictions, who preach the Gospel without fear or favor. The Christian Science idea of sin (denying its reality) has honeycombed the faith of not a few people who are yet in good standing in our churches. When you apply the interrogation-point to sin, and question its reality, and live and talk and preach as if you did not know whether there was such a thing, you have cut the nerve of all useful preaching, you have at one blow swept away the atonement of Jesus Christ, and made his death a farce.—Geistweit.

CHRISTIANITY has living temples. Not on Gerizim, not at Jerusalem is the central place of worship, for God is a Spirit, and his worship is best rendered by a spirit dwelling in the tabernacle of the flesh. A man can reflect God better than Kinship is the fundamental of worship. Christian teaching ever locates worship in the heart, not in a building; in spirit and in truth, not in idol or in places.

Questions Answered.

BY SENEX.

A belligerent brother asks: "Do you hope you and your like can stifle investigation?" I do not believe there is a Baptist on earth who has ever shown the slightest desire to stifle investigation, and it requires all the courtesy I can muster to keep from telling the brother he knows no such Baptist lives.

Through all the ages Baptists have stood for freedom of thought, or rather freedom of expression, for no man can prevent freedom of thought. There is no question which they have not been willing men shall investigate to their heart's content, and come to whatever decision they pleased in regard to it. Freedom of investigation has no limits whatever in any field.

Robert Ingersoll has a perfect right to investigate the existence of God, and to publish the decision at which he has arrived, that there is no God. But that is a very different matter from his coming into my house and teaching my grandchildren to blaspheme the name of God. That he cannot do. Shall he therefore pretend to be a poor persecuted martyr and declare I have interfered with his freedom of investigation?

Dr. John Hall had an unquestioned right to investigate the question of baptism and to come to the decision that babies ought to be sprinkled. And I would have been ready to have done all in my power to defend his right to believe and to preach infant sprinkling. But he could not be pastor of my church and preach or practice that. What contempt he would have received, and richly deserved, had he complained he was persecuted and his right of investigation curtailed because he was not allowed to be pastor of a Baptist church!

Our pastors and professors are chosen from among men who are supposed to have already investigated and made up their minds in regard to certain truths which we consider of vital importance. They are carefully examined to see if they come to a conclusion on these points, and to see if their reasons for the faith that is in them can be stated by them clearly and satisfactorily.

Take as an illustration the great doctrine which lies at the foundation of the Christian religion—the divinity of Christ. Before a man can be a Baptist pastor or professor he must have investigated that doctrine and come to hold a positive conviction of its truthfulness and its importance. If he expresses any doubts upon the subject and says he cannot express an opinion till he has investigated further he is not called to the pastorate nor appointed to a Professorship.

After a thorough examination, the church takes some things for granted. They believe he is a regenerated man or they would none of him, no matter how strong his belief in the whole Philadelphia Confession of Faith. They think he is also a man of sense, and in the case of the Professor a man of culture. They have not a shadow of doubt in regard to the divinity of Christ, and therefore they take it for granted that the more a regenerated man of good and sound mind investigates the doctrine, the more he will rejoice in it, the firmer will be his faith, and the greater will be his desire to persuade others that Christ is indeed God, equal with the Father. Let him investigate by all means to his heart's content.

Though Baptists do not think as yet, whatever they may be hereafter trained to think, that "investigation" is the chief duty of pastors and professors. The duty of the first is to preach, of the second to teach. Salaries in neither case are given as pensions to support them while they "investigate." If they can find time after they have discharged their duty to members and pupils to investigate any subject from the solar system to the latest fashion in microbes, let them do it.

If a pastor in his investigation comes to the conclusion that the Lord Jesus is not God, let him say so honestly, and resign the care of the church. He knows had he held his present belief when he

was examined, he would not have been called. Therefore as an honorable man he will resign and not attempt to make trouble in the church.

At least, that is the old notion of duty and honor. The modern idea seems to be, in some places, for him to cry persecution if a Trinitarian church refuses to continue him as pastor. He weeps that they should be so narrow as to deny him "freedom of investigation." He holds they are bound to let him have their pulpit to exploit his views because after a most thorough investigation he has decided the Lord is not God.

Now Baptists say to all men everywhere, "Investigate the divinity of Christ and the existence of God to your heart's content. But if the conclusion to which you come is that there is no God, then go and take your place with Ingersoll. You shall not preach to our congregations, nor teach our young men." And the man who says that in taking this position they are denying freedom of investigation, tells what is false, and what it requires all one's courtesy to keep from saying he knows to be false. Let us hope the contempt of manly men will prevent any more hysterics on the subject of freedom of investigation.

If the soldier of Jesus Christ gained nothing for himself, and if the church at home reaped no advantage from missions, it would still be our bounden duty to carry out the will of our Lord and push missions to the utmost limit of our strength. Yet our gracious Captain does not send his soldiers out at their own charges. He pays his servants well. While personal and selfish considerations are not to govern them, he has so ordered things that sacrifice for his sake never goes unrewarded. Among the principles in force in his kingdom is this paradox: "There is that scattereth and yet increaseth." Like it is the word of Jesus, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." It was wisely said in response to an objector to foreign missions, who insisted that we had no religion to export, that "religion is a commodity the more of which we give away the more we have ourselves." Withholding good from others for our own enrichment may seem on the surface fine economy; but in the Christian kingdom it is a course that brings leanness to the soul of every one who tries it. The Lord Jesus has so adjusted the workings of his laws that the one who cares least for self is surest to have self best cared for: the one who serves the most, receives the greatest honor and reward.—Ex.

Six lives by killing sinners. "The wages of sin is death." "The soul that sinneth, it shall die." "Sin, when it is finished, bringeth forth death." "When the commandment came, sin revived, and I died." Sin's mission, the purpose for which it exists, is to kill—to establish and perpetuate the reign of death. It has strewn the pages of the world's history with the bodies of the dead, and has populated the dominion of Satan with the souls it has killed. It not only slays and ruins its servants, soul and body, but it invades Christian homes, robs them of their brightest jewels and crushes human hearts and buries them beneath an overwhelming torrent of bereavement. Aye, it even nailed the Immaculate Son of God to the cross, pierced his heart with a cruel spear, and, for a time, numbered him among its slain. Who, then, would not fear to commit sin? Who would not flee to the sheltering shadow of the cross to escape its awful consequences?—Selected.

There seems to be a difference of opinion between some people of our day and the Psalmist. They say of God's house and its services: "What a weariness it is!" "We would rather go to the park, or work all day on a wheel, than to spend an hour in the place of prayer!" That is the opposite of the nineteenth century indifference and unbelief against the tender affection of the ancient believer towards his Father's house. Which is right?

DID YOU?

You ran away from church last Sunday night? The Rev. Dr. Katchem was in the city and you wanted to hear him so much, or was it that sweet singer, Mr. T. Solfa? And you had such a lovely time? There were hundreds present, a good many from your own church. Your pastor looked a little troubled and not exactly pleased about it when you met him the next day, and you almost imagined that when he asked if you were sick he secretly thought you deserved to be. But that only shows how unreasonable the good man can be now and then. Surely he didn't expect you to miss such an opportunity? And then his sermon Sunday night wasn't much of a sermon according to the report of some who were there. It is strange that after preaching all these years he should be so easily affected by the absence of his members, isn't it? How fortunate that you didn't miss your treat for such a sermon. You can hear your pastor any time, and, of course, that is the extent of your obligation to the church. Never mind his cross looks, or his two-faced questions. He is paid to go to church and you are not. And why should you go when you don't feel like it if you are not paid? How foolish it is for him to suppose that loyalty to Christ might influence you to deny yourself a little just for the sake of the Master. Not you. Have a good time and go as you please, and if the church doesn't prosper, get another pastor who can draw a crowd.

Of course you expected that Deacon Jones would be there. He is always at church. He isn't paid? How strange that he should go then. And he likes music and appreciates fine preaching? Well, he must be an old fogey with some old-fashioned notions to the effect that it is his duty to keep his covenant and stay by the work of the church. As if duty had anything to do with church going! Perhaps he thinks that he is bound to deny himself a little that the work of the church may be prospered? Deny himself! How can duty and self-denial be dragged down to such a low plane as mere church-going? Have you not prayed that you might see your duty and have the strength to do it? And how you have longed for the opportunity to practice some Christ-like self-denial. But you couldn't think of degrading such Christian virtues in the fashion of those who went to church Sunday night because they thought it duty, and really dared to hint the possibility of self-denial in such a common way. Your understanding of duty and self-denial is much more lofty and dignified of course. If these days were like the old martyr days and there were opportunity for you to seal your faith with your blood, you would soon show such prosaic men as Deacon Jones what self-denial means. It is almost too bad, isn't it, that you cannot be martyred to prove your high appreciation of the spirit of self-sacrifice? But to ask you to prove it by going to church when the weather is disagreeable, or when self-gratification urges you to go somewhere else is really distressing, it is such a low and mean conception of Christian living. Why should you carry such a little bit of an unadorned cross? No! No! you will have a large cross which everybody can see, and if you cannot find such a cross you will go without and wish that you had lived five hundred years ago in the old martyr days. And, after all, it is so much easier to wish that you could have been a martyr in the days of long ago than it is to be just a little bit self-sacrificing now, isn't it?

Not self-gratification? Why no, of course not. You didn't go to hear the great preacher or the noted singer from any such mean motive as self-gratification. You went because you enjoy fine preaching and good music. Just so! And that isn't self-gratification, is it? Self-gratification is—well, let's see, what is self-gratification? Anyway it isn't doing what you like to do when you like something so nice and refined as preaching and music. Ah, now we have it. Self-gratification is when your neighbor neglects his duty and despises his obligation

for the mere matter of pleasing himself. Why should your neighbor please himself anyway? No, we can't talk any longer about our neighbor, though it is much pleasanter than talking about your self-indulgence last Sunday night. We are so forgetful. Of course we didn't mean self-indulgence. Yes, that is it. You ran away last Sunday night to get a spiritual uplift. Why certainly. A spiritual uplift! The very sound of the word is stimulating. What a pity that the faithful few who stayed by the pastor are so indifferent to their spiritual needs. And your pastor. But of course your absence was spiritual uplift enough for him. Did it ever occur to you that the greatest spiritual uplift in history was the lifting up of the cross with your Savior upon it? And don't you sometimes sing, "Nearer my God to Thee, E'en though it be a cross that raiseth me." But, as we said, going to church isn't a cross, even when it crucifies self to go. And you wouldn't want to be lifted on that kind of a cross either. You must have a mahogany cross, with gold edging. And it is so much nicer to be lifted up on the wings of song or sermon.

But you think that your pastor is a little too exacting if he expects you to be always in your place? Of course he is. Just keep your eye on his faults, and never mind your own. He sometimes runs away. Of course he does, and has all the fun of hearing himself preach an old sermon. And he gets somebody to fill his place, doesn't he? Did you get someone to fill your place last Sunday night! But he is responsible for the pulpit. And of course you are not responsible for anything. Why should you be? What have you to do except to look out for yourself? The Sunday evening service isn't yours? If men are not saved that is their own concern. They could be saved if they wanted to be, and if they don't, why should you run after them? True, the Master came to seek and to save that which was lost, and he bade his servants to go out into the highways and hedges and compel them to come in that his house might be filled. And you went. Not into the highways and hedges, but still you went somewhere. You didn't compel anybody to come in, or try very hard to get them unless you took some friend with you, but then you went. So did Judas. He went to his own place. You are not like Judas anyway, you didn't go to your own place. Are you sure of it. You went with the self-seeking, self-pleasing crowd. Were you not after all more in your own place than if you had followed the self-denying, soul-seeking few? Brother, where is your place? Is it with the great body of professing Christians who are dreaming away their lives, despising their precious opportunities, indolently going to heaven on "dowry beds of ease," or is it with those who walk the narrow ways of duty and self-sacrifice and keep pace with the bleeding feet of Him who pleased not himself?—Pacific Baptist.

There is a good deal of maudlin talk these days about the saloon being the poor man's club. A dignified churchman of this city recently stood upon a public platform and said it was a necessity because it was a poor man's club. In the name of the poor but honest workmen of this city I resent the imputation. The saloon has been a club, indeed, to beat the brains from the head of too many a poor fellow in intoxication; a club to knock the money from his pockets that should have gone for the clothing of his family and the feeding of his children; a club to level him to the earth again when he would try to rise to honest and independent manhood. There may be laid at the doors of the saloons of this city too much of the degradation of manhood, too much of the prostitution of womanhood, and too much of the damnation of childhood for a dignified churchman to stand forth and apologize for their existence, or to give them countenance in their law-defying ways. Undoubtedly the saloon as it exists here in this city is responsible for the destruction of civic honor as well as the debasement of home and virtue.—Potter.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, FEBRUARY 12.

OUR LORD'S DIVINE AUTHORITY.

John 5:17-27.

**MORNING TEXT**—"This is indeed the Christ, the Saviour of the world."—John 4:42.

Our Lord had cured the blind man at the pool of Bethesda upon the Sabbath day, and the Pharisees insisted there was a violation of the Sabbath in the healing and in the command to the man to take up his bed and walk. It is with the Lord's answer to their charges the lesson begins.

"My Father worketh hitherto, and I work."—God rested from the work of creation; no new species, either of plant or animal, has been created since. But his work in sustaining his creatures goes on, as does the great work for the salvation of souls. Our Lord puts himself on an equality with his Father in his manner of working. As God works in the same sovereign way, he works.

There was no violation of the Sabbath day in what he did, though, had there been, he would not have been transcending his right as Sovereign, for he is lord of the Sabbath day. There was a violation of the traditions of the Pharisees, but these he always refused to obey. Meyer says truly the relations between the Lord's working and his Father's "is not that of imitation or example, but of equality of will and accordance."

"Therefore the Jews sought the more to kill him."—This does not mean that they attacked him, but that they plotted his death with more venom and vigor than they had before. "Because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God."—They would not have objected to his calling God "Our Father"—the use of "my" angered them. They were right in saying that he made himself equal with God. Unless he were indeed so equal, the carpenter of Nazareth was guilty of the most awful blasphemy and deserved death by stoning under the Mosaic law. There is no middle ground. Either Jesus of Nazareth was God or he was a great blasphemer. It is impossible to consider him merely a good man.

"Verily, verily, I say unto you."—Words of emphasis which give weight to the words that follow. They introduced a statement of great importance. "The Son can do nothing of himself, but what he seeth the Father do."—The word translated "see" denotes "the look of the mind constantly fixed on the Father to watch for his will." While he was working out a perfect righteousness for us, the Lord was subject to his Father much as a perfect man would have been. In all his actions he obeyed the Father's will and by obedience was made perfect as a Saviour for us.

Our Lord does not deny the charge that he had claimed equality with the Father as he ought to have done had he been wrongly accused. Rather he repeats his claim by asserting that he does all that the Father does.

"For the Father loveth the Son and showeth him all things that himself doeth." What awful presumption had the Nazarene been

a mere man to have claimed this intimate knowledge with the Almighty. In the plan of salvation Father and Son were in union, and the Son knew as well as the Father all he must endure as man's substitute. "And he will show him greater works than these that ye may marvel." They had been astonished at the miracle of healing; what would be their amazement at the raising of the dead, and at that crowning miracle, the resurrection of the Lord himself. They might not believe, but they would marvel at the greatness of the miracles which they could not gainsay.

"For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will."—"The work belongs to God, in so far as it proceeds from him; to the Son in so far as it is accomplished by him in the world." Gess says: "It is not that the resurrection of the dead was until now the work of the Father, to become now the work of the Son; the resurrection of the dead is not yet an accomplished fact. No more is it that one part of the dead are raised by the Father and another by the Son. But the Son is regarded as the organ by which the Father raises from the dead."

The words refer to the final resurrection of the dead, and also it seems probable to the raising sinners who are dead in trespasses and sin. Our Lord asserts here the great doctrine of election according to the good purpose of his will.

"For the Father judgeth no man, but hath committed all judgment unto the Son."—At the last day it is the Mediator who is the Judge, and it is the wrath of the Lamb before which the guilty shall shrink in terror, calling on the mountains to fall upon them. "That all men should honor the Son, even as they honor the Father."—The honor which men give to God is their worship. There could not be a plainer or bolder claim to divinity than our Lord makes here. To worship any being but God is idolatry. There is deep warning to his enemies in the concluding words of the verse. They are of vital importance to Jews and Unitarians to-day. God will not receive worship from those who do not worship the Lord Jesus.

Verse 24—This is one of the most precious verses in the Bible to the believer. It is a sure foundation for his hope. The believer hath everlasting life; for him the judgment has no terrors, for all his sins have been forgiven; he has already passed from death unto life as surely as if he were already in heaven. Here is the great doctrine of the final perseverance of the saints asserted in the strongest words by our Lord himself.

"The hour is coming, and now is, that the dead shall hear the voice of the Son of God; and they that hear shall live."—If this refers to the raising of the dead, as some commentators think, "and now is," refers to those whom the Lord raised while he was upon the earth. But the reference is more probably to the giving spiritual life to the spiritually dead. "For as the Father hath life in himself, so hath he given to the Son to have life in himself."—God is the source of all life, natural and spiritual. "And hath given him authority to execute judgment also, because he is the Son of man."—It is because he is our Mediator that all judgment has been placed in his hands.

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**QUIETUDE IN THE CHRISTIAN LIFE.**

BY REV. FRED M. FRABLE.

When Paul exhorts the Thessalonians to "study to be quiet" (1 Thess. 4:11), he is not encouraging laziness. He constantly couples spiritual life with activity: "Be diligent in business, fervent in spirit." But he cautions the Thessalonians against the unrest and excitement into which they had fallen over certain questions. The apostle pleads for calmness and repose among his Thessalonian brethren. His advice is not untimely now; rather it is especially opportune. These are days of restlessness, times of hurry and flurry. Everybody is on the *qui vive*. The strings of life are drawn to highest tension. Deliberation and leisure are lacking, moderation and tranquillity are wanting. Heed may well be given to Paul's injunction, "study to be quiet."

Quietude in the Christian life is needed in order that we may know God. God has revealed Himself in the violent forms of nature. He "answered Job out of the whirlwind." He has spoken to men through the lips of distress and calamity. But the more common and the more satisfactory revelations have been made in the calmer moods, God's voice has been heard. To Abraham, God did not come amid the bleating of sheep and the lowing of cattle, but in the stillness of his leisure hours. "And God appeared unto him in the plains of Mamre, as he sat in the tent door." Jacob sleeps the sleep of weariness. The ground is his bed, a stone his pillow, the darkness his coverlet, and the twinkling stars the lamps of his unpartitioned chamber. Yet there it was that Jacob saw his vision of the celestial ladder and the heavenly visitants. God spoke to him in the silence of a dream. Elijah, also, received a message from on high. On Carmel? No, not there. Not in the strife and din of Carmel was God nearest to the prophet. In Horeb came Elijah's revelation, but it was conveyed neither by wind, nor earthquake, nor fire. When the violence of tempest and flame and quaking earth had passed, there was heard "a still small voice," and in the "still small voice" God spoke to Elijah.

Thus we must have our revelations of God. He is abroad everywhere and always. But it is not everywhere nor always that we can see him. Finely has Dr. Matheson expressed our thought: "When I myself am still I catch Thy still small voice, and then I know that Thou art God. Thy peace can only speak to my peacefulness. Thy rest can only be audible to my calm; the harmony of Thy tread cannot be heard by the discord of my soul." Do not wait for some turbulent experience; do not expect the wind, the earthquake and the fire. In the quietest moods, and in the gentler ways God comes. "Be still, and know that I am God."

Quietude in the Christian life is also needed in order that we may know ourselves. We do not spend much time in the homes of our own souls. We say we do not have time to think, that we cannot hear our own thoughts. It is true. Cares come so thick and fast, duties pile up so high, demands have voices so loud, that the voices of our own hearts do not reach the ear of consciousness. The waters of a lake may be so ruffled and

furried and wind-swept, that the white sand at the bottom cannot be seen. So may a life be so ruffled and the deeper thoughts and feelings lie all unobserved. We should "study to be quiet" that we may see our need of God; that we may see that we have a conscience; that we may see present-day duty and future destiny.

Again, quietude in the Christian life is needed for Christian growth. Always the great processes of growth are quiet processes. The growth of the violet from the seed, and the growth of the oak from the acorn are both alike noiseless. The violence of the wind may toughen the oaken fibres, but the raging winds are not the sign of a growing tree. The boy grows; he plays roughly and violently and exercise conserves growth, but visible exercise is not the process by which the boy grows. We grow in knowledge and in grace, but it is like the growth of the lilies, silent and still. We can see products, but not vital processes.

And has not this fact been partly forgotten in our religious life? We have multiplied our activities; we have emphasized the idea of doing; we have put high pressure upon the machinery of church life. By pledges, by rallies, by meetings, by conventions, we have succeeded in getting up a sort of an egg-beater activity, a kind of a merry-go-round movement and enthusiasm. The absence of motion and noise we have taken as a sign of spiritual decay or death. But a tree grows from its roots; its life process is radical and not superficial. Thunder-storms may have a salutary effect on atmospheric conditions; but flowers grow best and safest in calm weather.

We surely need the still hours for our Christian growth; we need the moments on the mount; we need to be alone with God; we need the quietude of prayer. Use the hours of God's Holy Day in the largest way. Turn off the worldly lights that have glared upon the soul. Hush the noises of the week that have echoed through the chambers of the mind. Walk softly before the Lord. Be still, that we may hear the still small voice. Be calm, that the serenity of God may rest upon us. Listen to the blessed evangel of our Lord: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Watchman.

**SEEN AND HEARD ON THE ROAD.**

Sturgis is in a state of hope. The college is one of the leading interests of the Baptists and the town. A meeting is to be held on the 26th for the purpose of settling the college on a proper footing, a report of which will find its way in these columns. Rev. J. H. Spurlin is much encouraged with his work, but he sees that his churches are much stronger, and could do far more work for the Lord if they would only think and do all they are able. How very many churches are in this condition. At Mari-on Rev. Carter guides the Lord's people in spiritual things. Like so many pastors, he has too many churches, and thereby cannot preach often enough to each church to develop them as they could and should be.

Thanks are due our brother for the interest and aid lent the Recorder, a large number of new subscribers and all the old ones renewing.

Pastor I. M. Wise, of Princeton, greeted us with warmth, as much for the old Recorder's sake as personal friendship. His re-

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

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Is the best—in fact the One True Blood Purifier.  
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ports encouraging news from his field. Added to his pastoral work, he does much outside denominational work as school trustee, visitor to denominational schools, etc.

HOPKINSVILLE  
is in a flourishing condition. Pastor C. H. Nash has some unusual church news which has been sent these columns before, but it is so good it is worth repeating. The number of contributors to missions has increased 65 per cent., and the increase in annual amount to missions has been over \$600 for the year. The Lord is going to bless any church which obeys him in mission work. "Go ye into all the world and preach the gospel, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you all the days." What right has any church to ask the Lord to be with and bless its work if that church refuses or neglects to help in his work elsewhere? Now, mark you, good news is going to be heard from the First Baptist church of Hopkinsville, for the Lord has promised beforehand that he will be with the church and people who engage to carry on his work.

A meeting, partaken in by all the evangelical churches in Hopkinsville, is being engaged in by Rev. Sam Jones and Rev. George Steward, assisted in music by Mr. Jones' two daughters and E. O. Exzell, of Chicago. Very great crowds press into the "Union Tabernacle" at each hour for worship, and, at this writing, good signs for an excellent meeting are apparent. The meeting will last about ten days, and immediately after its close Bro. Nash, assisted by F. D. Hale, D. D., of Owensboro, will begin a meeting. Deep and earnest prayer for a gracious outpouring of God's Spirit is seen and the need felt.

By way of recognizing true merit, Rev. Sam Jones said to me of Dr. Hale, "He is one of the grandest men in America, and his church is the best church I ever saw, and the reason of that is because the church is run exactly on a straight parallel with the New Testament."

Such a compliment from such a source is worthy of appreciation. May God save many souls during the meeting. D. Y. BAGBY, Field Editor.

Some church-members have their roots on one side of the church wall and their boughs all hang over and drop the fruit on the world's side. It is not only a question of where your roots are, but where the boughs hang and the apples fall. We want more in these days of clear, distinct, emphatic, Christly religion, so that we do not need to look into the church-roll to find out whether a man is a Christian or not.—Theodore L. Ouyler.

# Profitable Employment

We want to engage the services of an energetic man or woman to represent

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To look after renewals and to secure new subscribers. A good agent can earn not only good pay, but will share in the \$11,500 to be divided—April 15th—among the best agents.

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### WHO IS THE MISCREANT?

In the RECORDER of last week this item is found in the "Seminary Notes." I copy it here and respectfully ask what it means: "Last Missionary Day Dr. Whitsett congratulated the boys for their good conduct, and said there had not been a single case of drunkenness or going to theaters this session, and he said for us not to go even if one should offer us \$10 or even \$20, for you may conclude that such a one is an enemy of yours and an enemy of the Seminary. We are glad to say that this session is full of religion and congeniality."

Quite a number of times I have seen in various Baptist papers hints, suggestions and innuendoes to the effect that some person, or persons, were giving money to the young preachers in the Seminary to go to disreputable places, theaters, saloons and such like places, that they might be caught there, that the good name and influence of the Seminary might be injured thereby. And now here comes Dr. Whitsett, in a late missionary-day speech, reiterating, by an otherwise meaningless innuendo, the same charge. As reported by your correspondent, the President of our Seminary could mean nothing else by his words than that during other sessions students had been drunk and gone to theaters, and this they had done for pay—pay from some one who was both an "enemy of yours and of the Seminary."

Now, Bro. Editor, this is what I want explained, and, with myself as an humble contributor to the Seminary, I believe there are hundreds and thousands who are very desirous of knowing, What this and all like insinuations mean?

If I can say it so as not to offend the "powers that be," I think we have a right to know what these oft-repeated hints of dark and damning plots against the Seminary and the denomination mean. If Dr. Whitsett knows, as his language necessarily implies, that during former sessions some of the students were drunk and visited theaters, being paid to get drunk and go to theaters by some one who was an "enemy of the Seminary," then I say by all means, in the name of common sense and justice, he ought to tell who the miserable miscreant is, that all interested in the success of the Seminary might be on their guard against his plots. If he is a church member, and a Baptist, then let his name be given that his church may deal with him as the enemy of his offense

against God demands. If he is a preacher, the greater the reason that he should be exposed and put where he belongs, and the poor preacher (?) students (?) who for money—\$10 or even \$20—could be hired to get drunk or go to a theater, let their names be given too, that they may the sooner find their place.

But if Dr. Whitsett cannot name the man who, at other sessions, paid the students to do these things, then he ought, in all fairness and justice, to apologize for this insinuation against an unnamed party, and retract every word he has written or spoken that fairly and naturally implies so grave, so horrible a charge against some one who cannot make any answer or defense. Surely if the thing hinted at in the words criticized are true, and Dr. Whitsett knows them to be true, he will tell us who the scoundrel is that hires, with money, young preachers to go to theaters, and by naming the man clear himself of the just imputation of making the most serious charges by insinuation, when he has not courage to make them openly. Again, I say let us have an explanation of this thing, it has gone far enough.

A. M. VARDEMAN.

Alexandria, La.

[To this we say Amen!—Ed.]

### PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Franklin Association to be held with South Benson church, Jan. 28th and 29th, 1899.

#### SATURDAY MORNING.

8:30. Prayer and song Service.—Led by Rev. L. D. Stucker. What is necessary to keep our church alive, active and vigorous?—Revs. C. H. Braden, J. H. Burdin and W. M. Nevins.

The relation of the churches to Temperance.—Rev. J. A. Head, L. B. Lee and M. B. Adams.

1:00 P. M. Our young people—their relation to the church and their possibilities.—Revs. M. B. Adams, Rufus W. Weaver and Prof. E. R. Jones.

The Scriptural plan of Giving.—Sermon by Rev. W. E. Gwatkin.

What does the church owe to the community and to the World? Prof. McHenry Rhoads, Dr. U. V. Williams.

7:00. Missions.—Sermon, Rev. W. M. Nevins. Address, J. H. Pulgrave.

#### SUNDAY MORNING.

9:30. Prayer and song Service.—Led by Rev. J. H. Burdin.

Reflex influence of Missions.—Rev. J. H. Burton, C. H. Braden and Wm. Farmer. Sermon.—Rev. W. B. Crumpton. J. K. NUNNELLY.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of CATARRH that cannot be cured by the use of HALL'S CATHARTIC CURE.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1898. A. W. GLEASON, Notary Public.

Hall's Cathartic Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

### SOUTHWEST MISSOURI.

The Rev. Mr. Keltner is the missionary of this section of "Imperial" Missouri, which is fraught with grand possibilities both spiritually and materially. He is under the appointment of the State Board and is doing a good work. Bro. Keltner is on his second year's work since last October.

Rev. G. C. Skillman, formerly of Kentucky and now pastor at Springfield, has recently been called to the pastorate at Carthage, which is one of the flourishing and progressive cities of this part of the State. He has not yet announced his decision. Bro. Skillman will do good work anywhere.

The Pierce City saints have secured the services of Eld. S. L. Dulin, and the Doctor enters at once upon the work there. Rev. A. F. Pearson resigned there several months ago and located in Liberty, and is serving country churches.

At this writing Bro. Ben M. Bogard is at El Dorado Springs assisting Pastor W. M. Barker in a series of meetings. Bro. Bogard has resigned at Charleston and goes to Searcy, Ark. There are two churches at El Dorado Springs, and, as far I know, both are fairly prosperous with Bro. Hendricks and Barker as the bishops respectively.

Nevada Association has within its bounds a few churches which are still pastorless. First church, this city (Nevada), Oak Grove, Walker and one or two others. Eld. A. E. Rogers, who has been pastor of the First church, is now supplying them with preaching, but expects to leave soon. He is the State Superintendent of Public Charities, and is doing some splendid work. Bro. Rogers is one of the most popular men in the State. He is a fine business man as well as a preacher.

Eld. I. T. Sherley, of Montevillo, is now engaged in a most successful meeting with his church, East Nevada, located in the eastern part of the city. The meeting has been in progress for two weeks, and up to date (January 21) 29 persons have been received, 22 for baptism. Bro. Sherley is a good preacher and pastor, and is building up a strong congregation in East Nevada.

Mt. Union church, which was located two miles north of Nevada, has ceased to be an organization, and the members which composed that body will unite with the churches in Nevada. This action was the result of a meeting I held with the church in December. As missionary, having canvassed the field thoroughly, it was the only thing open for the church to do. They can reorganize at any time they see fit.

Butler is still without a pastor. This is a good church, located in a splendid town, and cannot afford to be without a pastor very long.

Clinton, county seat of Henry county, is without a pastor since the resignation of Rev. John Chevins, who has been appointed missionary to Mexico.

The churches at Schell City, Harwood and at other points are growing. I have recently closed a good meeting at Harwood and Panama; to the former 8 additions were made, and to the latter 4, with a good prospect before both.

Next Saturday, Jan. 28, the Mission Board of Nevada Association will meet with East church, this city (Nevada), at 2 A. M. This meeting will be preceded by a missionary mass meeting, which will open at 9:30 A. M. We are anticipating a good time.

I have been on this important field since Nov. 5, 1898, and have been preaching constantly ever since, with the exception of 6 or 8 nights. I am well and trying to do the work of the Master earnestly and faithfully. My family are still at Louisiana, Mo. May move in the spring.

Fraternally,  
J. N. BARBER.

### ITEMS FROM CENTRAL ASSOCIATION.

Rev. C. O. Pugh, after two years of faithful service with the Springfield Baptist church, has resigned to accept the call of Calvary church, Vicksburg, Miss. Bro. Pugh is "a good minister of Jesus Christ," and his people here very reluctantly give him up. The Springfield church last year averaged over \$1 per member for missions.

Rev. W. E. Mitchell, recently pastor at Carlisle, is here to spend some weeks with his mother.

Bethlehem church will ordain Bren. Chas. Brady and Thomas Hays as deacons Sunday next. The pastor, Bro. R. L. Purdon, will be assisted by Bren. W. E. Mitchell and Wm. M. Stallings in the service.

Dr. Graves had a year of great prosperity at Lebanon. The number of baptisms was large. He is a prince among pastors.

Bro. J. T. Hall, who came to us from the Methodists, is pastor of our church at Muldraugh's Hill. He has done a splendid work there in building up the membership, and in improving greatly their house of worship. He is a sound Baptist and a good preacher.

Bro. J. B. Ferrell ministers with great acceptance to the Stewart's Creek church. Under his leadership they have grown to be quite vigorous to be so young. He also preaches to the Hardin's Creek church.

This writer still occupies the same field, and tokens of the Lord's blessings upon his work are quite frequent. Many kind remembrances by his people serve to cement the tie between them. Wm. M. STALLINGS. Springfield, Ky.

### AN APPEAL TO PASTORS.

DEAR BROTHERN: We find in our communities many people who are, or once were, members of Baptist churches, and there are many not known to us. We ask you to send to any one of us the name of any member of your church who is in Oregon, giving the fullest address possible. Send names whether the residence here has been long or short. In case of new-comers a letter of introduction to "the Baptist pastor" will greatly help. The urgency of our request will be apparent when you know that in many towns there are more Baptists out of the church than in it. Our missionary estimates that there are several thousand unaffiliated Baptists in the State, some of them in other denominations, most of them nowhere. Your kindly co-operation will greatly help us to solve one of our worst problems.

Fraternally yours,

RAY PALMER,

EBENEZER M. BLISS,

H. B. TURNER,

N. S. HOLLCROFT,

ALEX. BLACKBURN,

Pastor in Portland.

GILMAN PARKER,

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Address: Portland, Ore. KINDLY mention seeing their advertisement in the WESTERN RECORDER when you answer any of our advertisers.

### Thousands Have Kidney Trouble and Don't Know it.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney poison in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away cell by cell. Then the richness of the blood—the albumen—leaks out and the sufferer has Bright's Disease, the worst form of kidney trouble. Kidney trouble can be detected although it be slow and deceptive. First, by analysis of the urine; second, by the simple test of setting the urine aside in a glass or bottle for twenty-four hours, when a cloudy or brick-dust settling indicates it.

It was for just such troubles that in His infinite power and goodness the Great Physician caused Swamp-Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the great kidney and bladder specialist to discover it and make it known to the world. Its wonderful efficacy in promptly curing the most distressing cases is truly marvelous.

By sending your address to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of Swamp-Root, the great kidney, liver and bladder remedy, and a book that tells more about it, both sent absolutely free by mail.

When writing be sure and mention reading this liberal offer in Louisville "WESTERN RECORDER." The regular fifty-cent and one-dollar sizes are sold by most druggists. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

DEAR RECORDER: I have been reading the WESTERN RECORDER fifty years. It has been good, better, best. My wife says it comes next to the Bible. She was raised a strict Presbyterian (now a Baptist), and has as much concern for them as Paul had for the Jews, and often expresses the wish that all who are not Baptists may be taught the way more perfectly.

She appreciates, more than others, Dr. Caperton's article, "Ritualism vs. Obedience," in the last RECORDER, and thinks if there was more plain preaching to the hearts of people rather than to the ears, and the teachings of Scripture brought out as forcibly as by Dr. Caperton more frequent, great good could be done. She hopes the truth may prevail by publishing Dr. Christian's review of Baptist History, and that many eyes may be opened to see it. And would also call attention to Mark 3:22-30 inclusive, and ask why the word because in the 30th verse, if the charge made in the 22d verse is not the sin against the Holy Ghost? R. Eminence, Ky.

OTHER affections may hourly rise in the Christian's heart; other passions may occasionally take possession of his mind; other objects may frequently engross his attention. . . . But let God present himself; before him and fix his attention upon himself, and ad there is found a temper to prefer him and his interest to all other objects; there is found a heart which in the trying hour would die for the name of Jesus.

**THE HILLS OF GOD.**

Like a narrow valley land,  
This earthly way of mine;  
Before me, elud in glory grand,  
I see the hills divide,  
These heights the saltness long have  
trod,  
The hills of hope, the hills of God!  
Though mists of doubt enfold me in,  
Through through the dark I grope,  
The upward path my feet may win  
That mounts the heavenly slope;  
And walking through the lowland  
here,  
I know the hills of God are near.  
Unto them oft I lift mine eyes,  
That oft with tears are wet,  
And through the mists they calmly  
rise  
Where sun no more shall set;  
To me forever grand and fair,  
The hills of God—my help is there!

**OUR PULPIT.**

**PERSEVERANCE IN HOLINESS.**

BY C. H. SPURGEON.

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.—Jeremiah 32:40.

We will go to our text at once. In the world there are men and women towards whom God stands in covenant relationship. Mixed up with these myriads of God-forgetting, or even God-defying people, there are a number of covenanted ones, who think of God, know God, trust God and are even in league with God. God has made with them a covenant. It is a wonder of mercy that Jehovah should enter into covenant with men; but he has done so. God has pledged himself to his people, and they have, in return, through his grace, pledged themselves to God. These are heaven's covenanters, in bonds of amity, alliance, and even union with the Lord their God. This covenant shall stand when the mountains shall depart and the hills shall be removed; it is not a thing of passing time; but, like its author, it is everlasting. Happy people who are joined unto the Lord by an eternal bond!

These covenanted ones may be known by certain marks and evidences. It is most important that we should know that we ourselves belong to them. They are a people, according to the text, to whom God is doing good. Friend, do you perceive that he is doing good to you? Has the Lord dealt graciously with you? Has he appeared to you and said, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee?" Do all things work together for good for you? I mean, for your spiritual good? your lasting good? Have you received the greatest good by the renewal of the Holy Spirit? Has he given Christ to you? Has he made you hate evil and cleave to that which is good? If these good gifts have been bestowed on you he has done you good, for these gifts are the outcome of the covenant, and are sure guarantees that it stands fast between God and your soul.

These people are known by having the fear of God in their hearts. Judge ye whether it be so in your own case. This is the covenant promise—"I will put my fear in their hearts." Do you fear the Lord? Do you reverence Jehovah, our God? Do you desire to please the Lord? Do you please him? Do you desire to be like him? Are you like him in some humble degree? Do you feel ashamed when you see how sadly you come short; and

does this make you hunger and thirst after righteousness? Is the gracious presence of God your heaven below? Is it all the heaven you desire above? If so, this fear of God in your heart is the seal of the covenant to you. Towards you God has thoughts of love which shall never change.

I. First, here is the everlasting covenant: "I will make an everlasting covenant with them."

The first reason why it is an everlasting covenant is that it was made with us in Christ Jesus. The covenant of works was made with the race in the first Adam, but the first Adam was faulty and failed full soon; he could not bear the stress of his responsibility, and so that covenant was broken. But the surety of the new covenant is our Lord Jesus Christ, and he is not faulty, but perfect. The Lord Jesus is the federal head of his chosen, and he stands for them; they are regarded as members of his body, and he is their head, their mouth-piece, their representative. The Lord Jesus, as the second Adam, entered into covenant with God on the behalf of his people; and because he cannot fail—for in him there is no infirmity or sin—therefore the covenant of which he is the surety must stand. He abideth forever in his Melchizedek priesthood, and in the power of an endless life. He is, both in his nature and in his work, eternally qualified to stand before the living God. He stands in absolute perfectness under every strain, and, therefore, the covenant stands in him. When it is written, "I have given him for a covenant to the people," we see that the covenant cannot fail, because he cannot fail who is the sum and substance of it. Because the Lord Jesus represents all his believing people in the covenant, therefore the covenant is everlasting.

Next, the covenant cannot fail because the human side of it has been fulfilled. The human side might be regarded as the weak side of it; but when Jesus became the representative of man that side was sure. He has at this hour fulfilled to the letter every stipulation upon that side of which he was the surety. He has magnified the law and made it honorable by his own obedience to it. He has met the demands of moral government and made amends to holiness for man's offenses. The law is more glorified by his atoning death than it was dishonored by man's sin. This man hath offered one sacrifice for sins forever, and that is so effectual for the fulfillment of the covenant that he sits down at the right hand of God. Since then that side of the covenant has been fulfilled which appertains to man, there remaineth only God's side of it to be fulfilled, which consists of promises—unconditional promises, full of grace and truth such as these: "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you to walk in my statutes, and ye shall keep my judgments and do them." Will not God be true to his engagements? Yes, verily. When he makes a covenant, and on man's part the compact has been fulfilled, depend upon it, on the Lord's side no word will fall to the ground. Even to the jots and tittles, all shall be carried out.

Furthermore, the covenant must be everlasting, for it is founded upon the free grace of God. The first covenant was conditioned upon the obedience of men. If they kept the law: God would bless them, but they failed through disobedience and inherited the curse. The divine sovereignty determined to deal with men, not according to merit, but according to mercy; not according to the personal character of men, but according to the personal character of God; not according to what men might do, but according to what the Lord Jesus would perform. Sovereign grace declares that he will have mercy upon whom he will have mercy, and will have compassion on whom he will have compassion. This basis of sovereignty cannot be shaken. The covenant which saves men according to God's will and good pleasure is founded upon a rock, for God's free grace is always the same, and God's sovereignty is linked to immutability, even as it is written, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The slightest touch of merit puts perishable material into the covenant; but if it be of pure grace then the covenant is everlasting.

Beloved, rest in the covenant of grace as affording you eternal security and boundless comfort. It may well be everlasting, since it was divine in its conception. Surely the counsel of the Lord shall stand. Who else could have thought of a covenant, "ordered in all things and sure," to be made with guilty man? It was also divine in its carrying out, and therefore it shall endure. Who could have provided a Saviour like the only begotten of the Father? Who could have given him for a covenant but the Father? The covenant is divine in its maintenance. Note well the word of the Lord: "I will make an everlasting covenant with them." He does not say, "They shall make a covenant with me;" but "I will make a covenant with them." That God is the maker of the covenant, is a reason for its certainty and everlastingness. The faithful God has given guarantees which fix it fast, even his promise and his oath; these two immutable things, in which it is impossible for God to lie. Through these we have strong consolation, who have fled for refuge to Christ Jesus. Thus much upon the first head, and very little it is, compared with the grandeur of the subject.

II. Secondly, we have now devoutly to think upon the unchanging God of the covenant: "I will not turn away from them to do them good."

Please notice the terms here; the Lord does not merely say, "I will not turn away from them," but, "I will not turn away from them, to do them good." He will not cease to work good for his chosen. The Lord is always doing his people good; and here he promises that he will never leave off blessing them. Not only will he always love them, but he will always prove his love by active kindness and blessing. He is pledged to continue the gifts and work of his goodness. In effect he says, "I will not cease blessing them; I will continually, everlastingly be doing them good." Now, why is this, that God is thus unchanging in his doings towards his covenanted ones?

He will not turn away from doing them good, first, because he has said so. That is enough. Jehovah speaks, and in his voice lies the end of all contriver-



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He says, "I will not turn away from them, to do them good;" and we are sure that he will not forfeit his word. I do not need to bring forth more reasons; this suffices, the Lord hath said it. Hath he said, and will he not do it?

Still, let us remember that there is no valid reason why he should turn away from them to do them good. You remind me of their unworthiness. Yes, but observe that when he began to do them good they were as unworthy as they could possibly be. He began to do them good when they were "dead in trespasses and sins." He began to do them good when they were enemies, rebels, and under condemnation. When first the sinner feels the movement of divine love upon his heart he is in no commendable state. In some cases the man is a drunkard, a swearer, a liar or a profane person. In certain cases the man has been a persecutor like Manasseh or Saul. If God left off blessing us because he could see no good in us, why did he begin to do us good when we were without desire towards him? We were a mass of misery, a pit of wants and a dunghill of sins when he began to do us good. Whatever we may be now, we are not otherwise than we were when first he revealed his love towards us. The same motive which led him to begin leads him to continue; and that motive is nothing but his grace.

Moreover, there can be no reason in the faultiness of the believer why the Lord should cease to do him good, seeing that he foresaw all the evil that would be in us. No wandering child of God surprises his heavenly Father. He foreknew every sin we should commit; he proposed to do us good notwithstanding all this foreknown iniquity. If, then, he entered into a covenant with us, and began to bless us with all our sin before his mind, nothing new can spring up which can alter the covenant once made with all these drawbacks known and taken into account.

Moreover, remember that he sees us now in Christ. Behold, he has put his people into the hands of his dear Son. He has

even put us into Christ's body; "for we are members of his body, of his flesh, and of his bones." He sees us in Christ to have died, in him to have been buried, and in him to have risen again. As the Lord Jesus Christ is well-pleasing to the Father, so in him are we well-pleasing to the Father also; for our being in him identifies us with him. If, then, our acceptance with God stands on the footing of Christ's acceptance with God, it standeth firmly, and is an unchanging argument with the Lord God for doing us good. If we stood before God in our own individual righteousness, our ruin would be sure and speedy; but in Jesus our life is hid beyond peril. Firmly believe that until the Lord rejects Christ he cannot reject his people; until he repudiates the atonement, and the resurrection, he cannot cast away any of those with whom he has entered into covenant in the Lord Jesus Christ.

Moreover, I close with this argument, that he has involved his honor in the salvation of his people. If the Lord's chosen and redeemed are cast away, where is the glory of his redemption? Will not the enemy say of the Lord, "He had not the power to carry out his covenant, nor the constancy to continue blessing them?" Shall that ever be said of God? Will he thus lose the glory of his omnipotence and immutability? I cannot believe that any purpose of the Lord can fail; neither can I conceive that he can withdraw his declarations of love to those with whom he is in covenant. The God whom we adore and reverence, the God of Abraham, the God and Father of

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our Lord and Saviour Jesus Christ, fainteth not, neither is weary. "He is in one mind, and who can turn him?" "He will ever be mindful of his covenant."

III. The third part of our subject leads us to see the persevering people in the covenant: "I will put my fear in their hearts, that they shall not depart from me."

Let me read very distinctly these words: "They shall not depart from me." If there were only that text in the Bible it would suffice to prove the final perseverance of the saints: "They shall not depart from me." The salvation of those who are in covenant with God is herein provided for by an absolute promise of the omnipotent God, which must be carried out. It is plain, clear, unconditional, positive: "They shall not depart from me."

It is not carried out by altering the effect of apostasy. If they did depart from God it would be fatal. Suppose a child of God should utterly depart from the Lord and wholly lose the life of God, what then? Would he nevertheless be saved? I answer, His salvation lies in the fact that he will never utterly lose the life of God. Why are we to ask what would happen in a case which can never occur? But if we must suppose it, we are not slow to say that if the believer were wholly separated from Christ he must, without doubt, perish everlastingly. If a man abide not in Christ he is cast forth as a branch and is withered. The Scripture is very positive about it; if grace were gone safely would be gone. "Salt is good, but if the salt have lost his savor, wherewith shall it be seasoned?" "If these shall fall away, it is impossible to renew them again unto repentance." If the work of grace could wholly and totally fail in any man, the case would be beyond all remedy, since the best means has, on that supposition, been tried and has failed. If the Holy Ghost has indeed regenerated a soul, and yet that regeneration does not save it from total apostasy, what can be done? There is such a thing as being "born again;" but there is no such thing as being born again and again. Regeneration is once for all; it cannot be repeated. Scripture has no word or hint that it could be. If men have been washed in the blood of Jesus and renewed by the Holy Ghost, and this sacred process has failed, there remains no more.

When old things have passed away and all things have become new, can it be imagined that these will grow old again? No man may therefore say, "Though I go back to my old sin, and cease to pray, or repent, or believe, or have any life of God in me, yet I shall be saved, because I was once a believer." Nay, nay, profane talker; the text saith not, "They shall be saved though

they depart from me;" but "They shall not depart from me"—which is a very different matter. Woe unto them that depart from the living God! for they must perish, and with them no covenant of peace has been made.

Neither does this perseverance of the saints come in by the removal of temptation. It is not said, "I will put them where they shall not be tempted; I will give them such a sufficient livelihood that they shall not be tried by poverty, and at the same time they shall never be so rich as to know the temptations of wealth." No, the Lord does not take his people out of the world; but he allows them to fight the battle of life in the same field as others. He does not remove us from the conflict, but "he giveth us the victory."

How, then, are they preserved? Well, not as some falsely talk, as though we preached, "that the man who is converted may live as he likes." We have never said so; we have never even thought so. The man who is converted cannot live as he likes, or, rather, he is so changed by the Holy Spirit that he could live as he likes, he would never sin, but live an absolutely perfect life. Oh, how deeply do we long to be clear of every sin! We preach not that men may depart from God and yet live; but that they shall not depart from him.

This is effected by putting a divine principle within their hearts. The Lord saith, "I will put my fear in their hearts." It would never be found there if he did not put it there. It will never spring up naturally in any heart. "I will put my fear in their hearts;" that is, regeneration and conversion. He makes us tremble before his law. He makes us feel the smart and bitterness of sin. He causes us to remember the God we once forgot, and to obey the Lord whom once we defied. "I will put my fear in their hearts" is the first great act of conversion, and it is continued throughout life by the perpetual working of the Spirit upon the heart. The work which commences at conversion is duly carried on in the converted ones; for the Lord still puts his fear into their hearts. How the Spirit of God works we cannot tell; he has ways of acting directly upon our minds which are all his own, and cannot be understood by us. But without violating the freedom of our nature, leaving us men as we were before, he knows how to make us continue in the fear of God. This is God's great holdfast upon his people, "I will put my fear in their hearts."

What is this fear of God? It is, first, a holy awe and reverence of the great God. Taught of God, we come to see his infinite greatness, and the fact that he is everywhere present with us; and then, filled with a devout sense of his Godhead, we dare not sin. Since God is near we cannot offend. The words, "my fear," also intend filial fear. God is our Father, and we feel the spirit of adoption, whereby we cry, "Abba, Father." This child-like love kindles in us a fear to grieve him whom we love, and therefore we have no desire to depart from him.

See, beloved, this perseverance of the saints is perseverance in holiness: "They shall not depart from me. If the grace of God has really changed you, you are radically and lastingly changed. If you have come to Christ he has not placed in you a mere cup of the water of life, but he has said it, "The water that I shall give him shall be in him a well of water springing up into everlasting

life." The work that is done in regeneration is not a temporary work, by which a man is, for a time, reformed; but it is an everlasting work by which the man is born for heaven. There is a life implanted at the new birth, which cannot die, for it is a living and incorruptible seed, which liveth and abideth forever. Grace will go on working in a man until it leads him to glory.

If any differ from what I have said I cannot help it, but I would beg them not to differ from the text, for the Scripture cannot be broken. Read it: "I will put my fear in their hearts that they shall not depart from me." There it stands, "They shall not depart from me." But if you ask, By what instrumentality does God maintain this fear in the hearts of his people? I answer, it is the work of the Spirit of God: but the Holy Spirit usually works by means. The fear of God is kept alive in our hearts by the hearing of the Word; for faith cometh by hearing, and holy fear cometh through faith. Be diligent, then, in hearing the Word. That fear is kept alive in our hearts by reading the Scriptures, for as we feed on the Word it breathes within us that fear of God which is the beginning of wisdom. This fear of God is maintained in us by the belief of revealed truth and meditation thereon. Study the doctrines of grace, and be instructed in the analogy of the faith. Know the gospel well and thoroughly, and this will bring fuel to the fire of the fear of God in your hearts. Be much in private prayer, for that stirs up the fire and makes it burn more brilliantly. In fine, seek to live near to God, to abide in him, for as you abide in him and his words abide in you, you shall bring forth much fruit, and so shall you be his disciples.

I find this precious doctrine of the perseverance of the saints to be a very fruitful one. Some time ago I preached this doctrine with all my might and many were comforted by it; but, better still, many were set thinking and were led to turn their faces Christward. Some preach a doctrine which has a very wide door, but it is all door, and when you get in there is nothing to be had; you are no safer than you were outside. Sheep are not in a hurry to enter where there is no pasture. Some have thought my doctrine narrow, though I am sure it is not; but if a door should seem strait, yet, if there is something worth the having when you get in, many will seek admission. There are such wonderful blessings provided in the covenant of grace that those who are wise are anxious to obtain them. "Oh!" says one, "if salvation is an everlasting thing, if this regeneration means a change of nature such as can never be undone, let me have it. If salvation is a mere plated article, which will wear out, I do not want it; but if it is pure silver all through, let me have it." Does the gift of grace make us partakers of the divine nature, and cause us to escape the corruption which is the world through lust? then let us have it. I pray that some here may desire salvation, because it secures a life of holiness.

Faith in the everlasting covenant stirs my heart's blood, fills me with grateful joy, inspires me with confidence, fires me with enthusiasm. I can never give up my belief in what the Lord hath said, "And I will make an everlasting covenant with them; that I will not turn away from them; to do them good; but I will put my fear in their hearts, that they shall not depart from me." God

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## EDITORIAL

BISHOP POTTER, the Episcopalian bishop of New York, in a recent speech said the saloon is a social necessity for poor men. After his day's work, the poor man, says the Bishop, goes home to his "crying children and untidy wife," and of course he must have a drinking-saloon in order to escape from such a home. Bishop Du ley, of this city, agrees with Bishop Potter, although the Rev. Drs. Minnigerode, Craik and Mason, Episcopalian pastors in this city, do not. Rabbi Moses agrees with Bishop Potter, as does the Rev. A. W. Littlefield, pastor of the Unitarian church in Louisville. Father Bernard Logan, a Roman Catholic priest, thinks Bishop Potter's view "is a very sensible one." Drs. Waltz and Kenner express dissent. Dr. Carter Helm Jones (the only opinion of a Baptist given by the *Evening Post*, whence these opinions are taken) says: "I cannot endorse Bishop Potter's statement in several particulars, but he was evidently speaking thoughtfully. Social necessity is a very broad term, however. But I have little sympathy with wild and indiscriminate temperance advocates, etc."

It is painful to think that prominent ministers are willing to apologize for the saloon. And the plea that is made strikes us as very lame indeed. The poor working man goes home to his "crying children and untidy wife," and finds himself obliged to escape to the saloon, according to Bishop Potter and those who agree with him. The idea is queer that the working man must need escape from his own wife and children. Suppose the children are crying, they are his children, and he ought to care for them. Perhaps the reason they are crying is because he spends his money at the saloon and leaves them hungry. Suppose his wife is untidy, she is his wife. She became so at his solicitation, and he solemnly pledged himself to love and cherish her. Yet he is under the "necessity," forsooth, of escaping from her to a neighboring saloon! Her untidiness is the result of his treatment of her. If he would give her the money he spends at the saloon, she could dress well, and the children would be orderly and quiet. She is just in the condition to which he has brought her. She was tidy in her home when he sought her and persuaded her to be his wife, solemnly promising to take the best care of her he could, and to love and cherish her until death should them part. And now that he has made her wretched, he is under the "necessity" of escaping from her to a saloon!!!! Let him but be a faithful husband, letting the saloon alone, and his home will speedily brighten into comfort and gladness. So far from the saloon's being a necessity for poor working men, it is their greatest curse and their chief bane. Indeed, the deadly work of the saloon falls heaviest upon this very class.

Bishop Potter favors establishing attractive places of resort, free from the objections to the saloon, which shall serve as a place where the working man can escape from his "crying children and untidy wife," while she is left to care unaided for these crying children as best she may. Why not brighten that home instead of establishing a bright place where the man may

escape from it? Why not do something for the "untidy wife" and the "crying children?" What harm would come if the man should spend his time between the work hours and bed time with his wife and children? Why must he escape at all? Why should benevolent people be called on to help him escape? Nay verily. Let the saloons be suppressed, and let help be given to brighten and beautify the homes of the poor, now made miserable by the saloons.

Since the above was written Bishop Potter has come out in a card saying he does not believe the saloon is "necessary," but he believes it is "inevitable" until something be furnished to take its place. We think the home is the best substitute for the saloon. Let free public libraries supply the poor man with good books at home with his family. Let him give two nights a week to church—Sunday night preaching and Wednesday night prayer-meeting—and one night to his lodge and the other four he can well afford to spend at home. Then his wife will be tidy and the children will hush their crying.

### "KIFFIN" MANUSCRIPT DISCREDITED.

Dr. Christian has confirmed our opinion of the untrustworthiness of the alleged "Jessey Church Records" and the so-called "Kiffin" Manuscript. The many glaring mistakes of statement he points out in them thoroughly discredits these documents. Here, as in other cases, Dr. C. has shown remarkable skill in unearthing facts. Who but he would, for example, have thought of ransacking the records of the old Somerset House in London, in order to see if any wills of those old worthies could be found. His labors were amply rewarded in finding the will of Henry Jacob, probated in May, 1624. This proves that many things those manuscripts say of him are false. The "Mr. Jacob" of those documents turns out to be "Mrs. Sarah Jacob." We hope all our readers will carefully peruse Dr. C.'s article this week, and note the many and glaring mistakes he points out in these alleged "reliable" records.

In fact, we had no confidence in them before Dr. C. began his special investigations in England last summer. We felt that an anonymous document, the oldest extant copy of which was less than forty years old, could not be relied upon as history. Crosby, nearly 100 years after 1641, had a manuscript "said to have been written" by Mr. Wm. Kiffin. This he loaned to Neal, and while Neal speaks of it and mentions its alleged events, on its authority, Crosby "gives the substance." Just how far the document Crosby had differs from the extant copy less than 40 years old, there are no means to determine.

Let it be noted that so far as any direct evidence is concerned, the whole "1641" theory rests solely on the testimony of these documents. Nowhere else do we find 1641 mentioned as a date for the introduction of immersion into England. The story is that some dissenters in London, desiring to practice immersion and get it from a proper administrator, selected Richard Blunt to go to Holland to receive immersion, and to return as the needed administrator. He went, and, returning, immersed Samuel Blacklock, who immersed others. Such is the story. Neal and Crosby mention it, but solely on

the authority of this anonymous "Kiffin" document. No contemporary writer mentions it, nor do we find any reference to it until we come to Neal and Crosby, some hundred years afterwards.

In 1643, only two years after 1641, the Baptists of London published their famous Confession of Faith. It is sometimes called "the 1644 Confession," but all admit it was issued in 1643. This document is signed by the leading Baptists of London, and we would suppose that the names of Richard Blunt and Samuel Blacklock would head the list. Certainly if they did what is alleged, their names should be in the lead. But their names are not in the list at all. It cannot be said that they were obscure men, for they were, according to the story, the ones specially chosen to become the administrators of the immersion. Had they both died in the two years? They were, if the story be true, evidently not old or feeble men, since such men would not have been chosen for such service. How can the absence of both these names from the list be explained, if the story of what they did be true?

Dr. Joseph Angus knows more than any other man about English Baptist history. In his accounts of the Baptist worthies of the 16th, 17th and 18th centuries, he makes no allusion to either Blunt or Blacklock. And this, too, while he had in his custody at Regents' Park College the oldest extant copies of the "Kiffin" manuscript, and of the "Jessey Records." If Dr. Angus could not find Blunt and Blacklock in his researches, it is hard to believe they really did what is claimed for them.

And in this country our own Dr. Cathcart, in his Baptist Encyclopedia, told of every Baptist he could learn of who had done anything worth mentioning, and yet he says nothing of Blunt or Blacklock.

These considerations made us regard the "Kiffin" and "Jessey" documents as unworthy of confidence before Dr. Christian went abroad. His finding such an array of gross mistakes in these documents only confirms our previous opinion concerning them.

Let it be remembered that here is the only thing that is claimed as direct testimony to the "1641" theory. On this flimsy and airy foundation that theory rests. We are quite aware that quotations from other authors are brought forward in support of that theory, but these quotations do not any of them mention 1641, and they are used simply to confirm and support the testimony of the "Kiffin" and the "Jessey" documents. Indeed the "Jessey" document does not say that immersion was introduced in 1641 into England; that statement comes from the "Kiffin" document alone. And the reader will observe that in the case of all the quotations cited to support the "1641" theory, the statement is never made that the practice of immersion was new. It is always that the exclusive practice of immersion and the utter rejection of affusion are new. Just as Dr. Featley said—Whatever is here alleged for dipping we approve of, so far as it excludes not the other two [i. e., sprinkling and pouring.—Ed.]. Dipping may be and hath been used, etc.—Featley's *Dippers Dipped*, p. 182.

On the 1st of August, 1641, the persecuting courts of Star Chamber and of High Commission went out of existence, according to act of Parliament (Charles'

Acts and Ordinances of Parliament, 1640-1656, p. 12. Documents Illustrative of the History of the English Church, Gee and Hardy, pp. 547 ff.) Then the Baptists could safely come from their hiding places and proclaim their doctrine. This they did with energy, and there was a notable Baptist movement as the result. What offended the churchmen of that day was, not that the Baptists practiced immersion—no one objected to that—but that they refused to admit the validity of sprinkling and pouring, and unchurched everybody who had not been completely immersed. The practice of immersion was not objected to, but their saying that nothing but immersion will do in any circumstances, gave offense. Had the Baptists of that day been willing to admit that affusion would answer, even in exceptional cases, they might have gone on practicing immersion to their heart's content without opposition.

DESPITE OUR WAR WITH Spain only 65,000 men were killed in the world's battles in 1898, while in 1897 the number was 108,451. The deaths at sea and on railroads were more numerous, however. In 1898-3,655 lives were lost at sea, and 8,690 on cars, while the figures for 1897 are 2,426 at sea, and 2,764 on cars. The losses by embezzlement, defaulting and bank-wreckage were in 1897 \$11,248,084, and in 1898 \$5,851,268—a decided improvement. The gifts to charitable objects, however, declined from \$38,612,614 in 1897 to \$23,964,900 in 1898. The number of suicides in the United States for 1897 was 6,000 and in 1898, 5,920. The number of murders in this country fell from 9,520 in 1897 to 7,940 in 1898. So fewer people were killed, less money stolen and less money given in 1898 than in 1897.

WHETHER a man will be unshakable in his faith in the Scriptures as the Word of God, depends much on how the Bible is treated in his home when he is young. Whether it is treated reverently as a message from the great and terrible God, or whether its words are used flippantly to point jokes. Brother, how is it in your home?

CALIFORNIA is the only state which taxes houses of worship. An effort is on foot to change this. The following amendment to the state constitution is proposed:

All buildings used exclusively as churches and chapels, and the real property on which they are situated, shall be free from taxation.

This amendment is to be voted upon, and the church people are being enlisted and it is hoped the amendment will prevail. All denominations, including the Jews, are bestirring themselves. We hope the effort will succeed. The claim sometimes made that exempting houses of worship from taxation involved a union of church and state is absurd. As well say that exempting our Baptist Orphans' Home from taxation is a union of church and state.

ATTENTION is called to the fact that back numbers of the 12th of January issue are exhausted, and in order to supply new subscribers with Dr. Christian's first article, we will reprint it in a future issue.

I HAVE lived to know that the secret of happiness is never to allow your energies to stagnate.—Adam Clarke.

## Editorial Varieties

We regret to hear of the ill health of Dr. J. W. McCown. His daughter, Mrs. Dr. Carter Helm Jones, has gone to visit him.

We will take it as a very great favor if the Standard of Chicago will kindly name some Baptists in the South who are opposing "liberty of research."

Under our condolence to Mr. and Mrs. J. E. Hill, of Maryland, on the recent death of their son in San Antonio, Texas. He was a young man of rare gifts.

Dr. I. T. Tichenor and the Hon. Porter King, in behalf of our Home Mission Board, are in Havana looking after the interests of our work there. They are wise men.

The Oar of Russia recently visited Count Tolstoi, and at the meeting, threw his arms around the venerable philosopher and kissed him twice. This looks as if the Oar meant what he said about universal peace.

Dr. A. E. Newman thinks it is a "clever bit" Dr. Christian made in getting concessions from the bishops and professors of the Church of England on the subject of baptism. Those concessions should be preserved.

Prof. E. O. White says: "Allow me to congratulate the Recorder on the article in last week's issue (Jan. 13th) regarding the Kiffin Mt. and Jessey Records. It is a 'find' and no mistake, and must surely cause 'confusion' in some quarters."

Dr. E. M. Potat, of Philadelphia, will deliver the alumni address at the Seminary next June. Dr. W. H. F. Faunce, of New York, delivers the Gay Lectures this year. The alumni societies are not neglecting the North in selecting men to address them.

We are pained to hear of the serious illness of Mrs. J. P. Eagle of Little Rock. She is in Cincinnati under treatment, Gloy Eagle being with her. We earnestly hope she will soon be completely restored to health. She is one of the finest and fairest daughters of Kentucky.

Harvard College has the largest income of any school in this country. Then come in order Harvard University, University of Pennsylvania, Columbia University, Yale University, University of Chicago, University of California, University of Michigan, University of Wisconsin, etc.

We acknowledge an invitation to the annual gathering at Mt. Sterling, Feb. 18th. It is the 50th anniversary of the organization of our church there, and in imitation of ancient Israel, there is to be an annual gathering. W. T. Bolla, W. E. Nunnally, W. T. Moore and W. F. Guthrie are the committee.

In the World Almanac, Brown University, the University of Chicago and Vassar College are put down as "Non-Sectarian." Why are they put down as "Non-Sectarian" for awhile these newspaper almanacs put down Columbian University as "Non-Sectarian." Now, however, it is down as "Baptist." We suppose President Whitman has had a hand in this.

The Recorder does not, as a rule, publish unapproved calls. We do not believe it is good journalism to do so or that doing so would do any good. We supposed that the services of Dr. Henry M. King, of Providence, Rhode Island, had been secured as successor of the late Dr. S. W. Duncan. It now turns out Dr. King was simply called and that he has declined the call.

The late Harpold Frederic was a "Christian (?) scientist (?) and during his last illness he took no medicine but submitted to "Christian science" treatment. The result was that he died, and now those "Christian scientists" have been convicted of manslaughter in killing Mr. Frederic. He had pneumonia and that happens to be a disease beyond the power of mind cure.

Among the recent prominent deaths among Baptists in Kentucky, there closed three typical and completed lives. Two of these were laymen and one a preacher. Capt. Samuel H. Riley, father of Dr. M. M. Riley and of Mrs. Dr. J. M. Frost, passed away at the ripe age of 81. Deacon William Moses went home at 80, and the Rev. George C. Ewell finished his labor also at 80. These veterans have exchanged their armor for their crowns.

Dr. Hillis, the new pastor of Plymouth church, Brooklyn, says that churches which consider themselves "the cream" of the community are "the ice-cream, cold and frozen." He says: "The ideal church is made up of every class of society, rich and poor, who and engaged in high and low vocations, people, two-talent people, one-talent people, those who lead and those whose joy it is to follow." Dr. Hillis forgot that the man had "five" talents in the parable and not "ten," but the point is the same.

"Is the Western Recorder an advocate of Hobson kissing bees?"—Baptist News. Oh! no! But we do not think Louis Hobson's kissing those admiring ladies made his sinking of the Merrimack any less heroic. It is in another instance of a "great hero" who got up by kissing bees. The Recorder should be congratulated by the Palladium, but he was conquered by Dallas. Yet we would not, on this account, denigrate his heroism against the Palladium. Besides, the newspaper accounts of that kissing were greatly exaggerated.

ANNUAL STOCKHOLDERS' MEETING.

The annual meeting of the stockholders of the Baptist Book Concern will be held in the office of the Western Board...

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

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Carver preached in the morning and Pastor Eaton at night. Two joined by letter. Broadway—Pastor Jones preached. One received by letter. Chestnut-street.—Pastor Weaver preached. East—Pastor Christian preached. Two received by letter. McFerran Memorial—Pastor Eager preached. One received by letter. Twenty-second and Walnut—Pastor Hunt preached. Two received by letter and one baptized. Twenty-sixth and Market—Pastor Thompson preached. One received by letter. Clifton—Pastor Foster preached. One received by restoration. Franklin-street.—Pastor Jenkins preached. Highlands—Pastor Dawes preached. Four received by letter and one by baptism. Parkland—Pastor Gordon preached. Third-ave—Pastor Boyet preached. One received by letter. Portland-avenue—Bro. Shelburn preached. The pastor, J. B. Shelton, closed his work there and will locate in Montgomery for the present. The Point—Bro. Farrar preached. There was a motion made and carried that a committee composed of the Chairman, Secretary and Bro. Jones, O. M. Thompson, J. M. Weaver and Bro. Jenkins to consider all claims for collections to be brought before this Conference, and all denominational enterprises in the city, and if they recommend it then it may be brought before the Conference, but must go before this committee first.

SEMINARY NOTES.

Several new boys. Bro. J. R. Pendleton led our missionary meeting. Bro. Clarence Hodge will go with Bro. J. L. Wise to Jolly Station and preach for him Saturday. Bro. J. M. Shelburn preached at Portland Ave. Bro. J. W. O'Hara preached for Bro. J. M. Phipps. Bro. E. B. Farrar preached for Bro. C. J. Casey at the Point. Bro. A. G. Moseley will address the Y. M. C. A. at New Albany next Sunday at 8 p. m. Bro. L. A. Cooper and the writer went to Beard's Station last Sunday to a missionary rally in Bro. H. C. Riser's church. There was a nice crowd and a good collection for missions. All speak well of Bro. Riser and he speaks well of his people. They are intending to raise \$150 for missions this year. We enjoyed the good and free hospitality of Bro. Riser's home, and shall not forget the kindness. The Episcopal turkey was a delight, but that Baptist turkey was so free he ran away—guess he dreamed the preachers were coming. At night the writer preached at Farrow Valley in the college. Here is one of the most beautiful places in the world—many nice young ladies, beautiful college grounds and good instructors. We enjoyed our stay very much. Dr. Eaton took supper with us during the week, and gave us a wholesome talk, and as he always does, He spoke of the church, and how it should be treated and was very much to be desired.

"The Tales of a Thousand Nights, the story of King Arthur and his Round Table, and the Travels of Guillever pass into Innocence..."

THE STATE.

Pastor E. W. Coakley writes: "We had a good day at Whitesville last Sunday. Two were received by letter, one by experience and baptism and one under watchcare. We are praying for better times in our church. Bethabara has extended my time with them for an indefinite period."

Pastor J. C. Holmes writes: "I have just closed a meeting of twelve days with my church at Augusta, Bro. J. W. Porter, of Mayaville, did the preaching, and did it well. He preached the old gospel with power. He left no sin uncondemned and no sinner unwarned. When he reached the town large crowds gathered to hear him. Men and women heard the gospel that had not been in a church for four and five years. The last sermon he preached was a powerful and unanswerable one against modern dancing, one of the prevailing sins of this town, under which he received three bright conversions. Truly the Lord will honor the truth. The meeting resulted in 11 additions to the church, 10 for baptism and 1 by letter."

Pastor E. K. Shultz writes: "I am now at home with my new work at New York City. My family came with me on January 14, and we are now comfortably housed at the corner of Dixon and Church streets. The saints here, and the people generally, are a noble people, and I feel that my lot here has been cast in a 'goodly land.' When I first breathed the fresh air, I tasted her mineral water, so life-giving and invigorating, and felt the warm hand-grasp of many of the people with and for whom I am to labor, I was made to feel welcome; but on Friday evening, when the pantry was filled with that which sustains the body, I felt that I had positive evidence that it was good to be here. If Dr. H. or the editor will call my way soon I will promise them a welcome such as will do credit to the hospitality of our people. We anticipate a good year here, and shall expect great things of the Lord. Our hope was of strengthening the saints here is to induce more of them to read and study the Scriptures. With the brethren pray that this year may be God's time to strengthen the saints and convert sinners in Serebree."

OTHER STATES.

We regret much to hear that Pastor J. W. McCown, of Virginia, has had to resign the care of his church on account of his health. We hope his trip South will rest will completely restore him, for such men can ill be spared from the active work of the ministry.

Pastor Joe P. Jacobs writes from Evansville, Ind.: "We have had a meeting of eighteen days' duration in which the Pastor was assisted by Bro. W. H. Brengle, late of Springfield, Tenn. The brethren sang the Gospel with simplicity and power, and the Holy Spirit applied the message. There were six souls born into the kingdom and many backsliders received the restoration of lost joys, while the entire church was awakened to greater activity. This was the most satisfactory meeting we have had in years. Bro. Brengle is one of the most unselfish, earnest and faithful pastors I have ever labored with."

Pastor J. H. Taylor writes from Dodd, Texas: "I will preach here one day next month, and give the rest of my time to the missionary work of Fannin Association. Pray with us that it may be a year of harvests."

Pastor J. N. Marshall writes: "Please change my paper from Kyle, Texas, to Laredo, Texas. I will be my work as pastor there Feb. 1st. Laredo is one of the border cities of Texas, with a population of about 15,000. The nearest church to us is 54 miles. Pray for us."

Pastor Ben M. Bogard writes from Charleston, Mo.: "I have accepted the care of the church in Seary, Ark. I have accordingly resigned the care of the church there Feb. 1st. In Seary the late of February, Charleston church has called as my successor the Rev. J. D. Murphy, D.D., of Sedalia, Mo., and he will be in Seary Feb. 1st. Bro. Murphy is an able and successful pastor and will add his blessing on all concerned. I have served Charleston church about four years, and it is a splendid field. The Lord has blessed me in the work, and I shall always thank Him

for having given me such a field. Bro. Murphy is to be congratulated on becoming pastor of such a noble people. I trust Charleston has no doubt in the Lord's will. At present I am in El Dorado Springs, Mo., holding a protracted meeting. There have been 10 professions of faith, and the interest is increasing. The meeting will continue eight or nine days longer, and we are expecting great things of God."

There have been 43 recently added to the First Baptist church of Kokomo, Ind. The pastor, Bro. E. G. Shouse, had been with the church almost two years, and 118 have been added to the membership in that time, making the total membership almost 400. A new mission chapel will be built this year for the church's North Mission. All phases of the work are in a very hopeful condition. Pastor Shouse will help the pastor of the Goshen church in special meetings, beginning in about two weeks.

The Anderson church, S. C., has set apart Bro. O. J. Copeland to be the full work of the Gospel ministry.

FROM SEVENTH CIRCLE.

I promised in my last correspondence to the Western Recorder that I would give the readers of that dear old paper something of the mission work of this circle.

There are about a dozen churches that compose this circle, many of which are numerically as well as financially weak. Many of them have had hard struggles to exist. They have had Campbellism in its worst form, but the pastor, who has had charge of these churches are not to be baffled or scared away from the truth. Now we have Mormonism or Latter Day Saints, as they call themselves, to contend with in some sections of this circle. It may be wrong, but we very believe that the last one of these Mormon preachers ought to be put to work some place in this Commonwealth, if it is only bearing rock on some public highway. They are among us for no good, only to decoy the girls away from home into Mormonism, to be the wife (or rather the slave) of some of these so-called preachers, who have already two dozen women they call wives. All these things have been a drag back to missions that we have had to contend with during the last associational year. These Mormon preachers have been working among some of the churches where Bran. J. H. Coleman, Alex. McCord and P. A. Thomas have been preaching, but these brethren are doing their ground. Bro. Thomas is preaching in a section of country where these Latter Day Saints are numerous, and has a hard struggle to keep the mission spirit alive. He needs the sympathy and prayers of Christians in his work. Not only that, but a few dollars and cents will greatly help him, as he has a family to support.

We gave during the last associational year to State Missions \$198.87, District Missions \$63.90, Home Missions, both, \$1, Foreign Missions \$392.92, Orphan's Home \$85.39, a total of \$1,128.22, besides we have given to the Ministers' Aid Society and other benevolent objects. There are several churches in this circle that made no report, so we have not reported as such, but we are glad to hear of their work.

There will probably be some changes made among the churches in this section as regards pastors, so we hope to be able to do more for missions in the next associational year. Of course you understand that our associational year runs from August to August, so our report is from August, 1897, to August, 1898.

At our last circle meeting we had a number of good speakers such as C. H. Nash, Dr. B. F. Eagar, Prof. Edmond Harrison, B. F. Thompson, of the "Western Recorder," J. H. Coleman, P. A. Thomas, U. A. Hanson, Alexander McCord, besides a number of laymen that made mission speeches. Our next circle has an interesting programme for its next meeting. I close with best wishes for the dear old Recorder, and hope that you may double your circulation during 1898.

WM. C. DAVIS.

Hopkinsville, Ky.

See a Month and Expenses This Winter.

We want a good man or woman in every district who is honest, sober and industrious, who will be able to visit and extend for right party, selling our Quaker Bait Cakes and spreading agents necessary. We need to learn. We furnish everything.

Enameline is the Modern Stove Polish, because it has all the latest improvements. A brilliant polish is produced without labor, dust or odor. There are three styles of package—paste, cake or liquid. Get the genuine. J. L. PRESCOTT & CO., New York.

MISSIONARY MEETING.

This meeting was held at Sonora, Ky., Jan. 27-29. After singing and prayer, Matthew 5:13-26 was read, emphasizing Jesus' words that the brethren assembled were 'the light of the world.' Then some one called the body to order and proceeded to the election of officers. Bro. S. H. Bland was elected moderator and Bro. John Brasher clerk.

The first speaker was Bro. J. T. Barrow, who discussed 'The Need of a Deeper Interest in the Work of Missions, and How to Awaken It.' The speaker handled the subject, dividing it according to the natural division; discussing, first, its needs, and second, how to awaken a deeper interest. This talk was Scriptural, plain, pointed and practical.

Free discussion followed till noon, when the body adjourned to 2 P. M. The audience came together again according to appointment, and, having sung 'Nearer My God to Thee,' was led in prayer by Bro. W. J. Puckett. Bro. J. P. Jenkins opened the discussion with an excellent paper on 'Facts about the present condition of the various Mission Boards. What we are doing.' The paper was brim full of the latest facts and figures on the subject in hand, and it was greatly appreciated that a request was made of Bro. Jenkins that he publish it. It would do good among the churches.

After free discussion adjourned to 9:30 to-morrow.

SECOND DAY.

The body came together, and, after devotional exercises, was addressed by Bro. Whayne, the following committee for the next meeting which meets at Pleasant View church on Saturday before the fifth Sunday in April: J. C. Willett, D. F. Shacklett and Bro. J. P. Jenkins.

Bro. B. F. Hagan then took the stand and discussed 'Our District work as it is, as it ought to be.' By means of a large wall map, prepared by Bro. Kimble, Bro. Hagan pointed out the different fields in which the Board is now interested, and also called attention to such fields as the Board should see after.

The sermon to the Board was preached from Hebrews 7:17. Bro. Shultz had been appointed to preach the sermon, but in his absence, the writer was substituted.

In the afternoon session the Board transacted their business. Being sick on Sunday morning I failed to be present, but learned that they had some excellent speeches on Sunday school. At 1 o'clock Bro. Barrow preached from Ps. 8:4. There was preaching each night by Bro. Puckett, Ramsey and Shacklett, of which good reports were made.

T. J. DUVALL.

BELIEVING the time had come when possibly a change might be for the good of the cause, I offered my resignation of the pastorate at Grand Rivers church last Sabbath, and at my request it was accepted. I want to bear record to the loyalty of those people to their pastor and to the Master's cause. For over three years I have served them in my weak way, and they have all, without exception, been very kind and very true to me. Not a jar between pastor and people has ever occurred, and indeed all the people of the community, both saints and sinners, have uniformly been good neighbors. They have shown their quivering lips and the warm grasp of hands at the farewell meeting, as 'God be with you till we meet again' rang out in melodious and touching strains, attested the tender and mutual love that reigned in all hearts. It was hard to leave with these dear people, and I shall be glad if the time ever comes for renewing our happy relations.

This church has had an eventful history during my three years' connection with it. It had been for a time without pastor and without services. There were just 53 names on the church roll, and nine of these had moved away. These were induced to take letters and move membership, except one, who was excluded

for refusing either to do this or to contribute for the cause. This left a membership of only 17. A few others during the three years have been excluded and quite a number have been lettered off. The church for some time had no place to worship except a rented hall. Now it has a membership, I believe, of 66, and I approved for building. It has an elegant organ of a hundred worth \$2,500, a fine \$180 organ, a pulpit Bible, good chandeliers, elegant bell, etc., etc. The pastor's salary, under the circumstances, has necessarily been small, but it has been promptly paid every month from the frat. The church has been trained to give regularly and liberally to missions, Orphan's Home, Ministers' Aid, etc., and it has always paid a good sum to ministering brethren who have helped the pastor in protracted meetings.

At the last business meeting some important committees were appointed whose work it is hoped will result in an enlargement and efficiency of church work. One was for canvassing the entire membership to stir up an interest on the question of finances. The object is to enforce the teaching of Paul in 1 Cor. 16:2, which says, 'Let every one of you lay by him in store,' etc. The brethren very properly think that not a child of God should feel at liberty not to make regular contributions, however small, to the Master's cause. May the guiding influence of the Holy Spirit and the sustaining help of God's grace be with and prosper the dear Grand Rivers People always.

T. E. RICHY.

Princeton, Ky. Jan. 29.

FREE! THE GREAT TRIUMPH... THE CELEBRATED OXFORD 'ELECTROPOISE'... THE LIST OF THEIR LEADERS...

Music Free... TEACHERS WANTED—8672 placed since May, Union Teachers' Agency, Washington, D. C.

Electropoise 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, as it gives you TALENT 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. It is a simple home treatment without any shock or danger, and any one can use it. 1125 Lexington Ave., New York: 'Having used the Electropoise for over eighteen months, I am thoroughly convinced that it is a good thing in relieving constipation, from which I had suffered for several years. Being one of our many 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. BRN. SHOVE. DU BOIS & WELLS, 313 Fourth Avenue, Louisville, Ky.

# FAMILY CIRCLE.

WHOLESALE THE YOUNG AND OLD.

## WHEELER AT SANTIAGO.

BY JAMES LINDSAY GORDON.

Into the thick of the fight he went, pallid and sick and wan,  
Saw in an ambulance to the front, a ghastly wisp of a man;  
But the fighting was a fighting man, approved in the long ago,  
Went to the front in that ambulance, and the body of Fighting Joe.

Out from the front they were coming back, smitten of Spanish shells,  
Wounded boys from the Vermont hills and the Alabama hills;  
"Put them into this ambulance! I'll ride to the front," he said,  
And he climbed to the middle, and rode right on, that little old ex-Confed.

From end to end of the soldier ranks rose up their cheer,  
And many a powder-blackened face was furrowed with sudden tears,  
As with flashing eyes and gleaming sword, and hair and beard of snow,  
Into the hail of shot and shell rode little old Fighting Joe!

Favored body and hero heart! This country's heart to you  
Beats out its love and reverence—and to each  
Dearer boy or girl, 'mid the shot and shell,  
Who stood or fell 'mid the shot and shell,  
And cheered in the face of the foe,  
As, man and white, to the heart of the fight rode little old Fighting Joe!

## DOLLY DEANE'S REPORT.

BY KATE S. GATES.

"I met Rodney Willis on the street yesterday," said Dr. Deane one morning at the breakfast table. "I haven't seen him to speak to him before for weeks, and I was struck with the change in him. He had the making of a fine fellow, but unless he turns a sharp corner before long he will make a wreck of himself."

"I am afraid," answered Mrs. Deane sadly, "I would have liked to see his mother's heart I do believe." Dolly Deane listened gravely to the conversation. The Willises were life-long neighbors, and Rodney, having no sisters, had made a pet of her in her younger days. He had promised himself to marry her, but that it made her heart ache to hear him criticized so severely and not be able to say a word in his defense. Only a short time before Dolly had given her heart to the Saviour, and was trying industriously to serve him. From the first thought of Rodney very often came, and now, as she listened to her father and mother, she wondered anxiously if there was not some way that she could help him.

"I do pray for him every day," she said to her mother as they talked it over after papa had gone. "I do pray for him, but I wish that I could do something I could do to influence him."

"Ask God to show you if there is any way you can help him, and be ready to do it whatever it is," answered Mrs. Deane. "But, Dolly, pray earnestly, she did not seem to get any light, and she was getting discouraged."

"It seems to me," said her mother one day, "that your best way is to tell him how you feel, if you have a chance."

"I couldn't, mamma, truly I couldn't," was all Dolly would say, but she carried a troubled conscience about with her the next few days. One afternoon, when she came in from school, she found her mother there to her surprise. He had come in on an errand, and Mrs. Deane had asked him to stay to tea. In the old days, especially after his mother's death, he had been a frequent visitor, but it was some time since he had even been in to call.

And now, as Dolly caught sight of him there in the parlor, she knew in her heart of hearts that this was her opportunity; she felt that he was there in answer to her prayer. She ran softly upstairs to her own room and set down to think. What should she do? Could she, if the chance should be given her, and she felt sure it would be, could she tell this friend what great things Christ had done for her, and let him do the same for her? Dolly had a plan, and it seemed so good! "Dear Jesus, dear Jesus," she prayed earnestly, "do please let me help him, and if there isn't any other way, do give me courage to speak, and tell

me what to say." Over and over again her whole heart went out in this cry for help.

"Help me not to mind if he does laugh, and tell me what to say," she was saying even on her way down stairs.

Mamma was mending Rodney's glove for him and telling a funny story, she had just said. "Well, Little Piety," he said, as Dolly came in, "do you sit up o' nights to grow? It makes me feel ancient to see you blossoming out so fast into young ladyhood, for I certainly used to wheel you round in your baby carriage, I remember I fought Pete MacCarry for calling me your nurse girl, Mrs. Deane, and asking me how much I got a month."

So they laughed and chatted, and told stories of old days until, just before tea, mamma was called out of the room.

"Then Dolly knew that her opportunity had come; her heart gave a great bound, and for a minute, or two she could not speak.

"But I just must," she said to herself. "I've prayed, and prayed, and now God has given me this opportunity. I shall not fail. I may not have an other ever. He will help me and tell me what to say, I know he will."

"Well, Dollykins," said Rodney, laughing, "where's your tongue? It used to be hung in the middle, and run both ends. What has happened to it?"

"Nothing," answered Dolly, "only, Rodney, I was thinking just what to say. You see there's something I want to say very much, but I don't quite know how. I've given my heart to Jesus, and I love him best of anybody. I do want you to love him, too. You can't think how much I want it, Rodney; I'm praying for it all the time." That was all Dolly could say, and her eyes filled with tears as she said it, with fear and trembling; for the ridicule she was so sure would come. But Rodney did not laugh or even speak for a minute or two, then he said very gravely for him: "Thank you, Dolly, but I'm afraid it won't do any good. I'm rather a bad sort of fellow, you see."

"Oh, but God will help you if you will only let him, Rodney. I know he will," said Dolly, eagerly. Dr. Deane came in just then and tea was ready. Rodney spent the evening over the promised, when he went to bed, he could again soon. "But it was over two weeks before they saw him, and Dolly's faith almost failed her more than once. One night, as she sat by the window thinking of him and praying for him, she saw a white glow in the air. She ran to let him in. "You're just the one I came to see, Dolly," and this time it was Rodney whose voice was husky and uncertain.

"I can't get away from what you said, I've tried my best to forget, but it's over me. You can't say that I told me to meet her up there, and I've been going all wrong lately. But if God will only help me I will do better hereafter."

"Oh, mamma," said Dolly, after he had gone, "you can't think how thankful I am! I do believe it was because you were praying for me that he couldn't forget, don't you? But I almost missed being the one to help a little, for it seemed to me I could not say anything to him. Just think how dreadful it would have been to have lost such a beautiful chance! I'll try to remember it always."—Christian Intelligencer.

## FOR THE SAKE OF HONOR.

John Randall stood for a moment leaning over the pasture bars in the direction of the hills that rose between him and the Delaware.

It was in the troublous times of the War of Independence. John's father was with Washington, and John and his mother and sister Betty were retained on the farm near the Delaware. The boys and girls who have studied history know that New Jersey was marched across more than any other State.

John had seen the flying patriots hurrying along the highway more than freely and to the stars for the triumphant red coats marching by.

It had not been an easy matter to make the family living during this time and John, as the head of the family in his father's absence, felt the full responsibility of this. They were brought from their own pasture and frequently what remained was taken by the red coats without even so much as a "thank you."

John had kept one precious treasure through it all, his horse Beauty, which he had bought for the money of Beauty it was John's. Her black coat was carefully cared for as if she had belonged to a king. She loved her master and followed him about as a petted dog would. You may

wonder how she managed being captured by the red coats. Well, there was a little hollow down in the woodland where John concealed her, and she was always in a hurry and took anything they saw, but so far they had never searched nor asked questions.

"Mother," said John one day, "if the soldiers ever ask if I have a horse it would be all right to say no, would it not? I couldn't let Beauty go. She is used to being petted so, and the soldier would be cruel to her I'm afraid."

"My son," said Mrs. Randall, "I know that many good people call it right and lawful to tell a falsehood to those thieving soldiers; but, John, your father would scorn to tell a lie to save his life, and I think he would like to know that his son loved truth above all else. However use your own judgment, my dear, but I would advise you to tell the truth, and I pray the good God not to put you to the test."

John thought for a moment and then said, "If they ask me I will tell the truth because of my father and because it is right. But nevertheless I shall hold Beauty so that they shall not find her unless they search long and well."

On this morning, as he stood looking toward the hills, he caught sight of a gleam of red passing through one of the defiles. He ran to the top of the hill, and there he saw the red coats, mother," he shouted. Then he turned to the pasture bars adjoining the yard and called: "Come Beauty! Come Beauty!" Beauty came out of a little clump of bushes and raced across the pasture and came up to John, with arching neck and dainty prancing steps, expecting a frolic, no doubt.

"No time to play to-day, my Beauty," said John, scrambling on her back. "Now away with you to the hollow."

Beauty had never known the touch of a whip, and she scampered away down the lane at John's command. When the soldiers rode up they went straight to the barn. There were no horses there. They had been taken away long before. One of the men came to the door where John was standing.

"Boy, is there a horse any place about?"

John's heart was as heavy as lead at this question. He heard Betty give a sob in the kitchen back of him, for Betty loved Beauty as well as John.

"Yes, sir," said John, bravely, at last. "Oh, there is, is there?" said the soldier, surveying him with an incredulous air. "Perhaps you will tell us where it is, or even get it for us."

"No, sir, I will not," said John. Mrs. Randall held her breath with fear at the boldness of the answer, but the soldier turned away, laughing as if it were a huge joke.

"Major," he said, turning to the commanding officer, "will you send a couple of men to search the place and bring that mythical horse out to the light of day?"

"Nonsense, Lieutenant," came the gruff answer. "We have no time to waste; there are no horses here, for they would not have had time to conceal them since we came in sight."

It was John that the soldier thought he had seen "that little gleam of red through the defile of the hills."

"As for that boy's story," the commander went on, "nothing would please him better than to have us spend our time on a wild goose chase until the Yankees come up. Do you suppose he would have told us if he really had a horse. Let us ride on."

Then he turned to the soldiers and shouted, "Fall in," and in a few minutes the men were out of sight.

John stood in the doorway dazed with surprise, while Betty danced around him fairly shrieking with joy.

"Oh, they didn't take Beauty. They didn't believe you, John, because you told the truth!"

Betty entreated John to go at once and bring her pet up, but John said no, for more soldiers might be following. The first battalion, so Betty put on her bonnet and took a piece of bread and went to visit Beauty in her exile.

More soldiers did follow that day, and after a time the patriots rode by. Then the tumult ceased and Beauty was brought back to her own pasture and her bed in the barn.

"Are you sorry for telling the truth?" said Mrs. Randall.

"No, indeed, mother," cried John. "I suppose even if Beauty had been taken I would be comforted because she is safe. But I am glad to see her, and it seems so good to be true."

It was not very long after that that horsemen rode through crying: "Cornwallis is taken!" And so the soldiers ceased to march, and Beauty

lived in safety and peace to the end of her days. Love honor and truth better than life or life's dearest possessions. It gives to you a treasure that will outlast life and time. A young heart on which honor is indelibly written need have no fear for the reverses that the rock fears not the storm.—Christian Standard.

## THE FAVORITE OF THE REGIMENT.

A Colonel in a Southern camp overheard an excited soldier venting his rage in furious profanity. The man, red-faced and big of muscle, had been a local bully and a lawbreaker, and when the war broke out he was given his choice to enlist in the army or serve a term in jail.

The Colonel was about giving an order to suit his case when the big fellow's arm was touched by a comrade, and he walked away, apparently not much ashamed that an officer had silenced him.

"Wheeling round with another half-uttered oath, he saw a red-cheeked boy looking into his face.

"I beg your pardon, Little Piety," he said, "I didn't know you were here." And he walked away, apparently more ashamed than if an officer had silenced him.

The short but influential life of this lad—"Little Piety"—in the army was told a generation ago, among the other pathetic stories of the war of '61.

The fair, delicate youth, bantered and pestered at first by his fellow-privates, became the favorite of his regiment by his brave goodness and his amiable ways. In his character, religion was something more, than an adjunct, and the nice names the men gave him in jest remained as his badge of respect and affection.

At a reunion of this regiment, not long since, the Colonel, in his address to his few surviving comrades, recalled the many vanished names of the old manly roll, and said at last, "I wonder if you are thinking of the one member who was nearest to all hearts."

"We know who you mean," the men answered. "We shall never forget Little Piety."

The Colonel repeated the tale, old but always welcome, of their first field engagement, where the slender young soldier, detailed on rear duty, begged to be sent to the front with the boys, and obtained a reluctant consent; of the heroic battle, and the after-scene of human waste and death, "the sadness of which no life is long enough to outgrow."

"On the slope of a steep ridge skirting one side of the field by a row of dead and dying men, mowed down in the midst of a heroic charge, and near the head of the line, with his white, girlish face turned up to the sky, we found Little Piety."

"The boys would not bury him in the battle trench, but made and marked his grave under a live oak by itself, and sung over it the tune he loved:

Must Jesus bear the cross alone?

"Several years later I was far from home, staying at a city hotel, and one day I had a caller, a large, well-dressed and handsome business man, who asked me if I remembered him. I did not.

"You remember Little Piety?" "Yes."

"And the big ruffian who joined your regiment to keep out of jail, and whom the boy rebuked for swearing?" "Yes."

"Well, here is what is left of that same ruffian. I went into the army a desperado, and came out a man—Little Piety's gentle influence opened the way for me to do it."—"Youths' Companion.

## A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Asthma, whether in German, French or English, with full directions for preparing and using, sent by mail for \$1.00 with stamp, naming this paper. W. A. Hayes, 26 Powers' Block, Rochester, New York.

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Makes Weak Women Strong, And Sick Women Well.

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Many thousands of women have testified to its wonderful effects. It is the one medicine that can be depended upon when there is any derangement of the distinctly feminine organism. It purifies, builds up, soothes, builds up. It is needed when backaches make life miserable—when a sickening, dragging, bearing-down feeling makes work a weary agony and play impossible—when disagreeable drains give proof of burning inflammation—when sick headache, nervous irritability, loss of energy and appetite are the result of unwholesome irregularity or painful periods.

"I had female trouble for eight years," writes Mrs. L. J. Dennis of 1st East College Street, Jacksonville, Ill. "I was so bad I would lie from day to day and long for death to come and relieve my suffering. I had internal inflammation, a disagreeable drain, bearing-down pains in the lower part of my bowels, and such distress every month. I never had a pain—do all my own work and am a strong and healthy woman. Thanks to your medicine, I never forget to recommend it to all suffering women. I consider myself a living testimonial of the efficacy of your Favorite Prescription."

Dr. Pierce's Pleasant Pellets help the effect of all other medicines by keeping the liver active and the bowels open. At all dealers—get what you ask for.

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### A SINGING MONKEY.

One of the most valuable and most interesting arrivals to the Zoo belongs to the ape family and is sometimes spoken of as a gibbon ape. His scientific name is Hylobates agilis, and the natives in his own country call him the wou-wou. The gibbons are distributed throughout the eastern part of Asia and on some of the large islands of the Archipelago. This one came from near Siam. He is dark gray in color, his fur as soft and smooth as velvet, and his little round head has a sort of tufted crown of longer hair encircling it. His eyes are very large and bright, and he is lively in his movements.

So far as intelligence goes, the gibbons are less noted for brains than several other species, the hinder lobes of the brain being utterly undeveloped, but they have an extraordinary amount of animal cunning. They are very hard to capture, and the one in the Zoo is the only one in the world, so far as is known at present, in captivity. Superintendent Brown is now writing an article descriptive of his habits.

The distinguishing characteristic of this specimen is that it is the only animal in the world which can sing. Its full musical notes range in semitones through an octave or more, and in ascending and descending the scale they are perfectly taken. Darwin says: "This species is generally much excited after its performance, and it is probably during courtship that it utters its most musical sounds." But the poor, lonesome little fellow out at the Zoo has the one to court, and yet he sings his little solo over and over again for the benefit of his keeper and any one else in hearing with a plaintive little melody that is quite touching.

As he has been here so short a time, his habits are not so well known. He does not eat very heartily of anything, bananas being the only thing for which he exhibits any great liking.—Philadelphia Times.

### CHARMING A LION WITH MUSIC.

When Rev. W. J. Davis was living in Pietermaritzburg, his little son John, a little lad of four years, went too near to a chained lion in a neighbor's yard. It was called a pet lion, and he grew so attached to it that he did not living thing was safe within the radius of his beat. The unsuspecting child stumbled within his reach, and the lion instantly felled him to the ground, and set his great paw on poor little Johnny's head. The great animal then turned on the bystanders, but none were able to deliver the child. Miss Moreland, a young lady, with characteristic colonial presence of mind, seeing the peril of the child, ran up stairs, and with her accordion in hand, came to the window looking out upon the tragic scene, and with a shout, to attract attention, played a tune for the entertainment of the so-called "king of the woods," and he was so delighted with her kind attentions and musical talent, that he released his prey and went the length of his chain toward his fair charmer, and stood in rapt attention. Johnny in the meantime got up, and carried his precious little self off to his mother. He never thought of crying till he entered the house, and the window they all were excited about him, and then, quite out of danger, he had a good cry on his own account. John has grown up to the stature of a tall man, and has been delivered from him "who goes about as a roaring lion, seeking whom he may devour."—African News.

### THE LOUDEST NOISE EVER HEARD

The loudest noise ever heard was that which issued from the throat of the great volcano in Krakatoa, an inlet lying in the Straits of Sunda, between Sumatra and Java, at ten o'clock on Monday morning, August 27, 1883. As the previous night wore on, the noise increased in intensity and frequency. The explosions succeeded each other so rapidly that a continuous roar seemed to issue from the island. The critical moment was now approaching, and the people of Batavia did not sleep that night. Their windows rattled with the thunders from Krakatoa, which resounded like the discharge of artillery in their streets.

At ten o'clock on Monday morning a stupendous convulsion took place which far transcended any of the shocks which had preceded it. This huge effect it was ever heard on this globe. Batavia is ninety-four miles distant from Krakatoa. At Carlsbad, Java, 256 miles away, reports were heard on that Monday morning which led to the belief that there must be some vessel in the distance

which was discharging its guns as signs of distress. The authorities sent out boats to make search; they presently returned, as no ship could be found in want of succor.

At Macassar, in Celebes, loud explosions attracted the notice of everybody. The steamers were hastily sent out to find what was the matter. The sounds had traveled all the way from the Straits of Sunda, a distance of 900 miles.

But mere hundreds of miles will not suffice to illustrate the extraordinary distance to which the greatest noise ever heard was able to penetrate. The figures have to be expressed in thousands. In the Victoria Plains, in West Australia, the shepherds were startled by noises like heavy cannonading. It was some time afterward before they learned that their tranquillity had been disturbed by the great events then transpiring at Krakatoa, 1700 miles away.—Saturday Eve. Post.

### WHERE FISH SPEND THE WINTER.

James B. Church, of Tiverton, R. I., a recognized authority on fish and their habits, thus writes: Fish are, except the birds, the best pilots in the world. Either, the birds or fish, know more when asleep about piloting than a man pilot does when awake.

Now as to the habits of fish. They come on the coast in the spring, when the migratory instinct starts them out of their winter's sleep. In winter they are in a dormant state, like the bear, skunk and woodchuck. The old theory that fish migrated south is all wrong. Fish simply leave the coast and go off shore on the northern edge of the Gulf Stream, get into water of the right temperature, and go into winter quarters.

Before the time comes for them to start on their annual pilgrimage for their winter quarters they have taken on a good coat of fat. It is under their skin, and their stomach is lined with it, and it goes all through their bodies when they arrive at the spot that they have selected for their winter home. Then there grows over their eyes, white film, and their vent closes, and so they remain until the time comes for them to start for their summer home.—Ex.

### DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and reasonable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harrison recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 30 grain lozenges, very pleasant to taste, and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangement and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Mich.

LET us try to always feel that in the commonest things we may hear the command of God, that the tribes of each day—tribes though they be—vibrate and sound with the reverberation of His great voice.

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**TO ALL LOVERS OF TEMPERANCE OF EVERY NAME OR PARTY IN KENTUCKY.**

The undersigned Interdenominational Temperance Committee, in the name of the great Christian denominations which have appointed them, ask your earnest attention to the following statements and suggestions:

1. The time has come when candidates are appearing, and must appear, for election to our next Legislature. Within a short time there will be candidates in the field from every county in the State for the House of Representatives. Nineteen senators will have to be elected also.

2. Nothing is just now so important to the cause of temperance in the State of Kentucky as that suitable men be elected to our next Legislature. The Constitution of Kentucky, Section 61, gives to the people of our State the right to say by counties, as well as by cities, towns, districts, or precincts, whether they wish bar-rooms or not. By a recent decision of our Court of Appeals it has been settled that the present law does not give to a county the right to vote bar-rooms out of the entire county, if one single precinct can be gotten to vote the other way. The county of Scott recently voted against bar-rooms by seven hundred majority; and yet in Georgetown to-day bar-rooms have full sway, notwithstanding this overwhelming vote against having them anywhere in the county. Thus while temperance people have trusted their Legislators heretofore, designing men have gone to Frankfort, and through the people's representatives have robbed the people of their constitutional right of voting by counties.

3. During the session of the last Legislature this committee went to Frankfort, and in the name of all the great Christian denominations who appointed them, and whom they represented, begged the Legislature to correct this crying evil, and give the people their constitutional right of voting by counties when they wish so to do, as well as by precincts. We did not ask for any legislation at Frankfort against the whiskey interest. We only asked that the people might have the right to vote in their own counties upon the question of bar-rooms or no bar-rooms as provided for in our State Constitution. The liquor interests were there with full lobby, using all the arts and agencies which they know so well how to use, in order to keep the people from having even the right to vote upon the question. After a long dead-lock, the Senate passed the bill that we asked them to pass. But a majority of the people's representatives in the Lower House refused to do anything in the matter. The men who filibustered in the interests of whiskey were able to command enough votes to defeat our efforts. The steering committee of the House had the power to take our measure from the orders of the day; but this they positively refused to do. And yet, while they refused this request, presented to them in the name of all the Christian people of Kentucky, they deliberately took from the orders of the day and put upon its passage a bill to give a reward for the scalp of foxes.

4. Your committee came away from Frankfort profoundly convinced that, if the people wish proper temperance legislation, they must send men to the Legislature who can be trusted to do their duty to the people rather than act in the fear of the

whisky ring. Frankfort is no place to make converts to temperance interests. As long as the people did not elect their representatives with some reference to this matter, they may expect the liquor interests to control. They may expect many of their representatives to be swayed by the powerful persuasions which the liquor men know so well how to administer. There were representatives in the last Legislature who were writing home to the people, telling them that they would vote for our bill when it came up, and yet they were doing what they could to keep it from ever coming up. We submit that these are not the kind of men for Christian and other temperance people to vote for as makers of our laws.

In conclusion, we are sure that these men who refused to give us our constitutional right to vote, did not represent the real sentiment of Kentucky. The people simply did not have this matter sufficiently in mind when they elected them.

We now make our report back to the people who appointed us. And we appeal to the Christian people of the State to take an interest in the nominations and in the elections for the next Legislature. We do not ask you to force this matter needlessly into your elections. But to assure you that it is useless for you to hope that any man will stand up boldly for you at Frankfort if he is afraid to give reasonable and proper assurances to somebody before his election. Neither do we wish in any way to obtrude this matter into party politics. This committee and its work are absolutely nonpartisan. It is composed, we suppose, of men of every party in the State. But we do urge upon self-respecting voters, and especially upon all Christian voters, that if any party whatever wishes our votes, such party ought to put up men for whom we can vote, without sacrificing principles that are dearer to us than our politics. Our cause is righteous, our claim is just. If party managers will not treat us fairly, they deserve to be rebuked. We appeal to the men of Kentucky to vote, this time at least, only for such men as they can trust to represent them fairly in this matter at Frankfort. The whiskey men have drawn the line as sharply as we have. Whiskey men will support whiskey men, no matter what party they belong to. They have pledged themselves so to do.

Christian men, we ask you to prove by your votes whether you are willing to send men to Frankfort who will join with the representatives of whiskey in denying to you the right to vote for the protection of your home. If you send such men to Frankfort, we are simply powerless to secure for you the laws you need.

Respectfully your servants and fellow laborers,

Baptist: F. H. KERFOOT, Z. T. CODY, J. A. BOOTH, J. J. RUCKER.

Christian: GEORGE DARRIK, MARK COLLIS, J. T. SHARRARD, C. K. MARSHALL, J. J. HALY.

M. E. Church South Ky. Conference:

L. L. PICKETT, J. R. DEERING, G. W. BAIN, W. E. ARNOLD, O. E. BOSWELL.

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When the grip last visited this section Herman H. Eveler, of 811 W. Main St., Jefferson, Mo., a well known contractor and builder, was one of the victims, and he has since been troubled with the after-effects of the disease. A year ago his health began to fail and he was obliged to discontinue work. That he lives to-day is almost a miracle. He says:

"I was troubled with shortness of breath, palpitation of the heart and a general debility. My back also pained me severely."

"I tried one doctor after another and numerous remedies suggested by my friends, but without apparent benefit, and began to give up hope. Then I saw Dr. Williams' Pink Pills for Pale People extolled in a St. Louis paper and after investigation, decided to give them a trial."

"After using the first box I felt wonderfully relieved and was satisfied that the pills were putting me on the road to recovery. I bought two more boxes and continued taking them."

"After taking four boxes of Dr. Williams' Pink Pills for Pale People I am restored to good health. I feel like a new man, and having the will and energy of my former days returned, I am capable of transacting my business with increased ambition."

"Dr. Williams' Pink Pills for Pale People are a wonderful medicine and any one suffering from the after-effects of the grip will find that these pills are the specific."

HERMAN H. EVELER.  
Mr. Eveler will gladly answer any inquiry regarding this if stamp is enclosed.  
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Look for the full name on the package. At druggists, or direct from the Dr. Williams Medicine Co., Schenectady, N.Y., 50¢ per box; 6 boxes \$2.50

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- J. S. CHANDLER.
- M. E. Church:
- E. B. HILL,
- A. BORKING,
- S. B. WARDRIFP.
- Assembly Presbyterian:
- W. S. FULTON,
- L. B. TODD.
- Southern Presbyterian:
- J. H. BRAUCHAMP.
- Episcopal:
- J. W. LEWIS.
- Lutheran:
- J. C. FROHNE.

**TRIFLES.**

It is small things that often vex us most—"trifles, light as air." Many who go through great trials in business and social life are unnerved by little annoyances. We are led to think on this subject by a letter received from a friend detailing a long list of petty things that have almost dethroned his reason; things, any one of which a person of vigorous intellect, enjoying good health and engaged in active work, would pass unnoticed. Why we so often give way under small

irritants is hard to explain. The constant dropping of water will wear away the rock, and upon the same theory the constant presence of things that irritate will weaken the nervous power of resistance. There is no pain that causes more suffering than petty annoyances bring to a person suffering from nervous prostration. For such persons we have the most profound sympathy. They are sick and faint, their nerves, heated by fever, are inflamed, and so sensitive that they are seared as by fire when touched.

The strong man or woman who yields to petty annoyances is an offender against society, a disturber of the peace of others. We knew such a man, irritated by everything, and irritating everybody. Finally a great sorrow came upon him, which was soon after repeated. Death took two members of his family. The great sorrow swept away all other trouble, and changed his whole manner of looking at things, so that trifles no longer found lodgment in his heart. He resisted them, and, when God softened his rebellious nature, the crushed and bleeding heart found room

for sympathy and charity where it formerly gave judgment to temper and irritation.—Ex.

I SEEK in the last issue of the RECORDER the announcement of the opening of the bowling alley at Tucker Hall. Now, I have only been a reader of the RECORDER since last September, and possibly am not acquainted with the customs of Baptist schools throughout the State. I am sure I never knew that they had such things as ten pin alleys connected with them. Now down in this part of the woods ten pin alleys used to be gambling resorts, but, happily, we have no such things now.

You failed to tell your subscribers how the bowling game ended; whether the lady or gentleman won. Will you please tell through your paper what this game is, and what it is used for?

Yours respectfully,  
R. O. MORRISON.

We announce with pleasure that our happy groom and bride, J. Henry Burnett and wife, after their Western bridal tour, have returned, and are now domiciled at 1607 First street.

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Mention this paper

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This firm is responsible.—Western Recorder.

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The greatest purgative and Silver Coated, and "Bile" dissolved on each Pill.

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**LYNNER CHURCH**

W. M. Moseley, Pastor

W. M. Moseley, Pastor

**SHREVE HILL FURNACE**

Best quality of Pure Cast Iron and Steel. Also Bessemer and Open Hearth Cast Iron. Largest in America.

**BELLS**

John Veach, of Wilmore sold 60 cattle that averaged from 600 to 1,100 pounds, at 4c. R. A. Moseley sold to George W. Sandusky eight hogs that weighed 4,760 pounds, an average of 595 pounds.—Jessamine Journal.

**POISONOUS PLANTS.**

A bulletin, recently issued by the United States Department of Agriculture, gives valuable information regarding the poisonous plants of the United States. Thirty plants are chosen for description, that number containing all those which are well known to be poisonous. A few other native plants are alleged to be poisonous, but little is known regarding their claimed ill effects, and they are, therefore, not included in the bulletin. First place is given to the amanitas—the fly amanita and the death-cup—presumably because of the frequent fatalities resulting from the blunders of inexperienced and experimenting epicures in mistaking these fungi for mushrooms. One feature, not difficult to remember, which distinguishes the amanitas from the mushroom, is that the former are to be found in the woods instead of the meadows, the habitat of the much-sought smooth lepiota. Another characteristic of the fly amanita is that it is invariably warty. Not many cases of poisoning are reported from the American false hellebore, otherwise known as meadow-poke, but its root, when eaten, has been fatal to human beings, and its foliage is poisonous to horses. The pokeweed, or American night-shade, is another very common plant, used, as the hellebore, in medicine, but poisonous when an overdose is given. Its roots, too, have been sometimes mistaken for those of the parsnip, artichoke, or horseradish, and eaten with bad results, and in a few cases its fruit has been fatal to children.

**THE FARM**

KENTUCKY TRADE ITEMS.

The exports of corn for 1898 were 200,967,000 bushels.

It is estimated that each egg costs the farmer 1 cent.

J. H. Dunn, of Garrard, bought in Boyle 12 extra nice yearlings at \$28.

Five long yearlings at \$29 each and heifers at 84c are sales noted in the Winchester Democrat.

Tip and Harry Bruce sold to Bowerman Bros., of Lexington, a topmy roadster for \$600.

J. M. Hill sold to J. C. Johnson, of Boyle, a bunch of yearlings at 4c and another lot at 34c.

G. G. and J. C. Hamilton sold J. D. Noel 80,000 pounds of tobacco at about 7c all around.—Sentinel Democrat.

F. Woodford, of Mt. Sterling, sold a fine saddle stallion to O. F. Reynolds, of Denver, Illinois, at \$1,000.

The Harrodsburg Democrat notes the sales of a lot of corn at \$1.75 in the crib, and 28 two-year-old mules at \$60 to \$95 each.

In Clark county Bales & Robb bought of D. B. Hampton 1,000 lambs for July and August delivery at 5 cts.

The Lebanon Enterprise reports sales of 10 cotton mules 154 hands and broke, at \$32.50.

J. C. Johnson, of Boyle, bought in Marion 23 steers for \$1,050.

A. C. Miles bought of Thos. Butler 100 sheep for \$480.50; also 45 hogs from different parties at from \$2.90 to \$3.10.—Nicholasville Democrat.

D. N. Rue and W. M. Bonta bought from Bonta Bros. last week, 28 two-year-old mules in Lincoln and Casey counties at prices ranging from \$60 to \$95.—Harrodsburg Democrat.

The Jessamine Journal notes the sales of several lots of hemp seed at \$3.50 to \$5.00 per bushel, and 20,000 pounds of hemp at \$5.00 per hundred.

Mr. Jno. A. Noce, of Burgin, produced 11,080 pounds of tobacco on six acres last year—the best average made in that section of the country.—Harrodsburg Democrat.

About 800 cattle at Mt. Sterling on court day; quality only medium. Best feeders sold at \$4.40 per cwt.; yearlings at 4 to 4 1/2 cts. per pound; oxen as high as 5 cts. Only a few males; one pair sold at \$300.

John Veach, of Wilmore sold 60 cattle that averaged from 600 to 1,100 pounds, at 4c. R. A. Moseley sold to George W. Sandusky eight hogs that weighed 4,760 pounds, an average of 595 pounds.—Jessamine Journal.

state prisoners. Recent cases of poisoning have arisen accidentally from eating the seed for that of anise, the leaves for parsley, or the roots for parsnips; also from blowing whistles made from the hollow stems. It has been shown also that some of the anise seed in both foreign and domestic markets is contaminated with hemlock seeds, but it is not known whether serious consequences have resulted therefrom.—Ex.

**EGGS IN WINTER.**

Years ago—almost a generation before the war—an old colored mammy belonging to a Kentucky family was sent to nurse a married daughter of the family through a period of invalidism.

"Laws, honey!" she said, when she found that the hens on the farm were not laying a single egg. "Laws, honey! I can't cook you nuffin' good widout aige. We've got to make yo' hens la..." She shelled the corn, which was their principal food, and parched it in the oven on the wide, old-fashioned hearth before the open fire. In two or three weeks the hens began to lay.

I have frequently proved the value of this method of feeding. Next to green bone I rely upon parched corn as an egg-producing food in cold weather. Though the great fireplace and oven belong to the past, it is easy to parch enough corn for a small flock of hens in the oven of the cook stove when it is heated for the family meals. It does not matter if occasionally some of it is almost charred. In very cold weather I feed it to them as soon as it is cool enough not to burn their throats. In mild weather scatter it in straw and let them scratch for it.

Cabbage is one of the most available green foods for winter. The loose heads which are not suitable for table use answer for the hens. If the lawn clippings are dried in summer and given to them when they are confined in winter they will enjoy scratching among them, and will speedily pick out the clover leaves and eat them. Clover hay scalded is also good.—S. C., in New York Tribune.

**FUDGE.**

This delightful confection, which is known variously as "fudge," "chocolate fudge," and "Vassar fudge," is made in the following simple manner: Put in a porcelain-lined saucepan two cups of granulated sugar, four sections of unsweetened chocolate (broken into bits), two heaping tablespoonsful of butter, and one cup of milk. Cook all together, stirring constantly to prevent burning, for twenty minutes. At the end of that time dip out a little of the mixture and try it by putting it on a cold plate. If it is done it will form a soft, yet friable, paste. Flavor the contents of the saucepan with vanilla, beat hard for a few minutes, and turn the "fudge" into greased candy pans. Out into squares while warm.

Many persons eat this popular delicacy while still hot, at which time it is particularly delicious; but before venturing upon this daring act one must be very certain as to the enduring powers of his digestive apparatus.—Harper's Bazar.

The prospect is as bright as the promises of God.—Aquarian Judean.

**EVERY LADY SHOULD READ THIS.**

I will send you a positive cure for all female diseases, including all kinds of leucorrhoea, and all other ailments of the female system, for \$1.00 per bottle. Address: Dr. J. A. Agnew, East 12th St., St. Louis, Mo.

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Making connection for all points in the North and Northwest.

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will leave Kansas City every Thursday at 10:00 p. m. and run through to Portland without change in only 17 hours. This schedule has been made for the convenience of the tourist. Full-time tourist sleeping cars day and night on the Wabash and Los Angeles. For rates and descriptive matter apply to the nearest ticket agent or write L. B. McClellan, D. P. A., Wabash R. R., Louisville, Ky.

**SAY "NO"**

and stick to it, if a grocer urges you to take something "that's the same as" or "as good as" Pearlina. A washing-powder sold by "substitution" is open to suspicion. Even if it costs a few cents less, will that pay you for the damage that may be done? If any one thing has been proved about Pearlina, it's the fact that it is absolutely harmless. Isn't that enough to make you insist on Pearlina?

**Millions use Pearlina.**

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent 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.

BYRANT.

The subject of this sketch, Miss Roberta Bryant, died Jan. 21, 1898, after a terrible suffering of three weeks with typhoid fever, at the home of the writer where she boarded while teaching school. To say she was a noble woman but feebly expresses her worth. Her equal in every respect is seldom found; her superior never! Although kind and affectionate, yet firm in her convictions of right, she followed them to the letter. She strove hard in teaching her scholars morality. Although comparatively a stranger among us, yet her social and intellectual intercourse in life was such that it drew around her a large concourse of sorrowing relatives and friends. She was a daughter of E. W. Bryant, of near Bardonia, in her first year, and a thorough, consecrated member of the Baptist church at that place. She became so devoted to the people of Elk Creek community, that her request to be buried on the lot of the writer in our cemetery here was granted, and without a preacher being present, our moderator, Bro. W. D. Dale, conducted the services, and, after reading and prayer, her school with tears of sorrow for they loved Miss Roberta marched in front of the remains to the grave. And after loving hands had laid her away and sang that favorite song—

"When the roll is called to ronder, I'll be there," and expressing our sympathy to the relatives who were present, we returned sorrowfully to our homes. She's gone, but there's a ray of light which unto all is given; Assuring us that if we strive, We'll meet our friends in Heaven.

'Tis hard to give our loved ones up. To see them suffer pain— Yet God hath said that in our loss Is their eternal gain. Then do thou guide our steps, O Lord, While through this world we're driven, That we may meet our loved and lost At thy right hand in Heaven.

T. S. McIVAYTT.

Elk Creek, Ky., Jan. 18, 1899.

HEAD.

John Walker Head was born May 10, 1824; died Oct. 11, 1897; joined the Baptist church, Lagrange, Oldham county, Ky., at the age of 17; moved to Jefferson county, Ky., in 1858; was made superintendent of Glasgow Sunday-school in 1858, deacon in 1862; was constant superintendent of Glasgow Baptist church in 1868. His life was ever a benediction to the community in which he lived. Faithful ever in his Master's service he coveted no richer reward than divine approval. He was loved most by those who knew him best. "Blessed are they that keep his testimonies, that seek him with the whole heart."

W. A. T.

HEAD.

Alma Ophelia Head was born in Oldham county, Ky., Nov. 16, 1862; died Dec. 4, 1898; united with the Baptist church, Lagrange, Ky., at 11 years of age; was married to J. W. Head Jan. 26, 1873. Having been called into the Master's service together, "buried with him through baptism" together, and, in loving and sympathetic companionship, having fought and won "the great battle," it is strange that the merciful Father should call them almost together to their reward! She bore patiently and cheerfully her suffering, happily resigned to her Master's will, even though it meant "to depart and be with Christ."

W. A. T.

RASH.

Mrs. Fannie C. Rash, eldest child of our venerable Bro. F. G. Rash, departed this life at her father's home, Cadiz, Ky., Nov. 28, 1898, aged forty-five years. She sought and found the Savior in her girlhood and was baptized by Elder R. W. Morehead. She was married to the late Dr. A. F. Rash Oct. 25, 1856. They sleep side by side in company with her precious sister, Mary Vine Combs, Madisonville, Ky. Grap, their only child, sorrows as only an orphan can sorrow; for she is deeply conscious of her great loss; but she murmurs not, for she "knows in whom she has believed," and her Savior is providing for her trusting young heart. It is her duty to write her death as it affords me unalloyed pleasure to say that a more devoted Christian I have never known. It could be said truthfully of her, she delighted in the law of the Lord and in its meditated day and night. Since her decease, when she seemed "in period" of nearly ten years, traces of deep sorrow were at all times plainly visible, but her heart was always responsive to the voice of the holy Comforter who abided with her. Sister Rash was a most useful and helpful member of the Cadiz Baptist church. For years she was the beloved teacher of the infant class. The little ones will remember many precious truths she taught them; she "sang dead yet speaketh." The great estate of missions received her constant attention; monthly did she pray, work, and contribute

of her means to spread the Gospel. The poor ever received her kind Christian attention. Rarely ever did she fail to attend service of any kind, and often exerted her strength to occupy her seat at the Lord's table. I shall ever thank God for permitting me to be pastor of this exemplary Christian woman. All will greatly miss her, but our trust is in God who can raise up others to take up the work which she was doing so well. This humble tribute is tenderly placed upon the casket of a superior Christian woman who is now in glory.

I. N. FORTNER.

STEPHENS.

Sister Sallie B. Stephens, formerly Anderson, wife of Bro. David Stephens, was born in Lincoln county, Ky., Nov. 23, 1807; died Dec. 21, 1898. She made a profession of religion and joined Drake's Creek Baptist church in July, 1841, in which she lived a consistent member until her death. She was perfectly resigned to the will of the Lord and leaves her husband, four children and many other relatives and friends to mourn her loss, but their loss is her eternal gain. Her body was followed by sorrowing friends and laid to rest in Lancaster cemetery to await the great resurrection day.

W. T. H. WHITE.

HALLEY.

Death, though robbed of his venomous sting, has visited Armageddon church again. Mrs. Kate Halley, born in 1840, died January 18, 1898. She was a Baptist for thirty-five years and for twenty years a reader of the WESTERN RECORDER. She will be missed by a host of friends and relatives, among them two sisters, one of whom has been in the home of the deceased for years. Beloved, let us not weep as those who have no hope. At most, not long the separation, for soon God's call and angel's beckon must be answered by us all. Friends with palms and crowns our coming await to greet us when in the celestial gate, robed and adorned, we shall meet.

A. N. COYNE, Her Pastor.

Trenton, Ky.

BOLLA.

We, the members of the Bible Class of Mr. Theodore Harris, of the Chestnut-street Baptist church of Louisville, Ky., desire to extend our heartfelt sympathy to Mrs. Henry Bolla, a long time member of this class. In the bereavement she has suffered in the death of her beloved husband, Henry Bolla. We can the more deeply sympathize with our dear sister in her affliction from our knowledge of the gentle kindness of this good man. His life was unassuming, modest, gentle and pure, and while we feel that our sympathy avails but little when such a man is taken from his life companion, we offer it in the hope that our appreciation of him may be some sweet solace to the bereaved.

GEO. G. BRIDGES, Secretary.

CAUFIELD.

Our father, Rev. J. W. Caufield, passed away from earth to heaven at 4:30 A. M., Jan. 14, 1898. His faith triumphed greatly that he was more than a conqueror. He shall not return to us, but we shall go to him.

M. A. C.

Parsons, Kansas.

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: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

INDOOR SPORTS.

The Union Pacific Railroad, St. Louis, will deliver free on application, or mail on receipt of 5 cents for postage, the publication on above title, which contains 167 pages of rules for indoor sports, including all kinds of children's games.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

Advertisement for 'Western Recorder' featuring an illustration of a man and a woman. Text: 'It helps both of us for you to mention the "Western Recorder" in answering suitors. BECAUSE: IT HELPS US to gain more advertising—which HELPS YOU by making us able to give you a better PAPER.'

Items of Interest.

NEWS THE WORLD OVER. New York City has resolved to protect its air from the smoke of soft coal. A new law has been passed by which the use of soft coal is made a nuisance, and John Hankin has been convicted under it. Judge McMahon said that as this was the first conviction under the law, he would make the fine only \$25.

There is reason to rejoice that the courts of France have won a victory in the contest for supremacy with the army. The Court of Cassation has forced General Zurlinden to yield in the matter of the trial of Colonel Picquard, and France breathes freer. Dreyfus' new trial is assured, and he will be brought back to Paris from Devil's Island.

One of the most hopeful things which has been published in many a day is the news given in the Independent that several applicants have been deemed as cured from the Craig Colony at Sonoma. This is the first time the disease has been cured in this country, and it awakens hope for a great army of sufferers.

Gen. Nelson K. Marvin died in New York City where he had gone for medical treatment, aged 68. He went into the army as adjutant of the one Hundred and Twelfth New York volunteers and rose rapidly. Major Edward Lees Coffey died in New York City, aged 86. He was a British officer but resigned at the outbreak of the war, went to Richmond and entered the Southern service. He had served as adjutant of the 1st Regiment of the 1st Cavalry in India and fought in the Crimea.

Rev. Edward H. Budd joined the party on board the lost yacht Paul Jones when they reached New Orleans. But the vessel was detained in Pass a l'Outre by the foggy weather so long that he left the party and returned to New Orleans, thus saving his life. That the Paul Jones was destroyed by an explosion is settled, and hope of the rescue of any has been abandoned.

Gen. F. W. Partridge died in Sycamore, Ill., aged 75. He served in the Mexican war where he was captured as a spy and imprisoned in San Juan d'Ulloa. In the late war he showed conspicuous courage in the battle of Missionary Ridge for which he was made Brigadier-General. Gen. Michael Annonoff, son of the famous general with the same name and himself a distinguished engineer in the Russian army, died, aged 61.

The British Admiralty publishes the findings of the court in the case of the British ship Tromatysire which came in collision on July 4th with the French steamer Bourgoigne. The latter sank and the crew perished. The decision of the court is that the Bourgoigne was entirely to blame. This was the decision of the general public at the time.

Yemen in Arabia is in a state of chronic rebellion against the Sultan. Recently the Sultan has sent a force against the province large enough to accomplish something. A fierce battle has been fought in which 400 Arabians and 200 Turks were killed. The Turks were completely victorious, capturing the stronghold, and Yemen will be quiet for awhile.

The New York Board of Trade adopted resolutions urging the Legislature to pass a bill regulating the height of buildings in the city. One building already erected is more than three hundred feet high, and another is nearly 300.

The latest French sensation is the resignation of M. Beaurupaire of the Court of Cassation and his refusal to serve as another Judge. He abuses them because they presumed to cross question the sacred officers of the army when said officers testified against Dreyfus! France needs a Cromwell badly.

Dr. Leo Bersow, a graduate of Oxford University, was to his own request sent by Mexico to El Paso, Texas, to search for an Aztec temple and village which he had learned from the ancient records was situated somewhere near El Paso. Digging in the town he has unearthed several stones covered with hieroglyphs, and has reached a wall of solid masonry which he thinks is a part of the buried temple.

When Gen. Carpenter went to the province of Puerto Principe, he proceeded to alter the taxes, collect the revenue and spend it himself and to dismiss the civil officials on mass. He has been admonished by Gen. Brooks, the military governor of the island, that he had no right to do these things on his own authority.

Mr. Washburn Hopkins says the plague in India did more deadly execution last year, though less was said in the papers about it. The disease spread through a large part of India. But it seemed to be dying out this winter, and as three years in thought to be its usual time, hope is felt that little will be felt of it this year.

The papers report that Russia has just ordered some new battleships from German shipyards because the Russian shipyards had so many ships on hand they cannot build more at present. What a comment on the Czar's call for peace and disarmament!

Advertisement for Stewart Dry Goods Company, New York Store, Louisville. Text: 'DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. DRESS MAKING, MILLINERY, MENS FURNISHINGS. CLOAKS, CHINA, AND GLASSWARE, STATIONERY. We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES.'

Advertisement for 'Good Reading Matter'. Text: 'The only kind we handle, and at prices cheaper than the cheapest. Try us. Silent Comforters, for each day... Wall Rolls, for each day... Beautiful Joe... Pilgrim's Progress... How Christ Came to Church... Ministry of the Spirit... Cruden's Concordance... According to Promise (Spurgeon)... Three Reasons Why I am a Baptist (Pendleton)... Brief Notes on the New Testament (Pendleton)... Church Roll and Record, reduced in price from \$1.75, together with 1 dozen church letters free with each book... Interlinear Greek New Testament, with vocabulary; best on the market... Interlinear Greek Old Testament, with vocabulary... Illustrative Gatherings (Bowes)... Outline Analysis of the Books of the Bible... Revised New Testament (Broadus and Hovey)... Pastors' Companion, funeral and wedding services, etc... Testament, large print, cloth... Church Manual (Pendleton)... The Church (Harvey)... What a Pastor's Wife Can Do... Talks on Getting Married, fancy binding (Eaton)... Our Wedding Bells, fancy binding, illustrated... Friends and Foes of Youth... Cheer for Daily Life (Spurgeon)... Advice for Seekers (Spurgeon)... In His Steps; or, What Would Jesus Do? paper, (Sheldon)... Trench on Miracles and Parables, 1 volume... The Non Such Professor, by Secker... Mell's Parliamentary Practice... Josephus, complete, cloth, 1 volume... Shakespeare, complete, cloth, 1 volume... Smith's Bible Dictionary... Missionary Envelopes, printed, per 1,000... Church Expense Envelopes, printed, per 1,000... Todd's Index Rerum... Man's Value to Society (Dwight Hillis)... The Life of Trust (Mueller)... The Still Hour (Phelps)... Fallows Synonyms... Manly on Inspiration... Arnold's Commentary on the Sunday-school lessons for 1899... The Life of Matthew T. Yates (Taylor)... Ford's Sunday-school Record... Matthew Henry's Commentary, 6 volumes... Order any of these, or any other book you may want from the Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.'

Advertisement for 'CALIFORNIA' featuring an illustration of a steamship. Text: 'CALIFORNIA. VIA THE IRON MOUNTAIN ROUTE. A New and Palatial Mountain Train, without an equal put in service for the first time this season. Leave St. Louis every Tuesday and Saturday, 10:30 P. M., for Los Angeles and San Francisco. EQUIPMENT CONSISTS OF COMFORTABLE SEATING, Dining, Smoking and Reading Rooms, Buffet, Barber Shop and Bath. COMPARTMENT CAR—Containing Berths, Private Compartments and Double Drawing-Rooms. Sleeping, Cabin, Tourist, Parlor and Smoking Cars. State Rooms and Dining-Rooms. Meals—In which all meals are served A LA CARTE. Round trip from St. Louis via Fremont to Los Angeles. A SUMMER ROUTE FOR WINTER TRAVEL. NO HIGH ALTITUDE. NO SNOW BLOCKADE. ONLY THREE DAYS TO GO FROM CALIFORNIA. Better than any other through sleep. WRITE FOR PARTICULARS. C. E. WALKER, Gen. Pass. Agent, 100 N. Broadway, St. Louis, Mo. W. J. BARNARD, Gen. Pass. Agent, 100 N. Broadway, St. Louis, Mo. W. T. G. BARNARD, P. O. Box 100, St. Louis, Mo.'

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

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

On Jan. 2, while Hon. A. H. Garland was speaking before the United States Court, he fell and was dead in ten minutes, his disease being apoplexy. He was born in Tipton Co., Tenn., in 1822, was educated in this state and lived the greater part of his life in Arkansas. He was a member of the Southern Senate, and after the war was Governor of Arkansas, United States Senator and President Cleveland's Attorney-General. As a lawyer he ranks among the first, and he had no superior in all the qualities which make up a Southern gentleman.

There have been two earthquakes more general and severe than usual. One in southern Greece destroyed all the houses in Patras, did much damage at the seaport of Korinth and injured many persons. The earthquake in Mexico was felt all over the Republic. The first shock lasted one minute and fifty-six seconds in the City of Mexico. Many walls were cracked and some houses wrecked. We have heard of no loss of life.

Gen. Wheeler before the Congressional Committee defended his right to be Commander-in-Chief of the Southern States by reminding them how many Senators also held office as "commissioners." It was a good point, and the law ought to forbid that as well as such cases as Gen. Wheeler's, if the latter are forbidden.

Gen. W. T. Bennett reports that small-pox has become epidemic at Ponce, Porto Rico, and there are at least 100 cases in that small city. Tropical islands have their drawbacks.

Senator Butler of North Carolina withdrew his amendment to pension the Confederate soldiers, owing to their earnest protest against such pensions. In his speech he declared the South knew she was right then and she knows it now, and that history will record the South was right, and added: "Every gun fired by a Southern soldier was fired in self-defense of the constitutional rights of the Southern states and in defense of Southern homes and firesides." The speech caused quite a sensation.

The Filipino Congress has unanimously declared for independence, and has established a Republic. They have made a recognition of their nation by "patriot" the condition of their freeing the Spanish prisoners. As they are not at war with each other, as was the case in Cuba, it is difficult to see what just pretext the United States can find for conquering those who have never injured us. If they were desirous of annexation, the situation would be a very different one.

The court-martial paid no attention to Gen. Kagan's tears and his insanity plea, found him guilty and ordered him dismissed from the army. As he has political influence, it is thought Secretary Alger will do his best to have his sentence changed to retirement, which change would leave him three-fourths of his pay.

Gen. George S. Greene died in Morrilton, N. J., Jan. 28th, aged 81, being one of the oldest surviving graduates of West Point. He commanded the division which was in the hottest of the fight at Antietam and was dangerously wounded in 1862 near Chattanooga. He has won much reputation since the war as an engineer, and in 1871 he was made Chief of the Engineering Department in Washington City.

A Commission to regulate the differences between the United States and Canada has been sitting in Washington City for some time, but seems to have accomplished nothing. The need of doing something, if possible, is seen in the fact that a bill has passed its third reading in the Provincial Legislature at Vancouver, shutting United States men out of Alita. But the government and the press say the bill will be rescinded if Congress will rescind the mining regulations against Canadians.

What beats a writer in the N. Y. Independent who writes the United States fight Germany and Spain if it is necessary to keep Spain from selling the Caroline Islands to Germany. He says that Germany does not treat her colonies according to his ideas of the way colonies should be treated, and the Caroline Islands "have claims upon our sympathy and humanity which cannot rightfully be ignored." Why not annex the world and be done with it? No nation is probably governed exactly to suit this writer's ideas.

A black and white cat was found on the wreck of the Christoforo Colombo 33 days after the light. It was named Tomoe Corvora

**A WORD TO THE BROTHERN OF KENTUCKY.**

About nine months of our Convention year have passed. We will soon be getting ready to go to Louisville. During the past year we have had many blessings on our work in foreign fields. Many have been baptized. The work has prospered. Our missionaries, who were sick, are most of them well again, and almost all who were at home have returned to their fields of labor. Brethren Entzinger, Tatum, Greene, Pinnock and their wives have returned to their work. Bro. Lumbley married in England on Jan. 17th, and returns at once to Africa. Brethren J. E. Hartwell and J. J. Taylor, with their wives, expect to sail to their fields soon. We have appointed the following new missionaries, who are already at their posts: W. H. Clarke, R. P. Mahon and wife, J. S. Cheavens and wife, Miss Wilcox, Chas. D. McCarthy, T. C. Joyce and Miss Anna Greene, Rev. J. L. Downing and wife, who have been re-appointed, and Rev. W. W. Lee, a new appointee, will sail soon. Rev. A. C. Dawes has been appointed for Africa, and will be there soon, if he has not already arrived on the field. Rev. J. W. Lowe and wife will not sail until after the Convention in May. It will be seen from the above that by the return of our old missionaries and by new appointments, our stations are better manned than for years past. Some may think that with all of these additional changes we have gone beyond our means, but that is not true, if the churches give this year as for several years past. It has been expensive to make all of these changes, but the Board while trying to lengthen the cords and strengthen the stakes, has been very careful not to go beyond what we felt could reasonably be expected from the churches.

OUR RECEIPTS.  
 We regret to have to announce that our receipts have been small since the last Convention. For the first few months we hoped the falling off would be only temporary, but, alas, there seems to be no great improvement. Here are the receipts from all sources as follows: 1890, \$63,612; 1891, \$65,122; 1892, \$62,146; 1893, \$41,526. From Kentucky for the same period, 1890, \$5,262; 1891, \$6,406; 1892, \$5,830; 1893, \$5,008. Our brethren can easily see that there must be a change for the better, or there will be a deficit at our Convention.

THE CAUSE OF THE SHORTAGE.  
 Some say it is due to low cotton and others to yellow fever, and various other causes are given, but we believe it is largely due to the fact that our brethren in various states are urging that local state interests demand their attention first. This means that they expect, for awhile at least, partly to neglect the mis-

sionaries and the millions of souls in heathen lands. They hope that the other states will not let the cause, so dear to the Master's heart, suffer, but they beg to be excused. The trouble is that about ten of our fourteen states are setting up these claims of "local interests." We do not disparage the local interests. They need our attention. But we do not believe one cent of the meager contributions we give for foreign missions should be diverted to any other cause on earth. We hope each pastor will see to it that his people do not have their hearts contracted in this way.

OUR NEEDS.  
 (1) We need all our people to remember that while God has the power and loves this work, He wants us to pray to Him for His blessings. We ask our brethren and sisters to plead with God for His guidance and His blessing on the work. We know that this request will be considered by some to be trite, but surely the cause needs your prayers as much, or more than your money. We do not mean perfunctory saying of prayers, but pleading to God from hearts trusting Him and longing for the coming of His kingdom. We think it would be well for every church to have special seasons of prayer for missions. The custom of some churches to have a week of prayer for missions is an excellent one.

(2) We need people to talk for foreign missions. No one can do this intelligently without being informed. We will gladly furnish free tracts and journals giving information about the work. You can probably interest others, who can and will give ten times as much as you can. Wise talkers make great givers.

(3) We need gifts from all pastors and peoples, rich and poor, learned and unlearned—all who love Christ. If we bring our gifts, God will bless not only the heathen, but bless us. The time is short; let each of us do his duty as unto the Lord.

Fraternally,  
 R. J. WILLINGHAM,  
 Cor. Sec'y.  
 Foreign Mission Rooms, Richmond.

**DIFFERENCE OF OBSERVATION.**

"Some are extremists; a few are fanatics. Scattered amid the hills and hollows there are communities of men almost as blindly wedded to sacramentalism and traditionalism as the misguided victims of Romish priestcraft."—Dr. Hawthorne before Boston Social Union.

I have been among the Baptists in city, town, village, county and backwoods sixty years; an humble minister more than fifty, but I have never come upon a vestige of "sacramentalism" among them. They have always and everywhere been the farthest removed from that heresy. Nor have I found them under the influence of "traditionalism." I have found a number of them, with whose interpretation I did not agree, believing that such passages as, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." "The kingdom of heaven is at hand," necessarily implied the absolute, uninterrupted perpetuity of an outward, visible, organization, at every period; but their opinions were based on honest, zealous convictions as to the purport of the words of in-

**WATCHES BY MAIL.**  
 Our Illustrated Catalogue for 1889-90, showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings Optical Goods, etc., in new style and will be sent free on application. We also issue a special Watch Catalogue—  
**C. P. BARNES & CO.,** 504-506 West Market St., Louisville, Ky.  
 Reference—Western Recorder.

aspiration, corroborated indeed, as they understood the matter, by the glimpses of light thrown on the history of dissent from the Roman Catholic church in our so-called church histories. They, with the rest of us, think the history of the purest succession of Christianity has never been exhumed, unless it be very partially.

By the way, who shall presume dogmatically and definitely to dispute the interpretation and its corollary? I presume the question will never be settled, any more than that in reference to the literal restoration of the Jews to Palestine, except by the logic of events.

The Doctor speaks of "extremists." Perhaps there are extremists and extremists; the extreme to which he is inclined, holding that duty resting on mere positive command, indifferent before, is less binding than that which rests upon obligation in the nature of things. That is the ground of those anxious only to escape perdition, careless of duty simply because it is duty.

E. B. TRAGUE.  
 Redrawn, Ala.

**GEORGETOWN COLLEGE.**

This is the first week of the second term of this college year. We have been greatly blessed with health and many encouraging features during the first five months. We begin this term with most flattering prospects. Between forty and fifty new students have been added to the already goodly number. Thus far, we have matriculated about 375, and the faculty and students are cheerful and enthusiastic in the work.

Rev. H. Allen Tupper, Jr., formerly a Kentucky pastor, now of Montclair, N. J., has just made us a short visit. Of course everybody was more than pleased with his sunny face and his bright and cheering words. Last evening many enjoyed the privilege of taking a trip with him "around the world in eighty minutes." With such an interesting guide, all eyes were open, and there was a general expression of delight. This morning at chapel, in a five minutes' talk, he left three suggestive thoughts with our boys and girls—1. Look up; 2. Live up, and 3. Lift up.  
 J. K. N.  
 January 27, 1890.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Jan. 28.

Cattle—Monday the market opened its higher on all grades of butcher cattle, and remained steady to strong during the week.  
 Calves—Receipts light and market strong, choice veals selling at 35 3/4c. Common trade steady and unchanged.  
 Hogs—Monday the market opened with heavy selling at 22 1/2c, medium at 21 1/2c, light shippers at 20 3/4c, pigs at 20 1/2c and roughs at 19 3/4c. The market ruled unsteady during the week.  
 Sheep and Lambs—Receipts continue to be very light. The market ruled steady on all grades at quotations.  
**CATTLE.**  
 Extra good export steers, 1,200 lbs. and up . . . . . \$4 00 00

Light shipping, 1,200 to 1,250 lbs.	4 25 00
Best butchers	4 75 00
Fair to good butchers	4 50 00
Common to medium butchers	4 00 00
Thin, rough steers, poor cows and scallwags	1 00 00
Good to extra veal	3 25 00
Common to medium veal	3 00 00
Feeders	2 75 00
Stockers	3 00 00
Bulls	3 00 00
Veal calves	4 00 00
Milch cows—choice	30 00 00
Fair to good	20 00 00

**HOGS.**

Choice packing and butchers, 225 to 300 lbs.	3 50
Fair to good packing, 150 to 200 lbs.	3 25
Good to extra light, 100 to 150 lbs.	3 00
Fat shoats, 120 to 150 lbs.	3 00
Fat shoats, 100 to 120 lbs.	2 75 00
Hogs, 40 to 50 lbs.	2 00 00
Pigs, 120 to 200 lbs.	2 00 00

**SHEEP AND LAMBS.**

Good to extra shipping sheep	3 00 00
Fair to good	2 50 00
Common to medium	2 00 00
Wethers	2 50 00
Skips and scallwags, per head	50 00
Extra Spring lambs	4 25 00
Best butcher lambs	3 75 00
Fair to good butcher lambs	3 50 00
Tail-ends	1 00 00

**LEAF TOBACCO.**

Report for week ending Jan. 28.

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

	Week.	Year.
Year 1889	4,773	14,790
Year 1890	5,748	15,200
Year 1891	3,200	12,200
Year 1892	4,428	17,200

**SALES.**

Total sales of new crop to date	1890.	1889.	1897.
Total sales of new crop to date	25,300	14,111	17,700
Original inspection	20,304	14,481	15,740

**REJECTIONS.**

	1890.	1889.	1897.
Rejections this week	1,146	1,084	625
Percentage of rejections to auction sales	36	81	37
Rejections Jan 1 to date	8,577	7,904	2,627

**RECEIPTS.**

	1890.	1889.	1897.
Receipts this week	4,202	4,234	2,262
Receipts Jan. 1 to date	14,610	15,078	8,528

**BURLAY—1897 CROP.**

	Red.	Color.
Trash, green or mixed \$ 00 00	5 00 00	5 00 00
Trash, sound	6 00 00	7 00 00
Common lugs	7 00 00	8 00 00
Medium lugs	8 00 00	9 00 00
Good lugs	9 00 00	10 00 00
Common leaf, short	5 00 00	6 00 00
Common leaf	6 00 00	7 00 00
Medium leaf	7 00 00	8 00 00
Good leaf	8 00 00	9 00 00
Fine and selections	10 00 00	12 00 00

**BARK—1897 CROP.**

	Red.	Color.
Trash, green mixed	3 12 00	3 12 00
Trash, sound	3 25 00	3 25 00
Common lugs	3 75 00	3 75 00
Medium lugs	4 25 00	4 25 00
Common leaf, short	4 00 00	4 00 00
Common leaf	4 50 00	4 50 00
Medium leaf	5 00 00	5 00 00
Good leaf	5 50 00	5 50 00
Fine and selections	6 00 00	6 00 00

**BURLAY—1898 CROP.**

	Red.	Color.
Trash, green or mixed \$ 00 00	5 00 00	5 00 00
Trash, sound	6 00 00	7 00 00
Common lugs	7 00 00	8 00 00
Medium lugs	8 00 00	9 00 00
Good lugs	9 00 00	10 00 00
Common leaf, short	5 00 00	6 00 00
Common leaf	6 00 00	7 00 00
Medium leaf	7 00 00	8 00 00
Good leaf	8 00 00	9 00 00
Fine and selections	10 00 00	12 00 00