

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 9, 1899.

NUMBER 10.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

512 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance).
After three months.
After six months.

\$2 00
2 25
2 50

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

SOME one, on reading the biography of Rev. Walsam How, pronounced him almost a perfect Christian, and gave as his reason that he found in How "a note of contentment, a lack of ambition and pride, a joy in sorrow, and a resolute facing of death which are exceptional."

THE question is asked in a contemporary as to the "most generally accepted explanation of the creation of Adam and Eve." What is the most generally accepted is a matter of no consequence whatever. The true one is Moses' account in Genesis, and it happens that is the most generally accepted.

A CONTEMPORARY in speaking of "Coddling Our Young People," says: "That is the proper way to express this everlasting catering of the churches to the young people. The church is run largely to be as attractive as possible to the young people. They are kept in eternal babyhood, because they have to be pleased and even amused." Then things differ much since John wrote to the young men because they were strong.

THE Watchman says: "One of the main criticisms against the Baptist Congress has been that it affords a free platform for the expression of opinion." We have seen no such criticism. The objection has been that men expressing some views should be called Baptists, be pastors of Baptist churches and teachers in Baptist institutions. To think that Baptists should stand for some definite belief is one thing, and to object to freedom of speech is another thing altogether.

A PASTOR wrote to a contemporary, saying that he has been preaching the "Gospel of the Fatherhood of God," but in his case it does not lay hold of the people. Formerly he preached the sterner teachings, and his ministry was blessed with many conversions. But now none follow his preaching, although the "Fatherhood of God" appeals more to his own heart and satisfies his own cravings. As his own satisfaction is presumably not the object of his preaching, it is best for him to go back to the old paths.

M. EUGENE SMITH was sent by the pope five years ago to Armenia, where for the first time he came into close contact with Protestantism with this result: "Obliged to combat it, and therefore to learn its teachings, I arrived at this conclusion: that one can only be a thorough Christian by ceasing to be Catholic, and that one cannot belong to the Church of Christ without turning one's back on the Roman church and its superstitions. In embracing Protestantism I have found Christ."

THE BIBLE IN THE PULPIT.

BY REV. E. T. HISCOX, D.D.

The above caption does not convey a very distinct idea of what the writer has this moment in his mind; perhaps no idea at all, distinct or otherwise. Every pulpit is supposed to have a Bible in it, generally a large, heavy, ornamented one, chiefly for show, quite unhandy for use, and really quite useless, except for the congregation to be advised thereby that the traditional pulpit Bible is there in its place, with its ornamented book-mark tastefully suspended from it. One would as soon expect to see a church building without doors or windows as a pulpit without a Bible. This is all right. It indicates that the Bible is the one book the preacher is to deal with. It indicates that the express function of the pulpit is to explain that book, and promulgate the truths it contains. Yet a pulpit may hold a dozen Bibles, and yet dispense very little of their sacred contents. It is to be feared such cases do occur.

But the Bible in the pulpit—if not the big, unhandy one, a smaller and more convenient one—may be used to read from, since a portion of the Scriptures is almost universally doled out to the people at every service, and the text is ordinarily read from the book rather than repeated *memoriter*, though the reading, rather than the repetition, gives no additional force, and has no special advantage, except to enable the reader to render it with verbal accuracy. But the Bible may be read much in the pulpit and yet to very little profit, as often—and I think quite ordinarily—is the case. There is much public reading of the Scriptures which imparts no more edification and inspires no more devotion than so much from a respectable newspaper, or a section from Milton or Shakespeare. Several distinct topics mingled, and very likely all of them *mangled*, while a specific subject well read is equal to a sermon and quite superior to many. But the respectful habits of religious congregations are such that they will sit patiently, and even reverentially, to hear the Word of God shamefully handled, much of which they cannot distinctly understand, and less of which they can feel the force of. But they will endure it because it will soon be over. If it can come to them intelligibly, intelligently and sympathetically, it will stir thought, inspire devotion, and bedew the whole audience with a gracious spirit. Just so much Bible in the pulpit is not necessarily just so much blessing, by any means, as some seem to suppose.

But the Bible is in the pulpit to "preach from," as the preacher's base of operations, his starting point, and his point of view, as the center around which his discourse revolves, in whose words all of his statements find their force and their justification, whose doctrines are his warrant as a teacher and the sanction of his profession. The exposition and enforcement of its teachings are the paramount and supreme business of his life. In addition, his personal obligation is to keep his own heart and life in strict and constant accord with its spirit and teaching, as a condition of his success in his work in the ministry of the Word. Thus standing in the pulpit, he must—or should feel there is one with him greater than himself, more important than his sermon, more forceful than his arguments, more charming than his rhetoric, more impressive than his oratory, wiser than all his teachers, more important than himself and all the agencies he can elsewhere command. The preacher has the people before him for whose sake he is there and with whom

he is to deal. For their spiritual and religious profit he is in the pulpit. He has no other business there than that. His commission contemplates no other. If he fails to recognize that, he might as well be away. He has no other mission in the pulpit. And the Bible is also before him, between him and the people. This is the instrument with which he is to deal with them. It both teaches him how and furnishes the appliance. It is the armory of divine truth where all the weapons of the good warfare are at his hand and for his use, both for slaying and making alive. Especially more important than all the rest is the Sword of the Spirit, which is the Word of God. From the embattlement of the pulpit he trains his artillery upon the hearts and consciences of men, as taught by the articles of war in the sacred volume. All clergymen find their text in the Bible, and are supposed to preach from the Bible; but some preach so far from it as to make the connection appear doubtful. Its treasures are to enrich the people.

But that which I wish to say in the present connection, with more emphasis than anything else, is this: to him who is to preach the Gospel in the English tongue, to English speaking hearers, more important than any other equipment for his work—more important than all others, except the presence and aid of the Holy Spirit—is a familiar knowledge of the English Bible. No knowledge acquired in the schools can be compared with it. All true learning is desirable and important, and all can be made subservient and useful to the Christian minister. Hebrew and Greek, as the tongues in which the sacred originals are chiefly to be found, stand pre-eminently, and if a minister can use them in his study of the text, it is greatly satisfying. But it has all been brought out, with comments and explanations ready to his hand, by devout scholars, a hundred times more competent for that work than he can ever hope to be. Not one minister in a thousand can expect to reach a point of efficiency in original investigation amidst his pressing and multifarious labors as a pastor, which will be of any special value to him or to the people of his charge. It may be a great satisfaction to be able "to read the text in the original," and compare Scripture with Scripture; and it is all well if he can do it; but to do it to any considerable degree of efficiency will cost time and brains and energy, worth a hundred times more to his people and his true work as a minister of Christ. One of the most important advantages to the minister and the scholar in the study of the languages is an enlarged and more comprehensive and indeed a more accurate knowledge of comparative language as such.

For this reason it is a hopeful sign that within the last few years attention has been largely called to the study of the English Bible in our educational institutions, and even in colleges and in the seats of higher learning. But it is not so hopeful a sign that the emphasis has specially been laid on the study of the Scriptures, as literature, rather than as a divinely given revelation to show the way of life and salvation through Jesus Christ our Lord. But a familiarity with the English Scriptures will avail little in the pulpit unless the knowledge be wisely used. I have heard a minister rattle off yards of divine truth in the very words of *Isaiah* write with as little effect as if he were reading from the secular press; and whether it were from the *Chronicles* or the *Epistle to the Romans* made little difference. But no argument that can be addressed in the pulpit will have so much force, even with an undevout audience,

as a well-chosen and aptly-applied argument from the Bible in its very words. It should be terse and tense, brief and pointed and impressively applied. No illustration will be so effective and so welcome as one taken from the Scriptures, if it be appropriate. Others need not be neglected. From history, literature, current events, common life, sparingly from poetry. But the one book of illustration superior to all others, need not be bought at a high price, is the preacher's book had almost without money. But to have it for effective use it is not enough to have it on the pulpit, it must be in the preacher's mind and heart, absorbed till his thoughts are transfused with it. This book is not indexed to titles and subjects that you can turn to it at a moment's notice and find what is needed for the occasion. It must be studied sympathetically as well as critically till the mind and heart are full of it for every time of need.

All learning may be of value to the Christian minister, and if sanctified, the more the better. But to him who is to preach the Gospel in the English language, none other is one-half so important as a familiar knowledge of the English Bible.

THE course of theological thinking in this country has followed somewhat closely, though at considerable distance of time, that in Germany. We therefore welcome the signs of reaction against radicalism which are appearing in the German church. The *Literary Digest* publishes a translation of an article describing a new movement from the ablest of the conservative church papers of Germany. This article declares that "the liberal and liberalizing forces within the German church have in recent months lost considerable ground, and the beginning of the end seems at hand. On the other hand, the defense of the old faith has grown internally and externally." Special courses of lectures in the interest of what is called the old faith are being successfully maintained in many places. Says this article: "Recent events have shown that in Germany the Protestant church is at heart thoroughly evangelical, and loves its Bible above everything else." In the same direction the *Chronik*, a representative of the liberal theology, confesses that the conservative theologians in the nine Prussian universities are numerically much stronger than the liberals. There are sixteen liberal and twenty-six conservative theologians in the university faculties of the old Prussian provinces, and in the newer provinces there are eight liberals and nine conservatives. Twice as many conservatives as liberals have been appointed by the government within the last two years. Many pastors are rallying to the defense of the divine character of the Scriptures, and the literature for the same purpose is greater than it has been for many years. The effects of this reaction are already beginning to be felt in our seminaries, and an independent movement in the same direction is appearing both in institutions of learning and in churches.—*Journal and Messenger*.

ONE of the most alarming symptoms of the times is the growing insensibility to the sinfulness of sin. Only its grossest forms awaken abhorrence and detestation. Sin's demerit is little apprehended. Palliations of it are in order. Small offenses scarcely excite note or reprobation. But sin is sin in any and every form, and conscience ought to be alive to its least motion and condemn it.

KNEEN vs. HARPER: Or, THE BLANDERS OF "THE BIBLICAL WORLD."

BY J. C. HIDDEN.

[The following article shows that the editor of the Western Recorder is not the only person who has an eye upon the public and pronounced views of the President of Chicago University, and editor of "The Biblical World."—Ed.]

AN EXAMINATION OF "THE BIBLICAL WORLD."

Editor of the Western Recorder:—Some years ago, when I was preaching in a protracted meeting in a country district of South Carolina, an old "Hardshell" brother, who had done me the honor to hear me, was standing with me near the railroad track as the train was approaching and in a low voice he said: "I want to ask you one question," and, pointing to the train, he asked: "Does them things do more harm or more good in the world?" With perfect sincerity, I replied: "That is too big a question for me; I don't know how to answer it."

Similarly, I am puzzled by the question, now mooted among thoughtful men in various parts of the country: "Is the (so-called) Baptist University of Chicago a blessing or a curse?" The question is as puzzling as, "Was Henry Ward Beecher and is Lyman Abbott a benefactor or a nuisance to the world?"

On none of these questions shall I here offer either answer or discussion, though I have pretty decided opinions upon them all. My business now is with the "Biblical World," edited by the President of the Chicago University, and that periodical, I honestly believe, is doing precious little good, and a vast deal of harm.

Let it be distinctly understood that this scribble has not the slightest personal grudge against President Harper. On the contrary, I have often defended him when he has been ignorantly attacked and misrepresented. I am not here dealing with the man, but with his published utterances; and I know of none that could awaken my more determined dissent.

During the past summer, the substance of the following paragraph "went the rounds" of the papers in various parts of the country:

"In his recent address at the anniversary of Crozer Theological Seminary, Rev. J. C. Hidden discussed the subject of "Biblical Criticism, Wise and Otherwise." Of course, he had occasion to review the positions of a number of the most prominent Biblical critics, American and foreign. In the course of his review, he thus paid his respects to the distinguished President of Chicago University: After a careful study of Professor W. R. Harper's Debate with Professor William Henry Green, in "Hebraica," and of his "Stories of Genesis," as published in the "Biblical World," I find it extremely difficult to ascertain just where he belongs. To borrow the image of a distinguished British statesman, I should say that he seems to be like a ferry-boat—made to go from one side to the other. Down South, we have a story of a Dutchman who owned a stock farm in Texas. Among his swine was one which gave him a great deal of trouble. It would get under, or over, or through any fence he could make. So he built a pen of fence-rails. He made it high, strong and tight, and therein confined the troublesome animal. Next morning, she was gone. There was snow on the ground; so he trailed her to the creek, where the track failed him. After considerable meditation, he divided his negroes into two squads; called up his oldest son, and announced his plan of campaign: "Hans, you dakes dese men, and you goes dis side o' dis creek; and I dakes dese men, and I goes dat side o' dis creek; 'cause I pleaf my soul dat beak sow is on bofe sides o' dis creek."

Since delivering that Crozer address, I have continued to read the "Biblical World," which has been steadily becoming more and yet more pronounced in its radicalism, until divers of its articles are little better than Wellhausen done into English.

I shall not complain that Knemon, Wellhausen, Cheyne, Driver and the rest of the wild tribe of critics are continually quoted as authorities, whilst Bartlett, Homell, Sayce and Wm. Henry Green are seldom or never mentioned; but such

"straws show which way the wind blows," and it does blow furiously.

Many of the contributors to the "Biblical World" are more or less "distinguished" Professors in important institutions of learning, theological and otherwise; and some of them are "distinguished" for their "plentiful lack" of acquaintance with the Bible.

When a distinguished Professor writes of the social life of the ancient Hebrews, the reader naturally expects to get some valuable and trustworthy information upon this surpassingly interesting theme. But when he is told that those ancient Hebrews thought more of their children than of their wives; and when this is proved (?) by the fact that when Job was stripped of property and children, his wife was still left to him, what is he to think of such reasoning? This reader thinks that he never saw more absurdly irrelevant statements in any composition that was meant to be serious.

Was Job a Hebrew? All the facts known to us point to a negative answer. And, supposing Job to have been a Hebrew, who can tell us at what period he lived, if, indeed, the radical critics will agree that he lived at all?

Again: Supposing that the "learned" Professor could prove that Job was a Hebrew, and that he could give the exact dates of his birth and his death, what is there to show that he cared more for his children than for his wife?

We may infer that he had no very exalted estimate of his wife's intellect; for, in Job 2:10, he comes as near calling her a fool as any well-bred gentleman could. The facts, as recorded in the Bible, have not the remotest bearing upon our Professor's contention.

Another case is this:

Professor Edward L. Curtis, of Yale, informs us, in an article on "The Literary Products of Israel," that the book which Hilkiah, the high priest, found in the temple, in the days of King Josiah (2 Kings 22:8) is "universally recognized as having been Deuteronomy." We have heard that the advanced critics have been at work on a new dictionary of the Bible, and it seems fitting that they should now begin work on a new dictionary of the English language—a dictionary that will give them authority for using words as loosely as their arguments may seem to require. What, for instance, does the word "universally" mean? If it leaves out such scholars as William Henry Green, of Princeton; Howard Osgood, of Rochester, and divers other conservative men in our theological seminaries, North and South, has it not taken on a new meaning? "Universally recognized," according to the new dictionary, would mean "recognized by everybody on our side," and the rest are not worth counting.

Still another from the same "learned" source:

In the "Biblical World" for June, 1896, in an article by Professor Edward L. Curtis, of Yale, we find (on page 440) the following statements as to the genius of the Hebrew language: "It is incapable of giving an address in its substance except in the form of an apparent reproduction of the *ipsisima verba* [i. e., the very words]. Hence in the Old Testament historical books, whenever a writer wishes to report that one person made a verbal communication to another, he always says: 'So-and-so spoke to So-and-so, saying.' The direct form is always used." These statements are too sweeping. The Hebrew does usually avoid indirect citation; but, in 1 Chron. 15:16, we read that "David spake to the chief of the Levites to appoint their brethren to be singers," &c. In 1 Chron. 17:25: "Thou, O my God, hast told thy servant that thou wilt build him a house." In Deut. 9:25: "Because the Lord had said he would destroy you." In Dan. 9:2: "The word of the Lord came to Jeremiah, the prophet, that he would accomplish seventy years in the desolations of Jerusalem." In 2 Sam. 7:11: "The Lord telleth thee that he will make thee a house." In quite a number of these passages the Hebrew verb "amar," usually rendered "say," is used. It has also the sense "resolve," or "announce," or "declare," or "demand," or "whisper," or "confide to." In 2 Sam. 7:11, "higga" is used in the sense of

"announce." We are not here trusting to our own slender knowledge, but have consulted the most distinguished American Hebraist known to us, and have condensed his instructions. Our authority is Professor C. H. Toy, of Harvard.

Once more:

Here is a nice, though not over-fresh, bit of logic. The Book of Deuteronomy could not have been written by Moses, and could not have been known to the Hebrews in the days of Samuel, Elijah, even David, because all these men violated its provisions. Just so; and in the same way we prove that the Constitution of the United States could not have been known in England when the "Hartford Convention" met; that William H. Seward must have been ignorant of it when he had citizens arrested and imprisoned for exercising the right of free speech; and, finally, that Abraham Lincoln could have known nothing of it when he issued the emancipation proclamation. These are "modern instances" of the logic of the advanced critics, and we see how it works where we can follow it. Why should we trust it when it works out of sight? Three thousand years hence, some wise critic may proclaim that the American people of the nineteenth century could not have been acquainted with the Sermon on the Mount, because the contemporary records show that even the best of them frequently violated the plainest precepts laid down in that discourse. Please understand—this is not our logic, but the logic of the advanced critics, as represented by Professor Lewis B. Paton, of Hartford Theological Seminary.

So much for the contributors; now for the distinguished editor who "out-Herods Herod," and gives "the most unkindest cut of all."

In the "leader" in the "Biblical World" for September, 1898, Abraham is represented, or rather misrepresented, as an ignorant, superstitious zealot, who imagined that he had received instructions from a higher Power, i. e., from Jehovah Himself to kill his own son! Is not that "advanced" criticism with a vengeance? I have never seen anything cooler in the impudent pages of Wellhausen himself.

How does President Harper know that Abraham intended to slay Isaac? From Genesis, of course; for no accredited scholar pretends that there is any other original record of the transaction. But, if the writer of Genesis is to be trusted as to the facts, on what logical ground can we reject his straightforward and perfectly intelligible account of Abraham's motive, especially when we find his account confirmed by that of the author of the Epistle to the Hebrews!

With the exception of Jesus Christ, and scarcely that of Moses, Abraham is the most conspicuous figure in the religious history of the world. He is "the hero of the faith" in the three great historic religions—Judaism, Mohammedanism and Christianity. It is said that Macaulay had "by heart" the list of all the Roman Emperors, and that of all the Popes. Both lists shrink into insignificance and pale their ineffectual fires beside that glorious roll-call of heroes of the faith in the 11th chapter of Hebrews.

So far as we know, Abraham is the only man who ever obtained the splendid title, "friend of God." Jehovah Himself calls him a prophet, and even reproved kings for his sake, saying, "Touch not mine anointed, and harm not my prophets." Jesus Christ speaks of Abraham in tones of the profoundest respect. The author of "Hebrews" tells us that Abraham's faith was so strong that he actually reasoned out by it the then unheard-of doctrine of the resurrection! (Hebrews 11:17-19.)

My space fails, or I would gladly quote the whole of this splendid tribute to Abraham's faith; but I must content myself with begging my readers to refresh their courage by reading from the 8th to the 19th verse of this noble chapter, when perhaps some of them will mutter "Harper versus Hebrews."

Richmond, Va.

FAITH draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—J. G. Holland.

DIVINE GRACE FOR PLODDERS.

There is a wonderful passage in Isaiah, where the promise of renewed strength is made to all those who wait upon the Lord. They are to mount upon wings as eagles. They are to run and not grow weary, and they are to run and not to faint. They are to have grace for times of great religious stress and enthusiasm; they are to be prepared for duties calling for great activity and consecration, and they are to be sustained even when it comes to the hard routine of daily life and the monotony of common and unromantic service. Rhetoricians make their climax usually at the close of a period, and in this case we find the climax in this usual place. It is not said that God will give grace for walking and running, and even for flying, but for flying and running, and even for walking. The hard and trying thing in Christian life is the plodding on, day by day, as the hard and trying thing in the soldier's life is lying in the camp.

It is comparatively easy to be a Christian in time of great religious revival and quickening, when great multitudes are full of zeal and interest, and the whole community is aroused to seek for the things of God. Though the services are multiplied, it is easy to attend them. The very air is full of the divine contagion. It is easy then to talk on the subject of religion and to ask others to come to Christ and be saved. There is a blessed exhilaration about it, something as there was with the three disciples on the Mount of Transfiguration. But there was trouble down at the foot of the mountain, and the nine were down there, and the three came down when the vision had faded.

Revolutions do not last always. We can not always be on the wing. We must come down to the ground and run and walk. Alas, there are too many who, when the revival service has ended, show that they have no grace for the service of God on the ground. We may well believe that in the case of these the wings they were flying with were not of divine grace, but simply of human excitement. It is easy to run with the crowd, but how about it when there is no crowd to run with? Will we be faithful then? Will we run the way of the commandments simply because we have enlarged hearts? Can we be depended on to serve God alone? It is exhilarating to fight it out with the priests of Baal on the mountain and to get the people to cry out, "The Lord, he is God." It is exciting even to run before Ahab's chariot and outstrip the steeds and the storm. Can we stand the wilderness and the fasting and the solitude and still keep the faith?

It is one thing to be a member of a great church, with an immense membership and magnificent building, and eloquent preacher and fine choir and the favor of the community, so that there is a continual knocking at the doors for admission. Many a one belongs to such a church and thanks God that he is one of such a zealous body of Christians. But suppose he were transplanted to a community where the tide were running the other way, and the church of God were small and the majority of the people of the town godless and fault-finding. Would he be whole-hearted and true-hearted then and there? Would he show by faithfulness and devotion that he worships God and loves Christ, or will he show that he has no real grace in his heart, and that he can not be depended on to do anything where he is really needed?

God has a blessing for the plodders, for those who are willing to walk on steadily when there is no excitement, and for those who are willing to serve him in quiet places and in hard and dull duty. God puts honor upon them by putting them in the place of distinction when he makes his promise of special strength and grace, and he will have a place of honor for them at last at his right hand.—Herald and Presbyter.

It is my deep conviction, and I say it again and again, that if the Church of Christ were what it ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—S. N. Colburn.

SUNDAY-SCHOOL LESSON.

SUNDAY, FEBRUARY 19.

OUR LORD FEEDING THE FIVE THOUSAND.

John 6:1-14.

MOTTO TEXT—"I am the bread of life."—John 6:35.

"After these things Jesus went over the sea of Galilee, which is the sea of Tiberias."—After the things which had been told in the previous chapter with an indefinite interval between them. The disciples and their Master were weary. After the murder of John there were two dangers. One, that the crowds which attended the Lord's ministry might become turbulent in their rage at John's death and begin an insurrection; the other, that Herod might try to kill the Lord in view of the great interest he was rousing. The Lord withdrew from Capernaum to the lovely plain at the foot of the hills near Bethsaida, outside of Herod's dominions.

"And a great multitude followed him."—There was little chance to rest even in so retired a place. Those who had friends to be healed would not be kept from taking them to the great Physician. Alas, that those who have friends sick with the fatal disease of sin do not show the same eagerness in bringing them to the Lord!

"And Jesus went up into a mountain, and there he sat with his disciples."—The usual position for teachers. We learn from Mark that when the multitudes came he went down among them and healed their sick. The greatness of the number was due to the passover. Thousands on their way to Jerusalem stopped to see and to hear and to bring their sick to the Lord. Late in the evening he again sat on the mountain with his disciples around him, and, looking upon the multitude, asked of Philip: "Whence shall we buy bread, that these may eat?"

"And this he said to prove him."—Philip had seen the miracle at Cana of Galilee, where so large an amount of water was made wine. He was familiar, too, with the manna eating in the wilderness, and knew of the miracle of Elisha. But his faith did not rise to the point of looking for his Master to supply the bread. He answers in simplicity of heart, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."—A penny would buy much bread in those days, but what would that bread be among so many? And where could they find that much bread for sale in this lonely region?

A conversation followed as related by the other evangelists. Some of the disciples urged the Master to send them away that they might scatter to the villages and supply themselves. This he declined to do as it was late, the multitude were hungry and some might faint on the way. He asked how many loaves they had and bade them go and see.

"One of his disciples, Andrew, Simon Peter's brother, said unto him."—It is evident the disciples had made no provision for themselves, for the only food to be found was that of one boy. The total supply was five barley loaves, round, flat cakes like

crackers, and two small fishes. Small fish were caught in large numbers in the lake and were salted and dried, sometimes pickled. These were eaten as a relish with their bread by the poor. Barley was the cheapest bread used by the poor. One wonders if a careful mother, in her poverty, put up that lunch for her son. "What are they among so many?"—Andrew may well have asked that question. One boy's dinner was poor provision for five thousand men. Yet Andrew knew what Elijah and Elisha had done. It may be the greatness of the miracle needed, kept him from looking to his Lord. But we must not forget there is nothing great or small with Omnipotence. It is as easy for God to create a thousand loaves as one.

"And Jesus said, Make the men sit down."—The disciples complied without a question. On the green grass in regular ranks by fifties and by hundreds the men were seated. This might have been in companies, fifty in some and one hundred in others, or in fifty rows of one hundred men each. Mark's expression, "grass garden beds," seems to indicate the first arrangement, although the chief idea in his figure is that the bright-hued robes they wore resembled flowers, and as they sat arranged the appearance, viewed from the mountain side, was that of flower beds.

"And Jesus took the loaves; and when he had given thanks;—Shame on any man who professes to be a Christian and does not follow his Lord's example in giving thanks to God before a meal. "He distributed to his disciples, and the disciples to them that were set down."—He broke the loaves, as we know, because what was left before him when all had had sufficient, was called fragments. Our Lord entrusts the bread of life to his disciples to give to a dying world. What will he say to them if they fail to distribute it to the entire race?

"When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost."—Not the scraps which the multitude had left, but the broken pieces of bread and fish which were before him and which had not been needed.

"Thus the disciples had constantly before them, for some days at least, a memento of the extraordinary miracle they had witnessed. Lacking in spiritual susceptibility, and living amid a succession of miracles, they needed such reminder."—Broadus.

Verse 13—The Jews were in the habit of carrying baskets of food which they knew to be ceremonially clean with them on their journeys. These may have been baskets which the apostles were carrying. Each disciple had one to take with him. The baskets used in this miracle were much smaller than the seven used in the miracle of feeding the seven thousand.

"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world."—The prophet foretold by Moses whom these men rightly believed to be the Messiah. And, therefore, they sought by force to make him a king such as they conceived the Messiah would be. No miracle made a deeper and wider impression upon the people than this one of feeding the five thousand.

He saitheth much who depends upon learning for his experience.—Roger Ascham.

PREPARE YE THE WAY OF THE LORD.

Many years ago a gracious revival of religion occurred in a Presbyterian church in the State of New York. The work began on this wise: Between two of the leading families in the church a feud had long existed. Members of the church had taken sides in the strife, so that the entire community had been affected by the trouble. For years there had been few conversions and little religious interest among the members. One day one of the principals in this feud arose in the church and said that he had seen evidences of the presence of the Holy Spirit in his own family and among his neighbors recently, and believed that God was giving evidence of his readiness to revive his work. He stated that he did not wish to stand in the way of the work of the Lord, but wished to put away everything which might hinder the Spirit. The other principal in the strife arose, and said he agreed with his brother that God had signified this readiness to come in, and he wished also to remove every hindrance so far as he was concerned. He then told how the strife between him and his brother began, acknowledged that he had been the aggressor, and expressed his sorrow that the families had been estranged and the community had suffered.

When he had concluded, the former speaker arose a second time. He was a farmer and a powerful man physically, with a strongly marked countenance, indicating firmness of purpose and strength of character. He confirmed the story of his neighbor and concerning the beginning of the trouble, acknowledged the bitterness of his feelings against him and his family, and declared that the time had come when he could no longer live in this way. He was willing there and then to forgive and forget, to be reconciled, to get out of the way of the work of God, and to live a better life. He stood silent for several minutes, while his great bosom heaved with emotion like the throes of an earthquake. Then he left his pew and marched straight to the neighbor whom he had long despised, and took his hand. The two strong men stood before the congregation bathed in tears, while the hearts of the people were melted like wax before the sun. Thus began one of the most sweeping and thorough revivals of religion ever known in that community.

It is no part of the business of the preacher or members of the church to get up a revival or to bring down a revival from heaven. This we cannot do. God will do his own work, and will not tarry. But his people can prepare the way. Make room for the King. Let every valley be exalted, and every mountain be made low, and in the desert prepare a highway for our God. He is not equally near at all times. There are times when he comes among his people with great power. They feel the effects of his presence. Their assurance of salvation is bright and clear; their testimony is definite and confident; their prayers are mighty; their efforts to secure the conversion of sinners are not in vain. They can say with confidence, "The Lord is with us." At other times darkness prevails. The people cry, but God does not hear them; they stretch forth their hands, and he does not regard them. They try to persuade men to repent, but their labor is in vain. The Lord of hosts is not with them. Has he changed? Not at all. He is the same God that he

was aforesaid; but his people have changed. They have sinned. They have grieved the Holy Spirit. He has left them to their own ways.

The way of the Lord must be prepared by putting away sin. He that covereth his sins shall not prosper. It will not do to accuse one another and despise one another. All enmity and strife and hatred must be put away. No matter what excuses we may have for the contempt in which we may hold certain brethren; no matter if they are unworthy of confidence, the bitterness must be given up. The Lord will not come into a church which is rent with strife. He will not use men of unclean hands in his work. He will have no fellowship with the works of darkness. Prejudice, worldliness, pleasure which hinders prayer, unbelief, and indifference must all be put away. The Lord stands ready and waiting to enter many a church where there has been no revival for many years. He needs no persuasion. No frantic cries will bring him near. No long vigils are required to awaken his pity and compassion. He is waiting. Now and then he comes so near as to signify his readiness to enter in. He points to the hindering cause. The sins which grieved him away must be abandoned. Who is he that stands in the way of the work of the Lord? Who is he that holds the key to the situation? On him rests a fearful responsibility. Let each ask himself, "Lord, is it I?" Then let each follow the guidance of the Spirit in answer to that inquiry and prepare the way of the Lord.—New York Advocate.

FREE CUBA FOR CHRIST.

Lyman Abbott, in his Thanksgiving sermon, said: "The duty of a country is its opportunity and capability. If a country has the opportunity of rendering a great service to the world, then it has the duty of rendering the service."

The Southern Baptists have an opportunity of rendering a great service to Cuba. The foothold which we have in Havana gives us a decided advantage over any other denomination. The church at Havana and its workers are well known. The persecution which our brethren and sisters there have endured will make them the stronger in the Lord's work. They have endured as seeing him who is invisible. Baptist truth strengthened the cause of liberty. Romanists hate the Baptists for sympathizing with the insurgents; the Cubans love the Baptists for the same reason.

When the stars and stripes floated over Havana, religious liberty was guaranteed to every human being that lives, or shall live, in the Pearl of the Antilles. The reign of Romanism is ended, and the Cubans, who know that this religion was the power that really oppressed, robbed and murdered their loved ones, will not soon bow to its images. The yoke of the Pope has been thrown off. Cuba is ready to accept some other religion. What shall it be?

We are able to take this island for Christ. Our people have great riches, and what we lack in wealth we have in numbers. A small contribution from each will be sufficient. Five cents per capita will give us seventy-five thousand dollars. We have the capability of taking Cuba for Christ.

Our duty is plain. It is apparent that God has given us the opportunity of winning a nation

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and a Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it of great efficacy."—REV. C. H. SMITH, Congregationalist, Plymouth, Conn.

Hood's Pills cure liver ill; easy to take, easy to operate.

for his Son in a day. It is thus our manifest duty to render him this service.

Now is the time. To-day the Cubans will more readily accept Christianity than twelve months hence. The heart, having suffered so deeply, is tender. Comfort is sweet when not delayed. The glad tidings of salvation will now be joyfully received. Let us delay and the opportunity will be lost. The heart will be healed by time; the mind will be occupied with temporal affairs, and the religious nation will content itself with some issue or theory which will speedily be borne across the waters by the disciple of the wicked one.

Now is the time to send to Cuba a gospel army of occupation. Instead of a score of missionaries we should send a hundred.

We heard the cry of suffering humanity. We sent bread. Our army opened the prison doors. Now the perishing souls of liberated Cubans appeal to us for spiritual light. Shall we give it? Do we, the redeemed of the Lord, love souls less than the body? Do we believe physical torture more awful than future punishment? Christ's love constraineth us. The great commission can be carried out in part very speedily. Our Master calls us to the work. Let men and women volunteer, and let us all give.

My church, the First, yesterday morning made a free-will offering of \$800 to this blessed work. We shall support one or two missionaries through our Home Board. How many other churches will do so much, or more? Brother, sister, "the Master has come and calleth for thee."

J. L. WHITE.

Macon, Ga., Jan. 16.

DEAR RECORDER:—I see from the WESTERN RECORDER that Dr. J. S. Coleman resigned half of his time this year to do general denominational work. This impresses me as being eminently wise. I was thrown with him two months last fall, holding meetings and profoundly was I impressed with the man's strong character and his remarkable career. I suppose there would be no question but what he has been instrumental in making more Baptists than any other man in the State and certainly he has done more to give shape and color to Baptist thought in the Green River country than any other man. He has always been useful, but seventy years successful experience will make him in some respects more valuable in our denominational work than ever.

W. A. WARREN.

Franklin, Ky.

Kindly mention seeing their advertisement in the Western Recorder when you answer any of our advertisements.

Pleasant Money-Earning

A little booklet with pictures of successful workers for THE LADIES' HOME JOURNAL, and extracts from their letters showing just how they succeeded. It will be sent free to any one. Address

The Curtis Publishing Company Philadelphia, Pa.

A WORD FROM NEW JERSEY.

On January 22 and 29 I preached to my people in the First Baptist church, Montclair, N. J., and "between Sundays" I met an engagement in Washington City; officiated at a marriage in my old church, Broadway Baptist, Louisville; lectured in Georgetown; talked to the students of the college, and kept "an appointment" in Trenton, N. J.

I am prompted especially to express in your columns the agreeable impression made upon my mind by the visit to Georgetown College. Although it was established under a charter granted by the Kentucky Legislature in 1829, and it has enjoyed a most useful and honorable career, of late it has renewed its youth, and, if all signs do not fail, its greatest successes and its highest achievements lie in the future. The noble Dudley left an impression that can never be erased; the magnetic Davidson attracted a large number of students to the college, and during his administration of five years the new college building and the Rucker Hall were erected; and the gifted Yager, as chairman of the faculty, has already put new inspiration into every department of this venerable institution. Friday morning as I faced the magnificent body of nearly four hundred students, composed of intelligent young men and women, my heart's congratulations went out to Dr. Rucker, who struck the first note in Kentucky, and one of the first notes in America, for the higher education of women, and who must greatly rejoice in seeing the rich fruitage of his patient and princely labors.

Georgetown College is doing the wise thing in putting in her faculty only men of commanding character and recognized scholarship. Several of her professors are doing original work in their special lines; and their pens, let it be hoped, may soon give to the world the ripe results of trained and expert minds.

It was with pleasure that I learned of the efficient work of Rev. W. B. Crumpton, the general agent of the college; and most sincerely do I hope that through his faithful agency ample funds may be raised during this new year for the increased endowment of the college and for the erection of another and much-needed building.

For nearly a decade of years my dear friend, Rev. J. K. Nunnally, has been untiring in his zeal for, and unflinching in his love and loyalty to Georgetown College; and it is needless to say

that, as librarian of the college, he is rendering most valuable service. God bless Georgetown College! May her days be full of sunshine, and her nights full of stars!

H. ALLEN TUPPER, JR.
FROM MEXICO.

We have reached our long hoped-for field of work in Mexico, thank the Lord. After a few days' visit to my parents in Centralia, Mo., and two weeks with my brother and his family in Walsenburg, Col., and a four-days' stop in the City of Mexico, we arrived here in good health January 3.

On Sunday, the first day of the new year, we worshiped with the Baptist church in Mexico City. The missionaries gave us a hearty welcome, and the Mexican brethren warmly greeted us. The sociability of that church would shame many of our churches in the United States. We felt that we were among God's people indeed as we worshiped with that church, though they spoke a strange language.

They had a fine Sunday-school. Several old people were present, and many bright children. At night Rev. J. T. McGiven preached. He came from New York to the city, with his wife and baby, five months ago, and is now ably preaching in Spanish.

We met the old pioneer missionary, Bro. W. T. Green. He came to Mexico City sixteen years ago and began the work when there was not a Baptist in 600 miles of the place. Bro. W. H. Sloan, who has done a great deal of work in Mexico City, was away, having gone to Porto Rico and thence to New York. He was expected home soon. His work in Mexico City is telling for Christ.

Cuernavaca is 75 miles south, and a little west of Mexico City. It is a quaint old town of 12,000 or 15,000 population. Its history reaches for centuries back of Cortez's day. Very few English-speaking people are here. Most of the people are very poor, ignorant and superstitious. Spanish Romanism has degraded them. This is a great and needy field. We are all alone in this State, and beyond us to the Pacific there is no Baptist missionary. Oh, that God would lay it on the hearts of others to bear the gospel message of liberty to these down-trodden people, who are in the worst of bondage. The people seem kindly disposed toward Americans, and so far have treated us with all due respect. How it will be when we open the mission and begin preaching in Spanish to them we cannot now say. We are anxious to begin the work. No doubt but what it will be slow, for we must build from the ground up. Pray the Lord to help us do the work now before us, to which God has called us. You cannot imagine the privations we must endure here. One seems as completely cut off from Christian civilization here as if he were in Central China. For myself it is no matter, but for my family I keenly feel it. But we are here for Christ's sake, and will willingly stay as long as he wants us to, if that be till we die. There is joy in doing the Lord's will. It is no worse place than we expected to find.

Provisions are dear in this place, and rent is very high. Our living expenses here will be almost, if not fully, double what they were in Bentonville, Ark. We trust God to supply our needs. J. T. MOONS, A Gospel Missionary. Cuernavaca, Mex.

PICKED UP ON THE ROAD.

Last week's notes closed at Hopkinsville; this week's begins with

PENNSBORO

where the affable Jonathan G. Bow, D. D. breaks the bread of life to the people. He says of his community something that can not be said of any other community, likely, in Kentucky or elsewhere; and that is, everybody belongs to church, but about a dozen old unreachables. They do not all belong to the Baptist church, but the most of them do, and Dr. Bow says that he has the best one. One of the best things Dr. Bow has done lately, is to issue a 68-page pamphlet entitled "What Baptists believe, and Why they believe it." It is a very readable work, and will no doubt, as it deserves, find its way into thousands of homes; and it will enable every reader to "be ready always to give an answer to every man that asks you a reason of the hope that is in you, with meekness and fear." Published by the Baptist Book Concern at only 10 cents a copy. Dr. Bow claims that his present work is the easiest and the most agreeable he has ever had. His church has to be renovated and enlarged, a notice of which will appear later.

RUSSELLVILLE

has many interests to the Baptist. Bethel (Female) college at Hopkinsville was not mentioned in items from that city, that she might wait and have the company of her brother, Bethel (Male) college, located at Russellville. Every one we heard speak about the matter, at Hopkinsville, claimed that two better men could not be found for the work, than Profs. Harrison, father and son, now at the head of Bethel Female College. Many a teacher has the education to qualify him for the work, and often may combine the polish and general address necessary, as well; but the examples of those who combine these, with financial foresight and prudence, are scarcer; however, all these qualifications seem to be well developed in the Harrisons, as their work in this college goes to show. The college is in a far better financial condition than for years; the attendance much larger, and the friends of the institution are in high glee over the situation, as success seems to have come to stay.

At Russellville, we found a man trying to break in upon one of the laws of natural philosophy, i. e., that a body can occupy but one place at one and the same time; but we found Dr. Alderman trying it, and, to our surprise, succeeding quite well, indeed. He is trying to be two men at once, pastor of the First Baptist church, and also president of Bethel Male college. From all reports he is giving satisfaction to both institutions, though the work is, we need not add, very onerous upon him indeed.

The college will in June come out of debt, with all bills paid, and there has been quite a large addition, to the number of students matriculated, this year. The new Baptist church is fast approaching completion, and Dr. Alderman assures us that it will be dedicated before the June commencement, if not in May. Later notice will be given as to the exact time. It will be a building of beauty, well equipped and thoroughly modern in style, with a seating capacity, when all is thrown together, of over a thousand. Bowling Green is going through

the ordeal of losing their pastor: Pastor Baldy closing his work there with January. He will visit in the South for a month, and then go to Chicago University during some months, for special work.

It would be plucking upon one string continually, if all the good things said about "The Old Reliable," the WESTERN RECORDER, should be printed here; but one thing I want to mention. Mrs. Judge (her modesty won't let me say who,) made the remark, when asked by some friends to take another Baptist paper, "Maybe you are babes, and need thin milk, but I am for the strong meat: I take the old RECORDER."

My peregrinations will be few, for the next week or so; Grippe is paying us a visit, and I am entertaining him, to my sorrow. D. Y. BAGBY.

BORN OF WATER.

With the following paragraph in your editorial on the above named subject I thoroughly agree, with the exception of the last sentence, "But there is no reference to baptism."

"Nicodemus as a Pharisee was familiar with the various ceremonial cleansings of the Jews, and the mention of water in a religious connection naturally suggested such cleansing to his mind. This new birth, therefore, is 'of water and the Spirit.' It involves both a cleansing and an impartation of life. Those who enter the kingdom of God are both cleansed from pollution and made alive from the dead. The new birth has these two elements. But there is no reference to baptism."

If baptism does not signify being "cleansed from pollution," then the term water in the passage can have "no reference to baptism." But that baptism has this significance is evident from the words of Ananias to Saul, "Arise and be baptized and wash away thy sins." That the passage does not teach baptismal regeneration is certain, that it does not refer exclusively to baptism is highly probable, but that it has no reference at all to baptism is very unlikely. To make it refer to the "ceremonial cleansings of the Jews" in order to escape the error of baptismal regeneration is merely to push the difficulty farther back and substitute a Jewish ceremonial regeneration for a Romish one. I see no danger, difficulty nor inconsistency in understanding the water to signify cleansing from sin, whether symbolized by baptism, or the sprinklings and bathings of the Mosaic law. J. R. JACKSON. Kenmore, Ont., Canada.

The Broadus Literary Society is doing good work and has just elected officers for the spring term with the following results:

- Robt. L. Lynch, Cal., Pres.; D. F. Crosland, S. C., Vice Pres.; Casper H. Fry, N. C., Sec. and Treas.; J. W. Guy, Va., Censor.; L. W. Bennett, Ky., Chaplin; Howard N. Hildreth, O., Sergeant at Arms.

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 CATARRH CURE.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1908. A. W. GLASBURN, Notary Public.

Hall's Catarrh 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. The only Family Pills are the best.

MENTION THE RECORDER in writing to advertisers.

FREE TO MILLIONS OF SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of Swamp-Root.

It is the great medical triumph of the nineteenth century; discovered after years of untiring scientific research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney, liver, bladder and uric acid diseases.

Kidney trouble is responsible for more sickness and sudden deaths than any other disease, and is so deceptive that thousands have it without knowing it. Your kidneys filter your blood and keep it pure, that's what they are there for. You are well when your kidneys are well. Thousands owe their health and even life to Swamp-Root and thousands more can be made well who to-day think themselves beyond help if they will take Dr. Kilmer's Swamp-Root.

By special arrangement with the Louisville "WESTERN RECORDER" and to prove for yourself the wonderful and prompt curative powers of this great discovery, every reader will be sent by mail, prepaid, a free sample bottle, and with it a book telling more about Swamp-Root, and containing some of the thousands upon thousands of testimonial letters received from sufferers cured.

Please mention that you read this generous offer in the Louisville WESTERN RECORDER, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one dollar sizes at the drug stores or of medicine dealers. 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 do not write to the RECORDER often, but I want to say some things about my people at Gradyville. They are God's own people. Our church is small, but they are faithful and true to God. They love and encourage their pastor and he loves them. They pray for and help their pastor. I held a meeting there in November, and did the preaching myself. My people came to my aid, and as a result 24 gave their hearts to the Saviour. They have the best Sunday-school in the county. The church and community are on a spiritual boom. Bro. George Yates and wife and granddaughter, Miss Ivy, have recently left us, and we miss them very much. On Sunday afternoon of my last appointment there, we had services at the home of Bro. Weeden Yates for the benefit of his wife, who is a paralytic. As we sang, talked and prayed men and women wept. We had an old-time meeting of years long gone by. We hold to the old-time religion in that community. Long live the RECORDER to expound the truth. Yours fraternally, EDGAR W. BARNETT.

Sweet-toned Church Bells.

The tone of a church bell is a matter of great interest to the whole community, and one that maintains a pure, sweet, mellow tone year after year is a blessing to the neighborhood where it is hung. In selecting a church bell there are other qualities to be considered—especially durability and cost, as well as tone. The Bismeyer church bells, made by the Cincinnati Bell Foundry Co., at Cincinnati, Ohio, have satisfied thousands of purchasers by their excellent quality and low cost, and the makers invite comparison with any other bells made anywhere. They send a descriptive booklet to anyone who is interested in the subject.

THE TEMPLE OF GOD.

[1 Corinthians 3:16-17]

BY REV. E. L. BAILY.

Say what treasure have you, brother,
Within your heart to-day?
Are your sheep and oxen, brother,
Crowding in your way?
Does business with its many cares
Around your pathway spread?
Or pleasure with her luring snares,
Her Saviour's radiance shed?

Chorus—
What says the teacher by thy side?
Read this the word he brings;
Give me thy heart, nor let it divide,
Take hence all other things.

Say what treasure have you, sister,
Laid up in store to-day?
Have household's many cares, sister,
Preceded better things away?
Has folly with her gaudy train,
A vain and fleeting show,
Within your temple left a stain,
Your Saviour's sun would know?

Chorus—
What says the teacher—

THE JEW.

The following paper was prepared by Mr. Theodore Harris for his Bible class in lieu of the customary quarterly review. It was not intended for the press, but comes to us for publication because of requests for copies which he is unable to supply:

Those of you who for the last six months have thoughtfully followed the course of that heroic people commonly called Jews must have been impressed with sadness as, step by step, you witnessed their decline and fall. The tree had branched; but, as the stream is lost when folded in the arms of ocean, one branch had sunk, the other floated, but without sail or rudder, as a sport to every wind and wave.

There was no Joshua to lead, no Solomon to guide, no shepherd boy with sling to champion the hosts; nor was there voice of prophecy so loud that Israel could hear or Judah heed. So Israel sank beneath the waves of time, and Judah, as a nation, disappeared. Israel lived about 219 years; Judah about 181 longer.

I said they were heroic. They were. If in the lapse of centuries they lost their heroism and degenerated, is it surprising? Manhood is a growth of liberty. Spurned, distrusted and abased, how could they keep it? Battered and both in soul and body through all time and by all other people, is it not a wonder they have any manhood left at all? Where, through all the weary centuries, has Judah had fair play? What slaveholder in Kentucky ever treated blacks so harshly? Where, except in England and America, is he not even now oppressed. Outside of England hardly a century has fallen from the hand of time since the octroi or entrance fee for any Jew to any town in Europe was not the same as that which was imposed by law upon the ox, or ass, or cow. Thus did the Jew find himself classed with the dumb beasts. Like them, too, dumb, he bore it.

Perhaps nothing can more clearly show the injustice to the Jew than the fact that in Roumania and some other European countries it is said to be still common for judges of courts who wish to keep their ermine clean to caution Christian witnesses, that they must tell the truth on oath although a Jew is in the case.

And this is, now almost 2500 years, since Judah was a nation, battered and bruised through all these centuries, is it a wonder that the Jew has ceased to be heroic? Hopeless behind its prison bars even the lion slinks away before its keeper's lash.

The Jew was not aggressive as

a soldier, but splendid in defense. He fought for God, his temple and his home with reckless disregard of life.

If, since he ceased to have a country, he has not been famous as a soldier, why should he be? What is there in contumely to inspire love? or, in persecution, to breed affection for its shackles? Who, but the Man of Galilee, ever loved his enemy?

In the time of Solomon he may have had some dreams of universal empire, but, whatever other forms his avarice assumed, he seems not to have coveted the lands of other nations. True, he dispossessed the Canaanites, but they were squatters. The lands were his—patented to him in heaven, the strongest title deeds man ever had. With these he was content. He was no Alexander. In the divine economy he had a mission. In the great theatre of human acts he had his part. It was not war. When he obtained his lands his sword was to resolve into a pruning hook. He was not born for conquest. The hand of Shem was not to hold a scepter over Japhet. That was the dictum of the prophets. And yet, in time, the universal king shall be the man of Nazareth.

Some one has said in substance: When Israel ceased to be a nation she became a religion. Making fair allowance for poetic license, we may accept the statement. And still, perhaps, the poet has not overdrawn on his imagination. The temple was destroyed, but its dust was scattered. Each atom was a seed of truth. Judah had not perished.

It reappeared in other climes, in other literature, in other laws. The house had fallen, but in its fall the light which it had hidden was revealed. Pilgrims, like particles of matter, absorbed it. The winds of persecution scattered it. The spectroscope of Christianity dispersed the rays, threw out the false, retained the true. While the walls of Jerusalem were tilting, her scholars were writing the Mishna and Ghemara. They sought to save both the religion and the nation. They lost the one, the other was preserved. In their view Judah and religion, like light and heat, could not exist apart. God saw it otherwise. Israel perished, her religion has survived. And her people, though seemingly faithless to their faith, though apparently disbelieving the writings of their own book, survive because of them. Thus, from the glory of David to the despair of Nineveh and Babylon; from birth to burial; from the cradle to the grave, have we followed this child of destiny till wrecked upon the shore of time or sunk beneath its waves; yet, like a meteor in its downward flight, leaving a stream of light behind it as it disappeared.

The pillar of cloud had vanished. The fire remained, but only to express the wrath of an offended God.

But, after all, has the Jew lost his heroism? Is it not heroic to endure? To stand upon the stage of time, slippery with the blood of persecution and see the centuries revolve, and all the while to bare the breast to tempest and to storm; to be unarmored; yet, a target for the shot and shell of obloquy, of loathing and of hate?

I shall not say much to you about the sufferings of the Jews in all nations and all times; how they everywhere have been robbed of wealth and sometimes of their children; how they have been the victims of the inquisition and the hangman; how the

bagot and the sword have followed them from place to place. These are such common facts of history that they are well known to you.

Moses said they should become a lion and by-word in all nations, and if Moses had never said another word that alone should place him among the greatest of the prophets.

Nor shall I spend time upon that miracle of miracles which stares the student in the face—a people without a throne, without a king, without a ruler, without a government of any kind—aye, without a magistrate or constable, and this for 1800 years, and, though thus ever among all other people, yet never absorbed by them; of this, a violation of all laws of sociology; of this, which has no parallel in history, I shall not speak. You are familiar with it. There is but one answer to this puzzle—this one exception to all laws of human nature—God said it should be, and it is. To him who thinks there is no God; to him who thinks there is no inspiration in the Bible; this meets him in the highway of investigation as a startling question. For, if no God, here is an eccentricity of human nature which no philosophy can possibly account for.

And when in the dim distant future the Archangel shall call these scattered rain drops from the remotenesses of their several wanderings, they shall recognize the voice and gather from the forests and the fields and the busy haunts of men, and Zion shall again become a flowing river. But from all of these and kindred questions, throbbing though they are with interest, I turn aside to give my time to thoughts which possibly are less familiar.

To the Jew, fresh from the polytheism of Egypt, the utterance of Sinai must have been unwarranted assumption. Jehovah was God. There was no other. All other Gods were fables. There were no other Gods. That was a hard lesson for the Jew to learn. So hard he never fully learned it. Perhaps you and I would have done no better. It is hard to overcome original belief. The law which he received from Sinai has always been the marvel of all thinkers. It stands alone. In comprehensiveness and condensation there is nothing like it in all literature. Through the laws of modern nations it has expanded into thousands of large volumes, but it has not been added to by a syllable, or a letter, or a thought.

As in the time of our last lesson Nebuchadnezzar was the lash Jehovah laid upon his people; so, thereafter, persecution in some form became God's common means of punishment. As part of this, the chosen people must be scattered. Not Palestine—the wide, wide earth must be their habitation. Stopping, not resting; camping, not abiding. Where is the nation, where is the clime which has not looked with wonder on the paschal lamb—first eaten 'neath the shadows of the pyramids? Where is the people that has not heard the story of the death angel and seen the frightful consequence of sin? And thus the Jew, though outcast, was still an instrument of God—an object lesson in misfortune and a teacher of the truth that he had trampled on; but still, with more or less belief, adhered to. And, after all, his God had not forgotten him. Though still a wanderer, a father's care has followed him. But, while he has grown grey in grief, he has not been without some compensation. His parentage of suffer-

ing and sorrow have fitted him for all vicissitudes of time and place, and heredity has fashioned him to be the most facile of human beings. This is much. He abides among all people, he is submissive to all governments and equally indifferent to all. In none is he a factor. The republic, or the monarchy; the tropics or the frozen regions; Populism, Republicanism or Democracy; free silver, expansion or contraction, no matter what. He has convictions, but you do not see them. He is the child of fate he thinks. He is the wondrous child of Providence.

From his hard lessons in suffering he has learned adaptability. That, too, has been much to him. If in character he has gained in cunning and lost in homely honesty, is it not his gentle persecutor who has taught him? For, was it not his cheek, and not the Christians that through all of his sad centuries was always smitten? Is it not he who was reviled, and, though reviled, has not reviled again? Has he not been the lamb of sacrifice, the scapegoat of the nations, the silent bearer of the sins of many? Has he not through all the centuries borne the cross which he set up?

In some places, until a few years back, perhaps even yet, on each Good Friday, and sometimes on other days, have not the chief men of Jewish faith assembled in the town hall to receive, each man, a blow upon his face from some official hand, in token of his degradation? And, more or less, symbolically or really, was not this the way in almost every land?

How must the Jew in the silence of his degradation have often lifted up his heart-cry: "How long, Oh Lord, how long?"

He has borne all this, and yet his religion was not based upon the Sermon on the Mount. If he were not as honest as he ought to be, his ethics were the outgrowth of the law—eye for eye, tooth for tooth—but he had lost more eyes and teeth than he had ever taken. If he is a cheat, is it not because he has been cheated? If he is a rogue, is it not the Christian who in part, at least, has made him one? If the records of insolvent courts show more failures among the Jews than Christians, is the ratio greater? Read the signboard on your streets. In trade the Jew has almost rooted out the Christian. And when he fails, commonly he fails more wisely than the Christian. He takes care of borrowed money and lets his losses fall on those who, if in the failure they lose all, are still ahead from previous dealings.

And then, it must be admitted, his immoralities are rather of a harmless kind, for to be cheated in a yard of cloth is not a serious matter. He is not a drunkard, he is of no trouble to the police, he is not a violator of the law, you do not find him in the penitentiary, he is never a disturber of the peace, you do not see him in the courts—except, perhaps, sometimes, in the bankruptcy court. And if in any other court, it is not for murder, for larceny or for divorce; but because, perhaps, some fraudulent insurance company refuses to recognize his just claims. He is a good neighbor, a quiet citizen, and as a father, brother, son, he has no peer. In industry he is a model. And he has a heart, and loves as tenderly as any other man. But if his love does not extend beyond his family and race, what wonder? Shakespeare made no mistake in the character he drew. Shylock loved his dollars;

he loved his daughter more. But he had no love to squander on the Christian. Why should he?

Then think! What a patient man he is, and what a dreamer! For nearly 3,000 years, from Nineveh and Babylon till now, his sufferings have been soothed by dreams of a coming Messiah and a coming glory which should surpass all other conquerors and all other glories. In hunger and in thirst, in tribulation and distress, these dreams were his support. He lived in them, he died in them. They were the earliest conceptions of his childhood, they were his last lingering thoughts as his pulse beat slower, and his breath came shorter, and time, and the far-off or the near, whichever you will have it, struggled for the mastery. In every such a life, in every such a death, we see the poetry, the patriotism and the heroic endurance of nearly three thousand years. Call it a dream, call it a phantom, call it a mental will-o'-the-wisp, call it anything you please, it is phenomenal in human history. There is nothing like it elsewhere.

Commonly the Jew is a student, and if he studies nothing else he studies human nature. Perhaps this is the most useful of all studies. In literature and art, if he has not been ahead, he has not been behind. And if the French Revolution gave to him his rights of manhood, Pasteur alone has a hundred times repaid the obligation. Not only by his great achievements did he give renown to France, he also saved her from financial ruin. Her great industries in wine and silk were threatened with extinction. He found the sickness in the silk worm and the phylloxera in the grape. He found the remedy for both; he saved the nation. For his great discoveries the world must ever bow in admiration to the Jew, Pasteur.

It seems to be a contradiction of the commonly supposed law of consanguineous marriage or inbreeding. But the fact remains that Jewish children are more precocious than those of other parentage, and statistics show that though in Jewish families there are, compared with other families, less births, a greater number of their children reach maturity.

What I have thus far said applies rather to the Jew in general, the average Jew. The Polish Jew that I have seen in Europe, with his long, shiny coat and curly locks, a reader only of the Mishna, the Ghemara and the Talmud, is a holy man who mingles not with other men. He is the modern Pharisee. We do not see him here. He is the one extreme. The American Jew, with whom we are familiar, is the other. The one, as we were told in the beautiful sermon of last Sunday morning, still looks for his Messiah. The other has already found the coming one in Progress. The one still barricades himself behind the ramparts which the Talmud has thrown up; the other has thrown down the walls and revels in his

Will Keep Forever
Kin-hee
Coffee
Roasted Java and Mocha.
Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.
Mr. Beebe's Specialty, "Coffee & Cocoa," 730 N. J. A. B. B. & Co., Cincinnati, O.

freedom. Each has his errors. But the one still clings to all that Moses taught; the other gambols in a dangerous liberty. That the American Jew is fast drifting into infidelity is painfully apparent. In a book recently published by the chief rabbi here, a scholar and a highly gifted man, if I read his book aright, Abraham and the patriarchs, and, indeed, all back of Moses, are but myths. Thus, strange to say, the nation of the Bible now, in part at least, ignores the Bible. It has no fixed belief. So far as I can see the Jew has next to no belief at all. He will discuss all other questions with you, but waives the question of religion with a smile, not exactly at your ignorance, but as one might smile at the remembrance of the story books of childhood, or of the keen interest with which he hung his stocking up and fell asleep to dream of Santa Clause. As a rule I think they still believe there is a God, but some of them do not. Some have a vague idea that they shall live again, but many think, with Revolutionary France, that death is an eternal sleep. While this is sad for the Jew, it is dangerously demoralizing to the Christian. They live among us, they are a part of us. With many their notorious disregard of their own religion and their own book is a dangerous leaven working infidelity among ourselves; and to the conservator of Christian ethics it is a question for serious consideration. From what I know of the average American Jew, I am forced to the opinion that with him religion is a word; the temple, a society; the service, a pleasant meeting place for educational instruction in the questions of the day, and to keep the young people in the paths of rectitude and Judah. If it has any very much deeper meaning I have not discovered it.

It may appear strange to some that between the Jew and Gentile, dwelling side by side, there is so little social intercourse. It is strange of the average American Jew because I think he wishes it, and certainly the Christian has no objection to it. And this has also been remarked to me by observers in European cities where there are many Jews of the class which we have here who have abandoned their Ghettos and have chosen dwellings among the Gentile populations with the evident desire to break down the wall of separation. But about the only result of such efforts has been that Jewish men and Christian men are found together in directorships of banks and commercial corporations; and Jewish women and Christian women mingle in more or less of charitable societies. Beyond such feeble beginnings the object sought, however desirable its accomplishment, has not proceeded.

But social equality or social commerce in any degree is not desired by the devout. Indeed, upon the contrary, as though the wisest had foreseen that Israel might not withstand the shock of many waters, the writers of the Talmud labored to build up a wall which should not only keep out the wolves, but, what was much more important, most effectually keep in the sheep. That these walls have been undermined is to many of them plainly evident. A late novelist, writing on this subject, gives the sad plaint of one of these conservators of the higher Jewish law, in words to which our hearts respond. "Our children have no longer our beliefs, no more do they your beliefs. They do not say our prayers, nor do they say

your prayers. They do not pray at all. They believe in nothing." This is a serious question for the student of sociology. Is it true? I fear it is. Paradoxical, then, as it may appear, Israel was persecuted by persecution. As, through the years, persecution has decreased, the defenses which the iron-bound Talmud threw around her have been gradually cast off and Israel and the world at large have come nearer to each other. Christianity, not the Christianity of the middle ages, but the Christianity of modern times, must have the credit for this. The solvent of the wall which Judah had set up was not only toleration it was love. The eminently pious are aware of this. They see in it so great a menace to their faith that it is doubtful if they would not prefer the social fetters of the past to what they may regard as the destructive liberties of the present. There is no reason why there may not be social union. There is no reason why there should not be more religious union than there is, but there can be no complete religious union till the Jew accepts the Man of Galilee as his Messiah. That he will do this some time the Christian cannot doubt; nor can he cease to pray, God send it soon. Till then I am glad to think that Shem and Japhet, nearer to each other now than they have ever been before, will come nearer as the days go by.

With one more thought I close. It is common to deride the Jew. It is common to speak contemptuously of him. Do not do it. He is God's child. The book tells of one who was ridiculed by some, and because of that bears came from the wilderness and devoured them. We owe the Jew a debt which we can never pay. Through all the ages and through all vicissitudes of time he kept for us and handed down to us the priceless writings of his prophets. Toward his faults we should be lenient. The waters of baptism have flowed over us in vain if we have forgotten to be charitable.

Then, though his God may punish him, we have no right to. Babylon, as we have seen, was made by God a means of punishment; but when the Babylonian fetters sank too deep into the flesh, Babylon herself was punished. We may allow the teacher of our child a certain measure of chastisement; but when we find a lacerated back we say the punishment has gone too far; the punisher himself must suffer punishment.

God may make a planet in a minute, but he does not. The wheels of Almighty justice might turn quickly, but they do not. With Him a thousand years are

Doctors now agree that consumption is curable.

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced.

The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites.

To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

SCOTT & BOWNE, Chemists, New York.

as a day.

What is the teaching of history? What is the lesson of the recent war? Four hundred and six years ago Spain, already great through Columbus, took possession of America. Then she became the greatest power on earth. Why did she not continue great? In that same year when she became so suddenly enriched, she executed a decree against the Jews. Baptism, or banishment, or death. Those were the conditions, and there were no alternatives. The consequence? Eight hundred thousand left their farms and their town houses, surrendering everything they could not carry with them, and in grief and tears abandoned Spain; 800,000 skilled artisans, educated and professional people—the great middle class between the peasant with his ignorance and the noble in his idleness—the great divide—the nation's mountain chain, the spinal column of the body politic, which held the two extremes of ignorance and idleness together in a national embrace. It left a gap which never has been filled. God looked down and saw it. He saw his people wandering, despoiled of their belongings. He saw them camping on their weary way. He saw the weak and sickly fainting—some dying on the road. He heard their moans. He heard their groans of agony. He saw their tears. He heard their prayers. He heard all this, and—(they, too, might have heard, if they had ears to hear, the echoes of commingled voices coming through the corridors of fourteen centuries of time, "his blood be on us and our children") but they could not hear, they had no ears to hear. Sad! sad! like Spain, they had not ears to hear.

Whatever else the God of Israel may be or do, he does not soon forget. It is 400 years since then—long time for us, not long for Him. Ferdinand and Isabella have passed away. The wheels of God's justice turn slowly, but—they turn. Little by little, Spain's vast possessions in America are lost to her. The last of them were wrenched from her, even since we met a week ago. Spain, once the greatest of her time, as a nation is a wreck. She has not disappeared like Babylon. No, she did not blind her captives, she did not pierce the iron to the quick, she let the captives go. But she wronged them. The wheels of that mysterious Power, which forms the stars from nebula or nothing, turn slowly, but—they turn.

A PRESENT EMERGENCY.

The last year has been so crowded with stirring public events that inevitably the minds of men have been somewhat withdrawn from those interests of the inner life which are of supreme importance. So far as we can judge the churches which have been profoundly stirred by the war with Spain and its results, have not been to anything like the same extent moved with a desire for the conversion of men. A great deal has been said about our national duty to carry our civilization to the Spanish islands, but there has been a somewhat lessened stress of emphasis upon our duty to work for higher standards of Christian living in our country. It is sadly significant that while "the gospel of the mailed hand" has been preached with much power, the missionary societies of the Protestant evangelical churches, in spite of the prevalence of better business conditions, are pausing through one of the severest crises

Established at Present Location October 15, 1845.

SHOPPING BY MAIL.

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

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

"Bacon's Adviser," Containing Price-Lists of Fancy and Dry Goods mailed Free on Application.

J. Bacon and Sons., 425 to 429 East Market St., LOUISVILLE, KY. Kindly mention the Western Recorder.

Of Use During 1899.

Printed Church Collection Envelopes, blank space for name of church—something new and cheap—only \$1.00 per thousand, postpaid.

Church Roll and Record, best and cheapest, well-bound, good ink paper, postpaid only \$1.75.

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

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

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

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

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

in their history.

There are tokens that the war itself has left a profound impress upon our national life. We do not refer now to what is called imperialism. There are signs that the fine and high sense of rectitude in public and private conduct has been somewhat lowered, and that we are not to escape the disastrous moral effects that always follow in the train of war, no matter how high and holy the purpose for which it is waged. Already the soldier is magnified as the finest product of our civilization. But the necessity of a high moral standard in public and private life is not abrogated by anything Shafter or Sampson have done, but vastly increased. The worth of spiritual life in the churches is as supreme as though there had been no war with Spain. The destiny of our country to contribute a great factor to the civilization of the ends of the earth does not abate any man or church from the obligation of advancing the kingdom of God by spiritual means.

Within the next three or four years, unless we mistake, Protestant Christianity in the United States is to pass through a grave crisis. The power of Romanism in the United States has been enormously strengthened by the results of the war. The war itself, as we have pointed out, has

had an important influence upon the moral temper of the nation, and there is a temptation to regard a victory by arms as practically equivalent to a victory by spiritual means. Our Protestant churches will not rise to the level of their opportunity by falling in with this disposition. Indeed, there is much danger that, unless they become stronger spiritual forces, they may be almost submerged by the tide of militarism, materialism, and national vainglory that now threatens.—Watchman.

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

Big Reduction! in Manly's Choice Hymn Books.

Reduced from 25 cents each to 15 cents each, board, music, or \$20.00 per 100. Supply your church or Sunday-school at once. Cheapest and best song-book on the market.

BAPTIST BOOK CONCERN, Louisville, Ky.

EDITORIAL.

We publish this week a very mild "open letter" from Dr. J. J. Taylor to Prof. S. C. Mitchell in response to the latter's "Open Letter" to the Trustees of the Seminary, issued as a tract. This tract is a plea that Dr. Whitsett must be retained in the Seminary in order to preserve freedom of research. Prof. Mitchell insists that if Dr. W. retires our liberty will be gone. Copies of this tract have been sent to the Trustees and to various brethren, supposed to be favorable to the movement, with letters urging them to do their utmost to have Dr. W.'s resignation rejected, that he may continue in his present position.

When this tract appeared we said nothing, partly because we did not wish to be in any way responsible for reviving the unfortunate controversy, if such should be the result of the tract; and partly because we thought, in the circumstances, it was better that others should speak first. Nearly all the papers of the South have spoken, and with rare unanimity they disapprove of the tract. The Baptist Courier comes nearest to approving it, by expressing the hope that Dr. W. will be retained. The Christian Index says: "We have seen no reason to change our own opinion that the resignation ought to be accepted, and that it will be." The Baptist and Reflector devotes a column of very vigorous language to the subject, insisting that the resignation should be accepted, saying, among other things:

But if the resignation should now be accepted by the trustees, it would give color to the suspicion that it was offered in bad faith, that it was a siring tied to it, that it was a species of political jugglery, being offered just before the Conventions and Associations to quiet agitation, but with the expectation that it would be refused by the trustees.

Indeed the only paper that has championed the tract is the Chicago Standard. Professor Mitchell is now pursuing studies in the University of Chicago. The question naturally suggests itself—why should Chicago be showing such interest in the running of our Seminary? The plea that the resignation must be rejected in order to save freedom of research is too ridiculous for serious argument, except for the connection in which it is made. Nobody has opposed freedom of research in our Seminary. Of the many Baptist bodies that took action in regard to Dr. Whitsett, not one made any sort of objection to freedom of research. Whence, then, comes this plea for freedom? On what ground does it rest? And why should it be championed from Chicago? Does it mean that our Seminary must be run on the same lines as the University of Chicago? Are we to have men like Prof. Budde teach our young preachers that Jehovah was simply a Kenite idol whose worship the children of Israel adopted? Is the so-called "higher criticism" to have full swing in our Seminary? If this plea for freedom does not mean this, what does it mean? We are unable to see any other meaning to it. The objections to Dr. W. had nothing whatever to do with his or anybody else's freedom.

Last July, when the controversy had become hotter and sharper than ever before, when the General Association at Hopkinsville had insisted upon Dr. W.'s retirement by a vote of nearly 8 to 1, when other bodies were

about to meet which were sure to take similar action, Dr. Whitsett, on consultation with some special advisers, reached the conclusion that the time had come when he should offer his resignation as a settlement of the controversy. It was his solution of the trouble. Suspicions were expressed in some quarters that the resignation had a sting to it, and in order to remove such suspicions we favored a called meeting of the Trustees to accept the resignation and to appoint a wise committee to nominate a successor. This was exactly what the Trustees of Georgetown College did when Dr. Davidson resigned at about the same time. But assurances came from all directions, and from those in a position to speak, that there was no sting to the resignation, that it would certainly be accepted, and that the controversy should now cease.

On the faith of these assurances the brethren ceased their agitation, and the controversy was rapidly coming to be regarded as a thing of the past. The resignation was accepted by both parties to the controversy—to all appearance, at least—as a complete settlement of the trouble. And now come Prof. Mitchell and those who are acting with him to revive the issues and reopen the whole controversy. It would be a thousand pities for them to succeed. The Biblical Recorder says:

The friends of Dr. Whitsett could say once that the burden of having stirred the strife lay on the opposition. But now it is clear that the strife-makers are the brethren who are beginning to agitate against allowing him to resign. Indeed, we have been informed that the author of the open letter to the Seminary Trustees (Prof. S. C. Mitchell) says he hopes the Convention will be split rather than that the resignation be accepted.

The Trustees have been in a painful situation. For them to forcibly remove Dr. Whitsett, in compliance with the action of the Baptist bodies demanding this, would have been seriously, and perhaps permanently, alienate from the Seminary many of our brethren. While, on the other hand, for them not to remove him, in response to the widespread demand, would have been to seriously, and perhaps permanently, alienate from the Seminary multitudes of our people. So there they were. Dr. Whitsett held the key to the situation, and to solve the difficulty he offered his resignation. This is a real solution; since all who have supported him certainly can continue to support him in his resignation. Having followed him so far, it certainly is not unreasonable in them to approve his course in resigning. On the other hand, those who opposed him have insisted on his retirement, and since he himself proposes to retire, there is no reason they should not accept his action as a settlement of the whole affair. Both sides have been taking this view of the matter, and have ceased the agitation, so that good feeling is being restored among our people. To reopen the whole controversy, with new complications, can prove little short of a calamity. For the Trustees to reject Dr. Whitsett's own solution of the trouble would be to make themselves responsible for results whose seriousness cannot be foretold.

Men talk about overwork in the Lord's service. I don't believe in it. It is overwork. That is what frets, and tears, and wears out the worker. You can't have that liberty without the Spirit.—Dwight L. Moody.

The Cumberland Presbyterian Publishing House, Nashville, has issued a neat tract, "The Sunday School of To-day," containing addresses on Sunday School topics by various workers. The Rev. J. H. McKamy, pleasantly remembered in Louisville, is the editor, and he adds some notes. He makes the claim that in recent wars the nations that had the largest number of Sunday Schools have been victorious, and because of that fact. The United States have seventy Sunday Schools to one Spain has; Japan has more Sunday Schools than China; Turkey than Greece; Prussia than France; Germany than Austria, &c., &c. Dr. McKamy forgot to mention that Italy has more Sunday Schools than Abyssinia, though the latter defeated the former.

We believe that those nations which have plenty of Sunday Schools are stronger as well as better than those who have but few, but the elements which give them power are largely identical with those that produce Sunday Schools. Yet, it cannot be reasonably denied, that Sunday Schools themselves give strength to a nation.

Of the 246,000 Sunday Schools in the world, 132,000, or more than half, are in the United States. We can hardly be warranted in concluding from this that the United States can conquer all the rest of the world. The Sunday-school is only one source of power.

The Young Lutheran Worker professes to quote from "the Western Recorder," printed at Louisville, Ky., the following editorial language:

Of all the damnable heresies in the black catalogue which has befouled the fame of Christianity, we consider infant baptism the most damnable. If other heresies have damned their thousands, this (infant baptism) has damned its tens of thousands.

We are asked about using this language. Infant baptism is bad enough, and it has produced a progeny of evils, but we have no recollection of ever using the above language concerning it. The Western Recorder has been in existence about three quarters of a century, and has had many editors, all of whom strongly opposed infant baptism. We are not prepared either to admit or deny that some of these many editors may have used the above language, but we call for chapter and verse. We therefore ask the Worker to give the date of the issue of the Recorder containing the above language.

An exchange says "the editors are delighted when they receive a contribution—whether church news, a marriage or a death notice—which does not need to be rewritten." &c. So the paper is pleased to receive death notices that do not need to be rewritten, is it? We are reminded of the town paper which during an epidemic of cholera was deluged with obituary notices, which it had been in the habit of publishing free. Finally the editor came out announcing that hereafter two cents a word would be charged for such notices, adding "but we will be glad to publish without charge the simple announcement of the death of any of our friends."

It is said there are 80,000,000 people in the United States who are not habitual church-goers. These figures are startling. How many of them do you see between Sundays, reader? And how many of them do you earnestly invite to church?

A section of the Committee on Education, appointed by the General Association at Hopkinsville, visited Williamsburg last week. The writer lectured in the Baptist church Tuesday night, and although it was a pay lecture, and a very heavy snow had just fallen, there was a large attendance. That fact speaks well for the community. The Williamsburg Institute is doing a fine work, and it has a noble opportunity. The number of students enrolled for the current year will probably reach 450 before the close of the session. Many of these teach in public schools five months of the year and pursue their studies here for the rest of the time.

There are twelve teachers, six men and six women, for the institution is co-educational. President Gorman Jones is giving great satisfaction in his conduct of the school. They have collegiate, normal and preparatory departments. There seems to be no limit to the material this Institute can reach; the limitations are in its accommodation, equipment and endowment. Dr. Gatliff has given largely, as have others, and the teachers and friends of the school throw their souls into the work with that heartiness that secures the best results. Many stories of heroic self-sacrifice can be told.

No whiskey is sold in the town, even the "blind tigers" having been broken up. The neat and substantial brick house of worship of the Baptists overflows every Sunday, and Pastor Hibbs is contemplating an enlargement. They have a noble assortment of Baptists at Williamsburg—the Sifers, Gatliffs, Mahans, Ellisons, Steeles, Brunnetts, Huddlestons, Jones, and the rest. It has been only some 15 years since the church was organized with seven members. Now the number is over 300.

Dr. W. H. Felix was most cordially received. He had not only held meetings in Williamsburg, but he had distinguished himself fishing in that region. Hence the brethren received him for his work's sake, as well as for his own.

In some quarters the purposes of this committee have not been understood. They are the Committee on Schools and Colleges of the General Association, only instead of being all appointed each year, only three go out each year, and they are directed to visit the various institutions in the state. The points they note are location accessibility, distance from other schools, healthfulness, equipment, endowment, library, grounds, apparatus, working force, work done, course of study, students, control, needs and prospects. The objects are to increase the efficiency of the schools and to bring to them heartier and more general denominational support.

Dr. EDWARD THOMSON, of the American Sunday League, began his campaign in Louisville on Sunday, and he will close next Sunday. He spoke in the Walnut-street Methodist, and Walnut-street Baptist churches Sunday, the regular meetings for the time being adjourned. His programme for the week is, Highland Presbyterian, Monday night; Third-avenue Baptist, Tuesday night; Fourth-avenue Methodist, Wednesday night; First Disciple, Thursday night; First English Lutheran, Friday night; Twenty-second and Walnut Baptist, Sunday, 11 A. M. (Feb. 12th), Trinity Methodist, 3 P. M., and Warren Memorial Presbyterian, 7:30 P. M.

Editorial Varieties

He that d speak his neighbor's smother; but be that hath mercy on the poor, happy is he.—The Bible.

Our neighbor, Dr. M. B. Chapman, after a brief experience in which he did good service, retires from the editorship of the Central Methodist.

We regret missing the visit of Dr. H. Allen Tupper, Jr., at our office. He came to Louisville to solemnize the Smith-Thompson marriage. He is enthusiastic over his work at Mont Clair, N. J.

We had a pleasant visit from Dr. Manly J. Breaker, of Missouri. He came to Louisville to prepare for taking a Kentucky delegation to California next May, when the Northern Baptist Anniversaries meet in San Francisco.

Mr. John D. Rockefeller had his first picture—a daguerrotype—taken in 1838. It belonged to his teacher, Prof. Wm. Smythe, from whom Mr. Rockefeller often tried in vain to buy it. Recently, however, the picture was sent him by the son of Professor Smythe, the Professor himself having died.

In the leading editorial last week the statement was made that "Bishop Potter" had come out in a card explaining that he regarded the saloon not as "necessary" for the working man, but as "inevitable." It should have read "Bishop Dudley." So far as we know, Bishop Potter has not modified his view.

At the Seminary missionary meeting Wednesday of last week in Norton Hall, Dr. Whitsett spoke of the faculty's having had before them two students for theatre going. He said these were the first cases this season. He did not, however, say anything about their having been hired to go for "one or twenty dollars." We wonder why he failed to speak of this. Does he not believe that some "sneaky" hired them to do this?

The Methodists of this country are proposing to divide our newly-acquired territory by giving Cuba to the Southern, and Porto Rico and the Philippines to the Northern Methodists for mission fields. It is well for them to reach an understanding. It is a reproach to our common Christianity that there should be, in the same town Northern and Southern Methodist churches, and Northern and Southern Presbyterian churches. Let those Methodists and Presbyterians who live in the North be Northern and those who live in the South be Southern.

I was a member of the Presbyrian church, and I rest of my family were Christians, and I was with them. This spoke a lady on a train to a gentleman friend. Here the name Christian was evidently used as a denominational name, and we frequently hear it used so. Thus the "plea" falls. Instead of laying aside all party and denominational names when they adopt the name "Christian," our Disciples simply make the name Christian a party name. They take a common designation and appropriate it to a sect. Thus we see notices of the "First Christian Church" just as we see notices of the "First Baptist" or the "First Presbyterian church." Here the name "Christian" is used as a party name just as truly as the names "Baptist" and "Presbyterian." Thus the Disciples contradict their own plea.

Dr. D. G. Whittinghill, pastor of the Collins Place church, New Orleans, is giving a series of lectures before the young people of his congregation, which lectures are being well received and are attracting large audiences. We have received a copy of the Daily Progress containing a full report of the fourteenth of the series. The subject was "Shakespeare and His Theology." Dr. Whittinghill ranks the great poet among the theologians, and almost among the prophets. The great indebtedness of Shakespeare to the Bible has been often commented on, but Dr. W. thinks that in many cases the great genius was specially seeking in his works to impress Bible truth. Whether this be granted or not, Dr. Whittinghill's lecture is certainly instructive and stimulating. It may be well for other pastors to prepare similar courses of lectures—but the pastors have so much to do!

We have received four little booklets on "Christian Science." Pastor Curtis Lee Lawes, of the First Baptist church, Baltimore, tells "What is Christian Science?" Dr. A. L. Reed gives us "Christian Science—A Theological Study," which is a scientific discussion by an eminent physician, and an admirable paper. (3 cents.) The Rev. Dr. H. H. Newton, in a neat tract (2 cents) seeks to point out the errors in the Christian Science, and to distinguish between them and the errors. But what Dr. N. lays down as true is often wide of the mark. For example, he admits that evil is not real, though claiming it is actual. Dr. Newton is very "liberal" in his theology. The famous evangelist, Dr. Henry Charles, has given us a neat and incisive booklet on "Christian Science Examined," going from the orthodox what Dr. Newton does from the "liberal" standpoint. (3 cents.) Thus "Christian Science" is producing a literature of reply to its pretensions. It would seem to be absurd for serious people, and yet it is true, that people are swept off their feet by it. The human mind is a strange thing.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE DESERTED HOUSE.

Lily and Thought have gone away... Leaving the door and windows wide... Charles terrors they!

CAPTAIN CHAMEL NIGHTOWER DURHAM.

BY MARION MORELEY DURHAM.

Local history is oftentimes more thrilling than the histories we con as children... Southern people are content with handing down the deeds of their sires from father to son.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

ELI PERKINS JOINS A DRINKING CLUB. "Bollin' whiskey in Kansas!" exclaimed the purple-nosed railroad passenger.

SECRETS OF LONGEVITY. Sir James Sawyer, a well-known physician of Birmingham, England, has been confiding to an audience in that town the secret of longevity.

SECRETS OF LONGEVITY. Sir James Sawyer, a well-known physician of Birmingham, England, has been confiding to an audience in that town the secret of longevity.

SECRETS OF LONGEVITY. Sir James Sawyer, a well-known physician of Birmingham, England, has been confiding to an audience in that town the secret of longevity.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

and when the ropes that bound his... They would all be hanged... We found Farmington without a bar, and a thoro temperance town.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

NAN'S SOUVENIRS. Nan was going to have a birthday party at her grandma's house. There little girls were coming to spend the afternoon and stay to supper.

"Mrs. Sanders had ten hemorrhages and people here said she would never be well again."

W. A. Sanders, Reg. of Herts, Mason County, W. Va., writes: "My wife had hemorrhages of the lungs. She had ten hemorrhages and people here said she would never be well again."



When anything is wrong with the lungs there is no time to lose. The steps are easy and quick from a "slight cold" to bronchitis; from bronchitis to pneumonia; from pneumonia to permanent weakness; and from that to dread consumption itself.

HOOPING-COUGH GROUP.

Roche's Herbal Emulsion. The celebrated and effective remedy without internal medicine. Prepared by W. Edward & Co., London, England.

Church Hymns. No Gospel Songs. By Sankey, McGranahan & Stebbins.

180 Copies for \$15.00. A splendid offer for the Church and Prayer Meeting. Returnable copies of one free book sent for examination on receipt of 50¢.

THE BROADWAY BOOK CO., New York-Chicago.

Song Books.

- We carry in stock. Baptist Hymnals, words, etc. \$10. Select Gems, by 100, each \$10. Harvest Hells, words, per doz. 1.25. Hymns New and Old, made per doz. 5. Hymns New and Old, made per doz. 5. Manly's Choice, words, etc. \$10. Sacred Songs, words, etc. \$10. Pentecostal Hymns, words, etc. \$10. Gospel Hymns, all numbers, prices on application. Songs of the Kingdom, etc. \$10. Childhood Songs [new] \$10. Stream Songs [new] \$10. Coronation Hymns, etc. \$10. Gospel Herald in Song [new] \$10. Tower's Male Choir, etc. \$10.

BAPTIST BOOK CONCERN. 805 PINE AVENUE, LOUISVILLE, KENTUCKY.

ASTHMA

FREE. A New and Reliable Cure for Asthma has been found in the Kola Plant, a rare botanical product of West African origin.



The Kola Plant. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the Hospitals of Europe and America for the cure of every form of Asthma. The cure wrought by it are really marvelous. Among others, Rev. J. L. Combs, of Marinaburg, West Virginia, was cured of Asthma of thirty years' standing, and Mr. Alfred Lewis, the editor of the Farmer's Magazine, of Washington, D. C., testifies that after eight years' continuous suffering, especially in May-fer seasons, the Kola Plant completely cured him. He was so bad that he could not lie down night or day, for fear of choking. After fifteen years' suffering from the worst form of Asthma, Mrs. A. McDonald, of Victor, Iowa, writes that the Kola Plant cured her in two weeks. Rev. S. H. Eisenberg, Centre Hall, Pa.; Rev. John L. Moore, Alton, N. C.; Mr. Frank G. Newall, of the Market National Bank, Boston, and many others give similar testimony of their cure of Asthma, after five to twenty years' suffering, by this wonderful new remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanical discovery, we will send you one Large One by mail entirely free. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to The Kola Importing Co., 1168 Broadway, New York City.

AN OPEN LETTER.

Prof. S. C. Mitchell, Chicago, Ill.:

MY DEAR BROTHER—Your favor of the 18th inst., suggesting that I aid in circulating your address to the Seminary Trustees, and asking me to join in a protest against the acceptance of Dr. Whitsett's resignation, has been received and considered. I think you over-estimate the influence I might exert; but the confidence implied is most heartily appreciated. My sympathies have been very much with Bro. Whitsett in his personal trials; and, while I think he has erred both in the manner and matter of some of his utterances, I do not think he has forfeited the personal respect and esteem of his brethren. His past success as President is a matter of history; and he has my hearty good will. With your general purpose also, which I take to be the advancement of truth, I am in perfect accord; but I doubt if you have chosen the best means of accomplishing that purpose.

Dr. Curry used to tell his boys at college that one of the first requisites of dignified discussion was a full statement of an opponent's position. He sometimes cited Webster and John E. Massey as debaters who could give opposition even a stronger position than it claimed, and then usually win the day. That indicates power, while an inadequate statement does not.

I am sure you have not meant to be partial, or to evade any issue; but, charmed with classic pursuits, you have hardly kept up with the clash of the outside world. You sum up the opposition to Dr. Whitsett in the two points of *The Independent* editorials and the 1841 matter, and in the first count you inadvertently contradict Dr. Whitsett himself. Probably you are not aware that *The Independent* is a paper published in New York, which deserves capital initials. You say, "He published editorially in an independent paper, articles from an un denominational and independent standpoint," and strangely enough you proceed to confess that this was a grave mistake.

The most ardent opponent of Dr. Whitsett would hardly claim that the simple performance which you describe was a mistake of any kind. The thing that Dr. Whitsett and his friends regretted was speaking editorially through *The Independent*, a paper not always friendly to Baptists, and writing from a Pedobaptist standpoint, which is usually a standpoint of hostility. But Dr. Whitsett said he erred; and probably not one Baptist in a thousand withholds genuine forgiveness, though many do not consider that personal forgiveness implies continuance in office.

Whether justly or unjustly the opposition make other points against Dr. Whitsett. Had you conferred with Dr. Carroll about additional objections he probably would have said: "Dr. Whitsett believes and teaches that the Christian family takes precedence over the church, and that therefore a Christian wife who is Scripturally subject to her husband in other matters is subject in religion also, and ought to join his church; he shows a lack of the historic faculty, and in support of a theory has failed to do justice to historic records favorable to his brethren; he teaches that the earliest Baptist church was organized in 1610 or 1611, and that the primitive Baptist churches were not in the practice of immersion; he has been inaccurate in the use of terms, and so has placed a weapon in the hands of Baptists' opponents; he has shaken the confidence of Baptists in general in his ability as a leader, and so has rendered himself unsuitable for his position," etc., etc.

You and I may utterly regret any or all of these allegations; yet they have been made, and any brief that proposes to deal with the matter ought to note them and dispose of them. You will pardon me, too, if we differ in some other points.

On page 9 you question if the professors in our colleges may not become recruiting officers for other schools, unless the policy which you suggest is adopted. But the question, however kindly intended, rather reflects upon the most intelligent and scholarly men among us, yourself of the number. In these days when from Dr. Whitsett down we are preaching the doctrine of "solidarity" and harmony, and striving to elicit, combine and direct the energies of our great brotherhood for the promotion of righteousness, it would be a sad comment upon our sincerity if the flower of our culture should get in a huff and refuse to co-operate because some favored policy was not adopted. Certainly nothing of the kind will happen in any case. I do you the honor to believe you would neither lead nor follow in the movement at which you darkly hint; and other college men would imitate your worthy example.

In the same strain you speak of "broad-minded men and women of wealth," and suggest that they might be alienated. But broad-minded people, whether rich or poor, are the last people in the world to be whimsical, or to forsake a great cause on account of personal disappointment or pique; and equally broad-minded people are on both sides of this unfortunate controversy. In the settlement of this matter some great and noble souls will suffer, whatever the settlement may be; and the greatest will be he that can suffer most and yet remain most loyal to the cause of Christ and most fraternal toward his brethren. Again, I am obliged to confess

my inability to see how Dr. Whitsett's personal liberty, or liberty of thought in any way, is involved. Herod's plan, or something equivalent, is the only way to stop thought: Chop off the pate that carries the grey-matter. Certainly nobody has proposed to behold our beloved brother, or in any way stop or retard his thinking. A good many honest Baptists have said they would not support him in teaching what they do not believe; and whether we approve their beliefs or not, we are obliged to admire their fidelity and consistency. In fact, you intimate in your text that you might withdraw your own support from the school for a similar, though less important reason.

It is said that the Second Baptist church of Richmond, Va., once asked a talented and beloved pastor to resign because he taught doctrines which the church as a body did not believe; but the church laid no embargo on his thinking or speaking, and in no way reflected on his personal character. Had the pastor remained he might have been trammelled by the views of the church; but he went out where he could think as he pleased, and is still thinking and uttering his thoughts, none molesting him or making him afraid. So your argument seems to be against your position. Certainly Bro. Whitsett's best friends do not think he would starve and stop thinking if he should insist upon retiring from the position he has filled so well.

Allow me to suggest, further, that our protest to the Trustees would be wrongly directed. As you say (page 2), they have twice expressed their utmost confidence in Dr. Whitsett, and they did not instigate the resignation. No doubt they have given this grave matter more thought than you and I together. Why should we embarrass them with unsought counsel? Especially, why should we protest against an action that they may have no idea of taking?

If my memory is accurate, when the resignation was offered, the *Courier-Journal* reported that it came after consultation with friends both in and out of the Seminary faculty, who were regarded as loyal champions of Dr. Whitsett's cause. The *Religious Herald* spoke of it with regret, but regarded it as the culmination of a long-cherished desire. The *Christian Index* said the friends of Dr. Whitsett felt that the time had come when he could lay down his heavy burdens without risk. And yet it is probable that if the circumstances which led our brother to offer his resignation could be changed; if the friends in the faculty, and out of it, who instigated the resignation could be induced to reverse their opinion; if the conditions out of which their reluctant opinion was formed were altered, your desire and mine, for fraternity and peace, prosperity and Whitsett could be easily realized. "It is a condition that confronts, not a theory." Otherwise the plan you propose and the methods of its accomplishment will continue personal alienations and party contentions, and, in the end, will work detriment to all the interests of the Southern Baptist Convention, now so closely bound together.

As you say, the issue to be settled in May is a grave one. On its disposition the measure of our prosperity for many years will depend. The Trustees have the facts; instead of advice, let us accord them our sympathy and prayers. And instead of suggesting the possible disagreement

Advertisement for Elkhart Carriage and Harness Manuf. Co. featuring a horse-drawn carriage and text: "WE HAVE NO AGENTS. This Double-Box Spring... ELKHART, INDIANA."

Advertisement for W. H. McKnight, Sons & Co., featuring a decorative border and text: "The Last Year in the Century... Buy now and you will save money. W. H. MCKNIGHT, SONS & CO., CARPETS & DRAPERIES, 225 Fourth Avenue, Louisville, Ky."

Advertisement for Baptist Book Concern, featuring a decorative border and text: "All Churches Need Hymn Books... Baptist Hymnal, Music Edition. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky."

of our most cultivated and broad-minded people, let us try to induce all our people to acquiesce with the best grace possible in whatever action the Trustees may deem it their duty to take. As you write on a subject of public interest, and are kind enough to suggest that I might have some influence, I take the liberty of replying in the *Western Recorder*, published in the city whence your tract emanates. I am not a partizan in the matter, but trust that the wisest thing will be done, and shall keep in line with the brethren whichever way they go. With sincere esteem, I am, Fraternally yours, J. J. TAYLOR. Mobile, Ala. Thou shalt not steal.—Bible,

FIFTH SUNDAY MEETING AT SOUTH BENSON.

At the request of the RECORDER folks the writer visited the Fifth Sunday Meeting held with the South Benson church in Franklin county.

At Avenstoke, Deacon Wheat took the wayfarer into his surrey, and in about 30 minutes we reached the place of meeting, which we found under the direction of the genial and much loved bishop, Dr. J. K. Nunnelley.

The speakers showed close study of the subjects assigned them, which subjects, by the way, were all very practical, and the discussions were interesting and helpful.

The missionary sermon was preached at 11 a. m. Saturday by Bro. Nevins, a student in Georgetown College. This young brother has great heart power and by his earnestness and gentleness he won the hearts of his hearers. I predict a life of great usefulness for him.

Dinner was served in the church dining-room, a rare arrangement for a country church.

It was just such a repast as Kentucky housewives are capable of spreading.

Bro. Gwatkin of the Seminary gave us a very helpful sermon on the "Bible Plan of Giving." He repudiates the doctrine of the tithes and maintains that we ought to give ourselves and all we have to the Lord.

The programme was resumed Sunday morning and was closed by a soul-stirring sermon from Dr. Crumpton, financial secretary of Georgetown College. A good congregation assembled Sunday night to hear "the man from Arkansas."

South Benson church was organized in 1801. The present house of worship, a commodious brick, was erected in 1844. All along many of God's noblemen have worshipped there, and to-day some of the "salt of the earth" hold fellowship there. It is plain even to a stranger that these saints love one another, are devoted to their pastor, and above all are loyal to their Master and his Word.

The RECORDER is in great favor with them.

GILES C. TAYLOR. New York Hall.

MINISTERS OF CLEAR FORK ASSOCIATION.

Arrangements had been made by ministers of this Association for a meeting for preachers to be held with Gupton Grove church, Logan county, on the last days of Jan. 1899. A full attendance of these brethren with an interesting programme was expected, but pastor and members of that church and others were sadly disappointed by the nonattendance of every minister of the Association. A like failure by these brethren has occurred several times. Three days were spent very profitably, as was thought by the church and visitors in preaching, answering Bible queries and making free discussions on several practical topics without a programme.

The good brethren and sisters showed by their large boxes and baskets of nice food that they were in earnest.

Ministers of this body have good talents, are faithful in pastoral work, able to make occasional helpful to the laity's cause by the criticism of sermons, essays, speeches and queries. Brethren, your churches want you to frequently hold such meetings. They need them as well as you. The members of the late meeting and the church, by vote, re-

quested the ministers of Clear Fork Association to take in consideration the list of themes prepared for a meeting at Clinton, Ky., appearing in the WESTERN RECORDER of Jan. 26th, 1899, and make assignment of the same as seems best, and prepare for a Fifth Sunday Meeting, announcing in time the place, and if it be cold or hot, wet or dry, meet. VISITOR.

WESTERN RECORDER: I have just completed my first year as pastor at Ghent. During the year we have received into the church 25; 12 by letter, and 13 by baptism. Seven of these, 3 by letter and 4 by baptism, were received as a result of a meeting in which we had the assistance of Bro. J. H. Anderson, of Owenton, who did us most excellent service.

The best work of the year, however, has been with the membership. The church has been running for forty years without any written or printed covenant or articles of faith, and had grown very cold and indifferent, especially in matters deserving discipline.

We have not only induced them to adopt a covenant as a church, but have succeeded in getting about two-thirds of the members to indorse the same with their own signature.

Also, and in the same manner, we have adopted rules of decorum, one of which requires each adult male member to attend at least one business meeting each quarter. The result has been gratifying indeed, and we hope ere long, to see every member of our church enlisted in every department of church work.

We have a good Sunday-school that is growing in interest and power all the while.

We have also given our church-house a thorough repairing at a cost of some \$400, and close the year entirely free from debt.

At Bramlett, where I preach one Sunday each month, we have received 5 by baptism, and our work is in good condition. Here, too, we have given our church-house a thorough overhauling at a cost of some \$300.

We are hoping for greater blessings this year. My best wishes ever attend the RECORDER.

R. C. HUBBARD. Ghent, Ky.

EDITOR OF THE RECORDER.

In the January 12 issue of the RECORDER I noticed a statement concerning magnetic observations at Toronto and Washington. Up to the time (about six or seven years ago) when electric cars were introduced into Toronto, the observations are accepted to be scrupulously correct. From that time until recently the observations were vitiated by artificial circuits in the vicinity. A few months ago, however, the Ontario government became aroused to this fact, and removed the magnetic observatories from their position in Queen's Park to a point called Green River, about twenty miles northeast of the city. Great care has been observed to eliminate all sources of error, such as the proximity of railroads and electric circuits. At the present time the observatory is carrying on work in the same correct way that it did before the advent of the electric car.

I take great pleasure in reading the RECORDER regularly, and wish you and your colleagues every success.


Yours truly, HENRY WALKER NEWMAN. Toronto, Ont., Jan. 22, 1899.

Society Women

and, in fact, nearly all women who undergo a nervous strain, are compelled to regretfully watch the growing pallor of their cheeks, the coming wrinkles and thinness that become more distressing every day.

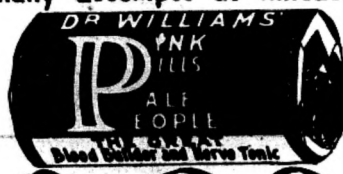
Every woman knows that ill-health is a fatal enemy to beauty and that good health gives to the plainest face an enduring attractiveness. Pure blood and strong nerves - these are the secret of health and beauty.

Dr. Williams' Pink Pills for Pale People build up and purify the blood and strengthen the nerves. To the young girl they are invaluable, to the mother they are a necessity, to the woman approaching fifty they are the best remedy that science has devised for this crisis of her life.



Mrs. Jacob Weaver, of Bushnell, Ill., is fifty-six years old. She says: "I suffered for five or six years with the trouble that comes to women at this time of life. I was much weakened, was unable, much of the time, to do my own work, and suffered beyond my power to describe. I was downhearted and melancholy. Nothing seemed to do me any good. Then I made up my mind to try Dr. Williams' Pink Pills for Pale People. I bought the first box in March, they, and was benefited from the start. A box and a half cured me completely, and I am now rugged and strong." - Bushnell (Ill.) Record.

The wonderful success of this remedy has led to many attempts at imitation and substitution. Be sure that the full name is on the package. For sale at all druggists, or sent postpaid by the Dr. Williams Medicine Company, Schenectady, N.Y. Price fifty cents per box.



THAT BOWLING ALLEY.

Please let me say for the benefit of Bro. R. O. Morrison that the bowling alley at Rucker Hall is used by the young ladies entirely for exercise and recreation. We will try and keep them from betting. If we find we cannot do so, that they just will gamble, we will promptly remove the temptation by tearing it up and committing it to the flames. The young men never so much as see it. W. B. C. Georgetown College, Ky.

In his new volume, "Quiet Talks with Earnest People," Rev. Dr. Charles E. Jefferson has this pointed discussion of ministerial freedom: "A minister's freedom ends when the rights of his congregation begin. He has no right to say anything in the pulpit that pops into his head. Nor is a clergyman at liberty to preach interpretations of Scripture which overthrow the conceptions of truth by which his pulpit stands in the community. There seems to be lamentable confusion of the point. Every now and then a clergyman ap-

pears who feels it to be his inalienable right to preach anything he pleases in any pulpit he is able to get into. If checked in his course he at once poses as a martyr, and the world, with its strange fondness for martyrs, rends its raiment and throws dust on its head, and denounces the ineradicable bigots, and inexpressible depravity of the Christian church. But with our multiplicity of denominations, there is no reason why any clergyman should fail to find a congregation willing to grant all the latitude his soul may desire. It is no infringement of a man's liberty to insist that he stay where he belongs."

"If thou wilt," he cries, "Thou canst make me clean." What a model prayer for us all! With a yearning of Divine pity, Jesus puts forth his clean, pure hand and touches the living prostration. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested outcast. Here is an object-lesson for us. May it be a cluster of lessons well worth plucking from the vine.

"What Baptists Believe and Why They Believe It"

By Rev. J. G. BOW. We are receiving many orders for this tract of 68 pages, and heartily commend it to all.

PRICES.

1 copy.....	10
10 copies.....	50
6 "	75
35 "	\$1.50
50 "	\$2.75
100 "	\$5.00

ORDER FROM BAPTIST BOOK CONCERN, Louisville, Ky., or J. G. BOW, Pembroke, Ky.

SEEDS

FREE

TO RECEIVE SEEDS FREE write on a postcard, stating what you will receive, and send it to the Editor of the RECORDER, 27 N. 2nd St., Louisville, Ky. We will send you the seeds free of charge. We will also send you a copy of the RECORDER with full instructions. We are sending out seeds of all kinds, and we will also help you sell by giving presents to your neighbors. Our seeds are all guaranteed, and we will refund your money if you are not satisfied. Write to us for a list of seeds. We will send you a list of seeds free of charge. Write to us for a list of seeds. We will send you a list of seeds free of charge.

IMPORTANT ANNOUNCEMENT



WE NO LONGER SUPPLY SEEDS TO DEALERS. PURCHASE FROM US DIRECT.

Everything for the Garden
 "Everything for the Garden" is the title of our Catalogue for 1890, and it really is a 100-page book, 9x11 inches, containing over 700 engravings and 6 superb colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new. To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.
 To every one who will state where this advertisement was seen, and who encloses us 19 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous "Sweet" "Ember Side" Collection of Seeds, containing one packet each of New Large-flowering Sweet Peas, New Butterfly Pansy, New Jubilee Aster, New Golden Rose Celery, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO.
 100 N. 2nd St. Louisville, Ky.

JOHN B. CASTLEMAN A. G. LANGRISH

THE ROYAL INSURANCE COMPANY
 OF LIVERPOOL.

Barbours & Co. Agents, Louisville, Ky.

GERMAN BANK,
 Fifth and Market St., LOUISVILLE, KY.

CAPITAL \$200,000
 RESERVE \$250,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

Winter Excursion Rates to Southern Resorts via Southern Ry.
 Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N. C., and Florida points, are on sale by connecting lines via Southern Railway.
 Tickets allow 15 days stop overs, and are good to return until May 31, 1890.
 The Southern Railway quickest and best. Write for maps, schedules and rates.
 Wm. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

WATCH AND CHAIN FOR ONE DAY'S WORK.
 Buy and Give one of these. They are made of the finest steel and are guaranteed to last for years. They are the best of their kind and are sold at a very low price. Write for a list of agents.

BELLS
 Made of the finest steel and are guaranteed to last for years. They are the best of their kind and are sold at a very low price. Write for a list of agents.

BUCKLEY WELLS FURNISH
 Made of the finest steel and are guaranteed to last for years. They are the best of their kind and are sold at a very low price. Write for a list of agents.

WYBSTER COUNCIL
 Made of the finest steel and are guaranteed to last for years. They are the best of their kind and are sold at a very low price. Write for a list of agents.

THE FARM
 KENTUCKY TRADE ITEMS.

Bourbon county sold \$650,000 worth of export cattle last year.

The Sayings reports the sales of short yearling steers at \$21 and heifers at \$18.

An Atlanta firm bought in Hardin county of B. B. Park 103 fine young work mules at \$109.23.

Simon Weil bought fifty export cattle in Clark county at \$4.75. They averaged 1,760 lbs.

H. F. Hillenmever, the Lexington nurseryman, predicts an abundance of fruit for this year.

At Danville last week George Harrison sold to Anderson & Spilman 8,000 bushels of wheat at 75 cents.

Parriah & McDonald, of Clintontown, sold to Thomas Henry Clay two hundred barrels of corn at \$1.90 delivered.

J. D. Shelby bought of David Thompson, of Garrard county, 8 aged mules for \$500.—Interior Journal.

James R. Nutter, of Payne's Depot neighborhood, sold to a Southern party a four-year-old bay gelding for \$400.

The prospects for a good wheat crop in Bourbon county this year are excellent. The acreage is about the same as last year.

R. B. Hutchcraft bought 6,000 bushels of No. 2 wheat, last week, from J. E. Clay at 70c.—Paris News.

At Louisville, last week, \$17.25 was paid per hundred for one hoghead of tobacco and crop averages of \$10 to \$11 were made on large lots.

Cobb & Lillard sold to M. J. Farris 85 850-pound feeders at \$40. George Shelby sold to Horace Bowman 31 long yearlings at \$31.00.—Advocate.

It is estimated by the officials of the Department of Agriculture that the hay crop of the United States produced in 1898 reached a value of about \$400,000,000.

Corn is up to \$2 a barrel in the local market. Several small lots have been sold at that price within the past week. Some predict that it will go higher still.—Versailles Sun.

The Lancaster Record tells of a Garrard county woman who purchased a sow for \$2.50 and from her sold six shoats for \$27. She still has the sow and a new litter of pigs worth \$25.

Jo. Bales, of Richmond, and W. M. Robb, of Clark county, have contracted with D. B. Hampton for 1,000 lambs to weigh 65 pounds and upwards, in good condition, July and August delivery, at \$5.05 per cwt.

A large per cent. of the corn crop is yet in the shock in this county and badly damaged, good corn selling at \$1.75. Very little hemp broken yet. Seed is in quick demand from \$3.50 to \$4 a bushel. Best old crop hemp is active at \$4.75.—Lex. Gazette.

Messrs. George and Carroll Hamilton, of Bath county, have sold their 1888 crop of tobacco, consisting of about 300 acres, and aggregating considerably over 200,000 pounds at 7 cents per pound. Mr. Knowler, of Mt. Sterling, was the purchaser.

FAILURE IN SEEDS.

Some frequently fail to produce plants or to germinate even, and, in other instances when there is a satisfactory "come up," the plants do not develop and produce such flowers, or root crops as are expected. There are causes for this, many causes other than the one generally attributed, viz.: Poor seed, for which the seedman has to carry the blame. This is in many instances, unjust, for it is not the seed but the sower that is to blame. There are many cases of failure among them, and perhaps the prominent one is the careless preparation of the soil, and the equally careless manner in which seeds are sown.

The soil should be carefully prepared before the seeds are sown; it should be worked deep, and made fine, and when the seed is sown, the soil should be firmly pressed about them. Firming the soil over the seeds has been practiced by the best horticulturist, and for this purpose the garden or farm roller was employed, and both to prepare the soil in making it fine and to press it firmly around the seed. The spade has long been used for this purpose. The modern plan, or practice rather, of using the feet in seed sowing—by treading the soil firmly—is one of the most effective, practical and convenient methods, as the feet are always with the gardener and ready for use when required, a fact that admits of no excuse if the work is neglected. The influences that act upon the seed to cause growth are heat, air and moisture, and without a proportionate amount of each, there can be no plant life.

Now it follows that when a seed is put into the ground, and loosely covered with dry soil, which is often, when the soil is of a clayey nature, very lumpy, it does not come in contact with sufficient moisture to soften its coating and set free the germ. Neither is there sufficient heat, because of the too great circulation of air around the seed to perform the chemical changes upon which vegetable growth depends.

When we place a seed into the soil, if the conditions are favorable, it immediately commences growth in two opposite directions, upwards into the atmosphere, and downwards into the earth, the two sources from which plant food are obtained. The first root, so-called, the seeds put forth does not furnish the young plant with food for its development; it is simply an underground stem which holds the plant in place, and from it the feeding roots, which can scarcely be seen by the naked eye, put forth almost as thickly as the hairs on an animal. The cotyledons or seed leaves contain sufficient nourishment for the infant plant until its true leaves and roots are formed. If the soil is not firmly pressed around the seed, the underground stem will not reach it, and when the feeding roots put forth they will have nothing to feed upon; they must come in immediate contact with moisture, or the warm, dry air will destroy them, and the whole plant will stand still until new feeding roots are formed, or in the meantime perish. Herein lies the benefit of firmly pressing the soil around the seed when planting.

Deep planting is a frequent cause of failure; in seed sowing, imitate nature, whose right hand in planting rarely covers the seed, except with leaves, and whose rains beat the soil around the seeds perfectly. This is a very important point, and negligence therein is a fertile cause of failure, even with experience. A depth of about twice the average diameter of the seeds themselves, is a good general principle to follow; this will bring the majority of seeds but just under the surface, and some of the very finest will not be actually covered at all, but just sprinkled over the surface, and, if firmly pressed in, is quite sufficient.

The nature of the plant must be understood to insure success. Many seeds are planted sadly too early, while with others the reverse is the case. Seeds that had their parentage in tropical climes will invariably rot if sown when the ground is cold and wet, while those from more northerly climes will fail to germinate unless sown when the soil is cool and moist. It is an assistance to germination to shade the soil partially or wholly, until the plants put in an appearance. Some seeds, such as the gladiolus, will not germinate at all unless the ground is shaded, then scarcely a seed will fail.

The common practice of sowing seed when the soil is wet is a bad one. Wet soil cannot be as finely pulverized as it should be when the seed is put into it. Choose a dry day, make the soil fine, sow the seed, and cover with some mulch to prevent evaporation, and the moisture from below will be all the seeds require.

If the soil is a heavy clay, it is better by far to procure some fine sand, and put in the drills to the depth of half an inch, and cover the seed with the same. It matters not what the character of the sand may be, if it is only fine, the plant will find nourishment from below or above it, and carry on their work. Insects are frequently hidden foes of the plant, they work underground, and consume the germ before it makes an appearance above ground. To prevent loss from this source, it is a good plan to strew tobacco dust thickly in the drills, and cover the seeds with it. Tobacco is not only destructive to insect life, but it is an excellent fertilizer, as well, and should always be used with seeds of an oily nature.—C. L. ALLEN, in Vick's Magazine.

THE "SUN" CHOLERA CURE.
 Take equal parts of Tincture of opium, Tincture of rhubarb, Tincture of cayenne, Spirits of camphor, Essence of peppermint. Mix well together. Dose, 15 to 30 drops in water; to be repeated in 15 or 20 minutes, if necessary.

This is the original formula for the Sun cholera cure. It was given to the Sun in the "Cholera year," 1849, by George W. Busted, then and now a practicing pharmacist in this city. It was published daily in the Sun during the summer of that year; it was published at intervals for several years, and again daily during the "cholera years," 1865 and 1866, and has been printed in the Sun probably one thousand times since it first appeared.

The Sun cholera cure has been adopted into the United States Pharmacopoeia, and is a medicine approved and valued by every medical man in the country.—New York Sun.

KIDNEY mention seeing their advertisement in the Western Recorder when you answer any of our advertisements.

BURPEE SEEDS
 That Grow Best

Leading American Seed Catalogue for 1890, —Mailed FREE to all.

A big yield of both profit and satisfaction will result if your plant

FERRY'S SEEDS

They are always the best. Do not accept any substitute—be sure you get the seed by all dealers. Write for the 1890 Seed Catalogue, free. D. M. FERRY & CO., Detroit, Mich.

SPEED—COMFORT—SAFETY
 —THE—
OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
 Leave Louisville.
 7:30 a. m.; 8:30 a. m.; 1:30 p. m.; 5:30 p. m.
 Arrive Louisville.
 7:30 a. m.; 7:30 a. m.; 12:30 p. m.; 7:30 p. m.

TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 8 a. m.; 12:45 p. m.; 7:30 p. m.
 Arrive Louisville.
 7:30 a. m.; 11:27 a. m.; 7:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville.
 9:00 a. m. and 9:00 p. m.
 Arrive Louisville.
 6:50 a. m. and 6:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville.
 7:30 a. m.; 3:00 p. m. and 5:00 p. m.
 Arrive Louisville.
 8:10 a. m.; 11:05 a. m. and 7:10 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

MONON ROUTE
 Louisville, Ky. to America's Greatest City

CHICAGO

Making connection for all points in the North and Northwest.
 Only line with through Dining Car on all day trains.
 Night trains equipped with the most luxurious sleepers ever built.
 Our agents give to all polite and courteous attention.
 Notice the MONON. It is the most popular route.

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

Passenger Tourist Sleeping Car, Kansas City to Portland, via the Union Pacific.
 will leave Kansas City on Thursday at 10 p. m. and run through to Portland with change in outfit hours, the quality of the food and the service. Through Pullman Tourist sleeping cars day and night. For rates, timetables and full particulars, apply to the Agents, Gen'l Agents, St. Louis.

DEATHS.

For actual subscribers we insert an obituary notice of 50 words free. We insert a word for all over 50 words, invariably in advance of 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.

EXALL.

Rev. George G. Exall was born in Guildford, England, July 14, 1816, and died Jan. 7, 1898. His father was a Presbyterian minister and removed to this country when deceased was six months old, and located in Richmond, Va. Bro. Exall graduated from Richmond College and Columbia University, Washington, D. C. On Jan. 1, 1846, he was married to Miss Angeline E. Pierce at Portsmouth, Va. Seven children were born to them, six of whom are still living. He was converted at the age of sixteen and prepared himself for the ministry, but an objection of the trustees of the college to teaching. He was ever zealous in Christian work, always in his pew when health would permit. In his family he was a true husband and father. Bro. Exall came to Kentucky in 1870. As principal of the Clermont Seminary, he won quite a reputation as an educator. He died at the Seminary in 1898. Bro. Exall was one of the most scrupulously polite men I ever saw.

W. K. PENROD, His Pastor.

COVINGTON.

Sister Lucy B. Covington, daughter of Edward and Irene Clark, was born in Murray, Ky., July 15, 1817, and died Dec. 1, 1898, married to Deacon K. H. Covington July 25, 1841. Sister Covington's illness was a protracted one, yet she bore her suffering with Christian grace and fortitude. She professed faith in Christ in November, 1846, and united with the Baptists at Murray. In all departments of life she was a true Christian spirit. She was a loving wife, a good mother, a true friend and a devoted Christian. She leaves a grief-stricken husband and three sons, Gus C. W. K. and C. C. Covington. Her death was one of perfect beauty. Her face shone with radiant happiness, and her voice praised God, while scores of hymns were being sung, at her request, just before she fell asleep.

W. K. PENROD, Her Pastor.

BERKLEY.

Mrs. Henrietta Berkley was born Nov. 7, 1828, at North Bend, Ky.; died at Russell Cave, Ky., Nov. 21, 1898. Her parents were Jeremiah and Amanda Kirtley, moved to Lexington. At sixteen she joined the Baptist church. In 1848 she married William Sidner Berkley and moved to Bryan Station, where she will be greatly missed at Bryan Station church, of which she was an exemplary member for fifty years. A host of friends and numerous relatives who knew and appreciated her worth, lament her loss. Having no children, she adopted a niece, Mrs. A. A. DeLong, who with her husband and seven children are left to mourn her loss from their home. A devoted friend and Christian, she sleeps in Jesus.

SMITHER.

Ezekiel Smither was born July 2, 1826, and died Jan. 27, 1898, near Owenston, Ky. He was converted early in life and brought in to the church under the ministry of the lamented Lewis Alexander. He was ripened and mellowed for heaven by many months of suffering, during which he was tenderly cared for in the hospitable home of his devoted sister, Mrs. Mollie Davis.

P. K. BURBOURGH.

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

TEACHERS WANTED - \$2500 PER YEAR. The Mandanoch Teachers Agency, Charleston, W. Va., supplies Colleges, Schools and Families with teachers free of charge. Secure positions for teachers at moderate cost. Send stamp for information.

TEACHERS WANTED - \$2500 PER YEAR. Misses J. F. WASHINGTON, Mgrs. J. E. B. WASHINGTON, Mgrs.

INDOOR SPORTS. The Union Pacific Railroad, St. Louis, will deliver free-on application, or mail on request, of certain leaflets, the publication on above title, which contains full pages of rules for indoor sports, including all kinds of children's games.

A METHODIST preacher, not far from some place near by, undertook to set the people right on baptism. Among other foolish things, he said immersion was indecent. But when he found that some of his own people were disgusted with him for it, he returned and said "Well, if I did say so, that does not make it so." But, despite all of his transparent folly, seven of his members saw the weakness of his position and left him and "joined the Baptists." - Mississippi Record.

Items of Interest.

NEWS THE WORLD OVER.

There were seven officers in the court martial which condemned Capt. Dreyfus. One of them now declares they had no proof whatever against him and were about to clear him by a unanimous vote, but found him guilty on the strength of an improved verbal statement of the Minister of War.

Simon Pokagon, Chief of the Pottawatomie Indians, died at his home in Allegan County, Michigan, a few days ago. He was a man of fine education, an eloquent speaker and a good writer. He was the first Indian who was ever in the White House.

Here comes a correspondent of the N. Y. Evening Post, of all papers, advocating the spending of untold millions by the United States government in public works in Cuba, and advocating its being done immediately in order to give all Cubans employment. These men seem to think there is no limit to either the patience or the pocket of the United States taxpayer.

On Jan. 25th the anniversary of the execution of Charles I. was celebrated in London. Conspicuous among the decorations deposited at the foot of the statue of King Charles was a shield surmounted by the wreath of immortality from the United States. Attached to it was a white ribbon with the inscription: "America remembers her martyred king."

The strike in the cotton mills at St. Petersburg resulted in such a serious riot that the Cossacks had to be called in to aid the police, after one policeman had been killed. The Cossacks punished the rioters by flogging 20 of them.

The relations of France and England have been greatly improved. France shows willingness to compromise in Africa on the basis of substantial advantages in the Congo region, and is willing to sell her rights in the fisheries on the Newfoundland coast.

Chief Surgeon Maus of the Seventh Army Corps, now stationed near Havana, reports illness of small-pox, and asks that vaccination be made compulsory on every one in the province of Havana. Such compulsion is necessary to protect the soldiers as well as the people themselves.

Mr. March, of Illinois, created somewhat of a sensation by a speech in Congress. He advocated an amendment to the army bill allowing the President to enlist as many conscripts as he wished. Such a bill would delight Central American Presidents who wish to declare themselves dictators. Mr. March said also that, having fought for four years to force the Southern people to submit against their wills, it was absurd to oppose killing the Filipinos who would not submit.

Sixty-three army officers, among them three generals, have sent their reports to the Commission in regard to the beef issued to the army. They say unanimously that the canned beef was nauseating and made the soldiers who did eat it sick. Fortunately these soldiers were few. Gen. Lawton, in October, still found the meat unfit for use and refused to allow it to be issued to his soldiers.

On Jan. 30th, twenty-three hundred Russian lookhobors reached Halifax on their way to Manitoba, the largest number of emigrants ever coming in one lot. These men refuse to do military service and hence left Russia, permission for emigration having been granted at the earnest solicitation of Count Tolstoy.

The railroad from Skaguay has been completed as far as White Pass. The road will be extended to Fort Selkirk on the Yukon River, thus avoiding the most dangerous rapids. The Company has 4,000 men at work and will employ as many more as can be secured to push the construction before spring.

The English Jingo papers are cooling off somewhat in their devotion to the United States, since there are signs that Congress does not propose to be a catapaw for England's schemes. The passing of the bill extending the navigation laws to Hawaii will further cool their affections. This confines the consular agents to ships owned in this country. As Hawaii is annexed it is part of the United States and should be under the same laws, even though this does not suit English plans.

The Chinese rebels in two provinces have united, have defeated the government troops, and captured the city of Ku-Yang. They ordered the execution of all the civil and military officials. They are said to be marching to besiege the city of Chen-Chau.

The war in Bolivia is just now the most actively carried on any of the South American fightings. There was a fierce battle at Curt-Bay, some forty miles from the capital in which President Alonso's troops were badly defeated. The insurgents have possession of the capital, La Paz.

Capt. Warburton, who commanded the Pennsylvania Artillery in Fort Fico, has testified in regard to the beef. He was in grade from the wagon in which was the beef issued to his men, when he noticed "a most terrific odor." Riding up he saw it came from the meat and ordered the men to have it buried immediately.

INFORMATION WANTED.

DEAR WESTERN RECORDER: In the course of my historical reading, I have run upon a matter upon which I most earnestly desire more information. The work I am reading says that the mountain Historians were converted to Christianity early in the Christian era. It says the Apostles Matthew, Thomas and Bartholomew preached Christianity through Assyria and Media in apostolic times.

We have also records of others preaching Christianity at later dates in the same region. So it is not difficult to see whence they obtained their knowledge of "Christ." This work claims that when the famous Dr. Grant found this people in 1839, they had some fragments of the New Testament and the forms of Christian worship. Now the one fact that I am so very anxious to be informed upon is this: What was their mode of baptism when they found them? I do not ask this question to satisfy my mind. My mind is fully satisfied upon this question. But I ask it in the interest of truth.

Anyone furnishing reliable information upon this point will greatly oblige.

Yours Respectfully, JAMES G. SIRLEY.



Price \$10.00.

Disease is but impaired vitality, and the ELECTROPOISE adds to the store of vital force. It causes the system to absorb oxygen, the chief source of vitality. Send name and address for forty-page circular.

John H. Davis, Esq., of Barbourville, Ky.: "The Electropoise is the best all-round doctor I know of. My wife suffered from effects of a grippé for several years; also a complication of other ailments. Now she is entirely well. Indigestion bothered me a great deal; am now well. One of the neighbors is using it for lung trouble and reports improvement."

DU BOIS & WESS, 512 Fourth Avenue, Louisville, Ky.



REDUCED TO \$3.50.

To please our new improved formula... The above hair balm is... The above hair balm is... The above hair balm is...



It helps both of us

for you to mention the "Western Recorder" in answering advertisers.

BECAUSE: IT HELPS US to gain more advertising which HELPS YOU to advertise able to give you a better PAPER.

Stewart Dry Goods Company, NEW YORK STORE, LOUISVILLE, IMPORTERS, JOBBERS AND RETAILERS. DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. DRESS MAKING, MILLINERY, MEN'S FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY. We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES.

Good Reading Matter

Table listing various books and their prices, including Silent Comforters, Wall Rolls, 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, Interlinear Greek New Testament, Interlinear Greek Old Testament, Illustrative Gatherings (Bowes), Outline Analysis of the Books of the Bible, Revised New Testament (Broadus and Hovey), Pastors' Companion, Testament, large print, cloth, Church Manual (Pendleton), The Church (Harvey), What a Pastor's Wife Can Do, Talks on Getting Married, Our Wedding Bells, Friends and Foes of Youth, Cheer for Daily Life (Spurgeon), Advice for Seekers (Spurgeon), In His Steps; or, What Would Jesus Do? paper, Trench on Miracles and Parables, The Non Such Professor, by Secker, Mell's Parliamentary Practice, Josephus, complete, cloth, Shakespeare, complete, cloth, 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.

VIA THE IRON MOUNTAIN ROUTE. A fine and partial ventilated train, without coal put in service for the first time this season. Leave St. Louis every Tuesday and Saturday, 9 P. M., for Los Angeles and San Francisco. EQUIPMENT CONSISTS OF COMPOSITE COACH-Containing Reading, Writing and Smoking Rooms, Buffet, Barber Shop and Bath Room. COMPOSITE CAR-Containing Seating, Private Compartments and Double Drawing-Room. Pullman Dining Car, with Buffet, Smoking Room, and Sleeping Room. Sleeping Car-Which all classes are served a LA PALM. Rates on this train... ONLY THREE DAYS TO GO FROM CALIFORNIA. Rates high and through without change. Write for particulars. A. A. WALKER, Ticket Agent, St. Louis, Mo. W. A. JOHNSON, Gen. Agent, Los Angeles, Cal. G. T. CANTRELL, Ticket Agent, 204 N. Main St., Louisville, Ky.

