

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 16, 1899.

NUMBER 11.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance), 25 cts.  
After three months, 7 cts.  
After six months, 12 cts.

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DR. DUNCAN, of Edinburgh, once said, "A saint when overborne by indwelling sin, ought to comfort himself with the thought that a prisoner of war is not a deserter."

THERE is too much truth in a recent sarcasm to the effect that the version of the golden rule too generally practiced in these days is, "Do unto the other fellow the way he would like to do unto you—and do it first."

THE *Watchman* says: "It seldom occurs to those who criticize their fellows for speaking the truth as to the delinquencies of officials to find fault with the officials whose misconduct is brought before the world by those who venture to state the facts in a given case."

REV. THOMAS DIXON has given up the "People's Church," which was to do such wonders in New York City. He says he has learned that "what we gain in breadth we lose in vital force." That is what the old fogeys have been saying right along.

THE *Journal and Messenger* says it is a theory of the Catholic priests that if one priest discovers the sin of another, he shall cover it up less the cause be disgraced. That idea seems to have found a place in other quarters, and the *Journal and Messenger* argues ably against it.

THE *Herald and Presbyter*, the Presbyterian paper of Ohio, says: "We do not agree for one moment that immersion is the Scriptural form of baptism, nor even Scriptural." Then the *Herald and Presbyter* should protest against the receiving of Baptists into their churches unless they will consent to be sprinkled.

THE English bishops have been at last stirred up by the laymen to do something. At their late meeting they forbade the use of incense and lighted candles, removing the sacrament and praying to the Virgin Mary and the saints. But they angered the Evangelical laymen by saying nothing in regard to the confessional and prayers for the dead.

DR. HARPER, of the Chicago University, believes that Genesis is a patchwork because of "differences, discrepancies and contradictions of such a character as absolutely to forbid the supposition that they have come from one hand." Well, that is his opinion. We believe there is not one discrepancy in Genesis, and that it was written by one Moses who was infallibly inspired in the writing.

## THE DOUKHOBORTSI.

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

The migration to Northwestern Canada of five thousand members of this much persecuted Russian sect, is a matter of more than ordinary interest. This is only the advance-guard. It is altogether likely that these will find the fertile prairies of the Northwest Territories so much to their liking, and the absolute religious freedom so delightful, that the remaining thirteen thousand will follow them to this land of peace and plenty. Russia has already given to the United States and Canada many thousands of her best people in the German-speaking Mennonites, thus impoverishing herself and enriching the lands of their adoption. The entire body of the surviving followers of Jacob Hutter (the great leader of the Moravian Anabaptists), at one time numbering about seventy thousand, but reduced by persecution to a few hundreds, settled a few years ago in Dakota. The harassments of centuries have produced in these people, along with sturdiness and thrift, a certain narrowness and exclusiveness that it will doubtless take some generations to overcome. But we rejoice to see them escaping from their bondage and entering upon the enjoyment of the privileges that we and our ancestors have long possessed.

The prime movers in this great migration are Count Tolstoi, the well-known philanthropist and author, and Prince Hilkoff, famous as a philanthropist and an evangelist. Through the efforts of these men funds have been collected—largely in England—to defray the expenses of migration and settlement, land has been secured from the Canadian Government, as well as liberal financial aid to the enterprise, and all arrangements for the transportation and the temporary accommodation of the colonists have been made.

The Doukhobortsi are one of the most interesting of the multitudinous sects of Russia. Their literature seems to be meager, and their early history is obscure. The name signifies "Spirit-wrestlers," and they are supposed to have arisen as a distinct party about the middle of the seventeenth century (or according to some accounts considerably later) in a village of the Ukraine. They may be regarded as one of the many branches of the great Raskolnik body, which probably numbers over a million dissenters from the Orthodox Church. It is altogether likely that Russian dissent is historically connected with the great Paulician movement. That the hundreds of thousands of Paulicians settled in Bulgaria during the early Middle Ages should have extended their influence northward as well as eastward, might have been expected; but the historical materials are very scarce, it would seem, even in Russian, and the information that is accessible to non-Russians is wholly inadequate for determining the historical connections that we must be content with regarding as probable. It may be remarked that some of the Raskolniks, like the Paulicians, are, and have long been, zealous opponents of infant baptism and contemners for believers' baptism. This is true of the Pomortsi (dwellers by the sea shore—White Sea), who bear a striking resemblance to the Paulicians, as we have come to know them from "The Key of Truth."

The Doukhobortsi bear a marked resemblance to the Quakers. Their religion seems to contain a large admixture of semi-panteistic mysticism. It is described by a learned German writer as a "Gnostic spiritualism." While holding fast to the Scriptures and professing to

make them their standard of faith and practice, they lay undue stress upon the inner light. They reject the doctrine of the Trinity as it is formulated in the great historical creeds, maintaining that the Godhead is a single and inscrutable essence that has revealed itself in three forms. These are thought of not as persons, but rather as modes of operation and as forms of manifestation. The Father they regard as Light, the Son as Life, the Spirit as Rest. All three have their counterpart in the human soul, the first in memory, the second in reason, the third in will. The human soul is thought of as partaking of the divine nature. They hold to Origen's view of a pre-existent state of the soul in which the first fall occurred, resulting in degradation to the earthly, bodily life. A further fall occurred in Adam's surrender to sensuality, and this has involved the whole race. The aim of redemption is to deliver man from the bonds of sense and to restore the soul to its original purity and subjection to the divine will. The incarnation of Christ, the Son of God, is thought of not as occurring once for all in the case of Jesus but continuously in every believer.

They practice a rigorous morality, laying great stress on truthfulness, honesty, chastity and cleanliness, industry and thrift. It is probable that no cleaner or better behaved body of immigrants ever reached these shores. They reject the ordinances as external ceremonies, supposing, like the Quakers, that baptism is a merely spiritual cleansing, and that the believer constantly partakes of Christ, who dwells in him and constitutes the main-spring of his life. Marriage is rejected as an ordinance or ceremony, but the marital tie is as sacredly guarded as among any body of Christians.

Large numbers of them were permitted to form colonies in the Caucasus region by the Czar Alexander I., who was disposed to grant them a measure of toleration. At times they have suffered persecution that was intended to be exterminating; but they have shown a devotion to their principles and a capacity to survive hardships that constitutes them today one of the most heroic of peoples.

The sufferings they have been called upon to endure in recent years remind one of the horrors of Armenian persecutions. A nation that could outrage its Christian people as Christian (?) Russia has outraged the Doukhobortsi and other dissenting bodies, could not be expected to be greatly horrified at the atrocities of the Turk. The pretext for recent persecution has been the absolute refusal of these pious people to perform military service. Like Waldenses, Anabaptists and Quakers, they are uncompromisingly opposed to warfare, capital punishment, oaths, etc. Tolstoi has given an apparently accurate statement of the methods employed by the government to break the wills of these resolute Christians:

"Besides subjecting those who refuse military service to the most painful tortures, it also systematically causes suffering to their fathers, mothers and children. . . . Not to mention the floggings, incarcerations and every kind of tortures to which the Doukhobortsi who refused to serve in the army were subjected in the penal battalions, where many died, and their banishment to the worst parts of Siberia, not to mention the two hundred reserves who, during the course of two years, languished in prison, and are now separated from their families and exiled, in pairs, to the wildest parts of the Caucasus, where, deprived of every opportunity of earning a living, they are literally dying of starvation; not to mention these punishments of those guilty of having refused to serve in the army, the families

of the Doukhobortsi are systematically being ruined and exterminated. They are all deprived of the right to leave the place where they live [permission to emigrate in a body has at last been secured], and are being heavily fined and imprisoned for non-compliance with the strange demands of the authorities: for instance, for calling themselves by a different name from the one they are ordered to adopt, for fetching flour from a neighboring mill, for going from the village to a wood to gather fuel; a mother is even punished for visiting her son. And so the last means of the formerly well-to-do inhabitants are being quickly exhausted. . . . It is difficult to imagine that such a systematic extermination of a whole population of 12,000 should enter into the plans of the Russian Government. It is probable that the superior authorities are unaware of that which is in reality going on, and even if they suspected it they would not desire to know the details, feeling that they ought not to allow such a state of things to be continued, and yet at the same time recognizing that that which is being done is necessary."

The permission to emigrate was granted through the intercession of the Dowager Empress, who on a visit to the Caucasus in 1897 received a humble petition from the sufferers that they be allowed to settle together in some remote part of Russia or to seek a home abroad. One thousand have been removed to the Island of Cyprus. It is expected that in a short time the whole body will find its way to the new world. They should offer in their prairie homes a most promising field for Baptist missionary endeavor. They have so many admirable qualities that they deserve to be instructed in the way of the Lord more perfectly. This accomplished, they will constitute an element in our population of which any nation might be proud.

NORR, that the duty of loyalty to the church is an individual responsibility. The Psalmist felt this, as he sang of his own personal love and devotion. The building up of the church is a care which rests on every member. Its honor is committed to the care of all, and each one has a share in its work. It is the pastor's business, of course, to be loyal to his church, and to devote his best efforts to its advancement. But it is not more his duty than it is that of the humblest member. There is a modern fable which likens the church to a wagon drawn by a single man at the pole, while the others go behind to push. The way is up a hot and sandy lane. For a while there is good progress made, and the work is easy. But presently the man in front finds the work growing heavier, and the load scarcely moves. He pants and sweats as the wheels cut down into the sand, and wonders why the work has become so hard. But looking back the mystery is explained. The people who should be pushing have all climbed into the wagon, and are growling because it goes so slowly. Let them get out and push! It is an individual responsibility. —Sel.

Our teaching day makes everything depend on man's faltering and blundering efforts to find God; but the hope of the world lies not in us, nor in our will, but in God's unfaltering and unchanging determination to find us. Our teaching to-day is that we need to take firm hold of God, but the Calvinist believed that God would take hold of man. It is not God in the grip of man we want, but man in the grip of God.—Horne.



are: "Professor Scheffer affirms that this intimate union continued until the year 1611 when Richard Blunt went to Rhynsburg, and receiving immersion at the hands of John Batten, returned to England and imparted it to the members of his church. I mention this to show the utter confusion into which those fall who try to follow this Gould document; and in this very point the Gould document and Crosby's account contradict each other. The Gould document positively gives the date of Blunt's journey to May, 1640; whereas Neal, who used the manuscript which Crosby quoted from, positively states that the date mentioned is 1644. Neal is very plain on this point, and says he had the manuscript before him (Neal, Vol. 3, pp. 173, 174).

It was held by the Independent that Barber was the founder of immersion in 1641 among the General Baptists, and that Blunt founded immersion among the Particular Baptists in 1644. Two weeks before the editorial quoted above appeared, that is to say Oct. 21, 1880, an editorial appeared in the Independent setting forth this position, and the editorial of Nov. 7 was written to enforce this position. The editorial says: "We see no reason to question the accuracy of Neal in assigning 1644 as the date of Mr. Blunt's mission to Holland. The seeming discrepancy which Dr. Burrage points out may be readily explained by reference to the rivalry of the two parties among Baptists. Those who sent Mr. Blunt in 1644 would not recognize, and hence chose to ignore, the immersion which had been started by Barber in 1641."

It is therefore necessary, in order to be right up with the "new discovery," to move up the date to 1644. Of course, the Independent's edition of Faith of 1843 was then in full force, and that affirms that immersion is the only baptism, and it is against the contention of the above writer. But this could be met, as an editorial in the same Independent did answer the same objection which it was offered to the above extract taken from the Independent. The answer was: "High Baptist authority declares that the Confession of the Seven Churches in London was first put forth about the year 1643, but no copy of the edition of that year has been recovered. If a copy could be recovered, it would, perhaps, be found to prescribe sprinkling or pouring, instead of immersion. It was probably not until 1644 that the London Confession decided in favor of immersion."—The Independent, Jan. 19, 1882.

Of course, nobody is going to believe that the Baptist Confession of Faith of 1644 was a sprinkling document, and that the very same Confession, signed by the very same men, published one year later was a dipping document. But there is as much reason to believe that all Baptists of 1643 suddenly changed their minds, and from all practicing sprinkling all began to practice immersion, as to believe that all the Baptists of 1644 did this. Indeed, it could believe all of these authors, Blunt spent 36 years in going and returning from Holland to get dipped, and in all his sea voyages he never crossed a man who cared enough about his doings to make a record of his exploits, or ever knew that he lived. And that is the only evidence that supports this 1641 business!

We have already seen that Jessey was convinced that immersion was baptism, and was baptized in 1645. But document No. 4 says that Blunt was convinced only the night before Jessey was. The exact words are: "After some time all these in ye 2nd Row were satisfied wide in their scruple and judged supra y<sup>e</sup> such disciples as are gifted to teach & Evangelists may also baptize &c &c and were baptized some before H. Jessey and ye rest of ye Church were convinced against Pedobaptism and hence desired to be baptized where they might; & joynd also, some with Bro. Knollys, some with Bro. Kiffin, thus These

B. S. Knollys, B. Ford, B. S. Wade, B. Puthall, B. Conner, S. Dornier, S. Peckford, S. Reeves, B. Darel, B. Blunt.

"After that H. Jessey, was convinced also, the next morning early after that that we had been a day of solemn seeking ye Lord in fasting & prayer. (That infant Baptism was unlawful and if we should be further baptised &c, the Lord would not hide it from us, but cease us to know it) First H. Jessey was convinced against Pedo-Baptism and then that himself should be baptized (notwithstanding 1645 & no ing many conferences with his Holland friends) and that the positive evidence is against this matter, since the Jessey Records should, if genuine, be a record of the proceedings of this church. The Crosby "Kiffin" Manuscript sets the date at 1644, and document No. 4 puts the date of Blunt's joining the Baptists at 1644. The Gould "Kiffin" Manuscript declares that Jessey was convinced of the necessity of immersion at the same time Blunt was, and we know positively that Jessey was so convinced in 1644 and baptized in 1645. That leaves the Gould "Kiffin" Manuscript unsupported in its date of 1640, and even suspicious in its date of 1641, and the weight of evidence is all toward 1644 in these four documents. I am not arguing that 1644 is the date when Blunt went to Holland; I have no evidence that he ever went to Holland at all, or that there was ever such a man as Richard Blunt. I am simply setting forth an unanswerable argu-

ment to the effect that if these documents could be depended upon there is no doubt that the date that Blunt made his trip to Holland was in 1644, and not 1640.

### Questions Answered.

BY SENEX.

"What is the relation of deacons to a presbytery called to ordain a deacon or a minister? Are they a part of the presbytery? And can they lay on hands the same as a minister?"

If deacons are invited or appointed to sit with a presbytery or on a council, they have the same rights as the ministers. If the presbytery is a large one, it is customary for the ministers rather than the deacons to perform the public services in connection with ordinations, especially if it be the ordination of a minister. This is simply because ministers are supposed to be more familiar with such services and better qualified for them, and because the office of the ministry is higher than that of the deaconship. But a deacon could make one of the addresses with perfect propriety and consistently with good order. Also with perfect propriety he could offer the ordaining prayer and lay hands on the ordained.

Ordination is not a sacrament as held by the Romish church, and the laying on of hands imparts no sacramental efficacy, and possesses no official sanctity. It is an impressive ceremony and is usually adhered to because it has long been practiced.

If deacons are not mentioned in published reports of ordinations as parts of the presbytery or the council, it is the fault of those who send the reports to the press. Such omissions should be corrected by order of the presbytery or the council.

"Since the Lord's Supper is a church ordinance, can members of different churches commune together without taking the ordinance out of the church?"

Yes. I do not see that such a consequence follows at all. Because a member of another Baptist church remains with the church to observe the ordinance, it is not, on that account taken out of the church. The presence of that member does not change the church nor the nature of the ordinance. The late Dr. J. R. Graves was an enthusiast on that point. He held, and wrote a book to prove it, that the presence of a member of another church at the Supper vitiated the ordinance entirely,—that if such an one were present, it was not the Lord's Supper at all. He was a very able and influential man, and many agreed with him then. But his position was very illogically assumed and weakly supported. He failed to prove his proposition.

It is to be understood that no one but a member has any right to the communion spread in any church. The privileges of a church belong only to those who are subject to its authority and under its discipline. The invitation is given as a matter of courtesy and fraternity.

"Does not inter-communion among Baptists cause many to believe that the ordinance is to show fellowship one for another, instead of a remembrance of Christ in the Supper?" Very likely it may tend to have that effect. It is to be feared that that feeling of fellowship is largely prevalent in our churches. It is a false view of the case.

"If Baptist churches would stop inviting members of their own churches, would it not effectually stop the endless discussion in regard to close communion, and shut the mouths of Pedobaptists about our being narrow and bigoted?"

No; I think not. I do not believe it would have the least effect in stopping the close communion discussion or in satisfying those of other denominations with our view of the subject. What they complain about is that we do not recognize them as baptized Christians. And we could not recognize their baptism any more if we made membership a condition of communion. We could invite Baptists of other churches to membership, even if we did not invite them to com-

munion without a transfer of membership; but we could not Pedobaptists on their baptism.

"Be so kind as to tell me why the United Baptists received that name, and what relation do the General Baptists of our country bear to them?"

When, early in the present century, the Separate and Regular Baptists united, a small body of the Separates retained a distinct organization under the name "United Baptists"; the name indicating their union with God by a living faith. Subsequently they were called Missionary Baptists to distinguish them from Anti-Mission Baptists. They are Calvinistic and agree substantially with the Regular Baptists, and are found mostly in Kentucky, Tennessee and other Southwestern States.

The General Baptists are Arminian in doctrine and nearly allied to the Free Will Baptists. Prof. Riley's History of the Baptists, just issued by the American Baptist Publication Society, gives an account of these different classes of Baptists.

### THE OTHER SIDE.

DEAR MR. EDITOR:

In a recent number of *The Watchman* a contributor took the churches rather severely to task for the present state of uneasiness said to exist among pastors and churches.

Permit me to suggest, first, that ministers themselves may be the indirect cause, in part, by their very free criticism of one another. A wise old professor once said that no class of persons bore one another so thoroughly as do ministers. Perhaps it is quite natural for a pastor to glorify his own special gifts and disparage those of his brother minister; and if he is able to point his criticism with a witty sarcasm, so much the better does he display his own fine discrimination by showing up his brother's weak points.

Second, is it not possible that ministers take too worldly a view of the necessary business relation between pastor and church? One pastor, who likes to live in a little better style than his neighbors, is uneasy to get into a church that pays a higher salary; he courts and is courted by two churches at the same time. One is in the more desirable place, but the other pays the higher salary; so he says to the former: "Church No. 2 offers such a salary; if you will give a little more than that, I will accept your call." This impresses Church No. 1, and they agree to give this much-sought man his price. He attains his desire, and thereby convinces three churches that ministers are all mercenary. Now note the attitude of the church he leaves towards the man they seek for this vacant pastorate. They agree upon a man who is doing good work in his present field, with no thought of leaving, and they proceed to insult him with a communication to the effect that if he is willing to accept a certain salary, they would like to have him preach before them with a view to accepting a call to the pastorate. It is painful to note the false standards ministers themselves have helped set up in regard to financial affairs. Not long ago a gray-haired D.D. said to a young man who had been settled only two or three years in a good place, and who had just received a call to a higher salary, "If there is any money in it, you would better accept."

In the third place ministers add to their own unrest and that of the churches they serve, by trying to satisfy themselves and their hearers with something far below the Gospel of Christ. In these times, when many run to and fro, and temptation is increased, it is a great knowledge to a minister to let people know that he, too, has learned the catchwords of all the new *ologies* of the day, but these things can never satisfy the human heart. People want, one day in seven, to be lifted out of and above all the absorbing thoughts and cares of this present world, and find their feet planted on the great Rock foundation. To be able to do this, a minister must himself walk with God seven days in a week and twenty-four hours in a day. In other words, if a pastor thinks more about pleasing God and doing his will than of

servicing men, his ministry will surely be more acceptable to God and men.

Last of all, in rare instances, we witness the sad spectacle of a worldly church stooping to most unworthy methods to drive away a faithful and spiritual pastor—a pastor who gives freely and utterly the best that is in him; so true a shepherd that he would gladly lay down his life for the sheep; so humble he dreams of no reward but the joy of sacrifice; so loving he thinks not of betrayal until the blow falls. Whose is the blame? Was some former pastor so eager "to make a record" he received into the church many whose blind eyes had never caught the first glimpse of the Cross; who joined the minister rather than Christ, and who, like the warrior chief of old, held their right hands out of the baptismal waters that with those unconsecrated members they might still work deeds of violence? The charges to the church of Sardis and Laodicea would be applicable to most churches in this land to-day. The Master is saying now, as then, "As many as I love I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door and knock."—A PASTOR'S WIFE, in Watchman.

### GENERATING MORAL FORCE AND NOT APPLYING IT.

Our anniversaries, conventions, associations and great gatherings generally, are places noted for the generation of what we call "moral force." We are famous for it. We all get together and the work begins. Some great need presses upon us. Speech is made after speech; everybody gets warmed up; the whole house is full of the electricity of the occasion; we cheer; we clap our hands; we stamp our feet. Enthusiasm is red hot. We almost look to see the place "shaken" as of old. Power there is—plenty of it. Now, if it could only be utilized, bottled up and sent abroad; or, at once, then and there, give some specific, practical object to work at and work for could be fixed upon; if the assembly would decide fully and specifically upon some particular thing which they, every man of them, and every woman, would go to work and do and continue to do until it has done them, mighty would be the outcome every time.

But there is just where lies our conspicuous weakness. In the "saying" of it we are mighty, in the "doing" of it we are feeble as the conies. We pass a big blanket resolution in which we declare our sense of the "importance of the crisis," reaffirm our "loyalty to our principles," declare we are in dead earnest about something—and then we have an immediate sense of relief; and, in the end, the whole of that enormous generating enthusiasm is dissipated without adequate results and nobody knows how.—E. R.

THERE is one word of Jesus that always comes back to me as about the noblest thing that human lips have ever said upon our world, and the most comprehensive thing that seems to sweep into itself all the commonplace experiences of mankind. Do you remember when He was sitting with His disciples at the last supper, how He lifted up His voice and prayed, and in the midst of His prayer there came these wondrous words: "For their sakes I sanctified myself that they also might be sanctified?" The whole of human life is there. Shall man cultivate himself? No, not primarily. Shall man serve the world, strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, and incidentally he is thrown back upon his own life. "For their sakes I sanctified myself, that they also might be sanctified." I am my best, not simply for myself, but for the world.—Phillips Brooks.

WIFE is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life and lead it out into the likeness of the life of God? Only He that made all hearts could produce a book that should go to the wants of all hearts.

# SUNDAY-SCHOOL LESSON.

SUNDAY, FEBRUARY 26.

OUR LORD AT THE FEAST.

John 7:14, 26-37.

**MOTTO TEXT**—"If any man thirst, let him come unto me and drink."—John 7:37.

"Now about the midst of the feast Jesus went up into the temple, to teach."—This was the feast of the Tabernacles, the last of the three great yearly feasts of the Jews. It began the fifteenth day of the seventh month, Tisri, and continued eight days. This corresponds with our October. It commemorated the forty years of wandering in the wilderness, and during it the people lived in booths covered with leaves. These booths were placed on the house-tops, in the streets and without the walls. It was the greatest of the three feasts.

"Then cried Jesus in the temple as he taught, saying."—In the court of the temple; either the court of Israel or of the Gentiles. The word translated cried signifies a loud expression. He spoke in a tone which could be heard by the multitudes. The enemies had been saying that he could not be the Christ because they knew him, whence he was. Our Lord answers this argument. Godet says the two "kai's" show the words are interrogative. "Ye both know me, and ye know whence I am?" If they did so know him they would know who sent him; and if they knew the God whom they professed to worship, they would not oppose him as they were doing. If the words are interrogative, our Lord admits they had a degree of knowledge of him.

"And I am not come of myself, but he that sent me is true, whom ye know not."—True is not the Greek word usually so translated which means truthful or faithful. This means rather competent; the one who had the power and the authority to send him. Tell those who claimed to be pre-eminently the ones who knew God that they knew him not, here in the temple in the presence of the multitudes whom they professed to teach was very severe.

"But I know him; for I am from him, and he hath sent me."—Not "I come from him," but "I am from him, I proceed from him," thus claiming community of essence with God. The Pharisees understood the force of language well enough to understand the high claim he made. In the second clause he claims to be the Messiah they expected; in the first he makes a far higher claim than they had attributed to the Messiah.

"Then they sought to take him."—Unless he were God he was guilty of blasphemy and deserved to be stoned. It was not zeal for the law of Moses which influenced them, but envy. "But no man laid hands on him, because his hour was not yet come."—The kings of the earth might set themselves and the rulers take counsel together, but they could lay no hand upon Jesus of Nazareth till God's decreed time had come. Our God is absolute sovereign and his creatures cannot thwart his purposes. He doeth his will among the armies of heaven and the inhabitants of earth.

But while the rulers were plotting the people were believing. They asked a question the Pharisees could not answer. "When Christ cometh, will he do more miracles than these which this man hath done?"—If this man had done all the Christ could do, why is he not the Christ as he claims to be? Would God give his power to an impostor?

This reasoning among the people stirred his enemies to immediate action, and they sent officers to arrest him. These officers were the temple guard. It is most probable the Sanhedrim took action as a body. Their place of meeting was near by, and they had authority to send the officers. The chief priests were, as a general thing, Sadducees, but the two parties were a unit in their hatred of the Lord.

"Yet a little while am I with you, and then I go unto him that sent me."—It may be some of the people were thinking of taking him and making him a king who would free them from the Romans and sit on David's throne. He prevents all such effort by telling them his stay on earth would be short, and then he would return to his Father. It is evident that all the people did not grasp the meaning of the return to him that sent him.

"Ye shall seek me, and shall not find me."—He means, apparently, seek him whom you will find only in me; that is, the Messiah."—Dwight. "And where I am, thither ye cannot come."—In to heaven among the blessed. He who rejects the Saviour while living, cannot go where he is after death.

"Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?"—If they understood what he said of going to God, they aneeringly ignored it. Theirs was the chosen people and they were God's heirs, and his saying that they would not go to heaven was not worth a thought. The dispersed among the Gentiles were the Jews living in foreign lands. If he went to them he might come to be a mere teacher of the despised Gentiles. The idea that such a man could be their Messiah was absurd.

There was a division among the people such as our Lord always made then, and has made ever since. Some sneered, some pondered his words to try to arrive at their meaning.

"In the last day, that great day of the feast."—The eighth day. For seven days the people dwelt in their booths. The eighth they returned to their houses, and went to the temple to take part in the ceremonies. "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."—Every day the multitude, headed by a priest carrying a golden pitcher, went to the fountain of Siloam, in the valley below the temple, filled the pitcher with water and bore it back to the temple amid great rejoicing. This was to commemorate the water which flowed from the rock in the wilderness. This rock was a symbol of our Lord, and he bids them come to the true fountain of living water which, if a man drank, he should not thirst again.

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.—J. F. W. Ware.

## ANCHORED.

BY REV. THEODORE L. CUYLER.

A merchant of my acquaintance who once did a large business, and a minister of my acquaintance who once drew large congregations, have gone on the rocks. The merchant finding himself embarrassed resorted to some desperate and dishonest practices; they have ended in the worst of all bankruptcies, a bankruptcy of character. The minister began to drift away from his old moorings, abandoned his faith in one vital doctrinal truth after another until his spiritual influence had been wrecked. When the cable that held them "parted," their drifting was inevitable, and their fate was certain.

Glorious old Paul (whom I am never tired of quoting) understood spiritual navigation as well as he understood nautical navigation on his memorable voyage towards Rome. Faith was the chain-cable that united him to the omnipotent Jesus. "I know whom I have believed," exclaims the veteran hero, "and I am persuaded that he is able to keep." Jesus Christ was unseen—just as the anchor gripping fast to the solid ground is unseen—but his holding power was felt on the conscience and on the will. As a vessel in the teeth of a storm feels the pull of the cable, so the soul that is made fast to Christ feels the pull of his power.

Never was there a time when all mihiaters and all men needed more to be well anchored. The atmosphere in many quarters is thickly befogged with doubts; there is a dangerous disposition to question the supreme infallibility of God's Word; there is a lowered estimate of the deadliness and doom of sin; and the currents of materialism and worldliness run fearfully strong. Every one of us is liable to adverse gales that may burst upon us at an unexpected moment. Trials and temptations come without warning; Satan, no more than a burglar, sends notice of his assault. As a vessel is often stripped of her canvases before the sailor has time to man her yards, so may it be with us. We may be taken all aback by the hurricane, and stripped of all our "top hampers," but if the soul is made fast to the anchor sure and steadfast, we shall not suffer wreck. The unseen Christ—our Redeemer, Protector, Preserver—makes us outlive the tempest. How beautifully some people behave in bad weather! When we see them beaten upon with adversity, or assailed with an Euroclydon of trials, and yet maintaining a brave, cheerful spirit, we may wonder why they are not "moved as other men are." But the All-seeing eye discovers the steadfast anchor lying many a fathom deep beneath the billows. "Come now, let us sing the Forty-sixth Psalm!" did stout old Martin Luther say amid the roar of the devil's hurricanes.

More treacherous perils than tempests often beset our spiritual life. There are silent, steal thy under-currents of temptation which in the smoothest sea may get hold of our keels, and before we know it, we may be on the rocks. Thousands of church members are suffering terrible rents in their characters from this cause. One drifts insensibly into neglect of prayer and of his Bible, and of all proper Sabbath observance; this latter is a growing evil. Another drifts into sensual and sinful amusements. Another feels the clutch of temptation to the bottle, or to lecherous indulgence, but takes

no alarm until he has struck the rock and a hideous hole in his character sends him down into disgrace. Nothing but a wonderful interposition of God's grace can ever raise a sunken Christian. You and I know of some sad cases of church-members whom it is about as difficult to get afloat again as those riddled Spanish war-ships on the beach of Santiago. And oh, how many other professed Christians who are carried smoothly along by the under currents of worldliness until we look for them, where they ought to be, and they are not to be found! Is not this the secret of a large part of the backsliding in our churches?

My friend, has your soul an anchor? Be assured that neither strength of intellect or respectable surroundings or outward connection with a church can save you; they will prove to be but ropes of sand attached to anchors of straw; they never can hold you against strong tides of temptation. God never insures any one, not even in the visible church who neglects to guide his course by the Bible compass and to fasten his soul to Jesus Christ.

These are drifting days, and I do not know of any one who is drifting towards heaven. The currents of this world set the other way. There is an anchor—just one—which is "sure and steadfast and entereth into that within the veil." It reacheth into eternity. Fasten your soul to Jesus Christ, your weakness to his strength, your conscience to his commandments, your whole self to his infinite and all sufficient grace, and you are safe. When you have weathered out the last storm, and resisted the last current of temptation, you will give the credit not to your own skill or seamanship, but to him whose atoning blood purchased your redemption and whose mighty arm of love brought you into the heavenly port.—Evangelist.

## MISSISSIPPI NOTES.

Some of the pastorates in Mississippi that were vacant toward the close of '98 have been filled, while others are yet vacant. Rev. H. F. Sproles recently preached his valedictory to the Jackson church, and has begun his pastorate of the First church at Vicksburg. As a testimonial of their high appreciation of his services through more than eighteen consecutive years of pastoral labor, the Jackson church presented Dr. Sproles and wife an elegant silver service. The church at West Point has called to her pastorate Rev. E. B. Miller of Arkadelphia, Ark., and he has accepted the call. Dr. Miller is well known to Mississippi Baptists, having formerly served the First church at Grenada several years, and he will receive a hearty welcome back into our state. The church at Columbus has made rapid advance along all lines of mission work during the last two years under the very efficient administration of pastor E. Pendleton Jones. Dr. T. G. Sellers, the beloved pastor at Starkville has been in a low state as to health several months, but it will be quite gratifying to his many friends in and out of the state to learn that he was able to fill his pulpit last Lord's day. Rev. M. W. Eggeston of Cleveland, Tenn., was recently called to the pastorate of the Water Valley church, but declined, so that church is yet without a pastor. Several other pastorates in the state are vacant, to wit: Jackson, Clinton, Natchez, Macon and

## Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

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

## Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Indianola, besides some others of less note. Rev. L. S. Foster seems to be moving along well in the management of the Baptist Orphanage at Jackson, the people over the state are contributing right liberally to the maintenance of the Institution. Rev. A. R. Bond, recently of Nashville, Tenn., has accepted the churches at Brookhaven and Magnolia and has entered upon his pastorate. Dr. J. H. Hackett who was for several years, the able editor-in-chief of the Baptist Record, has accepted work in the pastorate for all of his time. Rev. G. C. Johnson, late of Macon, has begun his work with the Fifteenth-avenue church in Meridian. Rev. J. H. Lane has resigned the care of the churches at East Fork and Mars Hill, thus leaving vacant one of the best country pastorates in the state. Rev. W. T. Lowrey, the new president of Mississippi college has thus far proved to be "the right man in the right place." He is making college matters move at a lively rate. Blue Mountain Female College, under its new president, Prof. B. G. Lowrey, is in the midst of the most prosperous session of its history. The management of the new state organ, is giving us a good paper in *The Baptist* and one worthy of the patronage of our people.

H. M. LOSG.

Shuqualak, Miss., Jan. 17, 1899.

"LEARN in what the true dignity of a city consists." Not that it is a metropolis, nor that it contains large and beautiful edifices; not that it possesses many fine columns, and spacious porticoes and promenades, and is named in proclamations before other cities; its true dignity lies in the piety and virtue of its inhabitants. Dost thou desire to learn the dignity of thy city? I will tell it exactly: 'The disciples were first called Christians at Antioch.' This dignity no other city throughout the world possesses, not even the city of Romulus himself. For this it can look in the face of all the world; for its love to Christ, for its boldness and virtue. Dost thou wish further to hear of a different dignity and commendation belonging to the city? A grievous famine was once approaching, and the inhabitants of Antioch determined, so far as each person had the means, to send relief to the saints dwelling at Jerusalem. Behold a second dignity, charity in a time of famine.—Chrysostom.

THE requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—Theodore L. Cuyler, D.D.

A WORD OF CORRECTION.

In the WESTERN RECORDER of January 28 there appears on the first page an article from my pen. On reading the printed article carefully I am impressed with the fact that a few points in it need correction. This is due either to my incomplete statements or to the editor's shortening the article to the limits he set to it. Certain it is, I am in honor bound to put right what I feel to be wrong, for I know full well that I am acting in God's sight. I would not misrepresent any man intentionally; neither am I given to a pride that would debar me from trying to rectify any wrong done another, if I had committed it.

In speaking, generally, of the University I said, "There are many reverent, prayerful teachers in the school, but they do not lead." Here I am speaking of matters strictly religious. I mean that these conservative men are not the leading spirits in the religious affairs of the University. The men whose influence is in the ascendancy in such matters are, as a rule, men who call themselves "higher critics," or "evolutionists" (whatever that may mean).

It was my wish to make the Divinity school distinct, as the drift of the article will show. Not only so, it was my wish to make Bible instruction in the Divinity school distinct from all other instruction in that school. When I said, "Several teachers are 'higher critics' in the full sense, just one, I think, disclaims fellowship with that learned class," I had distinctly in view the teachers in the departments of Biblical instruction. I did not mean the teachers in church history and homiletics; yet I am not able to leave out, entirely, the department of theology. My meaning appears, when I say later, "those who do the greater part of teaching on the Bible are 'higher critics.'"

At another point I say, "It becomes patent to a student entering the Divinity school that the only thing he can do, if he is to work with the classes, is to become a 'higher critic' too." This statement was made with reference to the Biblical work in general, but it needs to be cleared at one point. I should have said, "The only thing he can do, if he is to work in harmony with the classes in Biblical study," etc. If that is not the truth I am ready to retract the statement when my error is exposed. I do not mean that the student is expelled from a class because he is a conservative—not at all! At another place I say, "It is easy to see that so far as the method of Bible study is concerned, the student must go at it in a special way." I mean he must do so if he works in harmony with his "higher critic" teacher.

I overstated the case when I said, "The Gospels are full of contradictions," according to "higher criticism." They are not "full of contradictions," but only untrustworthy, here and there, where the "critical judgment" may decide. No student of the University will deny what I say when I state that it is distinctly taught by some of the teachers in the Biblical department that the "sayings of Jesus" are not always to be trusted. It is not also taught that the miraculous birth of Christ is to be questioned, and thus that Matthew I is not true? Some of the students have been known to hold this view; and where did they get it? Some may call in question the

justice of doubting the religion of men who give themselves to "higher criticism." It is certainly extreme language to say, "We marvel that they do not confess themselves infidels." I should not have used those words; I am sorry I used them. I ought to have said, "We marvel that they do not see that they are guilty of the sin of infidelity in denying the plain teaching of the Scriptures."

This is as far as my conscience allows me to go. I am not opposed to the University of Chicago, nor am I the enemy of any man in it. God, who knows my heart, knows that I long to see every man there a strong, intelligent follower of Jesus Christ. I pray for such. I do not mean to say that all the students there accept higher criticism; they do not; they often fight against it, and do noble work in the face of it. But I want to say this: I am determined to cry down every utterance against the Bible, and to smite it in the dust as far as I am able. If an angel from heaven (to borrow Paul's strong words in Galatians I) should come and speak against that Holy Book, without which we would weep in the dark, I'd cry against him.

The "higher critics" in the University of Chicago have announced their policy. They do not spare conservatism; they belittle it and its defenders, and I answer back in my poor way. Only this, I beg that men who are touched by my articles will go straight to the contents of them. I am a Baptist, and as long as I am, I had rather die than yield one jot of the truth as I see it. This I say not defiantly, but in the fear of God.

NORTHERN PASTOR.

THE GOSPEL OF THE AMEN.

It is the glory of a man to be able, in some least degree, to think God's thoughts after Him. Man is at his best when he is an echo of God, when he is a medium of the divine witness. There is no originality that is worth anything that is not a reproduction of the thought of Deity. Through the paths of philosophy a divine Thinker has blazed the way before us, and where he has said a truth or proclaimed a principle, we can but follow after humbly, murmuring, "Amen."

Such a reverent humility in the presence of the revealed wisdom of God, is very far from being the spirit of the world. The example of contrariness and contempt was early set, when the sneering reptile, hissed in Eden, with the cynical circumflex accent of an equivocating curiosity: "Yea, hath God said?" The world can never believe that God "hath said." It imagines that he abides in ineffable silence, or thinks that if he "hath said" a thing he does not mean it. The infidelity of the successive generations surrounds God with question marks, drawing the cobweb of human conceit across the lens of its telescope before it looks out at the starry heavens. If it does not dare quite to call God a liar, it esteems him an infinite nonentity. The typical fool in every age goes on saying that there is no God, though he has never yet believed what he himself has said.

The Christian, then, is a man who is sure of something, and ready for many things. He is sure of God, sure of life, sure of himself in a sense. For life cannot defeat the man whose thought and life are hid in God, nor Satan pluck out of the Master's hand him who has found Jesus to be "Christ," the Way,

the Truth and the Life. All things are his, since he is Christ's; and a believer so secured in Jesus' love abides on the mountain top, not greatly beset or troubled with the miasmatic mists of doubt which rise from the valleys where unsaved sinners languish in their gloom of unbelief.

That man, moreover, who has found Jesus Christ to be the Yea and the Amen, the end of doubts and the beginning of unshakeable joys, will find all the materials and motives of a superlative Gospel ready at hand for preaching. He will himself be pushed out to preach, he will not be able to remain at ease. The negations and ambiguities of agnosticism or skepticism are not preachable. They may wear a simulated look of intelligence when appearing on the printed page; they can be spoken in a half-tone, or an apologetic whisper, but they cannot be preached, cannot be said out loud and strong. There is no moral point, no spiritual pressure to them. Men will not frequent in any numbers the halls where God is analyzed into unintelligent factors or impossible forces, and Providence is dissected into irre-recognizable bits. In their serious moods, men will come to the churches in crowds, where some preacher who believes what he says dares to say what he believes, or in their lighter moods, they will through the popular places of amusement, but they will not go to the churches for their recreations nor to the liberal lecture hall for their religion. Men either want religion or they do not want it, and if they want it, they demand the real article. Men know religion when they see or hear it. The counterfeit article, the shadow picture, the ghostly shows of radicalism, Christian Science, Spiritualism, and the like, to which appertains such a tall-tale air of unreality, the mass of strong-brained men and women will have nothing of.

The fact is, that the old Gospel, the Gospel of the Amen, which think God's thoughts after him, the Gospel which Jesus was, and which Paul and Peter preached, for which martyrs died and confessors were ready to die, the sole Gospel which knows itself and knows what men are and need, is the only religious teaching that has grip on the conscience, attraction with the masses, favor with God, and promise of life everlasting. The Gospel of a positive affirmation, of a downright, determined testimony that is sure of its grounds, which says its "Amen!" with an emphasis sufficient to shake heaven and earth, is the only religion that appeals to the intellect and satisfies the heart of the world through all the centuries. Other little competing "systems" have their day, or, perhaps, only their hour, and pass away; but the words of Jesus, which form the content of the evangelical faith, shall never pass away, though every other teaching were forgot or even the whole vast structure of the world itself destroyed. He is the strong preacher, and he only, who with all the powers that God can give him, urges these deathless words of Jesus on his dying fellow men.—New York Observer.

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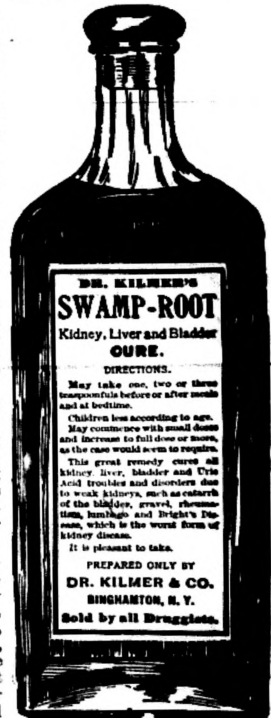
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THE FATAL MISTAKE OF SOCIALISM.

There is no more fatal delusion than to suppose that you can secure social salvation without promoting the salvation of the individual man. This is the dream, the fatal mistake, of socialism today. Many of the fascinating projects of our socialist friends could be carried out if men were angels. Unfortunately they are not. The socialist enthusiast forgets that we have very imperfect material to work with. There could be no more terrible mistake than to suppose that any conceivable legislation or any economic reconstruction of human society can rid the world of sin and misery. The work must go deeper. It must enter the heart. Every man must be converted and cleansed and purified by the atoning blood of Jesus Christ.

Remember the terrible lesson of the French revolution. They meant to reconstruct human so-

ciety on a fraternal basis. But the world has never witnessed a more dismal failure. It began with the applause of all humane men in every land and amid boundless enthusiasm, in which selfishness itself was paralyzed and seemed to die. But, alas! alas! as the leaders of that movement were not Christian men in a few months the hopes of humanity were drowned in a shower of blood, and all nations are feeling the misery of that failure this very hour. Well did Carlyle say that the reason why the revolution of the last century failed was the fact that its promoters forgot that sin had entered into the world and death by sin.—Rev. Hugh Price Hughes.

SOME men are so excessively acute at detecting imperfections, that they scarcely notice excellences. In looking at a peacock's train they would fix on every spot where the feathers were worn or the colors faded and see nothing else.—Whately.

COME TO JESUS.

Matthew 11:28.

BY T. L. BAILY.

Come, lay thy sins on Jesus,  
Sinner dear,  
For he alone who sees us,  
Knows thy fear,  
Come, bring thy needs so pressing,  
And he will grant a blessing,  
Even here.

Then come at once to Jesus,  
Aching heart,  
From every care he frees us,  
Every smart;  
Come, trust him in thy sorrow,  
Nor wait until the morrow,  
Then to start.

O, wherefore, then delaying,  
Needing rest,  
And from thy Saviour straying  
Still unblest,  
Come, tell him all thy sighing,  
And give us vainly trying,  
He knows best.

OUR PULPIT.

THE EYE AND THE LIGHT.

BY G. H. SURGEON.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—Luke 11:33-36.

Light is absolutely essential to spiritual life. Ignorance is not the mother of devotion, but of supposition. Knowledge, grace, truth, are the nurses of true faith. The light of God is needful to the life of God. We must know Christ, we must be illuminated by his Holy Spirit, we must have fellowship with the Father's truth, or else we are dead, as well as dark. Light within we must have, or the light outside will not benefit us. Upon that subject we will speak at this time. May God grant us the light of his Spirit; for it would be idle for us to try to explain the action of light while ourselves in darkness. Shine within, O Holy Spirit, that we speak not of theory, but of actual experience!

First, then, consider how the light enters the soul. Into the body the light enters through the eye. A man without an eye might as well be without the sun, so far as light is concerned. The eye is as needful as the lamp, if a man is to see. The most brilliant light that ever has been invented, or ever can be discovered, will be of no use to the person who has no eye; hence it is true, "The light of the body is the eye." It is most important to attend to that which is the eye of the inner man; for in vain doth Christ himself shine if his light cannot enter our souls. The condition of the eye of the mind is of the utmost importance; our light or our darkness will depend upon it. The eye of the soul may be viewed as the understanding, the conscience, the motive, or the heart. It would be possible to confine it to any one of these names. I venture to call it "the intent of the mind," or, if you will, "the aim of the heart," the honesty of the understanding.

Blot is a great blinder of the eye; it draws down the eyelid and shuts out the light by the spirit of sin. The man does not care what the gospel is, or is

not. Like Pilate, he asks, "What is truth?" but he never waits for an answer. It is too much trouble to some people to think, to search the Scriptures, and to pray. They have no heart for a process so troublesome. "No," saith the worldling, "I have other fish to fry. I go my way to my farm, and to my merchandise. Let graceless bigots fight about creeds and the like; it matters not one jot what a man believes." Thus do many abide in the blackest darkness because it is too much trouble to open the shutters and draw up the blinds. Ah me! how dark are they who prefer an indolent ease to the light of God!

The light is often shut out by gross error. I cannot go over the list of the favorite errors of the present hour, for that list has grown too long for one day's reading. Speciously taught in selected phrases, cunningly supported by a dreamy science, and adorned with certain great names, errors come to us nowadays as respectable forms of thought. Falsehoods of which we heard when we were children—but only heard of them as lonesome heresies, long ago decayed and thrown into the limbo of worthless and mischievous imaginations—these are now refashioned, freshened-up with touches of bright color, and brought out as advanced ideas. When any of these are permitted to occupy the mind, as they commonly do nowadays, the old gospel is no longer seen, because the eye is inflamed by the incoming of a foreign and irritating substance.

One thing darkens the eye more than any other, and that is the love of sin. Nine times out of ten, allowed sin is the cataract which darkens the mental eye. Men cannot see truth because they love falsehood. The gospel is not seen because it is too pure for their loose lives and lewd thoughts. Christ's holy example is too severe for the worldly; his Spirit is too pure for lovers of carnal pleasure. When people reject the doctrines of the gospel they also tolerate laxity of morals, and give predominance to the customs of the world. How can men see when sin hath pricked the very eyeballs of the mind? "How can ye believe," said Christ, "which receive honor one of another?" The love of worldly honor prevented the Pharisees from believing in the lowly Messiah. When sin, like a handful of mud, seals up the eye, you need not wonder that the man becomes an agnostic, a doubter, a caviller. To have a clear eye one must have a clean heart. The pure in heart shall see God, and hence the pure in heart see God's truth, so as to appreciate it and delight in it. Oh, that the Spirit of God may wash the filth out of our eyes, that we may walk in the light, as God is in the light.

Self-seeking, in every form, is a sad cause of obscuring the light of the soul. Self-seeking, in the grosser form of avarice, makes men grope in the daytime. The glitter of gold is injurious to the eye. How could Judas see the beauty of Christ when he saw such value in the thirty pieces of silver? How can a man set store by a future heaven when a present fortune is heaven enough for him? Mammon repays its worshippers with blinded eyes. Self does the same when it appears as ambition, desire of honor and respect, or a wish to have a finger in one's own salvation. The proud desire to share the glory of our salvation with free grace prevents the entrance of the light of God. Self, in the form of magnifying the nobility of human nature, extolling the grandeur of

our common humanity, and all that, is a very blinding thing. How can a man that has his eye upon self have any sight for Jesus? Of all antichrists, self is the hardest to overcome. It is written, "He must increase, but I must decrease;" but if proud self will not endure a decrease, how can I see Christ increasing? There is no room for him in my heart. Appreciation of self leads to depreciation of the Lord Jesus.

Secondly, let us consider how the light may be perverted. Some men might have light enough, but their eye is in such an evil-condition that the light is turned into darkness. I suppose that in the natural world light could not actually become darkness; but in the spiritual kingdom it is certainly so: "When thine eye is evil thy body also is full of darkness." Take heed therefore that the light which is in thee be not darkness." Hearken, my brethren, and take heed.

A man has heard the gospel of free grace and dying love, he has heard a message full of love concerning the forgiveness of sin, and pardon bought with blood, and freely given to him that believeth. The doctrine of justification by faith has been clearly explained to him. He believes firmly in these great evangelical truths, and calls them glorious and precious. But he draws an inference from this teaching which is ruinous to his soul. He considers that, after all, sin is of small consequence, and he may indulge in it freely, for God is merciful, and grace is infinite. At some time or other he will repent and believe in Jesus, and then he will be set right, however grossly he may have offended. God is gracious, and therefore he may be sinful; God freely forgives, and therefore he may recklessly offend. This is to turn light into darkness. Such turning of the grace of God into lawlessness is infamous. Words cannot set forth the hideous ingratitude of such depraved argument. We may justly say of a man who thus turns light into darkness, "his damnation is just." Yet no doubt there are many such who silently, in their own hearts, draw from the goodness of God a license to sin. Ah, my hearer! if your eye be in this condition, the more freely we preach to you the gospel of the grace of God, the more surely will you go from sin to sin. This is terrible. O false hearts! what shall I do with you? You make me wish to be dumb, lest I minister to your condemnation. In the lowest hell you are digging for yourselves a deeper hell; you use the promises of mercy as the instruments of your own destruction. What! can you hang yourselves nowhere but on the cross? Can you drown yourselves nowhere but in the waters of Silioah? What has come to you, that you are so infatuated as to find your death in the gospel which is ordained for life?

I have known many go another way; they have said, "I care very little about the shape or form of religion. A sincere spirit is everything. The letter killeth, the spirit giveth life." Such a man professes to clutch at the soul of things, but I have seen him grow indifferent in creed and licentious in life. He believes everything to have some measure of truth in it; every evil practice to have some good point about it. This is a poisonous atmosphere for any man to breathe. Hear him talk, if you would see how the worse can be made to seem the better. Nothing to him is fixed truth, nor even settled right. He is like the chameleon, which

takes its color from the changing light about it. This he calls "liberty;" but assuredly it is not the liberty wherewith Christ makes men free. Say, rather, it is the light of charity turned into the darkness of indifference. How great is this darkness! How many are deceived by it! After all, there is light and there is darkness, and they are not the same thing. There is truth, taught of God, and there is a lie, which is the devil's own; and these will never sit at the same table. There is a blessing for the preacher of the truth; but if any man preach another gospel, for him there is an anathema which none can reverse.

I have also seen this light turned to darkness in the case of the student who has gathered great erudition, and enrolled himself among the learned. He begins to criticize. Do not condemn him for that; he judges very properly at first, he criticizes things that ought to be criticized; but he stops not there. Once having his critical faculty aroused he is like a boy with a new knife; he must cut something or other. Nothing comes in his way more often than the Scriptures; and he must have a cut at them. He whittles at Genesis; he makes a gash at Deuteronomy; he halves Isaiah; he takes slices out of the Gospels, and cuts the Epistles into slivers. You see, he has so sharp a knife that he must use it. By-and-by, from a critic he advances to an irreverent fault-finder, and from that to an utter unbeliever, hard in the mouth and stiff in the neck. His light has blinded him. He has taken his own eye to pieces that he might study its anatomy, and henceforth the light will be of no more use to him than to the dead.

Do you wonder that our Lord seemed to hold up his hands in astonishment as he said, "If the light that is in thee be darkness, how great is that darkness!" If that which should lead mankind,



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how misled you will be! If your better part turns out to be evil, how evil must you be! See to it then, dear friends, as before the living God, that you have a clear eye, and that the light of Christ comes streaming into your soul in all its glorious purity and power.

I close by coming to the third and most important point: How the light acts when it comes within.

When it first comes in it reveals much that was before unperceived. If a room has been long shut up, and kept in darkness, the light has a startling effect. You may have hurried through that room with a candle, but you never stayed to look, and therefore did not notice the state of things. The room did not strike you as being very unpleasant, though it smelt a little stale and fusty; but now that you have put back the shutters and drawn up the blind, the light has made the mould and dust very manifest. That black festoon of spiders' webs; those insects which hurry out of the light; that all-encrusting dust—these had been overlooked. The room cannot be suffered to remain in such a state. What a change is demanded! All hands are summoned to clean out the den, and turn it into a healthy chamber fit to be inhabited. The light of heaven reveals a thousand sins, and causes their removal. The first effect of the light of God in the soul is pain-

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fully unpleasant; it makes you loathe yourself, and almost wish that you had never been born. Things grow worse and worse to our consciousness as the light shines more and more. Beloved, we wish it to be so. We would have no part kept in the dark. We would have every idol discovered and broken, every secret chamber of imagery exposed to the sun, and then destroyed. Is it not so? Do you wish to keep the light from any one part of your nature? Do you not far rather desire that the light should search you through and through, and lay bare all the deceitfulness of the heart, and all the falseness of the depraved mind?

The light is poured in upon the conscience, and now that poor, half-blinded thing issues edicts and gives forth verdicts which are according to the oracles of God. What a difference between a natural conscience and a conscience instructed by God, and enlightened by his Word! There remains much more to be done in this direction than many of us suspect. We may be living unconsciously in evils for which our consciences have never once accused us. Godly men, in old time, persecuted those who differed from them, and thought it a duty to do so; they even called toleration a crime.

Did you ever have the light of God brought to bear upon your imagination? Imagination is the play-room of the soul. Here many a man considers that he is without law. "Surely," says he, "thought is free." The man glazes over sins which he would fear to commit; he finds a pleasure in thinking over lusts which his circumstances compel him to avoid. In the dark chambers of imagination the heart commits adulteries, murders, thefts and all manner of infamies. When the light falls here, the man shudders as he learns that as he thinks in his heart so is he. He trembles as he perceives that the fond imagination of sin is sin. Then is the floor of imagination purged, and the fond dust and chaff are driven into the fire. Fancy, then, gleams in the light of God, and imagination, washed in the brazen laver, sings songs on her strung instruments unto the God of her salvation, who has brought her out of darkness into his marvellous light.

Brethren, we need the light to shine in upon our tempers. We know some Christian people who will not let you mention their tempers; they have taken out a license to be as surly as their constitution. "No," they say, "I cannot help being passionate. My mother was a very quick-tempered woman, and I am naturally in that way. There's no help for it." Let the light in upon that unseemly thing. If what you say be true, write it down in black and white that you are an incorrigible vixen, and must be so all your life. What! Do you not like it? If it is true, let the light in upon it. Let it be known to your own self and to others that you are a mad dog, and that there is no curing you. Are you angry with me for suggesting it? I am only taking you at your word. Do not say, "I cannot help having a bad temper." Friend, you must help it. Pray God to help you to overcome it at once; for either you must kill it, or it will kill you. You cannot carry a bad temper into heaven. They will have none of your passions in the Father's house above. Let in the light of Christ's love on it, and the vile thing will be made to die. It is a night-bird; it cannot bear the light of

grace and love. Live near to Jesus, and his companions will destroy your evil passions. Try it.

This light, when it dwells in the heart, brings good cheer with it. Darkness is doleful, light brings delight. Did you never travel by a train which passed through a tunnel, but was destitute of a single lamp? Somebody has struck a match and lighted a candle, and all eyes have turned towards him. In a small way he was a benefactor; all eyes are glad of light. Oh, what a sweet thing is the light of the Holy Spirit to one that has been long in the darkness of ignorance, sorrow and despair! A poor boy who was put down in the coal mine to close a door after the coal wagons had passed by, was forced to sit there all alone, hour after hour, in the dark. He was a gracious child; and when one said to him, "Are you not weary with sitting so long in the dark?" he said, "Yes, I do get tired; but sometimes the men give me a bit of candle, and when I get a light I sing." So do we. When we get a light we sing. Glory be to God, he is our light and our salvation, and therefore we sing. O child of God, when your eye is single, and the light of God fills every part of your being, then you sing, and sing again, and feel that you can never have done singing on earth, till you begin singing in heaven.

This inner light will make us shine before others. It is the only shining we should seek. A clean lantern with a lighted candle in it makes no noise, and yet it wins attention; the darker the night, the more it is valued. There never was a time in which true inner light was more needed than now; may the Lord impart it to each one of us, and then we shall shine as lights in the world. The Lord God bring this light to you, and fill you with it; and unto his name shall be the glory! You have not to work for the light, you have only to receive it. Then shall your profiting be known unto all men when it is true profiting to your own character. God bless you, for Christ's sake! Amen.

A GOOD MEETING.

We closed a very interesting meeting with the good people of Alexandria, Campbell county, Ky. Alexandria is the county-seat of Campbell, a most beautiful little town of some five or six hundred population. There are an excellent class of citizens. The Baptists have the largest congregation of any church in town, excepting the Catholics. Their influence was felt against the meeting. We have a neat, commodious house of worship and prospects are very hopeful for the future.

As visible results, there were fifteen for baptism with some three or four by letter, and the church greatly revived. Several of the brethren said, everything considered, it was the best meeting that they had enjoyed for thirty years. They have as pastor one of the most earnest and consecrated young men in Kentucky, or anywhere else, Bro. G. D. Billieson, formerly an active member of Ninth-street Baptist church, Cincinnati, Ohio. Bro. B. is now in his third year at Georgetown College. He is still quite young and we predict for him great usefulness. He will be ordained at Georgetown soon, perhaps this week.

Alexandria is also the home of one of the best men and preachers in Kentucky, Bro. Amos Stout. Bro. S. has only one-half

time occupied at present. I would be glad if one of our many pastorless churches in our land would have him pay them a visit and am sure you would fall much in love with him; if not with him, I know you would with his excellent wife (as he himself readily admits) who is decidedly the better half. It was a real pleasure indeed to be with this noble people and pastor. I feel under special obligations to Bro. Dr. Houston and his kind lady who entertained me so royally at their comfortable home during the first week of the meeting; also to Mrs. Mollie Kiser and her brother, Mr. Frank Spillman, who entertained me so delightfully during the last week of the meeting.

Well, I visited old Mt. Pisgah (Fleming county) and preached for the saints there yesterday morning. They have honored me with a call there for half time; I think I will accept. This is a noble old church and some of the best preachers in the state have served them as pastor, viz.: Dr. W. W. Gardner, Dr. S. L. Helm, Dr. S. H. Ford, Dr. George Varden, Elders I. W. Bruner, J. B. Moody, A. M. Vardeman, J. H. Right, H. H. Hibbs, J. A. Ferrell and H. Y. Harvin; I liked to forget old Dr. Keyes. So I feel like treading softly as I endeavor to follow in the footsteps of such great and faithful men of God. May the mantles and influences of these noble brethren fall upon their young pastor and church as we humbly endeavor by God's help to take up the work where they left it, and go forward from victory to victory. Pray for us. Yours fraternally, J. A. Davis.

A TIMELY CAUTION.

John Ruskin, one of the foremost writers of the century, "the greatest art critic of England," has, in his lecture on "What to Read," the following timely observations on women in religion: "Thus far, I think, I have had your concurrence; perhaps you will not be with me in what I believe is most needful for me to say. There is one dangerous science for women—one which let them indeed beware how they profanely touch—that of theology. Strange, and miserably strange, that while they are modest enough to doubt their powers, and pause at the threshold of sciences where every step is demonstrable and sure, they will plunge headlong, and without one thought of incompetency, into that science in which the greatest men have tumbled, and the wisest have erred. Strange, that they will complacently and pridefully bind up whatever vice or folly there is in them, whatever arrogance, petulance or blind incomprehensiveness, into one bitter bundle of consecrated myrrh. Strange, in creatures born to be love visible, that where they can know least, they will condemn first, and think to recommend themselves to their Master by scrambling up the steps of his judgment throne, to divide it with him. Most strange, that they should think they were led by the Spirit of the Comforter into habits of mind which have become in them the unmixed elements of home discomfort; and that they dare to turn the household gods of Christianity into ugly idols of their own—spiritual dolls for them to dress according to their caprice, and from which their husbands must turn away in grieved contempt lest they should be shrieked at for breaking them." All praise to the devoted wom-

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EDITORIAL.

The American Sunday League have begun work in Kentucky. Dr. Edward Thomson, in behalf of that League and in response to an invitation from the Ministerial Association of Louisville, has been speaking in various churches in Louisville. The fearfully cold weather has cut down the attendance on his meetings, but he has made a fine impression and has secured a good many life members of the League. He will organize these into a branch, and he expects to organize similar branches at various points in the state. We bespeak for him the hearty co-operation of our brethren.

The object of this League is to protect our American Sunday, to secure the passage and enforcement of proper Sunday laws. If we had to depend on Louisville we could not hope for much, since a late judge of our Criminal court declared that the Sunday laws of Kentucky are unconstitutional, and the friends of Sunday were denied an appeal to the Court of Appeals. In three other courts of the state, courts of equal grade with this Louisville court, these same laws have been declared constitutional. The saloon men, however, did not appeal in those cases, because they have taken the matter before the Court of Appeals would have been to have had the constitutionality of the laws affirmed. This would have shut up the Louisville saloons on Sundays, and it is more important for the saloon men to have open Sunday in Louisville than to have it in the other places where these decisions were rendered. Under the Louisville decision they can keep open on Sunday, until that decision is reversed, and by refusing to allow an appeal they hope to go on unmolested.

Why can no appeal be taken in Louisville? That is the question. The reason is as simple as it is shameful. The prosecution of violators of criminal laws is always in the name of the state, and the appeal must be taken by the Commonwealth's Attorney, who represents the state. We employed lawyers to assist in the prosecution, and when the judge decided against us, our lawyers prepared an appeal, but the signature of the Commonwealth's Attorney was necessary, and he would not give it; so the appeal failed.

The saloons have Louisville by the throat; but fortunately they haven't got Kentucky by the throat. The friends of the American Sunday in Louisville do not propose to quietly acquiesce in this shameful state of affairs. We have a new criminal judge who has suppressed the pool rooms, and who has shown that he believes in the enforcement of the law. Our new mayor also has shown a like spirit, and we are not without hope. The effort to close the Sunday saloons and theatres will in due time be renewed, and with hope of a better issue.

The new legislature will not meet for a good while, and we do not wish to wait till then. But in the meantime let the law-abiding people see to it that only good men are sent to the legislature. Let special attention be given also to the sort of men who are nominated by the different parties for Governor. No man in league with the Louisville saloons ought to receive the support of respectable people. The American Sunday League

not only wish to suppress Sunday saloons and theatres, but they wish to reduce Sunday labor to the limits of necessity and mercy. There are over 8,000,000 Sunday toilers in America who are deprived of their weekly day for rest and worship, while it is certain that one-tenth of that number can do all the Sunday work required by necessity and by mercy.

This report of Commissioner Harris on colleges and universities ('96-'96, Vol. 2, pp. 1,920-1,929) is interesting. The Methodists of the United States are put down as having 87 colleges and universities with \$9,856,662 endowment. The Baptists are reported as having 50 such institutions with \$18,307,185 endowment. The Presbyterians have 54 institutions with \$4,681,735 endowment. The Episcopalians have 15 institutions with \$1,574,621 endowment. The Disciples have 19 institutions with \$728,007 endowment; the Lutherans, 23 institutions; and 4988-559 endowment; the Congregationalists, 26 institutions with \$8,610,452 endowment.

Thus it appears that the Baptists have more money invested in higher education than any other denomination. This is doing very well for the "poor Baptists." The Methodists lead in the number of higher institutions. We are surprised that the Presbyterian endowments are not larger. And in view of their high claims we think the Episcopalians ought to be mortifying to them. But large claims and large performances do not always go together.

While the Baptists lead all the denominations in the amount of their endowments, yet many Baptist institutions are sadly hampered for lack of funds. Here in Kentucky at least \$250,000 ought to be added to the endowments of our colleges in the next two years. In Texas, the Baptist Educational Commission are undertaking to raise \$200,000 for their colleges, and Dr. B. E. Carroll—that prince of preachers and of men—has taken the field in this behalf. It would be well if something like this should grow out of our standing committee on schools and colleges. This committee is visiting the Baptist institutions of the state, studying their work, their prospects and their needs; and the report of this committee to the General Association at Mt. Sterling, will be a good time to inaugurate a movement for increasing the endowments of our institutions.

THE papers have been telling about Prof. Panghorn who taught Admiral Dewey when the latter was a boy, and thrashed him soundly. It is said Prof. Panghorn is "the only man who ever whipped Dewey." Whether the Professor deserves special honor, or Dewey owed his greatness to that thrashing, or just what the purpose of the story is, we are not told. Some have been asking whether unruly boys do not turn out better than the orderly quiet ones. In Dewey's case the unruly boy got the proper thrashing, and the argument is that an unruly boy who is soundly whipped may turn out well. But leave out the whipping and the boy is spoiled. It was fortunate for the young Dewey that he fell into the hands of a teacher who believed in the rod. The sound thrashing he got in school had a share in preparing him for thrashing the Spaniards.

But here comes Dr. W. V. Morrison and tells of a good and quiet little boy who afterward

took high position. He taught over forty years ago in Niles, O., a school of unruly boys. He says:

"There was, however, in that school for two years a youth of model deportment—obedient to every rule of the school, neat in personal appearance, studious in his habits, always well prepared in his recitations, and a general favorite. No one excelled him in uprightness and manliness. No reward was bestowed on him. Yet the highest honors awaited him. His name was William McKinley, now President of the United States.

The conclusion is that good boys, and manly ones who are soundly thrashed, turn out well.

DR. DAVID HEAGLE, of the Southwestern Baptist University at Jackson, Tenn., was brought to Louisville by the ladies who have charge of the Sunbeam free kindergarten to deliver his two great lectures on Solomon's Temple and on Our New Possessions. The main audience room of the Walnut-street church was secured for the lectures and they were appointed for Monday and Tuesday nights of this week. Probably on account of the intense cold, however, the 2,000 feet of canvas and the apparatus needed for the illustration of the lectures failed to come and it was necessary to postpone the appointments till Friday night of this week and Monday night of next. So on Friday night Dr. Heagle will lecture on Solomon's Temple and on the Philippines, Porto Rico, etc., Monday night.

This lecture on Solomon's Temple has been delivered in New York, Chicago, St. Louis, Chattanooga and elsewhere, and has everywhere been enthusiastically received. The paintings are brilliant and striking, and they illustrate all the points about the most wonderful temple ever erected on earth.

Dr. W. A. Whittle, himself a lecturer of no mean reputation, when he learned that Dr. Heagle was going to lecture on Solomon's Temple in this city, left his home in Franklin and came here at his own expense, simply for the purpose of telling the people of Louisville what a great lecture this is and how no one could afford to miss it. This is an instance of enthusiastic and unselfish admiration as rare as it is beautiful.

The lecture on the Philippines is new, of course. Since Dewey's great victory, our people have wanted to know more about the Philippines, and the information to be gathered from the encyclopedias is so provokingly meagre that an opportunity to hear an illustrated lecture on the subject, from so competent a man as Dr. Heagle, will be gladly welcomed.

MRS. LILA HARVEY LOVING, wife of Dr. J. W. Loving, pastor at Campbellsville, Ky., and daughter of Dr. W. F. Harvey, is lying very low at her home. Dr. Harvey has spent most of the past week at her bedside. She is one of the loveliest of women, and many hearts go out in sympathy toward her and her loved ones in her suffering. Her death would be a sad bereavement. May her valuable life be spared.

WHAT is the matter? The Northern Presbyterian Board of Foreign Missions calls the attention of the denomination to the fact that the deficiency at the first of January was \$44,000, and reminding them that the Board can only spend what the churches supply. This deficiency is all the greater in view of the fact that expenses have been greatly reduced.

Was the wine made by Jesus at the marriage at Cana fermented? Undoubtedly.—Biblical World.

Robert J. Burdette said of the *Biblical World* that it was very able, very learned and "tolerably orthodox." It speaks very positively about the fermentation of the wine Christ made at Cana, but gives us no hint as to the source of its positive information. The narrative in the New Testament utterly precludes the idea of fermentation. Quoting from the Revised Version we read (John 2:9-10):

Now there were six waterpots of stone set there, after the Jew's manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was, but the servants which had drawn the water knew, the ruler of the feast calleth the bridegroom, etc.

Certainly there was no chance for fermentation. It was water while it was in the waterpots, and it was water when it was drawn out by the servants, because it is written, the servants which had drawn the water knew. This water became wine between the time the servants drew it out of the waterpots in obedience to Christ's command, "draw out now" and the time they handed it to the ruler of the feast. This could have occupied only a very few minutes at most. Fermentation requires a comparatively long time. Whatever may have been the nature of that wine at Cana, it certainly was not fermented.

PLEASE ANSWER IN THE RECORDER the following question: Is there any cause whereby a man may leave his wife and marry another, and his last wife be a consistent member of the church? T. G. SHUMALL.

The question seems to answer itself. Certainly no woman from whom her husband can rightly be divorced and marry again, is fit for church membership. If the woman be "a consistent member of the church," her husband has no right to leave her and to marry again. Certainly both of them ought not to be in church fellowship. If she ought to be in, he ought to be out, and vice versa.

THE Rev. J. W. McCown, D.D., is sick at the Norton Infirmary in this city, and we are glad to say is convalescent. He has been ill for months, troubled chiefly with malaria, and he has been a great sufferer. He was brought to Louisville from Aiken, S. C., by his daughter, Mrs. Dr. Carter Helm Jones. Mrs. McCown is with him. He is a strong man and an able minister, and we hope he will soon be fully restored to health and usefulness.

PROF. VOZAW of the University of Chicago says: "Paul's presentation was rendered one-sided and therefore to that extent weakened by his disregard of the historical Jesus." Well, that is his opinion. Our opinion is that Paul's words, inspired by the Holy Spirit, are infallibly true in every aspect.

WHETHER he lives up to it may be a question, but the Emperor William's creed is a noble one for a ruler: "The Hohenzollerns have always considered themselves responsible to God personally for their acts, and a sense of responsibility to the people has also been inherited by every Hohenzollern."

Editorial Varieties

It is estimated that \$170,000,000 a year is spent in advertising in North America.

In sixty years the ministerial students of Yale have decreased from 84% to 7%, while those contemplating a business life have increased from 15% to 85%.

It is said that Voltaire when he boy read a skeptical poem and was made an infidel thereby. What sort of literature are your children reading?

A man went into a store and asked a clerk if they kept the Golden Rule. He promptly replied, "No; there had been no call for it since he had been there."

The Baptists of England have undertaken to raise a Twentieth Century Fund of \$1,000,000. We hope they will succeed. Is it not time American Baptists were deciding to do something in the same line?

The Rev. T. J. League, who has been laboring effectively as a missionary in China for several years, is visiting connections and friends in this city. Mr. League is a Louisville lady, and one of our brightest and best.

The new steamship *Oceanic* is the largest vessel afloat. It is of 3500 tons displacement, while the *Great Eastern* is of only 25,000 tons. The largest ship the writer ever traveled on are the *Paris* and the *New York*, each of 10,200 tons displacement.

Dr. J. Hunt Cooke, of London, says: "The last martyr burned in England for his faith was a Baptist, Edward Wightman, who suffered at Litchfield, April 11th, 1612." This was twenty-nine years before some people think there were any Baptists in England.

Dr. E. H. Carroll was married to Miss Halie Harrison in Waco, Texas, on Tuesday of last week. It is said that the bride is a "gentle, modest, lovely, queenly Christian woman," and that the groom, everybody knows what a grand man he is. We extend hearty congratulations.

There are 85 Baptist churches reported in London, England. And yet there is only one to every 21,000 of the population. In New York City there is one Baptist for about every 60,000 of the population. In Boston, Chicago, Philadelphia and other large cities the proportion is much better.

It was announced at Norfolk, when the Convention accepted the invitation of Wesleyan church, to hold the next meeting in Louisville, that the sessions would be in the Auditorium. It has been arranged, however, to hold the Convention in Warren Memorial Presbyterian church instead. Let no one ask whether the idea is to have the Convention look at things from a Pedobaptist standpoint.

Prof. Ira M. Price, of the University of Chicago (one of the most orthodox members of the faculty), and Dr. J. B. Dickerson, managing editor of the *Standard*, stopped over last Sunday and part of Monday in Louisville and gave us a call. They have gone to New Orleans in search of balmy weather and recreation. We hope they will find both.

The Rev. J. M. Stoner gives us the following incident in the life of the Rev. Elias Dodson, the quaint old hero-preacher. A Methodist lady asked him to baptize her, and on his asking her about joining the Baptists, she said that she wanted to remain in the Methodist fold, but she wanted him to baptize her. He replied, "Better stay dry, then. Better stay dry."

The Ritualists in England who have been trying to undo the work of the Reformation and who have been introducing into their worship more and more Roman Catholic elements, coolly talk of how they favor "the enrichment" of their worship. Remarking others of the *Standard*, and the word is heard in this country. Those who want responsive reading, etc., etc., in public worship speak of the "enrichment of the service." The impoverishment of worship into mere mummeries is called "enrichment," forsooth.

The annual circulation of all the periodicals in the world is 12,000,000,000 copies. This includes all the newly-started Baptist papers. Here is an average of eight copies for every man, woman and child during the year. Multitudes get so periodicals and others get them by the armful. A family of four people who get the *Western Recorder*, a daily and a monthly would get twelve times the average of the world. In some families of six or eight copies of any paper who get six or eight religious weeklies, two or more dailies, besides magazines and other periodicals. The average in some families is several hundred copies a year for each person.

"Will our brethren, who are distressed on account of Professor Mitchell's paper, and who apparently think that Dr. Whitsett's resignation ought to be accepted without question, shed some light on the question, 'After Whitsett, What?' or as we should prefer to state it, 'After Whitsett, What?' the rub."—*Religious World*. When the Lord bids to remember that the retirement of three professors, including the preceding officer, of Richmond College—and such men too as H. H. Cannon, E. F. Puryear and E. M. H. H. Cannon—did not cause the *Recorder* to be purely our esteemed contemporary can rest in the belief that the retirement of one man from the *Recorder* will not ruin our school of the prophets.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE ANGEL GUEST OF TRUTH.

BY ADAM DEAN.

'Tis buried here within this line
The thought which once was thine,
Open thou thy heart, and thou wilt see
The better part of thee.
Fear not to look the shroud within
No sign is there of sin,
Blind, foolish mortal ask not why
No faith a thing should die.
Deep in the heart of far-off years
Foot 'll find it in the day,
Looking on it through scolding tears,
You'll weeping turn away.
O, ask not why thou didst not know
How immortal hope will go
From those who shield not in their youth
The Angel guest of truth.

WHEN ELSIE GRADUATED.

BY EMMA M. WISE.

The minute Mr. Dolan came to the pump to wash, Mrs. Dolan left the sizzling ham and the half-mashed potatoes and went out to see him.
"What's Dave Harper been pokin' round through the woods and fields all the afternoon for?" she asked with a show of unusual interest. "Hillary says he quit plowin' right away after dinner 'n' has been wanderin' up an' down through our woods 'n' Mrs. Tracy's ever since. I could be sure he's threatened with another attack of rheumatiz 'n' was huntin' yarbs to fight it off."

Mr. Dolan pumped the big tin basin full of sparkling water and treated his red face to a refreshing souse before answering.
"No," he said, at length, "it ain't rheumatiz this time. Nor yarbs, either. Elsie gradyates to-night 'n' he's been gatherin' a bouquet o' flowers to take 'er."

Mrs. Dolan fingered her apron strings nervously as was her wont when excited or aroused to excessive feeling. "Land alive!" she exclaimed. "That's so. This is Elsie's commencement night. I declares if I remember it, she's been gatherin' flowers to take 'er. Mrs. Dolan fingered her apron strings nervously as was her wont when excited or aroused to excessive feeling. "Land alive!" she exclaimed. "That's so. This is Elsie's commencement night. I declares if I remember it, she's been gatherin' flowers to take 'er."

Mrs. Dolan did not wait to hear whether her husband acquiesced in her plan of news gathering, or objected to it. She drew one corner of her apron over her head and went quickly down the path to the roadside. When Mr. Dolan came opposite the gate she raised her hand as a signal for him to stop, and he, surprised into prompt obedience, pulled hard on the lines and brought the big bay horse to a standstill close beside her.

"Whos, Ned," he said, in kindly tones that belied the vigorous scowling on the bit. "How do, Mrs. Dolan. How're you feelin'? It's a nice evenin', ain't it?"

"Yes," said Mrs. Dolan, "it is. I'm pretty well. Hiram tells me you're goin' to Abbottsville to-night, Mr. Harper, to see Elsie gradyate."

The old man's bearded lips parted with a pleased smile and his pale blue eyes danced with delight. "Yes, Mrs. Dolan, that's where I'm goin'," he said proudly. "It'll be a fine sight. I low, to see Elsie all at the rest 'em gradyate. There's ten of 'em all told, seven girls 'n' three boys."

The fond happy pride vibrant in his soft voice touched a tender chord in Mrs. Dolan's heart, and the little curiosity that had brought her down to the gate to get a glimpse of his flowers and hear a bit of gossip, was superseded by a thrill of gentle sympathy.

"Land!" she said, "it does me good to hear you talk like that. I'd like to see 'em, myself. I almost wish I was goin', too. My, but you must be awfully proud of Elsie, Mr. Harper."

"I am," said Mr. Harper, clicking the tips of his heavy boots against the dash-board. "I am proud of 'er, Mrs. Dolan. It's right to be. Elsie's all 'er own. She's a mighty fine little girl. See, I'm takin' 'er this mornin'. She let it out the last time I see her that people that was her true friends would be expected to give her a bouquet, or a book, or what not. I liked these flowers. They're mighty pretty for any o' the best, showy kinds o' flowers, but these is fresh 'n' sweet 'n' I know they won't be

any near down Abbottsville way. Elsie 'll be kind o' prised 'n' tickled to see that I'd get so many this time o' the year, I guess."

As Mr. Harper spoke he carefully removed the sheet of heavy brown paper that he had just placed over the little willow basket that sat on the seat beside him, and took therefrom a bouquet of the early spring flowers of the Ohio Valley. There were feathery leaves of the tender young fern, and festling amid their meshes a few delicate wood anemones, violets, star-eyed daisies, buttercups and a spray of two of houseyuckle and spring everlasting. A piece of wet brown paper was wrapped round the stems and held in place by thick, yellow twine.

"They ain't fixed nice as they might be," he said, with a half-ashamed glance at the cumbersome wrappings. "My fingers is stiff 'n' bunglesome 'n' I couldn't get 'em arranged just right. Anyhow, I guess it'll be some in the world. But Elsie can put 'em together again if they don't suit 'er. She's real handy about such things."

The ready tears gathered in Mrs. Dolan's eyes as she listened to his apology for the arrangement of the fragile flowers that had been bunched awkwardly together with a wholesale disregard of the rules of art and harmony, and she said, impulsively: "Don't you talk like that, Mr. Harper. That bouquet is just as pretty as can be. Elsie 'll be mighty pleased with it. I'll be sure to get some geraniums beginnin' to bloom 'n' I could give you a spray or two to put in with your flowers just as well as not, only they don't need a thing to set 'em off. May the good Lord forgive me if I've told 'em something that's worried 'em about their own breath, 'n' but I couldn't bear to hurt his feelings by tellin' him that his bouquet could be improved on. Good-bye, Mr. Harper," she added, as he began to shake the lines and urge the big bay horse to 'em' up.

"I won't keep you any longer. You've got a long drive before you. I hope you'll have a nice time to-night. I s'pose Elsie 'll come home with you."

"Yes, I s'pose she will. G'ud, Ned. Good-bye," Mrs. Dolan. "I'll tell 'er you talked about her." In response to this last contrary, Old Ned conscientiously aroused himself and sought the middle of the road which stretched out into five dusty, yellow miles between home and Abbottsville. Mrs. Dolan stood watching the big bay horse for a few minutes then, with a glance of the ever-convenient apron pressed to either eye she went back to the neglected ham and potatoes and her somewhat impatient spouse.

"Well," queried Mr. Dolan, testily, "what did he say about her?" "I wouldn't be tryin' to cast insinuations, if I was you, H," she said, in a manner that was strangely subdued. "I found out one thing, 'n' that is that Dave Harper is the best-hearted man the sun ever shone on. He was the same when he was a little time, 'n' now I know it. The only thing I'm sorry for is that Elsie's got so uppish 'n' snippy that she don't half appreciate him. Mrs. Treadway, the woman she boards with in Abbottsville, says it's scandalous the way she talks 'n' men for comes there for her, just as if she was ashamed of him. She seems to've forgot what a struggle he's made for her education, 'n' how he mortgaged his little farm, 'n' everything, to get the money to put 'er through Abbottsville high school."

All unconsciously of these reflections on the filial duty of Elsie, David Harper proceeded at a steady, measured pace toward Abbottsville. He was very happy. He could remember but two days in his whole life when he had been quite so happy. One was the day he married Elsie's mother; the other was the day Elsie was born.

He had known a great deal of sorrow and it may be that that made those three festival days show forth with unusual splendor. To start with, Elsie was his mother's first-born and won by another. But he had her and waited, and years after when he was getting to be an old man, and her husband and the three little boys had been taken away from her, she came to him for comfort. She died when he was still a very little girl. Her brothers and sisters and his brothers and sisters came to David and offered to take Elsie off his hands and bring her up as their own. But he couldn't let her go. He had waited so long for happiness that he didn't want to let it go. He didn't say much, it wasn't his way—but one or two who had learned to divine the deep music of these life-songs without words understood that to take Elsie off his hands would be a mortal blow to him. By common consent they desisted from further persuasion and he and Elsie continued to live

in the little frame house that had been such a pleasant home for them. They did their own house-keeping, for sickness and death had cost so much that there was nothing left to hire help with. David did his work in the fields as usual, and Elsie did his sweep and cook and wash and iron. In winter when she went to school the greater part of the house-work fell to him.

"We got along first rate," he always said, in answer to friendly inquiries. "Elsie's smart for her age, 'n' I learned such a big heap when mother was sick that housekeepin' comes right handy to me now."

After Elsie went away to Abbottsville to school he was very lonesome. He had, of course, no playmates, and was his only companion. He cooked and ate his simple meals in silence, and at night when he went to bed, the awful stillness almost frightened him. But the glowing reports he had of Elsie's "smartness" and her popularity, made any loneliness he might feel, and furnished her the means and made the long trips to and from Abbottsville through fair weather and foul, as she requested, without a murmur. He felt that this was a duty he owed to Elsie, for he realized that in living alone and working as she had done, her life had been in a measure destitute of the common joys of girlhood.

And at last Elsie was to graduate—with honors. Because of this she was to have the valedictory, she had told David. He said it was a mighty fine valedictory was, but he supposed it must be something very nice. Well, whatever it was, he felt sure that Elsie deserved it. Dear Elsie. He would give her the flowers as a token of his love and pride. She had said she'd be mighty glad to have some flowers, she loved them so. Oh, how happy he was.

The early May day had drawn to a close when David Harper reached the place where Elsie boarded. He hitched Ned to the post at the side of the house and, taking the flowers from the basket, he went up the steps. Several girls dressed in white were standing near the door. They drew back as he approached, and one of them who evidently recognised him as Elsie's father, said:

"Just come in, Mr. Harper. Elsie's dressing. She 'll be ready in a minute."

"Thankee," he said. "It don't matter. I can get most any place."

He clutched the dainty, fragrant nosegay tightly, and set down in a corner of a room that was brightly lighted and prettily dressed women and girls were hurrying to and fro.

"They're makin' a mighty big fuss about Elsie's gradyatin'," he said. "My, but I ought to feel glad to see her made so much of by all these big bugs."

But somehow, in spite of his joy, David felt strangely lonely and out of place in the gay scene. No one spoke to him or seemed to know him, but presently a door was opened from some of the rooms and a young girl in a prettily dressed woman and girls were hurrying to and fro.

"Elsie, here's your father."

And then, in an inner room, he saw Elsie. She was standing in a glow of light and was surrounded by a bevy of laughing chattering girls. She looked out on the father who had just come in with the flashing touches of her toilet. By and by she came out to see him.

"Why didn't you put your hat on the hall-tree, father?" she asked, in greeting. "It doesn't look well to hold it in your hand that way."

For a moment he did not answer. He was never a demonstrative man, but that night he had meant to kiss her, and tell her how nice she looked in her stylish white dress, and how he scarcely recognized her as his daughter. But her unexpected reproof stunned him for a time. After a little he remembered his own bow, and held them up as a peace offering.

"Here's a bouquet I brought you, Elsie," he said. "You wanted flowers, you know. I hunted all over Tracy's 'n' Dolan's woods for these."

Elsie looked at the proffered bouquet but did not take it. She held her hand. "O father," she said, with a fretful little laugh, "is that the best you could do? These are nice, of course, but I couldn't have them sent up on the stage, you know. They look so ragged. What would people think?" Elsie's glance involuntarily rested on a great cluster of American beauty roses that lay on the table near by, with a card attached bearing her name. David's eyes followed her and he caught his breath in amazement.

on and laid his flowers back into the willow basket. Then he stood smoothing Ned's glossy neck until Elsie came out.

"Here's your ticket, father," she said. "You know how to get to the school building with the ticket, four blocks down the street. The usher 'll show you where to go."

"Why, ain't I goin' with you, Elsie?" he quavered.

"Oh, mercy, no, you couldn't," she laughed. "I have to go with the girls. They're going round to the dressing-room with me to fix my hair, and give me a few extra touches just before I go on the stage. Good-bye, Poppy. You'd better hurry."

The group of girls crossed the square and started miserably down the street. David put his basket of flowers under the eaves and followed slowly along behind them. He was too loyal to Elsie to admit even to himself that he was disappointed. If anybody had told him that he felt very much alone, and that there was a gnawing pain at his heart, he would have scorned the idea. Nevertheless, he could not deny that graduating was not just what he had expected it to be. But could Elsie help that? Had she made the social rules and regulations that govern commencement? Of course not. In anybody's words he was a boy, who was old enough to know better than to let his imagination run away with him and paint such beautiful pictures as he had been reveling in for several days past.

The incidents of the commencement impressed him as a strange, beautiful dream. There were flowers, there were beautiful costumes, there was music, there were essays and orations, there was applause. Through it all, David Harper sat like one dazed; hearing, yet hearing not, seeing, yet seeing not. And not a word came Elsie—his Elsie. Every sense was on edge then. He watched her eagerly as she came toward the footlights, but when she had made her stiff little curtsy and had commenced to speak, he bowed his gray head in his hands and remained throughout the address. Once, when Elsie looked round over the crowded house she saw him sitting thus, and wondered what he was thinking of. It is doubtful if David, himself, could have told her. There are times when the earnest hopes, prayers and longings of the heart can be put into words by none but God.

It was all over at last. The music ceased, the lights were out, and they were back in Mrs. Treadway's parlor in the midst of the baskets and nosegays of flowers with which Elsie had been remembered.

"Won't you stay all night with us, Mr. Harper?" asked Mrs. Treadway. "It is quite late and you have such a long drive home, he won't stay," put in Elsie quickly. "He won't mind going home, will you, father?"

"Oh, no," said he. "I won't mind. Ned 'n' I always rest better at home, anyway. How long will it take you to get ready, Elsie?"

"I'll be ready in ten minutes," Elsie. "My goodness, I'm not going. Whatever put that into your head. 'Seem's school's out, I thought maybe you'd want to, he faltered. "You ain't been home for so long, you know."

"I know. But the idea of your wanting me to go to-night, father!" said Elsie, crossly. "It's so foolish of you. I'll get enough of the lonesome old place this summer without rushing off the minute school closes. I want to stay over for the Alumni banquet on Wednesday night."

"I could bring you a book for that," he said, humbly. "I told Mrs. Dolan you'd come back with me."

"Well, I can't, that's all. I don't see what it is to Mrs. Dolan whether I come or not. I'm too tired to take in any more of this. Come, it's Thursday morning. I'll be ready then."

Elsie's veins were throbbing and leaping with the excitement that thrilled any young girl on her graduation night, yet she was not so happy as she had seemed to be. Free of all adulation, triumphant success were hers, but there was something lacking. Not even when she fell asleep, at last, was she at rest. Over and over in her dreams she saw her father sitting with his gray head bowed in his hands as she had seen him at the commencement. Or, perchance, the scene changed and he was driving away alone, in the moonlight, with the bouquet of rejected flowers on the seat beside him. And through it all Elsie was conscious of feeling

It was about a'clock in the morning when she was awakened from this troubled slumber by the sound of men's voices just outside her window.

"You're out early—or late—whichever it is, Johnson," said one of them loudly.



Mrs. Alfred Clarke, of Hiteau, Man or Co., Iowa, has been the mother of four children. Now she says: "I am about to become a mother again, and I have been troubled with morning sickness and vomiting. I could not eat any breakfast, but two days ago I began taking your Favorite Prescription twice a day, a teaspoonful at a time and I am pleased to say that I have not had a vomiting spell for two mornings."

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"It's early," replied Johnson. "I'm on my way to the city with the marketin' I like to get a good start. What are you doin' here in Abbotsville at this hour?"

"I'm us' gettin' home from the city," was the reply. "I've been along here three hours earlier, but there was an awful accident back at temple bridge about half past twelve, an' I stayed to help. A man, horse an' wagon went overboard. The horse is sm'nd into a jelly, but the man's still alive. He can't last long, though. Somebody recognized him as a farmer that lives back in the country some place, an' they've taken him home. He'd been into town to the commencement last night. Horse must 'ot got scared, I reckon, or meb'ber the old chap couldn't see. Folks has been pettifolin' the commissioner for the last five years to put a railin' round that bridge. Now that the mischief's done, I s'pose they'll do it."

"An' I have to pass over that bridge myself, too. Well, so long."

The two men started on, then, on their separate ways, but Elsie had already thrown on a dress and was ready to join them. Softly she unlocked the hall door and reached out into the dim morning light.

"Mr. Johnson," she called to the man who was bound for the city, "do you go through Pleasanton on your way to town? If you do, will you please let me go with you?"

She had come quite close to the wagon and had seen the light of the lantern which she had quickly lighted. The surprised man saw that she was haggard and distressed.

"You ain't runnin' away from home, little girl, are you?" he asked, anxiously. "Cause, if you are—"

"No, no," she said. "I live in Pleasanton. I've been going to school here. My father—my father—" Elsie's voice choked with tears and sobs and she looked at the man helplessly.

"I see," he said. "Homesickness. Well, jump right in. The horses is fresh as there ain't much of a load I'll make pretty good time."

Elsie ran back and scribbled a note of explanation to Mrs. Treadway, then, burdened with no luggage except a hat and an odd pair of shoes, she climbed up into the horse.

As she began the trip to Pleasanton, she did not occur to her that she ought to explain matters to her companion. Besides, she was too miserable to talk. She could do nothing but think. Remorse was eating at her brain.

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terrible sinking feeling at her heart. "They must have taken him to one of the neighbors to give him better care, or, perhaps, to lay him out."

Almsely she walked down the worn path to the barn. The wide double doors stood open and just inside she saw the little spirit, as she called it, without an extra scratch or blemish.

And farther beyond, she saw her father. One arm was resting against a wooden pillar, and in the crook of his elbow lay his head. Elsie had seen him in that attitude once before. It was the day her mother died.

When she came back from Mrs. Dolan's, where they had sent her until it was all over, he was leaning so, against one corner of the smoke-house. She remembered how very white and set his face had been then. It looked something like that now.

"Father, father," she cried, "I thought you were injured—dead. I thought it was you who fell off the bridge last night. O father, father."

He turned round slowly. "Why, Elsie," he said, "you home so early? How'd you come? No, I wasn't that got hurt. 'Twas Lem Baker. He'd been in to the commencement, too. I happened along about that time an' helped take him up. An' you thought it was me, an' come all the way home to see about it. Why, Elsie, little girl, don't take on so."

When Elsie looked up again she saw that he held in one hand the bouquet of wild flowers. They were withered and faded but they were fragrant still.

"I want to tell you about these, father," she said, touching them gently. "They're far prettier than any of the others I got last night."

"Oh, pahaw, no they ain't," laughed David. "Don't you say anything like that. You're better off. Why, they ain't a patchin' to them roses an' lilies."

"But I love them better, anyway, father," said Elsie.

"Oh, well," quoth David, "that's different."

"Y' Min' Dolan," he said, when, later in the morning, that good woman "ran in, just to see how they were getting along."

"Elsie's come home to stay, except when I take her over to Abbotsville Wednesday night for the 'turnin' banquet. She says I've got to fix up an' go, too, but I couldn't think of doin' a thing. Yea, them 'n' my flowers, same ones I picked yesterday. Elsie prised 'em more'n anything she got, didn't you, Elsie?"

And when Mrs. Dolan noted Elsie's fond, reverential manner, she could not doubt it.—The Interior.

DANGER IN SODA.

Serious Results Sometimes Follow its Excessive Use.

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

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

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

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyppepsia Tablets. These tablets are large 20 grain lozenges. Very pleasant to taste, and contain the natural acids, pepsone and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Worch states that he invariably uses Stuart's Dyppepsia Tablets in all cases of stomach derangement and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase the blood and invigorate the action of the heart and liver. They are the only stomachic, and are entirely free from stomach distress and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyppepsia Tablets at 25 cts. per box.

A little box containing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Miss.

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—wash-day with soap. Standing on feet, hard work in the midst of soiled clothes and fetid steam, aching back, wear and tear to things washed—enough to make any one grumpy. Fine occupation for a civilized woman!

A temper-soother—wash-day with Pearline—wash-day with the unpleasant features left out. Easier, quicker, better, healthier. No woman can find fault with it. Soaking, boiling, rinsing, instead of rubbing on a washboard.

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



REGENERATION THE CAUSE OF FAITH.

To my mind the RECORDER is the best paper on earth. I love it because it possesses the spirit of Christ and of Paul. I love its editor.

But in the Sunday-school lesson for January 1, 1899, is some language I don't believe is the teaching of the Scriptures, if I understand it properly. Commenting on John 1:13 the language is as follows:

"The past tense indicates that regeneration is the cause of faith, although they may be simultaneous in time. A man dead in trespasses and sins cannot believe with his heart till the Holy Spirit has quickened him. Those who are saved are saved because of God's will. 'No man can come unto me except the Father which hath sent me draw him.'"

I don't understand how the past tense in this case should indicate that "regeneration is the cause of faith." John is simply recording what had taken place in the past; that Christ had come to "his own" (Jews) and they rejected him. But to those who did receive him (i. e. believe on him) he gave "power to become sons of God." If any one feels disposed to take issue with me on my position they will please tell us what is meant by the expression, "But to as many as received him." Again, I don't understand how "regeneration is the cause of faith," and "be simultaneous in time." Will some logician, as well as theologian, please explain?

Again he says, "A man cannot believe with his heart till the Holy Spirit has quickened him." Will he please explain why sinners are damned? How strange he should conclude his words as follows:

"It is one of the mysteries of human depravity that knowing the good which being children of God brings, and the awful hell from which it saves, men are content to go on year after year without seeking a Saviour."

According to his theory there is but little mystery about it; it is "because" it is not "God's will" to "quicken" them.

Now for a little Scripture on the subject. Webster says quicken means "primarily, to make alive." Hence, their argument is that "repentance and faith are fruits of regeneration." That as the sinner is represented as being "dead," he can do nothing until "made alive." They generally ask such questions as these: "Can a dead sinner hear?" "Can a dead sinner repent?" "Can a dead sinner believe?" To such questions I answer yes. To the Bible (1), Can a dead sinner hear (Isaiah 55:3)? "Hear, and your soul shall live." Not be made alive that your soul may hear, but hear in order to live. How plain (John 5:25): "The dead shall hear the voice of the Son of God, and they that hear shall live." This is not the final resurrection, for it says the "hear now is" when they shall hear. The hearing is before liv-

2. Can a dead sinner repent? Of course not to call the righteous, but sinners to repentance" (Luke 2:28). "Repentance is unto life" (Acts 11:18). Not life unto repentance. Repentance means to forsake sin and try to do right. Christ said, "Ye will not come to me that ye might have life" (John 6:40). No, says the above writer, "the reason you don't come to me you have not life" (not quickened). But, says one, does not the Bible say that "God gives repentance?" Yes, God

gives repentance something like he gives faith. But he does not regenerate them before they repent and believe. Because sinners are damned for not repenting (2 Peter 3:9). Read Proverbs 1:28-33. This will show how it is.

3. Can a dead sinner believe (Galatians 3:26)? "Ye are all the children of God by faith in Christ Jesus." But two classes of responsible beings—saved and unsaved. All belong to one class or the other. The child of God has life, "quickened by the Spirit." The unsaved is dead; has no life. But in order to have life one must be born again, born of the Spirit. Without the Spirit we are dead, with him we are alive to God. How are we to get the Spirit? Read John 7:37-39. "But this spake he of the Spirit, which they that believe on him should receive." Paul asked the Ephesian brethren: "Have ye received the Holy Ghost since ye believed?" or "when ye believed?" So we became "children of God by faith in Christ Jesus." And "faith cometh by hearing"—the Word of God (Romans 10:17). I have shown you that the dead can hear, and as "faith cometh by hearing, so then a dead sinner can believe.

While "salvation is by grace" (Ephesians 2:8), we must remember that it is also "through faith" (Ephesians 2:8). Man cannot save himself. He is passive in salvation, but active in repentance and faith, and is damned for disobedience (Mark 16:16; John 8:24).

If sinners are "quickened" (made alive) before repentance and faith, it is absurd to call upon them to do so beforehand. God is the one to prevail on—to quicken them—so they can. Is God really in earnest in calling upon "all men everywhere to repent" (Acts 17:30)? Can they do it if God sends them the Gospel and Holy Spirit? I believe they can, and they will be damned if they disobey.

The above is offered in the best of Spirit, and I beg further information for

A YOUNG PREACHER.

[If our young brother will consult the Philadelphia Confession of Faith, Boyce's Theology or any other Baptist Theology, he will find that our Sunday-school Editor occupies the Baptist position on the subject of the order of regeneration, faith and repentance. He will find the Scriptural proof in any of these books.—Ed.]

"IT WON'T HURT YOU."

Not long since a group of half-dozen girls—new converts—over twelve years of age were led together by an administrator of baptism into a pool to receive the ordinance. The water was cold, and the minister had to encourage one of the number who stepped timidly behind the others, as they moved to the proper depth with clasped hands. Sublime as was the scene, this one's seeming fear caused a smile on the faces of her companions. While they formed an arc before her, she was the first to be dipped. Her head being raised out of the water, with one stroke of the hand the streaming fluid was taken from her face; then looking steadfastly on her waiting comrades, as with the countenance of an angel, in tender, earnest tones she exclaimed, "It won't hurt you!" The assembly heard the words. The voice was so unexpected that people felt, perhaps, like those who heard "a voice from heaven saying, Thou

art my beloved Son," etc., (Mark 1:9-11). Many said, "Did you ever hear such words from a little girl on being baptized?" "What made her say it?" She spoke not in play. The face was bright, but the voice was serious and dignified. Deeper silence wrapped the congregation. We think she was touched by the Holy Spirit to speak for God:

1. To illustrate the spirit of freedom, boldness and satisfaction given a timid soul on complying with the commandment for Scriptural baptism. Baptism is "the answer of a good conscience." Where the Spirit is there is liberty.

2. No other speech could have been so encouraging to her young friends who were to immediately follow her in baptism. Cheerful thoughts were stirred in all.

3. To reprove those who neglect baptism through fear of water, and because there is ice postpone baptism till warm weather, such things are not mentioned of the apostolic times.

4. To rebuke those who sneer at immersion as "inconvenient," "indecent" and "unscriptural," and make void the commandment of God by their tradition.

5. The declaration sends cheer to the hearts of loving disciples when making much self-denial for the Gospel's sake. In staggering under a heavy cross it is relief to catch the sentiments: "It won't hurt you," "Lo I am with you."

6. When contempt, evil-speaking and bitter persecution is shared, it is "sweet to think, 'It won't hurt you.'" "Blessed are ye when men shall revile you."

F. M. WELBORN.

AS OBEDIENT CHILDREN.

Obedience is the normal law of childhood, as we learn from the catalogue and from what Paul writes to the Ephesians (6. 1), and to the Colossians (3:20). Parents cannot train up a child in the way he should go (Prov. 22:6) unless the child obeys them. And so, if we are children of God, if we say to him, with the heart as well as the lips, "Our Father," if we expect him to train us up in the way of heaven, we must be "obedient children." And this is what Peter, in his first epistle (1:14), exhorts his readers to be.

Dr. Philip Schaff, commenting on Eph. 6:1, says: "The first duty of children is obedience. This is not to be slavish, but cheerful, the obedience of unreserved confidence and grateful love. It is also the first form of all piety towards God and reverence for divine things. For in its parents the child sees the representative of God, the reflection of his majesty and love.

Paul emphasizes this fact in his letter to the Ephesians by adding to the exhortation "Obey your parents," the limitation "in the Lord." He is the Lord of both parents and children. He is the supreme and common Father. He is "God over all." When human authority conflicts with the divine, we are to obey God rather than man, even if that man is our earthly father.

But how shall we be obedient to God? We see our human parents, we hear their voices; we know just what they want us to do. God, on the other hand, is invisible; he seems far off; he does not speak to us as he spoke to Moses on the Mount. Peter

A Farmer's Fortune.

The Remarkable Way in which Adam Salm Acquired Success and Happiness.

From the Vermont Times, Vermont, N. Y.

Every one in Vernon and for miles around knows honest, good natured Adam Salm, and not only in Vernon Center, N. Y., where he has resided for twenty-eight years and conducts his large and well-kept farm, but wherever he is known his word is respected.

His happiness, success in life and even his health was due to a victory over disease.

"It was a wonderful victory" he says, "from the dreadful disease which threatened to visit my life and one that has made life miserable for thousands and filled innumerable premature graves. It is that form of disease known as rheumatism, and which held undisputed sway until its conquering enemy came in the form of Dr. Williams' Pink Pills for Pale People."

"For a long time I experienced untold sufferings from the ravages of this fearful ailment. All kinds of remedies were resorted to for relief, but it was the same for me that had come to countless victims of rheumatism—immunity from excruciating pain for a time, but after temporary relief came suffering once more, as the insidious malady took a new grip on its distracted victim.

"I happened to learn of the wonderful power of Dr. Williams' Pink Pills for Pale People in conquering rheumatism, but long suffering had made me incredulous as I had spent many dollars for other remedies, without deriving relief and this experience had embittered me against proprietary medicines. I finally concluded to try these pills and bought one box of them, and before they were all used I experienced a relief such as I had not enjoyed since my affliction began. With the depletion of the first box came another

and another until twelve boxes had been consumed.

"Just six months from the time the first box had been taken I was a cured man, and with the consumption of the last pill went out my blessing to Dr. Williams' Pink Pills for Pale People and to the management which is providing its efficacy throughout the world relieving suffering humanity from the chains of disease. This is no fairy tale, but a true story propounded in the fullest and grateful heart, and given for the benefit of those who may be similarly afflicted."

This is to certify that the article published in the Vermont Times of December 17, concerning my cure of rheumatism by the use of Dr. Williams' Pink Pills for Pale People is true and published with my sanction.

ADAM SALM.

Subscribed and sworn to before me.

GEO. L. BOWEN, Notary Public.

"The blood is the vital element in our lives and is constantly in motion, and it is essential to our health. It is in order to have perfect health, the case of Mr. Salm's sickness was impaired and I prescribed blood. He had skilled medical treatment and used many remedies, but derived no benefit until he commenced to take Dr. Williams' Pink Pills for Pale People and these cured him."

This proves that this remedy is the best means of imparting these elements that purify, vitalize and enrich the blood, thus aiding bodily functions and arousing every organ into healthy action and in this way restoring the entire system.

That is the reason why Dr. Williams' Pink Pills for Pale People cure so many diseases, why doctors prescribe them, why druggists recommend them and why they are so universally used.

answer this question in the 22d verse: "In obeying the truth through the Spirit." We know from our Savior what is the truth. He said in his prayer, recorded in John 17:17: "Thy word is truth." That word is the Scripture inspired by the Spirit and expounded by the Spirit. If, then, we want to be obedient children, we must study our Bibles earnestly and prayerfully. We must cry as we read, "O Holy Spirit, help me know the Father's will and to do it." There is no mystery in this, and no difficulty. When I was away from home, in my boyhood, my elder brother wrote to me: "Mother wants you to return the first of next week." That was as imperative as if she had come in person and spoken the words in my hearing. I have no patience with the man who is always saying, "I wish I knew just what God wants me to do. I wish he would give me a special revelation, as he did to the saints in the olden times." He has given us, each of us, a special revelation. The Bible is for the world, just because it is for each and every person in the world. Christ, we are told, died for the world, and also that he "tasted death for every man." The atonement is universal, because it is individual. Let any man take the Bible in the morning and read it prayerfully for even a few minutes, and he will learn of many things that his heavenly Father wants him to do that day, things at home and abroad. As an obedient child he is to be trying always to be a better child and a more useful child.

And this brings us to what we may call a test of obedience, as given by Peter in that 23d verse: "Unto unfeigned love of the brethren." If we have the spirit of adoption whereby we can cry Abba Father, we will have also the spirit of brotherhood. If we love our Father as a child should, we will love all the other children for his sake. When a Christian finds envy, malice and uncharitableness springing up in his heart he should realize that

he is becoming a disobedient child, and though his heavenly Father may not cease to love him, he will be constrained to punish him, or rather to chasten him. For the Bible tells us that whom the Lord loveth he chasteneth. His discipline is paternal; it is for our good, and in no way can we so truly show ourselves to be obedient children as by our patience and meekness when under the rod.—Selected.

BUT even the duties of religion may become hateful in the sight of God, through the wrong performance of them. The Lord said of the sacrifices, feasts and days, and services of his people in Isaiah's time, "They are a trouble to me; I am weary to bear them." (Is. 1:12-15.) The danger lies in the fact that all these duties which express in action the religious feeling, have their external or formal side. They can be done before men, seen and observed of men. A man may "keep up appearance" of liberality and kindness, when he has the miser's stingy heart. He may use the postures and the phrases of prayer, when he is exhibiting only his pride and self-esteem—like the Pharisee trumpeting abroad his conception of his own virtues in the temple. "To be seen of men," to get among them the reputation of piety, and the reward of human praise, may be the motives that lead to the performance of these outward acts of religion, while there is no sincerity or right feeling toward God and righteousness in the case. Then, it is a recognized tendency in us all to substitute the form for the substance, the sign for the thing signified, and so to content ourselves with the mere externals of religion.

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 A MARKEDLY PURE  
 Makes the food more delicious and wholesome  
 ROYAL BAKING POWDER CO., NEW YORK

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

**Gen.-Admiral Floodsman** of the German Navy has expressed his views regarding lessons from the war. His opinion is considered so weighty that the United States government has had his article translated and distributed to the naval officers. He thinks the war taught little of value. The superiority of guns and marksmanship was well known, but the shells from the United States warships failed to explode, owing to defective fuses. The dynamic cruiser was a failure in his opinion. He criticizes Natter with great severity.

The ship **Glen Huntley** has been missing so long, no one hoped ever to hear again from her. But as the bark **Stratigraphy** was sailing close to the island of Tristan d'Acunha in the South Atlantic, a boat shot out to her. In it were four natives, Capt. Shaw of the missing ship and another man who had been ship-wrecked five years ago. Capt. Shaw reported that the **Glen Huntley** sprung a leak and foundered June 24, five miles from the island. The crew all escaped to land and were well treated.

**Gen. Count von Caprivi** died at Skryen, near Crossen, Germany, aged 87. He was a great lawyer, a great naval officer, a great statesman and soldier. In all stations he showed most eminent ability. After the retirement of Prince Bismark, he was appointed Chancellor of the Empire. There was a striking resemblance in the personal appearance of the two men.

**Colonel James A. Sexton**, aged 54, died in the Garfield Hospital in Washington City from the effects of the grip. He served during the war on the staff of Major-General Smith. At the time of his death he was Commander-in-Chief of the Grand Army of the Republic, of which body he has been one of the most active and efficient members. He was also one of the War Commission.

**Inspector General Brockenridge** is a thorn in the flesh of Gagan and Alger because he will inspect. Being sent to Havana, he inspected the rations being issued by the Commissary Department to the poor Cubans and found the embalmed beef as obnoxious as it was in Porto Rico. The Commissary officer, of course, was furious with Brockenridge for telling the truth.

It is said the Filipinos made the attack at Manila in order to establish their position as belligerents before the sale from Spain to the United States might give a reason for calling them rebels. Their tactics now are "to confer" and have no more fighting till March when the unhealthy season begins. Then they will do as they did with the Spaniards, fight and retreat into the most unhealthy regions to draw sickness and hide, leaving disease to fight their battle.

**Judge Victor A. Elliott** of the Supreme Court of Colorado died suddenly Feb. 7, aged 64. **Col. Hiram M. Bledsoe**, commander during the war of the famous Bledsoe Battery, died at Pleasant Hill, Mo. **Albert Crown Prince** of Sax-Coburg, died in an insane asylum, aged 34. He was the grandson of Queen Victoria, and the only son of the reigning Prince. As his sisters cannot inherit, the heir is the Duke of Connaught, son of Queen Victoria.

The yellow fever has broken out in the Two Hundred and Second New York Regiment in Cuba. This is very early in the season, and forebodes trouble this summer. The camp is to be moved, and every precaution taken against the spread of the disease.

**Gomez** dropped from the \$50,000,000 he demanded and agreed to take \$20,000,000 which Alger offered him to disband his men. It was to be expected that buying off one man would cause others to come forward. The Executive Committee of the Cuban Congress are indignant at Gomez, and refuse to welcome him to Havana. They are perpetrating a plan to get still more money out of the United States. What success they will meet with remains to be seen.

**Col. Sibley**, a Democratic Congressman from Pennsylvania, has gone to Harrisburg, and is urging the Democrats in the Legislature to take the stand that unless the anti-Quijote Republicans will vote for a Democratic candidate, they may give the seat to Sibley. Col. Sibley has great influence in his party, and may succeed.

The Trustees of Brown University have elected Dr. J. M. Taylor, President of Vassar College, to the Presidency left vacant by the resignation of President Andrews. Dr.

Taylor is 81 years old, and has been President of Vassar for thirteen years.

Just as the Russian Ambassador at Berlin, Count von Osten-Sacken, has finished a conversation with the Emperor William at the court, he had a stroke of paralysis and was carried to his home in a serious condition. One wonders what the Emperor could have said.

**THE SENSE OF SIN.**

"It is not to be denied that in some points the Christian conscience has grown more keen during the century that is past. On the subject of intoxication, and of the lottery, this is obvious. In other directions the public conscience and the Christian conscience has grown more lax. And we much fear that the downward progress has been greater than the other.

"In the direction of commercial honesty there has been a sad decline. At the present day the amount of adulteration in the articles exposed for sale in the stores as genuine goods is fearful. Not only had this intermixture of the inferior with the staple goods affected woven fabrics, etc., but it has attacked the food that we eat. We are no longer sure that our barrel of flour is made entirely of wheat; or that our lard is not a combination of cotton-seed oil; or our sugar adulterated with glucose. That it is dishonest to sell these adulterations under the representation that they are true goods needs no proof. The universality of the practice suggests that the conscience of the mercantile community is becoming greatly dulled.

"In the matter of trust relationship there is a similar degradation. The fundamental principle of course is that the directors of a company are bound to maintain with all possible care the interests of the stockholders. In numberless instances the directors, who have defrauded the public in the interest of their company, have utilized their greater knowledge of the affairs of their company to promote their own profit to the hurt and damage of the stockholders! Instances of this are not needed; almost every man of property has had personal experience of it to his cost.

"And so we might consider many questions. We well remember the day when the taking of a frivolous or distinctly secular paper for the purpose of Sabbath reading was accounted reputable, and was done, as it were, on the sly. Now the majority even of our Christian people are doing this thing. Traveling on the Sabbath was universally felt, in days gone by, as a serious sin. The law of God has not changed, but there are many Christians who use that day for travel. Sunday baseball games, etc., do not evoke horror and repentment as they should. The honor due to the marriage relation has decreased, and the man who had been divorced on some frivolous ground does not seem to hesitate at marrying again—nay, the civil law makes little or no effort to prevent second marriages by such persons. And the wretchedness, the misery, which has been produced by the unfaithfulness of a husband or a wife goes not only unpunished, but unrebuked.

"So, too, the sanctity of an oath is, we think, more lightly regarded at the present day than in times past. It has been made so common, it has been called for with such improper frequency, as to make men heedless of its sacred character.

"Perhaps one of the worst aspects of this matter is the public lack of reprobation of the wilful sinner. The director who has robbed his stockholders, or the husband who by unfaithfulness has ruined the happiness of his wife, is received in social circles as freely as the honest, upright man! The people at large do not frown upon sin—even when it is conspicuous, open sin.

"Even in the preaching of the gospel we have seen evidence of a similar decline in sensitiveness to sin. Much of the preaching of the professional evangelist has failed to urge the sinfulness of the sinner. These men have been so full of telling of the love of God that they omit to impress the guilt of the impenitent."—Christian Observer.

**CONSUMPTION CURED.**

An old physician, retired from practice, places in his hands by a **Secret** (initial) missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Write for it, by addressing, with stamp, naming this paper, W. A. Brown, 220 Powers' Block, Rochester, New York.

**CHURCH HYMNS AND GOSPEL SONGS**

By GARDNER, Hutchinson and STEVENSON. Containing 207 of the best hymns and tunes, both new and old. Price, 50c, and 50c per 100, according to quantity of binding. 75c per 1000. Sent by mail, 50c per 100. New York and Chicago.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Feb. 11.

**Cattle**—The market opened slow Monday on butcher cattle. Shippers were steady to slightly lower. On account of the extreme cold weather there was little doing. **Calfves**—Receipts light and market steady, choice veals selling at \$5.50. Common kinds slow sale. **Hogs**—On Monday the market ruled dull and 10c lower, best heavies selling at \$3.70, mediums at \$3.00 to \$3.70, light shippers at \$3.50, pigs at \$2.50, and roughs at \$2.25. Tuesday there was a 5c advance, and will continue on Wednesday. Thursday the market opened active at Wednesday's prices, but on Friday there was an advance of 5 to 10 cents, closing steady.

**Sheep and Lambs**—Market steady on all grades at quotations.

**CATTLE.**

Extra good export steers, 1,200 lbs. and up . . . . . \$4 75 to 10  
 Light shipping, 1,200 to 1,200 lbs. . . . . 4 25 to 55  
 Best butchers . . . . . 4 25 to 55  
 Fair to good butchers . . . . . 3 75 to 35  
 Common to medium butchers . . . . . 3 25 to 55  
 Thin, rough steers, poor cows and cowboys . . . . . 1 50 to 10  
 Good to extra cows . . . . . 2 50 to 25  
 Common to medium oxen . . . . . 2 50 to 25  
 Feeders . . . . . 4 00 to 40  
 Stockers . . . . . 3 75 to 15  
 Bulls . . . . . 3 25 to 55  
 Veal Calves . . . . . 4 00 to 75  
 Milch cows—Choice . . . . . 10 00 to 30  
 Fair to good . . . . . 7 00 to 20

**HOGS.**

Choice packing and butchers, 225 to 300 lbs. . . . . 5 25  
 Fair to good packing, 180 to 220 lbs. . . . . 5 25  
 Good to extra light, 120 to 180 lbs. . . . . 5 00 to 55  
 Fat hogs, 120 to 180 lbs. . . . . 5 00 to 70  
 Fat hogs, 120 to 120 lbs. . . . . 4 50 to 50  
 Pigs, 60 to 90 lbs. . . . . 3 25 to 50  
 Roughs, 120 to 200 lbs. . . . . 3 25 to 50

**SHEEP AND LAMBS.**

Good to extra shipping ewes, 1 to 2 lbs. . . . . 5 00 to 55  
 Fair to good . . . . . 4 50 to 50  
 Common to medium . . . . . 3 50 to 40  
 Bucks . . . . . 2 50 to 30  
 Wethers and ewes, per head . . . . . 4 00 to 50  
 Extra Spring lambs . . . . . 4 00 to 50  
 Best butcher lambs . . . . . 3 50 to 40  
 Fair to good butcher lambs . . . . . 3 25 to 35  
 Tail-ends . . . . . 2 00 to 25

**These Prices Get the Money.**

Clean Sweep of Everything—Two Dollars' Worth for Fifty Cents—Money is no Object—Take Two Dollars' Worth for FIFTY Cents!

Mr. Henry Stern, the large Clothing Manufacturer of New York, who bought at auction, two weeks ago, the stock of the New Mammoth Company from L. Cominger, Assignee, is determined to close out at once every article in this store. Come and take the goods at your own price—only TAKE 'EM QUICK. Mr. Stern recently sent here from New York \$15,000 to \$18,000 worth of clothing, which he will let go at once at LESS THAN FORTY CENTS ON THE DOLLAR.

**Overcoats and Ulsters.**

- \$4.75 for Double-breasted Silk-faced Black and Blue Cheviot Suits.
- \$6.50 for Men's Clay Suits, in frocks and sacks.
- \$2.25 for Men's Heavy and Light-weight Overcoats.
- \$4.50 for Black and Blue Kersey Overcoats.
- \$5.00 for Irish Frieze Ulsters, clay-lined.
- \$7.25 takes pick and choice of all our Ulsters.

**Children's Suits and Overcoats.**

- 95c for Children's Double-breasted Black and Blue Cheviot and Scotch Tweed Suits, 7 to 15 years.
- \$1.58 gives you choice of Children's Double-breasted Suits, sizes 7 to 15 years.
- \$2.75 choice of all the finest Middy Suits, double-breasted style, sizes 3 to 15 years.
- \$3.95 for Boys' Long Pants Suits, in Black and Blue Scotch Cheviot.
- \$7.75 takes pick and choice of our Boys' Fine Suits and Overcoats.
- Children's Pants from 17 cents up to 80 cents.

**HENRY STERN,**

Purchaser New Mammoth Clothing & Shoe Co. Stock.  
 424 to 434 W. Market St., LOUISVILLE, KY.

**WATCHES BY MAIL.**

Our illustrated Catalogue for 1916-17, showing Watches, Chains, Charms, Silver Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

**C. P. BARNES & CO.,** 504-506 West Market St., Louisville, Ky.

Reference—Western Recorder.

**NINTH STREET HOUSE**

Meguar, Harris & Co., Managers.  
 Four Months' Free Storage. Auction and Private Sales Daily.  
 Ninth Street, Bet. Main and Market, Louisville, Kentucky.

**LEAF TOBACCO.**

Report for week ending Feb. 11.

**SALES WITH COMPARISONS.**  
 Following were the sales for the week and year to February 4, with comparisons:

	Week.	Year.
Year 1915	1,180	24,284
Year 1916	2,778	19,978
Year 1917	4, 00	21,760
Year 1918	2,282	27,500

**SALES.**

	1915.	1916.	1917.
Total sales of new crop to date	25,620	21,252	23,210
Sales new crop to date original inspection	25,927	18,715	20,073

**REJECTIONS.**

	1915.	1916.	1917.
Rejections this week	554	456	554
Percentage of rejections to auction sales	29	21	16
Rejections Jan 1 to date	2,507	4,280	2,946

**RECEIPTS.**

	1915.	1916.	1917.
Receipts this week	1,613	1,200	1,377
Receipts Jan. 1 to date	10,129	17,864	15,728

**BY-PRODUCTS—1917 CROP.**

	Red.	Color.
Trash, green or mixed	2 00 to 2 50	2 00 to 2 50
Trash, sound	2 50 to 3 00	2 50 to 3 00
Common lugs	4 00 to 5 00	4 00 to 5 00
Medium lugs	5 00 to 6 00	5 00 to 6 00
Common lugs, short	5 00 to 6 00	5 00 to 6 00
Common leaf, short	5 00 to 6 00	5 00 to 6 00
Medium leaf	5 00 to 6 00	5 00 to 6 00
Good leaf	10 00 to 12 00	10 00 to 12 00
Fine and selections	10 00 to 12 00	10 00 to 12 00

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