

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 23, 1899.

NUMBER 12.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

612 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance), \$2 00
After three months, 1 25
After six months, 1 50

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It has been well said that God gives his people work to do in this world not merely because the world needs the work as because the workmen need it.

"The hope of the churches is not in brilliancy, but in faithfulness." Aye, and in faith in the veracity and the power of God—that He can and will fulfill his promises and His threatenings.

Dr. North says truly: "Facing the facts is not pessimism; looking the other way so as not to see them, is not optimism. One does not necessarily despair because what he sees looks dark. He may remember the promise of the morning beyond."

A DECREE has been promulgated in Russia which will bring much relief to the Stundists, our Russian brethren. Some of the newspapers are crying out against it because Stundism is increasing rapidly, and the Greek clergy are finding great difficulty in checking it.

THE storm of public indignation has at last roused the consciences of the Trustees of the Doshisha in Japan, and they have resigned. There is reason to hope the school will now be brought into the line which honor requires and the Congregational Board of Foreign Missions have control of it again.

DR. NORTH has been studying the statistics of the Northern Methodist church. He finds that in seven cities of over 500,000 population in the last year there has been a net loss of 635 members. He thinks that the churches in the future must make the cities rank above all other missions in their prayers and their contributions.

THE Watchman says: "Comparatively few appeals for money should be heard from our pulpits. While people should be taught to give, it is not wise to address a begging appeal to a man every time he enters a church door."

WE knew a church, and we never knew a better, in which no appeal for money was ever made on Sunday on any pretext whatever. All talk of money was reserved for the business meeting on Saturday morning, and all "appeals" were made privately by the deacons.

THE reason was that the pastor so plainly preached the awful nature of sin and the greatness of God's grace which had saved them, that the members felt it a privilege as well as a duty to show their gratitude to God in every possible way.

ABOVE ALL THINGS—THE HOLY SPIRIT.

BY REV. THEODORE L. CUYLER, D.D.

There are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until he parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realize that a divine arm only can unlock the prison doors.

These cases illustrate the condition in which our churches find themselves today. The wheels seem to drag; the conversions are few; the question that many pastors and people are asking is—what shall we do? For one, I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a standstill. The most powerful sermons that a Maclaren, or a Meyer, or a Moody can deliver cannot move a single sinner one inch towards the cross without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin-smitten souls to Christ are the Christian church and the Holy Spirit. The church with the Spirit is as powerless to move itself, or to draw others Christ-ward, as a locomotive is to propel a railway train until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonizing, and a vast amount of church-going, and of a vast number of prayer-meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons, and the prayer-meetings are not converged to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home well nigh as empty as they came.

In a certain church in Philadelphia the pastor and his half dozen church officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; they went right up to heaven for help. And I don't believe that any Christian or any body of Christians ever undertook any good work for the glory of God, and sent for the Holy Spirit and were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit, or else he will not come. With him everything; without him nothing! Unless he descend with his enlightening, warming, melting, purifying, and life-giving power, all preaching, praying, and working will be as useless as to attempt to light a lamp in a vacuum, or to heat up an ice-cold room without a fire. A blessing is held out by a loving God to every church in this land which is willing to confess its sins, and to co-operate with the Holy Spirit. Above all things—the

IS IT ONLY AN EDDY, OR IS IT MORE?

BY A. J. F. BEHKENDS, D.D.

I venture to give a bit of my personal experience, and to ask my brethren whether I am the victim of hallucination or not. I find no pleasure in the convictions which are forcing themselves home upon me. So I venture to bring them out into full daylight, that others may tell how far I am right and how far I am wrong.

As I believe in throwing the responsibility for ministerial doctrinal soundness upon the churches, so I believe in meeting novel and subversive views by free and frank discussion. I fear, however, that our hostility to ecclesiastical censures has also fostered a hesitation to use freedom and boldness of speech. I have noticed that such speech is resented as discourteous and as savoring of persecution. It seems to be assumed that the critic has a right to be heard; but that the man who challenges his facts and punctures his logic, is in the thumb-screw business. Liberty of speech is supposed to mean relief from all unfavorable comment. There is in many quarters a quiet assumption of intellectual superiority, which is galling in the extreme. The so-called liberal thinker uses words which cut to the quick, but he must not be answered in that way. I do not believe in ecclesiastical censure; but neither do I believe in the abdication of free speech. I can see only one way in which, under our Congregational usage, heresy can be met, and that is by an absolutely free and bold pulpit. That, of course, is conceded in theory; but in practice it is discouraged, and even denounced. In many quarters the "let alone" policy is advocated and followed, with the result that the general public concludes that Congregationalists have no common, serious convictions.

There is not a drop of ecclesiasticism in me. But I believe in historical Christianity. I believe there is such a thing as apostolic doctrine, firmly rooted in the New Testament Scriptures. And, if I read aright the history of Congregationalism, especially in New England, it has always been the sturdy advocate and expounder of a thoroughly Scriptural faith. Our theology has always been clear, definite and evangelical. It has not spoken in muffled tones. The Westminster Confession, in its origin and history is as much our own as it belongs to the Presbyterian church. We have freely criticized and dissented from some of its phrases, but we have never repudiated it. We have been supposed to accept it for substance of doctrine. But, unless my eyes and ears deceive me, we are drifting far away from its great landmarks. The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestors, which we are gradually sloughing off. The revolutionary theories of Wallhansen are invested with infallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries.

Such seems to me the present situation. Meanwhile, what is being done? Nothing. There is a good deal of restlessness.

Many are bewailing the fact that men are rash and are unsettling the faith of the people. But the moaning dies away in whispers. There is no sharp challenge from those to whom the people have a right to look for guidance. We comfort each other by saying that it will all blow over, and that the good old Book will survive. And I believe that. But I also believe that the good old Book and the good old Gospel may survive by awamping us. Congregationalism cannot live on its past. Its past history is associated with the most vigorous defense of the historic faith. When that historic faith is abandoned the grave of Congregationalism will have been dug. And the old faith will march over that grave to final and glorious victory. Others will rally under the banner which we have deserted, and in the triumph we may have no share. For the Gospel is vastly more important to Congregationalism than Congregationalism is to the Gospel. The Gospel can do without us, and our decadence and disappearance would not be an anomaly in history. We are urging increased activity along denominational lines. Our most imperative need is a revival of evangelical doctrine. A Scriptural faith will make us mighty, and without that we shall waste away, slowly but surely.

Is it only an eddy, or is it more? I cannot help asking the question. I hope that it is only an eddy, and that my fears are groundless. But sometimes I fear that it is more than an eddy, that it is a rising and destructive flood, not for Christianity, but for Congregationalism, for Congregationalism seems to have yielded most to doctrinal vagueness and disintegration. If we are only in an eddy I shall be glad, and perhaps my brethren can reassure me. At all events I have spoken my anxious word, and I have spoken it in the painful solicitude of love.—Congregationalist.

A RE-ADJUSTMENT of preaching to suit the times is a theory with but little basis of fact. So far as preaching is concerned it need be little, if any, affected by a change in "times." Dr. John Hall's observation: "Steam ships and railway cars differ materially from the conveyances they have superseded, but their passengers have, as men and women, undergone no corresponding change," is true. Man is a sinner, whether he walks, rides on a camel, an ox cart or a palace car. He is guilty and lost, whether he lives in a hut, or a mansion, whether he digs in the mine, plows in the field, declaims in the halls of congress or speculates in the time, clime or state in which a man lives, he is always and everywhere the same great sinner. And there is for all times and all men but one remedy for sin. There is no need to preach a different Gospel from that preached by Paul. Anything else is not the Gospel. In all fundamental things men are the same in all ages and places. And the old Gospel is the new Gospel.—Word and Way.

We cannot make the world quiet about us. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongenial, or unkindly to offend us. The quietness must be in us, in our own hearts. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we will simply take it.—Westminster Teacher.

MISTAKEN VIEWS OF DUTY.

BY C. H. WETHERS.

It is quite possible for a thoroughly conscientious man to be dangerously mistaken in his views of personal duty. History abundantly shows that a large number of people, zealously attached to what they verily believed was a good cause, were badly misled by mistaken views of their duty. And some of those people were men of great ability, of strong convictions, of profound earnestness and governed by the best intentions. That Saul of Tarsus was such a man there can be no doubt. Read his confession: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Was there ever a more conscientious man than Saul was at the time to which he here referred? With all of his heart he believed that it was his duty to do all the harm he possibly could to Jesus and his cause. His convictions of duty, from his view-point, were of the most positive and pronounced character. And a man, possessed of such convictions and aflame with a masterful zeal, is sure to fulfill his duty, as he understands it, with unwavering persistency and unflinching courage, whatever may oppose him. But what mischief is wrought by such a man! He is a most dangerous leader of men. He exerts an incalculable influence. He is sure to command the support of a large number of people.

But Paul's views of duty underwent a radical change. The power of the cross thoroughly revolutionized him. It dispelled his moral darkness and gave him a new and true vision of personal duty. It changed the basis of his convictions. His conscientiousness was now moulded after a very different pattern. He could now see that his former views of duty were totally wrong and grossly misleading. Now, is it not true that many who are stoutly opposing Christ's cause to-day are just as conscientious as Paul was before his conversion? It is simply fair to concede that they sincerely believe that it is their duty to do many things contrary to the name of Jesus. This does not mean that they are guiltless, but it does mean that their views of duty are false, mistaken and mischievous. They are fearfully blinded. So, too, it may be said of certain errorists who are propagating what we believe to be dangerous doctrines and unscriptural practices. Among these we may place the Christian science advocates and the faith healers. These people believe with all their heart that it is their duty to everywhere proclaim their doctrines and urge their practice. They verily think that they ought to do these things. And because they so sanguinely believe that such is their duty, all the more dangerous become the errors which are attached to their doctrines and practices. Right views of duty are of immense importance.

THE NECESSITY OF CONVICTION.

BY REV. H. V. HUNTER.

The man without conviction is the man without power. The statesman may be familiar with international and constitutional law; he may understand policies and be a master in diplomacy. But if he has not clear convictions as to the Monroe doctrine, the tariff, money, state rights, and kindred matters, he is in no position to be a leader in public affairs at the present time.

The philanthropist must be clear as to the needs of the defective classes, the ends to be attained in giving help, and the best methods of administering charity.

The educator ought to know the character of the mind, the ends of life, and the best methods of educating the human soul for the purpose of meeting life's great problems.

The citizen must be clear as to his relations, obligations and rights as an individual in the state before he is prepared to perform the functions of the citizen efficiently.

So must the Christian be clear as to "man's chief end," and the obligations entailed. To be intelligent along these

lines is to have definite convictions concerning God, sin, incarnation, redemption, repentance, practical religion, the church, and many other correlated subjects. Oliver Cromwell, John Knox and Mr. Spurgeon are examples of men with convictions. While the best type of the Christian is charitable and possessed of broad sympathies, he must at the same time be as fixed as the rocks of Gibraltar. Nor do we mean by this that there shall be no progress made in Biblical study, in the development and statement of theology, and in a better understanding and application of the principles of Christ's life and teachings. The human mind is so constituted that it does not comprehend all truth. It is not God's plan that we shall cease to grow. New light is continually being shed upon truth natural and revealed. What we do insist upon is that there are certain fundamental doctrines about which there must be no doubt. God is, and he has given us a revelation of himself in the Bible. Jesus Christ is the Son of God, and through him alone can the human soul be saved. The great leaders in the church, and the mightiest reformers of recent centuries, have been well grounded in these truths. The doubter is without the convictions which reform, move and lift men permanently. The agnostic is negative at best, and has nothing to hope for or work for to inspire him to the noblest conceptions and the most heroic action.

Said a recent lecturer: "We have more to fear from infidelity within the church than from infidelity without the church." For our hosts to be skeptical is to rob the church of its power. The life becomes flabby, spineless and spiritless.

That there is much looseness in belief is proven by the confessions of many, by the lives of some and by the tone of much of our current literature, and it is our observation that much of current unbelief is the result of un-Christian conduct. While it is true in a sense that "as a man thinketh so is he," yet, possibly, it is just as true that the doctrines of many are made to conform to their conduct.

When a man's cupidity, for example, gets the better of him, his moral code is made to fit his action; and for an unbelief that is the product of a wicked life we have, and ought to have, only contempt.

What the church needs is a clear and definite knowledge of what God has taught us concerning himself, concerning ourselves and concerning our duty. Then honesty, seriousness and conviction will lead us to live in harmony with the noble ideal which we find embodied in Jesus and described in the Holy Bible. To this end we need the Holy Ghost, promised us by the Master, who takes of Jesus and shows him unto us.—Herald and Presby-ter.

CHEAP RELIGION.

BY ROBERT HUNTER, D.D.

Perhaps nowhere else can certain fables of frail human nature be studied so well as at the bargain counter, so familiar a feature to the great army of the shoppers of our day.

To some this counter is as fascinating as the gaming table, and the mental exhibition and intensity of interest exhibited are somewhat similar. The spirit thus manifested by buyer and seller might be passed by with brief and humorous notice were it not that it marks an ominous sign of the times.

It is to be lamented that the craze for cheapness goes beyond the range of material things, and reaches to those which are of invaluable moral and spiritual worth. There is an increasing demand for cheap religion, and there are indications that too much is being done, perhaps unconsciously and ignorantly to meet it; and thus an impetus is being given to a demoralization of society fraught with fearful eternal consequences. To the base satisfaction of many selfish narrow souls, we are permitting them to construe too literally the call of the evangelical prophet, "Come ye, buy wine and milk without money and without price." Passing with mere mention, the habit

of not a few church-goers, who flit about from one place of worship to another, shirking all responsibility for the support of the ordinances, and doing what an old divine quaintly and truly described as "stealing their preaching." There is a far more serious phase of the tendency to cheapen things of infinite value.

The church, the means of grace, yes, the very cross itself, and the eternal inheritance are in danger of being lightly esteemed by a perishing world, as the result of our easy, compromising attitude toward questionable popular customs, and the prevailing fashionable sins of our times.

We make it too easy for men, without the slightest evidence of regeneration to appear in the outward garb of piety, and thus secure a badge of respectability, and a kind of passport to public confidence to which they are not entitled, and by the help of which they prey mercilessly upon the unsuspecting, and cast reflection at least for a time upon pure and undefiled religion.

A minister, not long ago, received into his church a man who at once showed a forwardness to take part in the mid-week service. Very soon criticisms came to the hearing of the pastor for permitting this member to take such prominent part, as it was the scandal of the neighborhood, that the landlord, the grocer, the coal-dealer, and all other dealers who supplied him with material maintenance, were being systematically defrauded of their just dues. His favorite hymn which he took occasion very frequently to announce was:

"Free from the Law, O Happy Condition."

When remonstrated with by his courageous pastor for illustrating too literally his pet lyric, he became very indignant, and transferred his allegiance to a neighboring church of a sister denomination. He was received with open arms, and for a little while he was given ample scope for the exercise of his gifts. He still announced his hymn, and plied his old tricks, until the stench ascended to the very heavens and he was constrained to betake himself to parts unknown. This was an extreme case, but it has many a counterpart. The cheapening process is being noted by men who are in position to speak with authority. Only recently no less an authority than a Judge of the United States Supreme Court took occasion to refer to the pulpit in the following words: "You ministers are making a fatal mistake in not holding forth before men as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment which your Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land."

We do well to heed the note of warning. We cannot manifest too much eagerness to bring men to Christ, to save them from their sins; but we cannot be sinfully ambitious to lengthen, and as we may foolishly think, strengthen our roll of membership, by adding to it the names of those who make no pretension to a change of heart, but who happen to stand well in society. The church door and the pew door cannot be thrown open too widely to those who want to hear the Gospel, but the door of the church-membership ought at the same time be jealously guarded against the ingress of the men of the world, of either high or low station. The man who has had no conviction of sin, who has never considered that his sins render him liable to the retributive justice of God, cannot in the very nature of things care for salvation, or appreciate the atoning sacrifice of Jesus Christ, and consequently has no capacity for rightly valuing the privilege of the church. We cheapen religion, the church and everything that is sacred when we coddle such people, and encourage them to deceive themselves, for as a rule they do not deceive anybody else for any great length of time. The plane of church-fellowship ought to be made so accessible that the most degraded outcast who comes as a true penitent will

have no difficulty in reaching it, and at the same time so high that no venerated worldling can expect to reach it. It should be made very plain that the obligation is, all on the part of him who seeks admission and not at all on the fellowship to which he is admitted. The trumpet call of the church and the pulpit to the world should be no uncertain sound; it should always be, "Come up!" "Come out!" "Separate yourselves from the world!" Jesus saved men from their sins, not in them.—Presbyterian Journal.

SERMONS FROM THE BACKWOODS.

Sorrow not even as others.—1 Thess. 4:13.

Even over your dead, dearly beloved, you are not to sorrow as those who have no hope. There is a silver lining to your cloud, though it be cast by the death angel's wing. As to the lesser woes that befall you, you make mountains of ant hills and deluge your pathways with tears over trifles. When you lose a dollar, you bewail your loss with a lamentation worthy of Jeremiah mourning over the sins of Israel. Petty annoyances bring you down more easily than David loved Goliath of Gath. Thus you expend the energies in wasteful grief over matters of no moment, while the things of eternity do not disturb an eyelid.

"If you have tears to shed, prepare to shed them now," said one of my parishioners to me not long since in dramatic style. Susceptible man that I am, I was ready to weep. The faucet of my tears was about to turn, when she detailed her disaster. Alas, she had mistaken the day for the bargain sale of ribbons at the great store in the adjoining town, and went shopping a day too late. Then I demanded her tears as I told her some harrowing stories of starvation, sickness and death, near her own home, but the loss of the ribbons had discounted her tears for at least a week ahead and her exhausted tear ducts refused to respond to my tales of distress.

The language in which some of you describe your liliptian woes makes me wonder if you know the value of words. You use words of tons' weight to describe sorrows an inch long, and weighing less than one-sixteenth of a pound avoirdupois. You are in the depths of trouble, so you say, when a sparrow could wade in your billows and not wet a feather. You experience crushing grief when if a flea were harnessed to your load it would run away with it and kick up its heels and chuckle at the lightness of its load. You sons and daughters of the eternal hope mourn with forty funeral gloom when you ought to be rejoicing over your troubles because they are preparing you for mansions in the skies. There is ultra marine and carmine and chrome yellow enough in the heavenly hope to paint a rainbow square across any sky, and yet you sit down in despair when a cloud no bigger than a man's hand spots the horizon. Even the grave of our loved and lost is bridged by the heavenly hope. Therefore, when you weep over your loved and lost, mingle a few spoonful of the tonic of hope with the sombre colors in the dark painting of your grief. If your bread must be soaked in tears, spread it with the honey of hope and eat it with good grace. Now let us sing.—PETER PECULIAR, in N. Y. Observer.

LORD, before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities; either my sins are so small that they need not my repentance, or so great that they cannot obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary truly to measure the dimensions of my offenses. But O, as thou-revealest to me more of my misery, reveal also more of thy mercy.—Thomas Fuller.

We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.—Emerson.

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

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

VII.

It has been shown that the Gould "Kiffin" Manuscript contradicts Crosby's citation from the Manuscript, and that both of these are contradicted by the Jessej Church Records and Document number 4, and that all of the documents are contradicted by facts that cannot be called in question or set aside. I am under no obligation to prove that the Anabaptists immersed. As Dr. E. T. Winkler declared in the Alabama Baptist in 1881, when he was combating this 1641 theory: "We assume that every Anti-pedobaptist of those ages was immersed, unless the contrary is shown by contemporary records." All that is needed is to emphasize the fact that immersion was the universal practice of the Anabaptists in England and challenge proof that they ever had any other practice. Not one example has been cited to show that any one Anabaptist practiced sprinkling in England before or since 1641. A good deal of theorizing has been engaged in, but I demand the name of just one Anabaptist who ever sprinkled any candidate for baptism in England before 1641. Till then there is no ground for any demand for proof that they immersed. All admit that they immersed in 1643, and there is no proof that any of them sprinkled in 1641. The man who affirms it must prove it. The Gould "Kiffin" Manuscript is the citadel of the 1641 argument; since that falls the argument falls with it. Each side has produced and boasts of great learning, are no substitute for facts. Facts, hard facts, nothing but facts, will weigh in this matter. I have shown beyond any doubt that the "Kiffin" Manuscript is a fraud, and that the much-rolled-up expression, "none having then so practiced to profess belief," England before 1641, is utterly unworthy of credit. While not under the slightest obligation to do so, I shall present some decisive proof of the practice of immersion in England before 1641. I shall present the testimony of the Episcopalian, Catholics, Independents or Presbyterians, and of the Baptists themselves. The following declaration sets forth the claim I am refuting: "I have often declared it to be my opinion that the immersion of adult believers was a lost art in England, from the year 1609, the accession of Henry VIII., to the year 1641, following the imprisonment of Archbishop Laud" (Western Baptist, July 1895).

We begin with the Episcopalian. The following remarkable statement occurs in Wall's History of Infant Baptism: "So (parallel to the rest of their reformations) they reformed the font into a basin. This learned Assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the year 1641, and ever since churches were built; but that sprinkling as the common use of baptizing was really introduced (in France first, and then in other popish countries) in times of popery" (Hist. Inf. Bapt., Vol. II., p. 403). And in another place he remarks: "And for sprinkling, properly so called, it is not mentioned in any decree, beginning, and used by very few. It must have begun in the disorderly times of 1641" (Hist. of Inf. Bapt., Vol. II., p. 403).

Now is Wall correct in that statement? Were the Presbyterians the ones who reformed the font into a basin, and was sprinkling just beginning in 1646, having begun in the disorderly times of 1641, and in the year 1641, as the Jughly confirm these statements? It is not necessary in this discussion to go back further than the reign of Queen Elizabeth. Gough, a learned antiquarian of the last century, states the condition of things in England in the reign of this queen. He quotes the original authorities, and in his own words, he says: "This [immersion] in England was custom, not law, for, in the time of Queen Elizabeth, the governors of the Episcopalian church in effect expressly prohibited sprinkling, forbidding the use of basins in public baptism. 'Last of all (the church wardens) shall see, that in every church there be a holy font, not a basin, wherein baptism may be administered, and it be kept comely and clean.' Item, that the font be not removed, nor that the curate do baptize in parish churches in any basins, nor in any other form than is already prescribed." Sprinkling, therefore, was not allowed, except as in the case of the sick, and only at home" (Archæology, vol. 10, pp. 207, 238).

Sprinkling was, therefore, prohibited in the reign of Queen Elizabeth, and was only permitted in cases of necessity, and that at home. This was the state of affairs when James VI. of Scotland became James I. of England, on March 24, 1604, the day of which has been presented for his baptism. Turner, vol. 4, p. 86, note. Although James had been immersed, he was a Scotchman. Many of the Scotch divines had gone over to Geneva and returned at length to Scotland greatly impressed with the views of Calvin. "These Scotch exiles, who had renounced the authority of Rome, implicitly acknowledged the authority of Calvin, and, returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland" (Edinburgh Ency., vol. 3, p. 286). James was a thorough Scotchman, and some of the Court ladies had already been mightily taken with the views of Calvin. But the church of England not only did not practice sprinkling for baptism, but set itself officially against it. The Church of England legislated upon the question, and sprinkling never did prevail in England until the distractions

of the Civil Wars following 1641. It was adopted by the Westminster Assembly, the Presbyterians, the party of Calvin, in 1643, but never was adopted by the Church of England. Immersion is now, theoretically at least, the only baptism in the Church of England. So far from sprinkling being the ordinary custom in England in 1641 it only was just beginning.

Let the reader note the following confirmations of these statements. I have personally examined a vast number of the Articles of Visitation of the Bishops of the eighteenth century 1600 and 1645, and these documents fully sustain Wall in his statements. The very year that James came to the throne the clergy seemed to fear the influence of the king, and passed a most significant canon in favor of dipping and against sprinkling. These men were bent on getting the king's approval. It was published by "his Majesty's authority." The Bishop of London was the President of the Convocation, as the Archbishop was dead, for the Province of Canterbury. In these "Constitutions and Canons Ecclesiastical" Canon in c. x. provides: "A Font of Stone for Baptism in every Church." According to the constitution, too much neglected in many places, we appoint, that there shall be a Font of stone in every church, or Chappel, where Baptism is to be ministered: the same to be set in the ancient usual place. In which only Font, the minister shall baptize publicly" (B. M. 688, h. 20 (17)).

This is certainly a very strong immersion document, and, what is more to the point, it comes from the highest authority in the Church of England. This Convocation was determined that sprinkling should not prevail in England, and it did not prevail till the Presbyterians came "into the saddle." The reader will bear in mind that the font was for immersion and the "basin" for sprinkling. The Prayer Book of James I., 1604, called the Hampton Court Book, was in accord with these canons. "And read it: Then the priest shall minister, and it did not prevail till the child shall dip in the water, so it be discreetly and warily done; and if the child shall be weak, it shall suffice to pour water upon it" (B. M. C. 25, m. 11).

The Bishops of the Church of England went to work at once to carry out the instructions of the Convocation. Their action proves that they were unalterably opposed to the introduction of sprinkling. At the risk of a little repetition I shall present these "Articles to be Enquired of," since they are very important in setting forth the views of the Episcopal church of those times, and they are not articles that any reference has been made to these Articles. It will be remembered that these Articles are the official orders of the Bishops to look into any violations of the Canon law of the church, and a direct order in case of such infraction to remedy it.

The Bishop of London had already anticipated the Canon quoted above, for we find as early as 1601 he had taken steps in that direction. In his Articles of Enquiry concerning the Church, number 5, he says: "Whether your fonts or baptisteries be removed from the place where they were wont to stand, or whether any persons leaving the use of them, do christen or baptize in basins or other vessels, not accustomed used in the church, or do use any kind of lauer with a remouable basin, or haue taken downe the olde & vsual font heretofore vsued in the parish" (B. M. 688, g. 31).

For some years this admonition appeared to be sufficient and there was no complaint, but in 1618 the Archbishop of Canterbury, in his articles concerning the Minister, is pleased to ask: "2. Doth he vse the sign of the cross in baptism, or baptize in any Basin or other vessel, and not in the usual font?" (B. M. 688, h. 20 (17)).

The Bishop of Lincoln the same year followed with stringent instructions. In the fifth Article Touching the Church he enquires: "Whether haue you in your church a Font of stone set in the ancient vsuall place." &c. Then in Article 4, Touching the Minister, he asks: "Whether you vse the sign of the cross, and the use of the Font, doe christen or baptize in any Basins. And whether your minister in the baptizing of children, obserue the orders, Rites and ceremonies appointed in the booke of Common Prayer, without addition, omission, or innovation" (B. M. 688, d. 35). This is a significant statement, since the minister must follow the Prayer Book in the immersion, and there must be no "addition, omission, or innovation."

The Bishop of Norwich, 1619, has twelve enquiries touching the administration of the Sacraments. He is quite urgent that there shall be a font in every church. This is followed by the invariable enquiry concerning Ministers, "doth he euer baptize in any Basin or other thing but the vsuall Font" (B. M. 688, h. 20 (14)).

The Bishop of London, 1621, in his Articles is not less urgent than the other Bishops, but he goes a step further in plain intimation, that there were Baptists in his Diocese. So he adds an additional Article to his other enquiries. Concerning the Clergy he enquires: "3. Whether your Minister baptize any Children in any Basin or other vessel then in the ordinary Font, being placed in the Church or doth put any Basin in it?"

Concerning the Church he enquires: "4. Whether haue you in your Church or Chappell a Font of Stone set up in the ancient vsuall place?"

"48. Whether any doe keepe their Children Unbaptized, longer then is comely, unless they be sick, or for the sickness of the Child, or other vrgent occasion?" (B. M. 615, e. 9).

The Bishop of London in 1627 asked the very same questions in the same language (B. M. 700, g. 17).

The Archbishop of York, 1629, in his Articles

to be Enquired of Touching the Church says: "5. Whether haue you in your Church, a font of stone for baptism set in the ancient usual place."

And on Touching the Ministry: "4. Whether any minister leauing the vse of the Font, doe christen in any Church, or Chappell christen or baptize in any Basins, or other profane vessels; or whether your minister doe baptize or christen any out of the face of the Church & Congregation without speciall cause, or without Godfathers or Godmothers: And whether any Godfathers and Godmothers at the christening of any child, except he or she haue before received the holy communion: And whether doth your minister in ye baptizing of children, obserue ye orders, rites and ceremonies appointed and prescribed in the booke of common prayer, without addition, omission or other innovation" (B. M. 615, e. 17). It is quite plain that the Archbishop of York intended that there should be no "innovations, additions or omissions" in the prescribed ceremonies of his See. Nothing less than immersion would satisfy him.

The Bishop of the Archbishop of Canterbury speaks again. He enquires in his articles: "3. Whether haue you a Font of Stone in your Church or Chappell, and the same set in the ancient vsuall place?"

"15. Whether your minister doe publicly baptize in any sort of vessel, and not in the Font only" (B. M. 688, h. 20 (18)).

The Bishop of Norwich enquired, 1638, concerning the Church: "2. Haue you a comely Font of Stone with a cover, set in the ancient usual place of the Church, is it whole and clean." &c. (B. M. 688, h. 20 (20)).

Whither a Font of Stone set in the ancient usual place of your Church, with a comely timber covering, and a lock and key, thereto." &c. (B. M. 688, h. 20 (19)).

The Bishop of Winchester, 1639, enquired touching the Church: "Whether you haue in your Church a Font of Stone, set in the ancient usual place" (B. M. 688, h. 20 (21)).

The Bishop of London, 1640, enquired: "8. Haue you in your Church or Chappell a font of stone, where baptism is to be ministered, decently made, and kept as it ought to be? Is the same set in the Ancient usual place appointed for it, and doth your minister publicly baptize in the same font only?" (B. M. 615, c. 26).

The Bishop of Lincoln enquired concerning the Church: "1. Whether haue you in your severall churches and chappells a Font of Stone set in the ancient usual place" (B. M. E. 17 (21)).

This activity on the part of the Bishops put fonts in nearly all of the Church houses of the Episcopalian in England, and vast numbers of these fonts and baptisteries may be seen in these churches to this day. Take, for an example, the city of Canterbury. The Church of St. George, the Martyr has an ancient octagonal font, the basin being upheld by eight small shafts and a thick center one. The Church of St. Mary Magdalene has a fine old Norman octagonal font supported by a central column. The Catholic church of St. Thomas has a very beautiful baptistery, and a carved oak canopy forms one of the most noticeable features in the building. St. Martin's church was the scene of the immersion of ten thousand Saxons at one time. It contains a font well preserved, of which the tradition is that King Ethelbert was baptized—three feet high surrounded with sculpture. St. John's Hospital has a singularly-shaped early font. An immense baptistery had been placed in the Cathedral, and the building remains to this day. It is a circular building with the roof in the form of a cupola; underneath is what is called the King Ethelbert's font, a font of which proceed ribs to an outer circle of pillars. The Norman arch is beautifully ornamented.

But now remains a most striking fact. For some reason this baptistery was in ruins in 1636, and no font was found in the ruins. It was a most curious coincidence, taken in immersion at this moment, and it would never do for this noted Cathedral to be without a font or baptistery. Bishop Warner presented the Cathedral with a font in 1636, and it was placed in the Cathedral with great ceremony ("The Antiquity of Canterbury," by William Sumner, London, 1640. B. M. E. 17). In the strife which followed in the nation this font was destroyed in 1641, and was rebuilt by Bishop Warner in 1660. There is a notice which follows that several infants and the wives of two officers of the Cathedral were immersed in it from 1630 to 1663 (Archæology, vol. 11, p. 12). It is a curious coincidence that a font or baptistery would be placed in this Cathedral in 1636 and again in 1660 if immersion was not practiced, and yet we are compelled to believe this if this 1641 sprinkling theory is true.

On the use of these hundreds of fonts and baptisteries in England, I shall let two of the most competent authorities speak. F. A. Paley says: "It is, however, well known that ancient fonts were made large enough for the complete immersion of infants. Exceptions to this all but universal practice are very rare; one or two instances are quoted in the Archæology, vol. 11, p. 12. It is a curious coincidence that the principle arising from the unhappy custom of aspersion now prevalent in the English church, is one of the commonest faults of modern usage" (Illustrations of Baptismal Fonts, p. 51. B. M. 1295, c. 7).

Samuel Carve, the Archæologist, says of the fonts in England: "Given in blank for the insertion that actually at least the font was large enough to admit of an adult person being dipped, or immersed therein."

I am sure that the above facts sustain all that Wall claimed when he stated that sprink-

ling only began in 1641 in England, and made little headway till 1645. The Episcopalian authorities and divines were squarely against it, and did all in their power to prevent its practice in England. These facts cannot be controverted. They are taken from the original documents, and they contain the acts of the Bishops. Sprinkling prevailed only when the Presbyterians came into power in England. Instead of immersion being out of practice in England from 1600 to 1641, it was well nigh the universal practice. It shows how utterly unfounded is the statement that there was any need for a "revival" of immersion, or a new "inventing" of immersion in England in 1641. No amount of words or evasions can overthrow these facts. These facts further show that the "Kiffin" Manuscript could not have been written in the atmosphere of the England of 1641, and is therefore of much later date.

To this proposition we have witnesses who lived and thoroughly understood the history of the times of 1641. For example, Thomas Haake, writing in 1645, declares: "I have been an eye witness of many infants dipped, and know it to have been the constant practice of many ministers in their places, for many years together" (Infants Baptism Freed from Antichristianism, pp. 1, 2. B. M. 370, (10)).

Walter Cradock preached a sermon before the House of Commons at St. Margaret's, July 21, 1649. Among other things he said: "There is now among good people a great deal of strife about baptism; as for divers things, so for the point of dipping, though in some places in England they dip altogether" (p. 100).

Daniel Featley is also a good witness. In his Clavis Myrica, which was published in 1636, he says: "Our font is always open, or ready to be opened, and the minister attends to receive the children of the faithful, and to dip them in that sacred lauer."

William Walker, a Pedobaptist, who wrote in 1678, says: "And truly as the general custom now in England is to sprinkle, so in the fore end of this century the general custom was to dip" (The Doctrines of Baptism, p. 146). Sir John Floyer, one of the most careful writers, says: "That I may further convince all of my countrymen that Immersion in Baptism was very lately left off in England, I will assure them that there are yet Persons living who were so immersed; for I am so informed by Mr. Berisford, minister of Stutton in Derbyshire, that his parents Immersed not only him but the rest of his family at his Baptism (Hist. of Cold Bathing, p. 182, London, 1722).

Alexander Hailston, who is baptizing infants by dipping them in fonts was practiced in the Church of England, (except in cases of sickness or weakness) until the Directory came out in the year 1644, which forbade the carrying of children to the font" (Anti Pedo-Baptism Unveiled, p. 240. London, 1827).

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

BOOKS. THE HOLY LAND IN GEOGRAPHY AND IN HISTORY. Townsend MacCoub, M.A. Illustrated. 2 vols. \$2.00. Chicago and New York: Fleming H. Revell Company. This is a treasure indeed. It is wonderful how much information is packed into these two little volumes, and how clearly it is presented. There are 164 full-page maps, representing all that maps can represent, showing the geology, topography, soil, level, tribal and political divisions at different times, &c., &c. The geography and the history are kept in touch with each other, and they are brought down to date. Beadle all the one topographical index gives the Scripture references, where each place is mentioned, and the other gives the modern Arabic names of the places, with proper references. The chronological table and the historical index are just what the reader desires. The book is exactly what the title indicates—the Holy Land in Geography and History. It is an illustrated history of Palestine from the earliest times to the present, given in compact form and charming style. THE HISTORY OF THE ENGLISH BIBLE, by S. G. Ayres, B. D., and Charles F. Sitterly, Ph. D., with an Introduction by Henry M. Mac Craeken, LL.D. New York: Wilbur B. Ketcham, 41.00. This is a unique book. It is a complete bibliography of the subject, classified. The reader is told where he can find each scriptural passage. For example, 29 authors are cited on the Life of Wyclif. The book is a key to all that is to be learned about the English Bible. Every other book is blank for the insertion of additional references as the reader comes across them. The references are all arranged under their appropriate heads. The book is indispensable to those who wish to study the subject.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 5.

THE LORD FREEING FROM SIN.

John 8:12, 81-86.

MOTTO TEXT—"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

Our Lord is at the feast of the Tabernacles, the greatest of the three annual feasts of the Jews, in which their forty years' wandering in the wilderness was commemorated. The feast was called "of the Tabernacles," because for seven days they dwelt in booths. This was upon the eighth day, which was a day of especial, solemn assembly. (See Leviticus 23:36.) On that day the temple was thronged with worshippers. Our Lord seems to have spoken in the court of the Gentiles, for in that court alone would they attempt to stone him.

"Then spake Jesus again unto them, saying, I am the light of the world."—There were two great branching lamps 75 feet high, situated in the court of the women, whose light could be seen over all Jerusalem. These were lit with great ceremony during the feast of the Tabernacles. The singing and marching of Levites and priests around them was sometimes prolonged till late in the night. These lamps were intended to typify the pillar of fire which lead Israel through the wilderness, as the bringing water from the fountain of Siloam was to typify the smitten rock and the flowing water. Our Lord claims that the pillar of fire was a type of himself, as he had previously claimed the flowing water was. In which claims, of course, he was infallibly right.

"He that followeth me shall not walk in darkness, but shall have the light of life."—The future lies dark before us. Like the Israelites, we have not passed that way before. But if we follow the Lord he will guide us as that pillar of fire guided Israel in their long march. And the great thing in following him is to make the will of God our meat and drink as he did. The only question to be asked at any time of any action is what is God's will? And to know that will his Word must be known, reverently studied, made the man of our counsel and the lamp to our feet.

"Then said Jesus to those Jews which believed on him."—This is an unusual expression, and is thought by commentators to intend a distinction between these men and other disciples. These Jews had still their ideas of the Messiah and his kingdom; thus at heart they were unchanged. But they believed this Jesus of Nazareth was the promised Messiah, who would free them from the Roman yoke and make them the ruling empire of the world.

"If ye continue in my word, then are ye my disciples indeed."—They must be perseveringly docile, willing to believe and to obey even when his word struck athwart of all their prejudices and their long cherished hopes. Should they thus be docile through all that should come and trust him in the dark days of the crucifixion, never giving up faith that he was God though he hung dead on the cross, they would be true disciples—the regenerated sons of God.

"And ye shall know the truth, and the truth shall make you

free."—His words would teach them the character of God, the state of man in his lost condition and the way of salvation. This is the truth which had power to make them free. Free not from the Roman yoke, a matter of little consequence to men facing eternity, but free from the dominion of Satan and of sin, and free from eternal punishment in hell. Unless men know the holiness and justice of God, their own exceeding sinfulness and the possibility of pardon if they will trust the vicarious atonement, they will not realize their lost condition nor seek salvation. Therefore this truth is necessary for their freedom.

"They answered him, We be Abraham's seed, and were never in bondage to any man."—It is evident from their answer that they understood he was speaking not of their national subject to Rome, but of them as individuals. They have never been slaves, and they resented the charge that they had been. There were millions of slaves all over the Roman empire, but they had never been slaves. Therefore they resented the promise to make them free.

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."—The slave of sin. He has sold him to the hardest of taskmasters, and the wages he shall receive is death. No being can sin and cease sinning at his pleasure. If man has once sinned he is the slave of sin, and only the blood of the Christ and the new birth of the Spirit can free him through time and eternity. As all have sinned and come short in their obedience to God, all out of Christ have only before them the wages of sin which is death. "And life is so short and death so sure and eternity so long."—Eaton. "Whosoever" includes the children of Abraham, notwithstanding their proud boasts.

"And the servant abideth not in the house forever; but the Son abideth ever."—"Sonship in the house of God depends, not upon natural but upon spiritual descent from Abraham—upon having the faith of Abraham. He therefore, who is a bond servant of sin, has not the place and privilege of a son in the house of God. He belongs to the world, and in the world there is no true freedom. Though connected with the theocracy in a temporary and external manner, he is not really at home with the children of God; and when the new and spiritual kingdom is set up, he will be cast out."

"If the Son therefore shall make you free, ye shall be free indeed."—Free from the slavery of sin. There is no other name given under heaven by which men can be freed from the guilt and the penalties of sin. The mystery of mysteries is that men love the chains of sin, and deliberately choose Satan rather than God. The folly of sin is as marvelous as its guilt. Men are made free from Satan's power, not from the will of God. The better the Christian the more he will delight in the law of God. Paul loved to call himself the slave of the Lord Jesus Christ.

God has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are already written in the book of creation, as to us, and we have no right by anything that we do or neglect to involve them in unnecessary penalties or to deprive them of benefits which it was in our power to bequeath.—John Ruskin.

"RIGHT DRESS."

Long before a recruit has a musket put into his hand he is taught to stand in the position of a soldier; to put his hands down and his chin up; and then he hears the sharp command ring out, "Right Dress!" As a matter of fact there can be no army without "Right Dress." The recruit only becomes a soldier by putting himself into alignment with his comrades, touching elbows to the right and covering his file leader.

When St. Paul was laboring night and day to get his little band of converts into place at the nucleus of a world-conquering army, he was not a little troubled to find that when they came together, every one had a doctrine, had a tongue, had a revelation, had an interpretation. He found himself with neither an army nor a squad, but only a mob and confusion. Without abrogating individual rights of conscience he sought nevertheless to establish the order necessary to success by force of example. He set himself as a "guide" upon the right of the line, and desired all that loved decency and order to "mark them which walk so as ye have us for an ensample."

It is the tendency of our age to exaggerate the value of private judgment, and we shall love to exalt personal liberty; but the force is poorly fitted either for review or battle which can not "Right Dress." There are ministers in all denominations whose glory is always being not in but out of alignment. No man is specially prominent was "guides right" and dresses up to his colors; but every fellow who seeks to establish a base of his own, independent of his colors naturally draws attention. And some men mistake attention for talent.

Everybody is quite at liberty in this country to hold any opinion upon any religious subject which may appeal to him as correct. But it never struck us as quite honorable to go into a Presbyterian Sunday-school to teach Arminianism, or to accept a place in a Baptist organization to defend infant sprinkling. Many a Bible-class teacher enjoys his position more because it gives him an opportunity to combat his pastor than to buttress his church; and to a certain class of church members the chief advantage of any creed is the opportunity it affords them to dissent from it. They fairly revel in those milder forms of heresy which get them into the papers but do not get them out of the church. Nothing is so intolerable to them as that uniformity without which concerted movements are impossible. They wish the prestige of the regulars but the independence of the guerrilla. Yet no man is likely to be of much value to any corps until he learns that the first duty of a soldier is to "Right Dress."—Interior.

IS THERE NOT A CAUSE?

In your issue of February 2 is set forth the sad fact that many Baptists coming to Oregon find no congenial home in our Baptist churches. In the first place, some of them come from Kentucky and Missouri, where they have long been readers of the *Western Recorder* and the *American Baptist Flag*, in both of which they have been faithfully taught the sound doctrines of the Bible. When they arrive in Oregon and begin to inquire into the workings of nearly all of our city churches and, sad to say,

many country churches also, they find:

1. That discipline is so far neglected that every one can do that which seemeth right in his own eyes and still be a member in good standing. Some go so far as to affirm that a church in Oregon can not maintain disciplinary jurisdiction over her members.

2. They do not require a unanimous vote in order to receive members into their fellowship. Consequently the fellowship is not complete, and many Campbellites and immersed Pedos are forced on the fellowship of a minority by the majority of the membership against the will and conscience of the said minority.

3. Deacons are elected for a year and then their places filled again by themselves or others, the same as clerks, trustees, etc. Thus the apostolic plan of ordaining deacons is utterly ignored. These are some of the reasons why there are so many outside Baptists in Oregon. There is no doubt that if true Baptists coming here could find a church, such as you have in Kentucky, ready to receive and welcome them, they would almost without exception, find a home with them and take up the work here according to the covenant they consented to when they first united with the body of Christ. However, few of our towns have sufficient Baptist strength to furnish one home for the regular Baptists and another for the more liberal sort. Yet I cannot understand how any Baptist can so far lay aside his conscientious scruples as to go into a church where, by his actions at least, he must sanction a practice so un-Scriptural as that of other denominations. E. P. WALTZ, Baker City, Ore.

FROM THE BOARD OF THE ORPHANS' HOME.

At the January meeting of the Board of Managers, a committee to report resolutions on the death of Dr. George W. Burton was appointed and their report was adopted unanimously as follows:

On Monday, December 19th, 1898 Dr. George Washington Burton, a charter member of the Board of Managers of the Louisville Baptist Orphans' Home, departed to the paradise of God. Throughout a long life he had served the Master in many ways and always with shining success. Feeling called of God to go to a foreign field, he quit his attractive clientage, and on May 11th 1851, when the Southern Baptist Convention met at Nashville, Tenn., was set apart as a medical missionary, sailing for China November 17th, 1851. Dr. M. T. Yates welcomed him at Shanghai, and for more than a year the young physician treated the hundreds of patients who crowded into his house.

The war between the States having begun, he at once entered the Confederate Army, and served with great credit until peace came. He often furnished large supplies of shoes to the soldiers free of charge.

In 1869 he moved to Louisville, Ky., and at once took a leading place in Baptist affairs. He was the first physician of the Orphans' Home, and prepared the bill of fare for the children. He was chairman of the committee to remove the children from the old residence on Seventh Street to the new home on First and St. Catherine Streets; carefully he attended every vehicle, going and coming, to see that each child was comfortably placed in the wagon and properly deposited in the home.

Time and space forbid detailed

"Durability is Better Than Show."

The wealth of the multimillionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health. It never disappoints.

Scrofula.—Three years ago our son, now eleven, had a serious case of scrofula and erysipelas with dreadful sores, discharging and itching constantly. He could not walk. Several physicians did not help for sixteen months. Three months' treatment with Hood's Sarsaparilla made him perfectly well. We are glad to tell others of it. Mrs. DAVID LAIRD, Ottawa, Kansas.

Nausea.—"Vomiting spells, dizziness and prostration troubled me for years. Had neuralgia, grew weak and could not sleep. My age was against me, but Hood's Sarsaparilla cured me thoroughly. My weight increased from 125 to 143 pounds. I am the mother of nine children. Never felt so well and strong since I was married as I do now." Mrs. M. A. WATKINS, 1529 33d St., Washington, D. C.

Eczema.—"We had to tie the hands of our two year old son on account of eczema on his face and limbs. No medicine even helped until we used Hood's Sarsaparilla, which soon cured." Mrs. A. VAN WYCK, 123 Montgomery Street, Paterson, N. J.

Hood's Sarsaparilla NEVER DISAPPOINTS. Hood's Pills cure liver ill; non-irritating and only cathartics to take with Hood's Sarsaparilla.

mention of his many meritorious services to the Baptists of his city, his state, the nation, and the heathen world. Rev. Dr. J. B. Taylor wrote of his liberality in China: "By his munificent appropriations our missionaries were saved from absolute suffering."

Rev. Dr. H. A. Tupper, Secretary of Foreign Mission Board, adds: "His liberality there and since his return to America can be recorded only in Heaven."

Dr. D. W. Yandel, the great medical director, said of him professionally: "He is the best up to date physician in Louisville; he had a private hospital in China, was surgeon and had a hospital in the South during the war; besides he is a scholar of the highest integrity and honor."

Recalling his life of love and light, it may be said of him, that he can hardly serve his Lord more faithfully in Heaven than he did on earth.

The sincere sympathy of the Board is tendered to his sorrowing family and friends.

THOS. J. HUMPHREYS, H. H. McCULLOUGH, THOS. D. OSBORNE, Committee. Louisville, Ky., Feb. 9, 1899.

ALARMING!

What? Why the facts stated by Dr. Willingham, though he is not an alarmist. Look! Less money paid into the treasury than last year, more missionaries going and gone, increased expenses, more conversions on the foreign field, greater prosperity at home, special causes for gratitude to God, but a short time before our Convention meets in Louisville. Shall we go there in debt? God forbid! Let us bestir ourselves, dear brethren. Think, pray, work, give liberally, promptly, gladly, to the glory of God, for the salvation of souls, in gratitude for his mercy and grace.

CHAS. HARRIS NASH.

WATER WAGON. The only one of its kind in the West. It is a perfect model of a water wagon, and is the only one of its kind in the West. It is the only one of its kind in the West. It is the only one of its kind in the West.

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MISSOURI NEWS AND NOTES.

We are having a severe and protracted spell of cold weather. The thermometer registered 26° below zero this morning, February 9. The ice harvest is successful and bountiful.

The "twin pasture" I occupy (Keytesville-Miami), twenty miles apart, on the Wabash, 100 miles east of Kansas City, are situated on different sides of the Missouri river, and is usually crossed by steam ferry, but now wagons roll over it on the ice, heavily loaded.

We learn from the *Post-Dispatch* that the river at Alton (the Mississippi) is frozen over, and we are having the coldest weather in thirty years. We are also informed to-day by that Daily that Washington, Monroe and the Golden Rule have all gone up together in the smoke of the late battle at Manila.

One of the Secretaries of one of our Southern Boards said in a Missouri pulpit not long ago that "the Monroe Doctrine was sunk to the bottom of the sea by Dewey when he sank the Spanish battleships there last summer." We wonder if these statements are true?

Missouri Baptists had not yet ceased to lament the death of Dr. Rothwell before we are called upon to mourn the exit of another most noble brother, Dr. B. G. Manard. Those who knew him best say of him: "A ripe scholar, a fine preacher, having no superior as a pastor, while he loved God and man." As field editor of the *Word and Way*, one who knew him well and is himself interested in and travels for another Missouri Baptist paper, says: "His tongue and pen were ever clean and helpful, and we shall miss his deep thoughts, clothed in pure, beautiful words that were elevating and uplifting." He was once a teacher in Carson and Newman College, and its President, which college conferred on him the title of D.D., he so meekly but worthily bore. He has been pastor of four churches in Missouri, as well as of others in Virginia, Tennessee and Arkansas, being once the successful Secretary of the Arkansas State Board and pastor also at Fayetteville, where he succeeded the writer as such.

Dr. E. H. Sawyer, Corresponding Secretary of the Board of Education, late pastor at Moberly, "takes the field" in the interest of securing an endowment of Stephens College, co-operating with the Board of Curators, who have also instructed the President, Rev. Sam Frank Taylor, to take the field. They propose: Twenty thousand building purposes, fifty thousand endowment, income of which to be used in educating daughters of our min-

isters who give their lives to the ministerial work; one hundred thousand for general endowment. For years this college, really the property of the Baptists of Missouri, and their only college in Missouri in reality, has suffered such inattention as to demand now a hearty response to these noble brethren who seek to enlarge its endowment and accelerate its activities. President Taylor is doing a fine foundation work for the school, and no persons appreciate it more than the excellent Board of Curators.

PERSONALS.

Mr. Pierce, of Kentucky, has entered William Jewell College. The boys there say our Kentucky professor, Fruit, is popular. The *William Jewell* for January is a memorial edition in honor of Dr. Rothwell, late professor in the Theological Department of the college.

Rev. W. H. Stone, for five weeks, has conducted a meeting at the La Grange Baptist church, fruitful of twenty-six additions.

Prof. V. E. Harlow has been elected to the chair of Ancient Language in La Grange College in place of H. V. Plant, resigned.

Dr. Northrop gave the hand of fellowship to fourteen new members at his church (First) in Kansas City last Lord's day, administered the Supper, went to Pleasant Hill (forty miles) in the afternoon, baptized three, preached, gave the hand of fellowship to twenty, came back, baptized a young lady in his church, and seven persons requested prayer in an after meeting.

A "twin pasture" is the way the writer now speaks of his charge at Keytesville-Miami. The towns are about twenty miles apart, averaging from 1,000 to 1,500 inhabitants. They are refined, cultivated people. The pastor's predecessors at Miami have been J. H. Luther, of Texas; A. P. Williams, G. W. Rogers, E. W. Horn, J. C. Armstrong (editor of the *Central Baptist*, who married here also), G. W. Hatcher, R. S. Flemming, G. W. Harmon, W. M. Bell, who still resides there, much honored and beloved—God's nobleman! At Keytesville (county site) Bren, Tuttle, Allen, W. R. Rothwell, G. W. Hyde, A. S. Worrell, Harvey Hatcher and others honored and beloved. Keytesville will seem much nearer to me, having learned that for ten years the beloved Dr. Rothwell preached to the church.

The church has recently purchased an elegant cottage-home parsonage for \$1,400, into which this scribe hopes to move, with his wife, before the roses bloom. Then we hope to remodel our church-house.

B. W. N. SIMMS,
Keytesville, Mo.

STATE OF OHIO, CITY OF TOLEDO, ss.
I, J. CHENEY, Clerk of the Court, do hereby certify that FRANK J. CHENEY is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of GALEBERG that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY,
Sworn to before me and subscribed in my presence, this 24th day of December, A.D. 1898.
A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally, and sets directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

Let none refuse to bear with patience all the seeming ills of this life; to work with an untiring courage all the will of God, and to educate their spirits in holy knowledge and love and praise, when they may, through the living Redeemer obtain incorruption, immortality, eternal dignity and perpetual joy in holy praise.—Geo. W. Bethune.

EAST TENNESSEE.

News from the churches, and from anywhere else for that matter, is not easily obtained. We have had "weather" and the end is not yet. We are covered with snow shivering with cold and separated by impossible roads. But men of the mountains are not easily deterred by difficulties and several of our brave country churches are in the midst of a "series of meetings." Pastors Murrel and Anderson are engaged in a meeting at Gallagher View and report good audiences and several professions of faith. Murrel and Anderson make a strong team and are sure to do good work.

Upper East Tennessee is suffering for lack of pastors. Lexington, Va., has taken T. A. Hall from Greenville, Mississippi has captured Glen from Johnson City and Elizabethton and Dr. Strickland has gone from Morristown to Georgia. These are all important fields and offer fine opportunities for good, hard work. W. M. Vines, Tennessee's large contributor to Asheville, N. C., is meeting the demand of that important field in making a worthy successor to the beloved J. S. Felix who did so much for that church. At Bristol the ubiquitous and invincible M. E. Broadus is giving his time and energies to saving the Southwest Virginia Institute. He reports gratifying success in lifting the debt that for so long threatened the life of the school. It is commonly understood that the Catholics are watching and waiting and hoping that the time will come when they can purchase that splendid property at a bargain. In the absence of Dr. Broadus, his able assistant, Rev. M. D. Early cares for the church, and he has planned for a meeting in which Rev. W. W. Hamilton, who has had great success as an evangelist, will do the preaching. Jonesboro is prospering under the wise and faithful leadership of Pastor Davis.

At Mossy Creek, Dr. J. M. Phillips is riding on the crest of the wave. Every department of the work is prospering, and pastor and people are increasingly happy.

Carson and Newman College is located here, and President Henderson reports one of the best sessions in the history of the school. Just now plans are being made to raise an endowment of \$60,000 to enable the school fully to meet the growing demands of its great field. Rev. F. O. McConnell, of Lynchburg, himself a man of the mountains, and a mountain of a man, will assist in the campaign. He knows the needs as well as the possibilities of this mountain country. Baptists of East Tennessee can do no wiser work for the future of the denomination and for the glory of God than to adequately endow this school. The time is not far distant when every denominational school must be liberally endowed. How else can they compete with the state schools offering the best advantages free?

In Knoxville the work moves quietly on. All of the pastors have been busy caring for the sick, comforting the sorrowing and cheering the workers as they toil. All of us watch with interest the work of Dr. Jeffries and his noble people in finishing their spacious and beautiful house of worship. When they open in the spring, as they hope to do, they will have one of the finest church homes in the city.

At Sweetwater, Dr. Grace, the beloved of the Lord and of all

the saints, keeps his forces well in hand, and is planning for a series of meetings as soon as the weather will permit.

Sam Jones is in Chattanooga, and things are warm in that city. Great crowds throng the Auditorium, and the tide of excitement is daily rising. Garrett is there, too, and the signs of blessing on every hand nerve his arm and gladden his heart. Congregation and Sunday-school have grown rapidly, and additions to the church are numerous and valuable. Garrett is a success. Fristoe, the gifted pastor of the Central church, is winning golden opinions in his new field, and his members are enthusiastic in his praise. So may it ever be. An ounce of helpful praise is worth a ton of indolent criticism, which, being interpreted, means the criticism of the indolent. The workers do not wrangle and the wranglers do not work. Mark the fellow who knows so well what ought to be done and yet will do nothing himself. An officious, croaking idler is a calamity and a curse.

The State Sunday School Convention meets in Knoxville Feb. 15. Many distinguished speakers and workers are on the programme, and the meeting will doubtless give an added impetus to Sunday-school work in the State.

R. R. A.
Knoxville, Tenn., Feb. 9, 1899.

FROM CHINA.

DEAR RECORDER:—How I do enjoy your visits. You cheer me, you make me glad, and you contain so many helpful articles—and your editor, God bless him, for he stands so firm for the blessed Gospel, and is so kind to those who do not agree with him.

A few days ago I returned from Kwei Tek Fu in Hona, and it will make you glad to know how I was blessed. Mr. Chang, a druggist, who had been reading parts of the Scripture, and had long ceased to burn incense and worship idols, was so glad to see me. He said: "I do not understand what these things mean, and there has been no one to teach me." So he came daily to the inn to be taught, and one night after I had prayed with him he arose and said: "I'm happy; while you were praying I felt like a great burden had been lifted off of me, and now Jesus loves me." The following morning he came in reading the prodigal son and said: "That's me; but I've come home." Then he began to bring in his friends, and among them was the jailor, and he came in daily, and after a time I read to him Acts 16, and he said, "That's me." He does not understand as Mr. Chang does, but is earnestly seeking the truth. The jailor said: "I want to be baptized, and then afterwards we will talk of the wine and bread to remember the death of Jesus." I asked, "How did you know about that?" He replied, "I have been reading here, that is, the Testament says."

A young man was treated for opium smoking and cured, and he gave me his opium pipe as a trophy. He is also glad to hear and is friendly, and I can only hope that he will come to be a Christian.

The officials came to call on me and to say if I needed any protection they would be glad to lend their aid, and for a few days soldiers stood at the door to keep a close watch for fear some one would interfere, but every one was quiet and they were called away. It was during the examinations, and three thousand young men with their bows and

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours: a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the Louisville "WESTERN RECORDER."

arrows had come up for examination before the Mandarins, and they are usually unruly, but they were so kind. I have seen them draw their bow string and stand holding it drawn for hours at a time until they almost fall in their steps.

You doubtless know that the Emperor's aunt has put him in a back room and pretends he is sick, and has assumed entire control, and has turned down all the reforms that had been made, and so the same old regime is still in power. The country is in a very unsettled state.

The floods have caused more robberies. Thirty miles away a merchant was taken out at night and tied to a tree and forced to tell where he kept his silver, and then they heaped straw and wood around him and burned him to a crisp. One of them has been captured. Other villages were taken by storm and left almost in a starving condition. We are nearly always in danger of robbers, but there are those who are friendly and glad to hear. While many come to see me through curiosity, others come to be treated and to hear the good news and to buy books, as I take hundreds of gospels with me, and the people seem glad to get them.

In the far interior,
F. M. ROYALL,
Chinking Chio, Dec. 17, 1898.

EVERY duty, even the least duty, involves the whole principle of obedience. And little duties make the will dutiful—that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and discipline; it trains the will, heart and conscience. We need not to be prophets and apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

MENTION THE RECORDER in writing to advertisers.

ONE BY ONE.

Not sweeping up together
In whirlwind or in cloud.
In the hush of the summer weather,
Or when storms are thundering loud.
But one by one we go
In the sweetness none may know.

OUR PULPIT.

THE NAMES ON AARON'S BREAST-PLATE.

BY ALEXANDER MACLAREN, D.D.

"Aaron shall bear their names before
the Lord upon his two shoulders
for a memorial.
And Aaron shall bear the names
of the Children of Israel in the
breastplate upon his heart when
he goeth in unto the Holy Place."

Every part of the elaborately
prescribed dress of the High
Priest was significant. But the
significance of the whole was
concentrated in the inscription
upon his mitre, "Holiness to the
Lord," and in these inscriptions
upon his breastplate and his
shoulder.

The breastplate was composed
of folded cloth, in which were
lodged twelve precious stones, in
four rows of three, each stone
containing the name of one of
the tribes. It was held in position
by the ephod, which consisted
of another piece of cloth, with
a back and front part, which
were united into one on the
shoulders. On each shoulder it
was clasped by an onyx stone
bearing the names of six of the
tribes. Thus twice, on the shoulders,
the seat of power, and on the
heart, the organ of thought
and of love, Aaron, entering into
the presence of the Most High,
bore "the names of the tribes for
a memorial continually."

Now, I think we shall not be
indulging in the very dangerous
amusement of unduly spiritualizing
the externalities of that old
law if we see here, in these two
things, some very important lessons.

I. And the first one that I
would suggest to you is—here we
have the expression of the great
truth of representation of the
people by the priest.

The names of the tribes laid
upon Aaron's heart and on his
shoulders indicated the significance
of his office—that he represented
Israel before God as truly as
he represented God to Israel.
For the moment the personality
of the official was altogether
melted away and absorbed, in
the sanctity of his function, and
he stood before God as the individualized
nation. Aaron was
Israel, and Israel was Aaron, for
the purposes of worship. And
that was indicated by the fact
that here, on the shoulders, from
which, according to an obvious
symbol, all acts of power emanate,
and on the heart, from
which, according to most natural
metaphor, all the outgoings of
the personal life proceed, were

written their names. That meant,
"this man standing here is the
Israel of God, the concentrated
nation."

The same thought works the
other way. The nation is the
diffused priest, and all its individual
components are consecrated
to God. All this was external
ceremonial with no real
spiritual fact at the back of it.
But it pointed onwards to something
that is not ceremonial. It
pointed to this, that the true
Priest must, in like manner, gather
up into himself, and in a very
profound sense be, the people for
whom he is the priest; and that
they, in their turn, by the action
of their own minds and hearts
and wills, must consent to and
recognize that representative
relation, which comes to the solemn
height of identification in Christ's
relation to his people. "I am
the vine, ye are the branches,"
says he, and also, "That they all
may be one in us as thou, Father,
art in me, and I in thee." So
Paul says, "I live, yet not I, but
Christ liveth in me." "The life
which I live in the flesh, I live
by the faith of the Son of God."

So Christ gathers us all, if we
will let him, into himself; and
our lives may be hid with him—
in a fashion that is more than
mere external and formal representation—
as people may vote
for a member of Parliament to
represent them in the councils of
the nation—even a true union
with him in whom is the life of
all of us, if we live in any real
sense. Aaron bore the names of
the tribes on shoulder and heart,
and Israel was Aaron, and Aaron
was Israel.

II. Further, we see here, in
these eloquent symbols, the true
significance of intercession.

Now, that is a word and a
thought which has been woefully
limited and made shallow and
superficial by the unfortunate
confining of the expression, in
our ordinary language, to a mere
action by speech. Intercession is
supposed to be verbal asking for
some good to be bestowed on, or
some evil to be averted from,
some one in whom we are interested.
But the Old Testament
notion of the priest's intercession,
and the New Testament use
of the word which we so render,
go far beyond any verbal utterances,
and reach to the very heart
of things. Intercession, in the
true sense of the word, means the
doing of any act whatsoever
before God for his people by Jesus
Christ. Whosoever as in the
presence of God he brings to God
anything which is his, that is intercession.
He undertakes for
them, not by words only, though
his mighty word is, "I will that
they whom thou hast given me
be with me where I am," but by
acts which are more than even
the words of the Incarnate Word.

If we take these two inscriptions,
upon which I am commenting
now, we shall get, I think,
what covers the whole ground of
the intercession on which Christians
are to repose their souls.
For, with regard to the one of
them, we read that the High
Priest's breastplate was named
"the breastplate of judgment;"
and what that means is explained
by the last words of the verse
following that from which my
text is taken: "Aaron shall bear
the judgment of the children of
Israel upon his heart before the
Lord." Judgment means a judicial
sentence of acquittal. And
that Aaron stood before God in
the Holy Place, ministering with
this breastplate upon his heart,
is explained by the writer of these
regulations to mean that he carried
there the visible manifesta-

tion of Israel's acquittal, based
upon his sacrificial functions.
Now, put that into plain English,
and it is just this. Jesus Christ's
sacrifice ensures—for all those
whose names are written on these
gems on his heart—their acquittal
in the judgment of heaven.
Or, in other words, the first step
in the intercession of our great
High Priest is the presenting before
God forever and ever that great
fact that He, the Sinless,
has died for the love of sinful
men, and thereby has secured
that the judgment of heaven on
them shall now be "no condemnation."
Brethren, there is the
root of all our hope in Christ, and
of all that Christ is to individuals
and to society—the assurance that
the breastplate of judgment is on
his heart, as a sign that all who
trust him are acquitted by the
tribunal of heaven.

The other side of this great
concretional act of intercession is set
forth by the other symbol—the
names written on the shoulders,
the seat of power. There is a
beautiful parallel, which yet at
first sight does not seem to be
one, to the thought that lies here,
in the Book of the prophet Isaiah,
where, addressing the restored
and perfected Israel, he says,
speaking in the person of Jehovah:
"I have graven thee upon
the palms of my hands." That
is precisely the same meaning
that I take to be conveyed by
this symbol in the text. The
names of the tribes are written
on his shoulders; and not until
that arm is wearied or palsied,
not till that strong hand forgets
its cunning, shall our defense
fail. If our names are thus written
on the seat of power, that
means that all the divine authority
and omnipotence which Jesus
Christ, the Eternal Son of the
Father, wields in his state of royal
glory, are exercised on behalf
of, or at all events on the side of,
those whose names he thus bears
upon his shoulders. That is the
guarantee for each of us that our
hands shall be made strong, according
to the ancient prophetic
blessing, "by the hands of the
mighty God of Jacob." Just as
a father or a mother will take
their child's little tremulous hand
in theirs and hold it, that it may
be strengthened for some little
task beyond its unbacked, uninvigorated
power, so Jesus Christ
will give us strength within, as
well as will order the march of
his providence and send the gift
of his spirit, for the succor and
the strengthening of all whose
names are written on his ephod.
He has gone within the veil. He
has left us heavy tasks, but our
names are on his shoulders, and
we can do all things in Christ
that strengtheneth us.

III. Still further, this symbol
suggests to us the depth and reality
of Christ's sympathy.

The heart is, in our language,
the seat of love. It is not so in
the Old Testament. Affection is
generally allocated to another
part of the frame; but here the
heart stands for the organ of care,
of thought, of interest—and, we
may say, of affection. For, according
to the Old Testament
view of the relation between
man's body and man's soul, the
very seat and center of the individual
life is in the heart. I suppose
that was because they knew
that, somehow or other, the blood
came thence. Be that as it may,
the thought is clear throughout
all the Old Testament. The heart
is the man; and the man is the
heart. And so, if Jesus bears our
names upon his heart, that does
not express merely representation
nor merely intercession, but
it expresses also personal regard,
individualizing knowledge. For

Aaron wore not one great jewel
with "Israel" written on it, but
twelve little ones, with "Dan,"
"Benjamin," and "Ephraim,"
and all the rest of them, each on
his own gem.

So, we can say: "Such a High
Priest became us, who could have
compassion upon the ignorant,
and upon them that are out of
the way;" and we can fall back
on that old-fashioned but inexhaustible
source of consolation
and strength: "In all their affliction
he was afflicted;" and though
the noise of the tempests which
toss us can scarcely be supposed
to penetrate into the veiled place
where he dwells on high, yet we
may be sure—and take all the
peace and consolation and encouragement
out of it that it is meant
to give us—that "we have not a
High Priest that can not be
touched with a feeling of our
infirmities," but himself, having
known miseries, "is able to succor
them that are tempted." Our
names are on Christ's heart.

IV. Then, lastly, we have here
a suggestion of how precious to
Aaron Israel is. Jewels were
chosen to symbolize the tribes.
Bits of tin, potsherds or anything
else that one could have scratched
letters upon, would have done
quite as well. But "the precious
things of the everlasting mountains"
were chosen to bear the
dear names. "The Lord's portion
is his people;" and precious in
the eyes of Christ are the souls
for which he has given so much.
They are not only precious, but
lustrous, flashing back the light
in various colors indeed, according
to their various laws of crystallization,
but all reflective of it
and all reflective of it. I said
that the names on the breastplate
of judgment expressed the
acquittal and acceptance of Israel.
But does Christ's work for us stop
with simple acquittal? Oh no!
"Whom he justified them he also
glorified." And if our souls are
"bound in the bundle of life,"
and our names are written on the
heart of the Christ, be sure that
mere forgiveness and acquittal is
the least of the blessings which
he intends to give, and that he
will not be satisfied until in all
our nature we receive and flash
back the light of his own glory.

It is very significant in this
aspect that the names of the twelve
tribes are described as being written
on the precious stones which
make the walls of the new Jerusalem.
Thus borne on Christ's
heart whilst he is within the veil
and we are in the outer courts,
we may hope to be carried by his
sustaining and perfecting hand
into the glories, and be made
participant of the glories. Let us
see to it that we write his name
on our hearts, on their cares, their
thought, their love, and on our
hands, on their toiling and their
possessing, and then, God helping
us, and Christ dwelling in us,
we shall come to the blessed state
of those who serve him, and bear
his name flaming conspicuous forever
on their foreheads.

This liberty which we are
entitled to have in Christ Jesus is
not the liberty which men take
out of him. The freedom of the
city of God, is not freedom to
destroy it or any part of it.
Christian liberty comes of loyalty
to Christ, it does not mean liberty
to rebel against him and
disparage his history, his doctrine,
his offices, his work, or to
disobey his commands. He who
has the freedom of love and loyalty
to Christ has the freedom
of, and is a freeman in, the universe
of space, of time and of
truth. He is free to do as he
will, because he wills to do right.
—Interior.

BLUE MOUNTAIN, MISSISSIPPI.

In a former letter, I mentioned
several pastorless churches in
Mississippi, and quite a number
of brethren supposed I was employed
to supply them with
pastorates, but such is not the case.
I hope these brethren will not
think me discourteous in not
putting their names before these
churches. I did not know personally
but one of the brethren,
and, while he is a good man and
a faithful preacher, I did not
think he would exactly suit the
place. I could have sent all
these names to the churches, but
I do not think a church should
inviting a preacher to woo her
unless there is a strong probability
of a marriage, and that could not
be unless some one personally
acquainted with the preacher
should give a recommendation.
I have a good opinion of the
brethren who have written me,
and would suggest that, if they
are burdened with any of these
churches, they should ask some
one who can give a "peg picture"
of them, to write the clerk of
the vacant church. In scores
of cases I have brought pastorless
churches and churchless pastors
together to their mutual advantage.
I always take great
delight in such service. It is
marvelous how easily churches
find suitable pastors and pastors
find suitable churches when there
is no agency to bring them together
like teachers and schools
have. No church need make a
mistake, if earnest prayer is
made for divine guidance. These
"matches" as well as marriages
between man and woman "are
made in heaven."

PERSONALS.

Rev. J. R. Carter, of Hebron,
has moved to our pleasant village
and entered fully upon his
duties as pastor of our church.
He is a good preacher and an excellent
pastor. Bro. Carter
succeeds Rev. W. T. Lowrey, whose
great popularity equaled that of
his beloved father, who was the
founder of the church and college.
The present pastor has the
advantage of giving his entire
time to the church, preaching
every Sunday but one in a
month.

Rev. W. E. Berry, of this
place, has been called and
accepted Ripley church for one-
half time. In connection with
his college work, Bro. B. has
served several churches of the
Tippah Association, of which he
is the efficient moderator, and in
every case prosperity has followed.
He has served Fellowship,
where he was reared, and it is a
life-time engagement.

Rev. St. O. Lawrence continues
his work at Ashland and Guyton.
Since the Layman is no
more, he writes for different
papers. I do not know a better
newspaper man. The Baptist,
our state organ, is bright and
newspaper. It will no doubt give
general satisfaction throughout
the state.

Rev. Jeff. Rogers, the new
pastor at Holly Springs, is very
hopeful of success in that almost
barren field.

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Rev. R. A. Cooper is cheerful and happy in his work at Pontotoc and Amory.

I heard a knowing brother say: "Rev. E. L. Wesson and Corinth fit each other exactly. No doubt but a good work will be done in this growing town by the new pastor—the foundation so well laid down by Dr. J. B. Searcy and others who preceded him."

I traveled with the accomplished Bro. N. W. P. Bacon from Memphis last week on his way to his new field at Oxford. That church has many choice members and they have a choice pastor. You will hear good reports from them.

Our college is larger than ever before. The number of boarders only lack a score of 200.

J. D. ANDERSON.

SPURGEON'S MOST STRIKING PASSAGES.

BY PASTOR HUGH D. BROWN, B.A., DUBLIN.

Two other great and memorable occasions we recall—Mr. Spurgeon's first and last Conference Addresses to the Pastors' College Evangelical Association. Amid a scene of wild enthusiasm was the first delivered—pungent, mirthful yet solemn, unswerving and uncompromising in its ultra Evangelicalism, and necessarily punctuated throughout with passing allusions to current circumstances, and adherence at all costs to "the faith once for all delivered unto the saints." How we watched the dawning merriment of a witticism twitting the great man's lip, then, rippling round his eyes, and finally convulsing the entire assembly in roars of laughter! How we marked the fiery indignation for God and his truth gathering, till the storm burst in protests worthy of Balaam's! Ah, me! it was a marvellous effort of oratorical powers sanctified fully in mirth or tragic awfulness to his great Leader's honor. We can almost hear his burning words echoing still: "We have no longer, 'Thus saith the Lord,' but 'Thus saith modern thought. We need to

debate upon Particular and General Redemption, but now men question whether there is any redemption at all worthy of the name. We used to converse upon which aspect of the Atonement should be made most prominent, but in the Vicarious Sacrifice we all believed. Alas! we have fallen upon days in which Substitution is denied, and the doctrine of the putting away of sin by the blood of our Lord Jesus is spoken of in opprobrious terms. We described Justification by Faith under various figures in days gone by; but now men are among us who set it quite aside. The other day, a certain preacher informed us that, even if a sinner should truly repent and believe on his dying bed, he would yet have to suffer for a while in the next world. Thus salvation by faith is made to give place to a sort of purgatory. This is not to differ about the faith, but altogether to renounce it. It is not in our denomination alone or chiefly that these evils exist, but they are everywhere. I know not what our brethren mean when they deny the general prevalence of unbelief. Are they willfully deaf and blind? Do they live on the dark side of the moon? You must have noticed in the newspapers, apologies for Mohammedanism and Buddhism, in which these religions are praised to the disparagement of Christianity; this is a sign of the times. Scribes are taking up their pens to write upon themes which would not have been touched by the secular papers years ago; and they are only touched now because there is an unbelief abroad which creates a market for anti-Christian literature. Those against whom we fight to-day are striking at the life of our religion. They are not cutting off its horns, but tearing out its heart."

And then the last and grandest utterance of all, The Greatest Fight in the World—the dying hero's final manifesto—we never expect to hear its like again—"If others have any other storehouse, I confess at once that I have none"—(alluding to "Our Armory"—the Inspired Word)—"I have nothing else to preach when I have got through with this Book; indeed, I can have no wish to preach at all if I may not continue to expound the subjects which I find in these pages; what else is worth preaching?" "Some of you younger brethren have only tested the Scripture a little as yet; but others of us, who are now getting grey, can assure you that we have tried the Word, as silver is tried in a furnace of earth; and it has stood every test, even unto seventy times seven. The Sacred Word has endured more criticism than the best accepted form of philosophy or science, and it has survived every ordeal. As a living divine has said, 'After its present assailants are all dead their funeral sermons will be preached from this Book—not one verse omitted—from the first page of Genesis to the last page of Revelation.' Some of us have lived for many years in daily conflict, perpetually putting to the proof the Word of God; and we can honestly give you this assurance, that it is equal to every emergency. After using the sword of two edges upon coats of mail, and bucklers of brass, we find no notch in its edge. It is neither broken nor blunted in the fray. It would cleave the devil himself, from the crown of his head to the sole of his foot; and yet it would show no sign of failure whatever. To-day it is still the self-same mighty Word of God that it was in the hands of our Lord Jesus. How it

strengthens us when we remember the many conquests of souls which we have achieved through the sword of the Spirit! Have any of you known or heard of such a thing as conversion wrought by any other doctrine than that which is in the Word? I should like to have a catalogue of conversions wrought by modern theology. I would subscribe for a copy of such a work. I will not say what I might do with it after I had read it; but I would, at least, increase its sale by one copy just to see what progressive divinity pretends to have done. Conversions through the doctrine of universal restitution! Conversions through the doctrine of doubtful inspiration! Conversions to the love of God, and to faith in his Christ, by hearing that the death of the Saviour was only the consummation of a grand example, but not a substitutionary sacrifice! Conversions by a gospel out of which all the gospel has been drained! They say, 'Wonders will never cease;' but such wonders will never begin. Let them report changes of heart so wrought, and give us an opportunity of testing them; and then, perchance, we may consider whether it is worth our while to leave that Word which we have tried in hundreds, and some of us here, in many thousands of cases, and have always found effectual for salvation."

Again, in pressing home the imperative necessity of loyalty to "the whole counsel of God," we rejoice to recall his courteous denunciation of Infant Baptism as unknown to the Word of God, and the parent of Baptismal Regeneration, thus sealing, in his very utterance from the grave's mouth, unswerving attachment still to Baptist principles;—while the adaptation of Coleridge's "Ancient Mariner" to a respectable, frozen, lifeless church—"a congregation of the dead," "the Holy Ghost gone"—"all death"—"the preacher's moon-light, cold and cheerless, falling on faces which are like it,"—made our very flesh creep, and our whole heart cry out, "God save us from such an awful fate!" Where "the Holy Ghost has gone, death reigns, and the church is a sepulchre." But, above all, partly perchance because of the solemn, holy indignation with which the sentences were delivered, and the grim, tragic earnestness with which his whole soul thundered out the concluding words, it seemed to us that the finest passage in the address was when he said: "But we are told that we ought to give up a part of our old-fashioned theology to save the rest. We are in a carriage travelling over the steppes of Russia. The horses are being driven furiously, but the wolves are close upon us! There they are! Can you not see their eyes of fire? The danger is pressing. What must we do? It is proposed that we throw out a child or two. By the time they have eaten the baby we shall have made a little headway; but should they again overtake us, what then? Why, brave man, throw out your wife! 'All that a man hath will he give for his life;' give up nearly every truth in the hope of one! Throw out Inspiration and let the critics devour it! Throw out Election, and all the old Calvinism; here will be a dainty feast for the wolves, and the gentlemen who give us the sage advice will be glad to see the doctrines of grace torn limb from limb. Throw out Natural Depravity, Eternal Punishment, and the efficacy of prayer. We have lightened the carriage wonderfully,

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Now for another drop. Sacrifice the great Sacrifice! Have done with the atonement! Brethren, this advice is villainous and murderous: we will escape these wolves with everything, or we will be lost with everything. It shall be 'the truth, the whole truth, and nothing but the truth,' or none at all. We will never attempt to save half the truth by casting any part of it away. The sage advice which has been given us involves treason to God and disappointment to ourselves. We will stand by all or none. We will have a whole Bible or no Bible.—Sword and Trowel.

PATIENCE is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.—Bishop Hopkins.

What a gentleness there is in our loving Master's touch when he lays his hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at his feet and bathed them with her tears, the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can't you trust that hand? It may cast you down, but you may be sure that it will never cast you off. When his wisely loving hand uses the lancet or the pruning knife, it is unflinching love that holds the instrument. Not one cruel blow has our Saviour's hand ever yet given you or me; nor ever will,

EDITORIAL.

A "HIGHER CRITIC," speaking recently about the book of Daniel, says:

We proceed upon the supposition that the God of Israel may have inspired a holy man of Maccabean times to get the magnificent apocalypses of this book in an idealistic background, and to publish them under the name of an ancient man (Ezek. 14:14; 28:3) distinguished for his wisdom in the secret things of God. The miraculous narratives may, on this hypothesis, be regarded as sacred allegories, setting forth in sublime pictorial form the doctrine that there is a God in heaven who reveals to the prophets, defends and glorifies his faithful worshippers in times of bitter trial, does according to his will in the army of heaven and among the inhabitants of the earth, humbles those who walk in pride, and brings to confusion the counsels of wicked men. We are of the opinion that no essential element of divine revelation is compromised in this supposition.

This is a fair sample of the way these "higher critics" talk about the book of Daniel, and so we give it to our readers. Some observations suggest themselves:

1st. It is an "essential element of divine revelation" that what is claimed to be revealed should be true. Infidels have all along been denying that the Bible is inspired because they claim to find false statements in it, and therefore it cannot be inspired, since God cannot be supposed to have inspired what is false. But the higher critics go beyond the infidels, and say with a sang froid that would be amusing were it not blasphemous, that God did inspire men to tell lies. Here it is claimed that God "inspired a holy man of Maccabean times" to write a book and to claim that was written by another man who had been dead hundreds of years. To thus gravely charge God with lying, goes to the limit of blasphemy. Kuenen, Wellhausen and the other "higher critics" of Germany claim that the Bible contains false statements, but they never dreamed of laying these false statements on God. But their disciples in this country unblushingly tell us that God inspired lies. The Bible tells us: "It is impossible for God to lie," and "Let God be true and every man a liar." It is difficult to write calmly of such blasphemous utterances as this, so we pass to another point.

2d. It is claimed that this "holy man of Maccabean times" set forth the great truth that God "reveals secret things to the prophets, defends and glorifies his faithful worshippers in times of bitter trial, etc." And yet whenever the Bible tells of God's actually doing this, these "higher critics" attack the statement and deny its truth. Isaiah is divided by them, on the express ground that God could not be supposed to have revealed to Isaiah the "secret things" mentioned in the book that bears that name. Hence, they divide the book, and put part of it after the exile when these "secret things" were no longer secret, and when any man might have written about them. In theory these critics admit that God reveals "secret things," but in practice they deny it. In general they admit that God "defends and glorifies his faithful worshippers," and in detail they deny it. Not a single instance do they allow to stand where the Scriptures tell us God actually did this. The general admission is always for a purpose. It serves them in their attempt to evaporate Daniel or any other particular book, but we must not be allowed to take them at their

word and apply what they say to specific instances.

3d. The "higher critics" are shocked if people call their views infidelity. We think their views are worse than infidelity. It is far better to say, with the open infidel that the Bible contains false statements, and therefore is not inspired of God, than to say, with the higher critics, that the Bible contains false statements which are inspired of God. The infidel, while rejecting Scripture, can yet believe in a pure and holy God; while the higher critic accepts the Scripture as coming from a false and lying God. It is far better to be an atheist and to say squarely there is no God, than to say there is a God, but He is a liar. We will take the infidelity every time in preference to such higher criticism, and that is a fair sample of the way a great many of the critics talk.

The Chicago beef-packers are indignant at General Miles for saying that "embalmed beef" was sent to our soldiers in Cuba and Porto Rico by the Commissary Department. And now Rabbi Hirsch, of Sinai Temple, has publicly repeated the charge, and affirmed that thousands of our soldiers have been poisoned by eating chemically prepared beef.

Gen. Miles claims to be able to prove all he has charged, and we think he ought to be given a fair opportunity. The Committee of Investigation did not give him such an opportunity; they simply examined him, but did not have him produce his witnesses. We think Congress ought to appoint a committee to sift these charges to the bottom.

The New York Independent is very indignant at Secretary Alger, and demands that he be retired from the Cabinet. It even prophesies the overthrow of the President's prospects for a second term unless Secretary Alger is retired, and suggests Gov. Roosevelt as the next President in case President McKinley holds on to the Secretary. While we think the Independent is somewhat intemperate in its language, there is a good deal of force in what it says.

The citizens of this country cannot afford that such sort of corruption in the War Department should go unrebuked and unpunished. If indeed poison meat was furnished to our soldiers, to the killing of thousands of them, then every man responsible for such furnishing ought to be tried for murder. It is hard to conceive of a baser crime than to furnish poison meat to the soldiers. A red-handed murderer, who openly meets and slays his fellowmen, is a saint in comparison with the fiend who for the sake of gain furnishes poison meat to soldiers fighting the battles of their country. That such charges are made by the commanding general of the army is a very serious matter. His making the charges gives them a special importance and dignity. Nothing less than the most thorough and impartial investigation will satisfy, or ought to satisfy the public mind and conscience.

Rev. H. C. Woods, D. D., died in California on February 6, and his death is calling forth expressions of regret which show the love and admiration felt for him. The *Washingtonian's* tribute is among the best, for it says so much in so few words, and in words which will be heartily endorsed by all who know him: "The death of the Rev. Dr. H. C. Woods is a serious loss to our

denomination. He has been one of the most efficient leaders in our Home Mission work in the West. He was universally beloved and trusted, and combined in a remarkable degree the qualities of spirituality and courage, good judgment and enterprise. Our readers have greatly enjoyed his letters descriptive of denominational conditions in the newer States. They disclosed the spiritual zeal and sagacity of a genuine soldier of the cross."

Mrs. LILA HARVEY LOVING, whose severe illness we mentioned last week, died just after our paper went to press. Dr. W. P. Harvey is thus trebly bereaved, she being the third one of his children who have died within a comparatively short time. Less than two years ago this his last daughter was married to the Rev. J. W. Loving, then and since pastor at Campbellville, Ky. Mrs. Loving was a woman of rare sweetness and strength of character. She won all hearts and held them after winning, and a large circle of devoted friends mourn her death. The good people of Campbellville have shown a deep and delicate tenderness of feeling which is beautiful and which is most highly appreciated. The remains were taken to Harrodsburg and buried in the old family lot in the cemetery. The whole community of Harrodsburg, where Mrs. Loving was brought up were deeply stirred by her death, and there was every expression of sorrow and sympathy. Many, many hearts are touched by this death, and are moved with sympathy for the bereaved ones. We offer our sincerest condolence and invoke upon the sorrowing ones the blessed ministry of the Holy Comforter.

A CORRESPONDENT of the *Christian Advocate*, in speaking of settled pastors, mentions some interesting cases which he found in Bliss's "Side Glimpses from the Colonial Meetinghouse." It may be well to recall them in these days of restlessness.

Among those mentioned two saw exceptionally long service, even for those steady-going days. Joseph Sumner became pastor of the church in Shrewsbury in 1761. His salary was \$240 per year, and when that was cut down, he was asked by a friend how he could live and preach on so small a salary. He replied: "I have learned that they who have much have not enough; but those who have little have no lack." He preached to the church for sixty-three years.

Samuel Not, at the age of twenty-eight, became pastor of the church in Franklin, Conn. On the sixtieth anniversary of his pastorate, he addressed his sermon to the "children, grandchildren and great-grandchildren of those who invited him to settle with them in the Gospel ministry." He said that during all those sixty years he had been kept from the house of God only eleven Sabbaths, six of them when he was sick with lung fever in 1812. His salary was \$338.33 annually.

He continued to preach every Sabbath for sixty-seven years. He was then 96 years old, and was retired on half-salary and an assistant employed. He died three years afterward.

DANIEL DICKSON says: "No heresy ever becomes extinct, as some volcanoes are said to do. For heresies all come out of the old human heart which is as full of lava as ever." The old heresies come under the masks of new names, however.

One brother said in conversation: "I think the way of taking up a collection for all missions at the beginning of the year, giving every member a card on which to write his subscription and the famous pink envelopes, a plan our church has recently adopted, is the grandest thing yet. It commends itself to the business sense of every level-headed man. We are sick of hearing appeals and being told pathetic stories. We must give because it is a duty to God—to God—to God, first, last and all the time."

"But here is my trouble. I am a farmer. I cannot tell in advance what my income may be. It depends chiefly upon how the tobacco crop turns out and the price of tobacco. Some years my income is twice what it is in others. How can I tell how much to give?"

The brother cannot tell, of course, exactly what his income will be. But unless it is his first year in business he can form some estimate of what he may reasonably expect to have if he makes an average crop and receives an average price. He can subscribe this amount, and afterwards give more if his income is more than he had anticipated.

From his remarks we gathered that the brother gave a certain definite proportion of his income, although he did not indicate what that proportion was. This is a wise thing to do. It will be a glad day in Zion when every brother gives proportionally of his income.

What that proportion ought to be each one can decide for himself. But he ought to resolve on some per cent., if it is only 1 per cent., as the minimum of his giving. This will not prevent his making free-will offerings beyond that amount. And our experience is that the man who gives a certain definite proportion of his income is the one who can be relied on to give more when emergencies arise. As in the Old Dispensation tithes were given, very many Christians feel that one-tenth is a right proportion of their incomes. It certainly does seem that Christians ought not to fall behind the old Jews in their contributions. But we are not pleading for tithes, but only that every one shall give a certain definite part of his income to the Lord.

Some brethren take their average income for five years and subscribe according to that. This plan works well when their farms are the same in extent, or their factories, &c. Many more take their income of the previous year as a basis, unless, of course, some great change has come in their possessions. Men's circumstances and the prospects before them vary so greatly one cannot express any definite opinion without knowing all the facts in the case. But one thing can be urged, and that is that all give a certain per cent. of their income, and give it from a sense of duty to God.

The Bishop of Rochester has issued a pastoral letter to his diocese urging the people to give more to support their preachers, and he bids them inquire of their Nonconformist friends, and they will find "that churchmen, on the whole, give less towards the payment of their clergy than the members of other religious bodies." And those Nonconformists not only support their own preachers, but are taxed for the support of the "churchmen's" preachers.

ALWAYS there must be prayer: only at dawn it leads to labor and at eve to rest.—Jas. Martineau.

Editorial Varieties

A teacher asked a boy in his Sunday-school class, "What is a lie?" The boy answered: "It is an abomination in the sight of the Lord and a very present help in time of trouble."

The Sunday Breakfast Association of Philadelphia held 80 meetings last year with a total attendance of 13,281. The Association suspended for lack of money.

It is proposed to organize a society in London for the "purpose of collecting, arranging and indexing" all books published. They want copies of every book in the world. It would be a curious collection with an immense mass of useless rubbish.

The election of Dr. James M. Taylor, of Vassar College to the Presidency of Brown University seems to give general satisfaction. Now that Colgate and Brown have presidents, perhaps our other presidentless institutions may soon be supplied. There is certainly no lack of presidential material.

The Baptist Outlook, of Indianapolis, two weeks ago, came out in a sharp editorial greatly magnifying a large number of Baptists in the South. Two of those misrepresented were returned to the Outlook corrections, but that paper returned the articles, and refused a hearing to those whom it had censured. This is the Outlook's idea of freedom of speech and of fairness.

Dr. G. W. Lasher is sending out blanks to great numbers of country churches gathering information for the Baptist Ministerial Directory he is editing. We are very glad to have such a book issued. That Dr. Lasher is editor is a guarantee that the work will be well done. We hope every preacher receiving a blank will fill it out and return it promptly.

"The editor of the *Biblical Recorder*, in an article on Young People's Work in North Carolina, notes the fact that, while the machinery of church organization is not in working order, the work is steadily gaining."—Baptist Union. Perhaps less machinery is better, and in other lines as well. It is better to have perfect work than perfect machinery.

A prominent Virginia Baptist, in renewing his subscription, says: "Your editorial on 'born of water', a few weeks ago, was the clearest and most satisfactory exposition of that difficult passage in the Bible I ever seen. You are doing good work and you are giving us an excellent paper." We have heard a few notes of dissent from that editorial. The Disciple paper in Louisville essayed to reply by simply contradicting what we said.

The pastor of one of the largest and most influential churches in the South writes: "Dr. Christian has, to my mind, completely proved the unreliability of the 'Kiffin' Mr. and 'Lessey Church Records,' and also the '1641' theory." Unless we mistake, that will be the general opinion when all the facts Dr. C. has gathered are brought out. Those two documents are hopelessly discounted, and since the only direct evidence of the "1641" theory is thus demolished, the work of disposing of the circumstantial evidence is easy.

We are informed that an organized effort is being made to defeat in the United States Senate the Johnson amendment to the army bill prohibiting the sale of liquor in the camps. It is important to the cause of temperance and to the good of the army that this amendment, already adopted by the House, should pass the Senate. So will you not, we trust, convey an appreciation of the greatness of the magnitude of Solomon's Temple, and of the Temple in the time of Christ, beyond what any one is likely to get elsewhere. What had been a simple accumulation of facts and figures in the minds of the hearers became under the influence of the lecture a vivid and living reality. We congratulate any people who may have the opportunity of seeing and hearing this lecture, the seeing being as important as the hearing.

Dr. Hoagie's lecture on Solomon's Temple is truly a great lecture. It was heard by a large assembly at Walnut-street church on last Friday night. The series of paintings are particularly fine and they, with the comments on them, convey an appreciation of the greatness of the magnitude of Solomon's Temple, and of the Temple in the time of Christ, beyond what any one is likely to get elsewhere. What had been a simple accumulation of facts and figures in the minds of the hearers became under the influence of the lecture a vivid and living reality. We congratulate any people who may have the opportunity of seeing and hearing this lecture, the seeing being as important as the hearing.

An honored brother writes that he is greatly interested in Dr. Christian's articles, but he thinks Dr. C. writes too much like an advocate and too little like a calm, unbiased investigator. It is true Dr. C. writes with earnestness, but it should be remembered that he is responding to a fraud and denouncing his brethren. The same objection can be made to Revonnapa, to Luther, to Chery, to Judson and to all the rest who have had their hearts in their work. The point to be considered, however, are not Dr. Christian's manner and methods, but the facts he brings to light. As well is he to be considered by an unbiased investigator. And Dr. C. is certainly no more of an advocate than are those who have written on the other side; and, moreover, he has not twisted or misrepresented any authorities. Let his facts be fairly read—no more to be said.

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The Marshallville church, Ga., has expelled from its fellowship a man calling himself Rev. J. Fred Jenkins, and hailing from the Pacific coast. Other churches will do well to remember the name.

A second church has been constituted at Darlington, S. C.

A meeting in the Bethel church, N. C., closed with 15 received by baptism, 1 by profession and 2 others approved for baptism.

A meeting in the Rock Spring church, Vance county, N. C., resulted in 15 additions to the fellowship of the church.

Eld. J. H. Stinecifer held a meeting in the Buffalo church, Missouri, which resulted in 23 additions to the fellowship of the church, nearly all being married persons.

Forty-one have been added to the fellowship of the Little River church, Texas, as the result of a meeting held by Eld. L. Scarborough.

Twenty have been added to the fellowship of the Bluefield church, West Virginia, during the meeting, making 92 additions during this year.

HOPKINSVILLE, KY.

VERY IMPORTANT.

Frequently we have called attention to the importance of addressing all communications intended for publication or letters containing money or connected with the business department of the paper to the WESTERN RECORDER, Louisville, Ky. Also address all letters pertaining to books, or the publication of books, to Baptist Book Concern, Louisville, Ky. By following the above directions you will avoid delays and needless complications. If you address a letter to the editor or business manager, or any one else, and the individual addressed is absent from the office, the individual letter is more liable to be misplaced and the business fails to be attended to promptly.

W. F. H.

WE are grieved to learn of the death of Judge Robert A. Burton, of Lebanon, Ky. Unconscious of the brevity of his life, he was found dead while walking in his yard of heart disease. He was a prominent citizen, and the people loved him and delighted to honor him. For about twenty years he served as Judge of Marion county. He has been president of the Farmers' National Bank ever since its organization. He has frequently represented his county and district as Representative and Senator. For over thirty years we have known him, and often shared the hospitality of his elegant home. He will be mourned by many, for he was a friend to all who knew him. To his bereaved family we tender our sympathy.

W. F. H.

Now people in Christian life are not to expect that enjoyment will always mean an ecstacy. There were times when Christ wept, though he would rather weep in the execution of his mission, than laugh and leave it undone. There was a comparative joy in his sorrow. So there will be sorrow in every Christian life, but it is mitigated by the fact of the presence and help of Christ, if the heart is right toward him. There is no such power as his. That is one of the great claims of Christian joy, after all.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two joined by letter. Bro. William Moses and J. H. Baldwin were ordained deacons. Bro. D. Y. Bagby led in the ordaining prayer and Bro. J. W. Warder delivered a most impressive charge.

Broadway—Pastor Jones preached. Chestnut-street.—Pastor Weaver preached.

East—Pastor Christian preached. Twenty-second and Walnut—Bro. Lowe preached in the morning.

Franklin-street.—Pastor Jenkins preached.

German—Pastor Wm. Ritzmann preached.

Highlands—Pastor Dawes preached.

Parkland—Pastor Gordon preached.

Southgate-st.—Pastor McFarland preached.

Third-av.—Bro. Archibald Guthrie conducted the worship in the absence of Pastor Boyett, and spoke most effectively.

Twenty-sixth and Market.—Pastor Thompson preached.

East Mead—Pastor Whittinghill preached.

Clifton—Pastor Foster preached.

THE STATE.

Pastor T. D. Maddox writes: "We began a meeting at Smallhouse Baptist church January 2 which continued 16 days, and resulted in 31 conversions and 23 additions to the church, 10 by baptism, 2 by letter and 1 under the watchcare. The church was greatly revived and strengthened and the members seem to have taken on renewed energy. The final results of the meeting eternally alone will reveal. This church is just in her infancy, and is located in a Pedobaptist community, hence you can account for no more additions. The pastor was assisted by Bro. W. P. Henry, of Central City, 10 days of the time, who did most of the preaching, while the pastor was in the plain, old-time gospel, and as a result men were moved by the Spirit of God. Bro. Henry did a good work for us and greatly endeared himself to both pastor and people. To God be all the glory."

OTHER STATES.

Pastor T. H. Campbell writes from Rockville, Md.: "My work is getting on nicely, have had 11 additions since November 29, the beginning of my pastorate. I baptized 3 very promising young men Sunday night, February 12."

Bro. W. J. Neale writes: "The First Baptist church of San Diego has called as supply for three months the Rev. W. B. Hinson, formerly pastor at Montreal, Canada, now pastor at Moncton, N. B. with a view to the pastorate. None of us have ever seen him or heard him, but his name and his fame have reached the Pacific coast, and he has accepted and will be with us in March next, I understand he makes the change for his wife's health. D. L. Moody is with us at present for a few days and much interest is manifested. The largest church or hall in the city cannot accommodate the crowds that was upon his words. We are praying for God's blessing upon the people, and anxiously awaiting the coming of Bro. Hinson, and hoping that he will come in the 'fullness of the gospel of the Lord Jesus Christ.'"

A meeting in the New Hope church, Worth county, Mo., closed with 11 conversions and 12 professions of faith to the fellowship of the church.

A 20-days' meeting in the Round Prairie church, Wolfe county, Mo., closed with 20 additions to the fellowship of the church, all by experience and baptism.

A 12-days' meeting in the Louisiana church, Mo., closed with 12 additions to the fellowship of the church.

A meeting in the Liberty church, Mo., resulted in 14 professions of faith and 14 additions to the fellowship of the church.

Thirty have been added to the fellowship of the Philadelphia church, Mo., by experience and baptism.

Bro. B. G. Manard held a meeting in the Spring Garden church, Mo., which closed with 43 additions to the fellowship of the church.

A meeting in the Newsome church, Va., greatly revived the members and added 10 to the fellowship of the church.

Eld. J. E. Hutson held a meeting, his tenth, in the Boykin church, Va. Forty-eight were received into the fellowship of the church.

A meeting in the Capron church, Va., resulted in 16 additions to the fellowship of the church.

Twenty-one have been baptized into the fellowship of the Straight Church, Va., and others have been received for baptism.

Thirty-nine have been added to the fellowship of the Central church, Atlanta, 35 by experience and baptism.

PREACHERS' INSTITUTE.

J. T. Christian, D.D., LL.D., of Louisville, Ky., will hold a Preachers' Institute for the preachers of Northwest Kentucky at Morgantown, beginning Monday night, March 6th. Free entertainment will be given those who are in attendance upon the institute. There will be no charges except to defray the actual cost of running the institute, which will be meagre. Quite a number of the brethren have written me, saying, "I can't afford to go, but I can count on me;" "I'll be there;" "You may count on me to help pay the expenses," etc., etc.

We are expecting an interesting time, and extend a cordial invitation to the preachers of the adjacent associations to "come with us."

G. W. RILEY, Pastor.

DEAR RECORDER:—In my issue of Feb. 2, 1899, you criticized the following expression from Ian MacLaren: "You can do nothing without enthusiasm." Criticism: "Enthusiasm is a good thing beyond question, but a sense of duty will accomplish far more, and has staying qualities above all other motives for action." Methinks "a sense of duty" would be but a dull goad and a galling prod as a motive for action, and a very unsuitable motive, unless stimulated by the higher motive, love. Would a parent be content with a child's obedience, prompted by a "sense of duty"? Would husband or wife be satisfied with attention to and from the other based upon a "sense of duty"? Would Christ the Bridegroom, effect an union with the Bride, a church, whose motive of action is a "sense of duty"? Would the Father hear a petition offered as a "sense of duty"? Duty worship is cold worship; duty obedience, formal obedience. I am now able to say, "I will keep my words." "He that loveth me not, keepeth not my sayings." Your brother,
B. W. PENICK.
Greensburg, Ky., Feb. 6, 1899.

SEMINARY NOTES.

Bro. J. B. McKeehan supplied at Elliston, Ky., for Bro. B. T. Vincent.

Bro. E. E. Lusk came back to be mustered out in the absence of Bro. G. F. Hambleton supplied at Springfield, Ky.

Dr. E. C. Dargan is absent for a few days.

Bro. C. C. Coleman supplied at Versailles, Ky.

Dr. Edward Thompson took tea with us and spoke on the preservation of the American Sabbath. He is a forceful speaker. Would that many more of our lawyers would throw themselves in line with his work.

Bro. L. W. Doolan supplied at South Elkton for Bro. J. M. Shelburne, who is sick. Bro. Shelburne was vaccinated, and, like many of us, he is nursing his arm.

Dr. Sampson's advice is to preach the justice of God as well as his goodness and mercy.

Bro. Shie, of Elkton, Ky., left Sunday night to resume his position as conductor on the Clarksville branch of the L. & N. railroad. His roommate says of him: "He is one of the brightest, best read, noblest men I have seen my fortune to meet."

It is a treat to hear Dr. Sampson in his Old Testament class brush away the cobwebs and unfold the real meaning of Scripture. Long live such a teacher, and may the Lord raise up many more like him.

Bro. L. A. Cooper has returned from Georgia, where he went to visit his sick father. We are glad to see Bro. Cooper's face in the Hall again.

Last week Dr. Sampson told his Old Testament class that he would treat to ice cream every man who would quote twelve verses of Scripture accurately. Only one was reported to be a winner. The balance of our boys must not envy him his prize.

J. L. WISE.

FOR RHEUMATISM AND SLEEPLESSNESS

We Offer the Simplest and the Best Treatment Free.

To all who know the misery and hopelessness of days and nights tortured with rheumatism, neuralgia, sleeplessness and pains in trunk, muscles and bones, we make a plain and fair proposition which deserves their consideration, and which we believe is filled with hope for sufferers. First, a word as to our method.

DR. BROWN-SQUARD, of Paris, said that these ailments arose from a too great flow of electricity from the body. He thought that if this flow could be stopped the vital forces would be so invigorated as to overcome the troubles. Experimenting on this line led to the discovery of the SLAYTON ELECTRIC GLASS CASTERS. Used thus none of the natural forces is weakened. The curative results are wonderful.

No one can fully explain why so simple a remedy can drive away forever those terrible evils. The great saving fact remains, however, that the use of the SLAYTON ELECTRIC GLASS BED CASTERS is every day completely curing cases of rheumatism and like diseases which seemed desperate.

Read the following testimonials and see if it is not worth your while to at least make a test of this wonderful treatment, which costs absolutely nothing to try, and which cannot possibly harm you in any way:

Tecumseh, Mich., Oct. 4, 1898.
SLAYTON ELECTRIC GLASS BED CASTERS CO. Gentles: I have been troubled up with rheumatism since March 14, 1898. I have suffered untold pain and misery. Your casters have done very much to relieve me. They make me sleep and eat and breathe. I can now do my usual work. I am now able to get around some. Walked up town yesterday for the first time since March 14.
Very truly,
R. G. GOFF.

Hudson, Mich., Oct. 29, 1898.
SLAYTON ELECTRIC GLASS BED CASTERS CO. Dear Sir: I have been troubled regarding the experiment I made with your casters. My wife was troubled with sleeplessness and with rheumatism. I put the casters on the bed without my wife knowing it. I had her feel the best she had had for weeks. Although I doubted any virtue in so simple an arrangement, I was willing to try almost anything for relief. I can now sleep and eat and breathe. I am now able to get around some. Walked up town yesterday for the first time since March 14.
Yours respectfully,
Wm. C. OFFEN.
(Mr. Acker is 74 years old.)

Tecumseh, Mich., Sept. 9, 1898.
SLAYTON ELECTRIC GLASS BED CASTERS CO. Dear Sir: I have tried Slayton's Electric Casters, neither Mrs. Frost or myself have been troubled with rheumatism. Mrs. F. was scarcely ever free from it before using the casters, but now says she never has a twinge of it.
W. A. FIGHT.
(Dr. Frost is our leading homeopathic physician.)

Moresville, Mich., Aug. 31, 1898.
SLAYTON ELECTRIC GLASS BED CASTERS CO. I Glass Wheel Electric Bed Casters. I am troubled with neuralgia, catarrh, heart trouble, besides other things, so that I can only lie in bed only one or two hours at a time. I have never been put under my bed the first night without my knowledge, yet the first night I slept all night. Something I have not done before in years. They work like magic. Money would not buy such good.
Truly yours,
L. M. ACKER.

FREE TRIAL

FOR TWO WEEKS. We will gladly send anyone mentioning the name of this paper a full set of the Slayton Electric Glass Casters on receipt of 50c. for postage. Try them for two weeks according to directions. If they do not help you, send them back by mail and no charge will be made. If they do help you, send us 50c. in full payment. We do not desire your money because we can treat the readers of this paper, and because we know the great blessings which our treatment affords.

N. B.—When writing, state whether for metal or wood bedstead.

THE SLAYTON ELECTRIC GLASS BED CASTERS CO., Ltd., 30 Pearl Street, Tecumseh, Mich., U. S. A.

FOR RHEUMATISM AND SLEEPLESSNESS

We Offer the Simplest and the Best Treatment Free.

To all who know the misery and hopelessness of days and nights tortured with rheumatism, neuralgia, sleeplessness and pains in trunk, muscles and bones, we make a plain and fair proposition which deserves their consideration, and which we believe is filled with hope for sufferers. First, a word as to our method.

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Truly yours,
L. M. ACKER.

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Stylish gowns and millinery a specialty. Read stamp for circular. Prices for made-up garments reasonable. No charge for purchasing goods.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

BEFORE IT IS TOO LATE.

BY IDA GOLDBLITH MORRIS.

If you're a gray-haired mother in the old home far away— Sit down and write the letter You put off day by day. Don't wait until her tired steps Reach heaven's poorly gate— But show her that you think of her Before it is too late.

A TASTE OF LIFE.

BY MARY M'RAE CULTER.

The ladies of the military circle of Fort — were convened on the front porch of Col. Burton's residence. A very attractive group they were—at least, so thought several gentlemen who strolled in their direction as soon as the morning routine of camp duties was over.

of the morning, the smell of the last-ly-sprung smoke, the whistle of red-bellied and the trill of mocking-birds in the plum thickets, while far off across the brown-green billows of prairie the wonderful mirage rose and fell, and over all the "round, round world" sprang the magnificent dome of a heaven of dancing blues.

blame." At these words the squaw vanished within her tepee, and did not reappear until the visiting party had left the camp. Night fell over the prairie. The myriad of brilliant stars gleamed in the vast dome of blue, the soft breeze murmured through the plum thickets and whistled over the brown sage grass.

accustomed to my strange surroundings and overcome the dashingly homeliness that possessed me. "But as years went on I learned to tolerate, and at last to love the strange, new life. My sleeping soul was awakened, my mind aroused, and with all the ardor of my nature I gave myself up to knowledge.

Was It Consumption?

Doctors are often wrong. The best doctor is an overworked individual. He hurries from a case of acarietina to a case of diabetes and from that to the amputation of a leg.



The "Golden Medical Discovery" has been said to cure consumption. It surely and infallibly cures all bronchial and throat troubles. It strengthens weak lungs and cures lingering coughs.

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- Baptist Hymnals, words... 60c
Select Songs, by 10c each
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Hymns New and Old, music... 50c
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What Baptists Believe and Why They Believe It

We are receiving many orders for this tract of 66 pages, and heartily commend it to all. PRICES: 1 copy... 10c, 100... \$5.75

Macbeth makes half the lamp-chimneys; and half the dealers won't sell 'em, because they don't break. Get the Index—free.

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SHORTEST LINE and FASTEST TIME TO EVANSVILLE.

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CHESAPEAKE & OHIO RAILWAY, Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Riverland Station, back of Galt House. City Ticket Office, 224 Fourth ave. Schedule in effect May 14, 1896.

F. F. V. LIMITED, DAILY.

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

Leave Louisville	8:20am
Arrive Washington	10:30am
Arrive Baltimore	11:30am
Arrive Philadelphia	12:30pm
Arrive New York	1:30pm
Arrive Providence	7:30pm
Arrive Boston	10:30pm
Arrive Richmond, Va.	11:30pm
Arrive Old Point Comfort	11:30pm
Arrive Norfolk	12:30am
Returning arrives in Louisville	8:00pm

WASHINGTON EXPRESS DAILY.

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

Leave Louisville	8:00pm
Arrive Washington	10:30am
Arrive Baltimore	11:30am
Arrive Philadelphia	12:30pm
Arrive New York	1:30pm
Arrive Providence	7:30pm
Arrive Old Point Comfort	10:30pm
Arrive Norfolk	11:30pm
Returning, arrives in Louisville	11:30am

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

LEXINGTON SHORT LINE.

Solid Vestibule trains daily.	
Le Louisville	8:00am
Ar Shelbyville	9:00am
Ar Frankfort	10:00am
Ar Lexington	11:00am
Ar Winchester	12:00pm
Ar Mt. Sterling	1:00pm

Texas and Pacific Railway

Finest Passenger Service in the South.

Direct line to—Texas, New Mexico, Arizona and California.

Operators of the magnificent new train—Pacific Coast Limit'd

Solid Vestibule train—daily between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Texas—Free. L. S. Trammell, Vice Pres. and Gen. Manager 25 F. Trammell, Gen. Pass. and Ticket Agent DALLAS, TEXAS.

forced me to this life of shame and suffering? When hunger and cold and nakedness, and physical suffering and abuse—when heart-lunging and mental agony have done their worst—perhaps the God of the white man will give me the cup of joy which the white man lifted to my lips and then dashed from me.

"It is not for myself I plead, Robert Dunbar. I ask nothing of those who have ruined my life by their mistaken ideas of civilization. For the sake of other Indian girls I beg that these cruel laws of the white man's government be changed. Let them either leave the ignorant savage happy in her freedom, or else having raised her above her savage state, let them allow her to remain in the life where she belongs. What can one poor helpless girl do with a whole camp of savages? They have her in their power. They hate the white man whose civilization is stamped upon her, and they take a savage delight in crushing it out of her. What would become of your beautiful wife if she were placed in the power of these brutes and they knew that she had no power to protect her? You can imagine, by your love for her, the agony and shame she would endure. Feeling this, you can feel what I have suffered.

"Go back to your wife, your happy home, your beloved work; but, as there is no one to protect her? You can use every effort to right this wrong which is being done to my unhappy sisters. You can not serve me—it is too late. I feel that the time of my suffering will not endure much longer. If the story of my life of suffering will prevent future wretchedness, my immolation will not have been in vain. Tell Col. Burton that his condemnation should be for the Government which he represents, and not for its unhappy victim. Farewell."

The mooned feet stole away with the noiselessness of a shadow, and Robert Dunbar found himself alone. He started forward to follow the woman whose heart-broken tones still rang in his ears, but realized the folly of such an action. With a heart burning with indignation he returned to where he had stationed his entry, and, in utter silence, followed him to the Fort. The grey dawn of a cloudy morning was creeping over the prairie before he threw himself down in a troubled sleep.

The breakfast table was brought that the Indians had broken camp and departed, and the Fort company rejoiced over the tidings. Dunbar had a long and heated interview with his brother-in-law. "Dear Robert," the Colonel concluded, "but I am powerless: in this matter, I can not take the woman from her husband and her tribe, since the law has sent her to make her home with them. To interfere would be to stir up an Indian outbreak, and the Government would hold me responsible for that. It is hard—it is cruel—I will admit. But what can I do? What can you do? Because one individual has suffered, does that prove that the law is not good? Let well enough alone, old fellow. You'll find the cause enough of your own life without shouldering the woes of every Indian squaw!"

And so the matter was dropped. A month later Mrs. Robert Dunbar sat in the sunny bay-window of her pleasant sitting-room, reading the letters which the postman had just delivered. Her husband sat on the opposite side of the room, deeply engrossed in his paper. Suddenly the lady interrupted him:

"Just listen, Robert. This is a letter from Brother Jim, and he says: 'The Indians are again in camp by the river. There was a terrible powder down there last night, and it has not subsided this morning. Red Cloud had an over-supply of whiskey, and was uncommonly ugly. He became angry with his squaw, for some reason, and snatching her papoose from her, brained it with his bow-knife. It was scarcely done before the enraged woman shot him, and then herself. Her suicide was quite the best thing she could have done for herself and for us, as it relieved us from having to go through the formality of a murder trial, and saved her from the revenge of her tribe.'"

"O Robert, wasn't that dreadful!" cried the lady, looking up. But Robert had vanished.—Interior.

THANK GOD FOR MOTHER.

After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said: "Well, my brother, what can I do for you?" He supposed, of course, the young fellow would want to cry to God for

help in his extremity; but it was not so. "Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain. "For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He makes this hard bed feel soft as downy pillows are." And, oh, chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I knelt by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home in glory.—Ex.

GETTING RID OF HIS KNOWLEDGE.

One of those good-natured persons who are always bent on imparting information was humiliated not long since. A man, apparently a yokel, was seated on a fence, intently looking at the telegraph wires. A kindly gentleman passing said: "Watching the wires, eh?"

"Yes, sir."

"Waiting to see a message go by, eh?"

The man smiled and said, "Yes, sir."

The gentleman kindly told him the messages were reliable, and explained the work of the electric current to him at length. Concluding, he said: "Now you know something about it?"

"Yes, sir."

"What do you work at?"

"I am a telegraph worker; you're just now putting up some new wire in these parts.—Ex.

DANGER IN SODA.

Serious Results Sometimes Follow its Excessive Use.

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

We refer to the common use of soda to relieve heartburn or sour stomach, a habit with thousands of people practiced 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 Stewart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste, and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

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

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

SINGER SEWING MACHINES

Are so simple that the youngest can understand them So easy that the oldest can work them.



106 years old. (Taken from Life.) 8 years old.

Such easy terms that anybody can purchase one. THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY IN THE WORLD.

A Pocketful for 50c.

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- Philadelphia Confession..... 10c
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- The Heathen Lost Without the Gospel, by Dr. W. W. Gardner..... 5c
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- Glad Giving, by Rev. John A. Broadus..... 5c
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if the whole list is taken, postage 10 cents extra. This is a rare opportunity to get a splendid selection of tracts very cheap. Almost every subject of importance is touched by this lot. You need them; you should have them. They are offered to you now. Send your order for these or any other tracts or books to

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Southern Pacific.

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

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

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

If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. & N. P., 230 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip.

W. A. Riddell, A.S.P.A., Louisville, Ky. A. E. Hanson, S.P.A., Chicago, Ill.



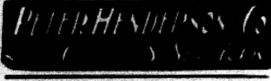
WE NO LONGER SUPPLY SEEDS TO DEALERS. PURCHASE FROM US DIRECT.

Everything in the Garden

"Everything in the Garden" is the title of our Catalogue for 1890, and it really is a 50-page book, 9 1/2 inch long, containing over 200 descriptions and 6 superb colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses a 10-cent (10 stamps), we will mail the Catalogue, and, in addition, send, free of charge, our famous "Blossom" Empire Seed "Collection of Seeds, containing one packet each of New Large-flowering Sweet Peas, New Buttery Peas, New Jubilee Asparagus, New Golden Rose Celery, New York Lettuce, and President's Tomatoes, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.



FROM HOME BOARD.

At a regular meeting of the Home Mission Board of the Southern Baptist Convention, held February 7th, the committee sent to Cuba made its report. This committee composed of Hon. Porter King, chairman of the Board's Committee on Cuban work, and I. T. Tichenor, corresponding secretary, was accompanied by Bro. W. D. Powell, who acted as interpreter. The report stated that the committee, on reaching Havana, was kindly received by the brethren in that city. Opportunity was given to lay before the church the grievances the Board had experienced in consequence of the recent action of the church in rejecting the proposals of the Board, and, without notification to the Board that it had done so, sending a communication to various bodies in America asking their approval of its course. A committee was appointed by the church to confer with the committee from the Board. It was found that the church had misunderstood the proposals of the Board, and on the statement of the committee as to the real desires and purposes of the Board, the committee of the church readily accepted the Board's proposals as satisfactory to them.

A plan of work was drawn up by the two committees which modified in some particulars, that which had been previously submitted by the Board, which was unanimously adopted by the church, and which, at its recent meeting, was unanimously ratified by the Board. One of the most important of these was the agreement of the church to pay all its incidental expenses and \$900 on the salary of its pastor, and that all the net proceeds of the cemetery under its charge, should be applied to the liquidation of the indebtedness on the property of the Board.

Bro. W. D. Powell, whose knowledge of the Spanish people and the Spanish language gives a clear insight into these differ-

ences, in a communication written at the request of the committee, after describing the great disappointment of the Cuban people as to the action of the American government, says: "The proposition of the Board, unfortunately, reached Cuba when the disappointment of the people was most intense. It was this which led them to take the course which they did.

"Two statements in Bro. King's letter which were intended to make matters more explicit, when translated into Spanish, were susceptible of the interpretation that the proposition of the Board was an order or ultimatum to the church. The church for the moment lost its head and felt that the Home Mission Board, participating in the feeling of the American people, was disposed to dominate over them. Hence their action. The church and Dr. Diaz see and acknowledge their error, and I sincerely trust that the Board will graciously forgive them. The outlook is most flattering, and there is an imperative demand for an onward move."

In the complicated conditions, growing mainly out of the revolution in Cuba, the Board has been moved by an earnest desire to protect the interests of the Convention, to preserve the churches which have been established and to keep in harmony with those conditions which would enable it to work most efficiently for the Master, when the storm had subsided and the sunshine of peace had returned. It has given these perplexing questions long and earnest consideration, and in every important matter has reached a conclusion that has been expressed by a unanimous vote. In looking back over its labors it does not see what action would have been wiser than that which it has been led to take.

With a feeling of devout thankfulness that these troubles have reached so happy a termination, we submit this account of our action to the brethren.

The prospects of our cause in Cuba were never so bright. Bro. Powell is now visiting the prominent points in the island, gathering most important information for the Board. Bro. O'Halloran, whose work in Santiago has been so greatly blessed, has been sent to Cienfuegos, Bro. Cova to Matanzas, and the Board is expecting to start missions in Santa Clara and Pinar del Rio as soon as the proper men and the necessary means can be obtained. The Lord is leading his people, and we expect great blessings from his hand.

I. T. TICHENOR, Cor. Secy.

Of course you "can be just as good outside the church as in it," but as a matter of fact you won't be. In the judgment of charity there are millions of saved people outside the church but as a matter of history the saints have all been found within it. There were twelve apostles in the church, but not one outside of it. The men who gave their lives for Christ, and the women who "received their dead alive again," were all in the church, not outside of it. The "noble army of martyrs" all belonged to the church, and so did "the godly fellowship of the prophets." Livingstone, and Haanington and Patterson all belonged to the church, and so does John Eaton. Is it not a little singular that with such a vast number of believers outside the church, who are all "just as good as church members," there should fail to appear one saint or a single martyr?—Interior.

A GOD-SEND TO ALL HUMANITY

Invention of An Ohioan That Guarantees Health, Strength and Beauty by Nature's Method, and Cures Without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Kidney Troubles, Piles, Weakness and the Most Obstinate Diseases

Those Who Have Used It Declare It To Be the Most Remarkable Invigorant Ever Produced for Man, Woman or Child

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and with only the head outside, may have all the invigorating, cleansing and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well-known physician of Topeka, Kansas, E. L. Eaton, M.D., gave up this practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well as they cured the most obstinate diseases when his medicine failed, and we understand he has already sold over a dozen physicians of California. Dr. John C. Wright, followed Dr. Eaton's example, moved West and devotes his entire time in marketing these Cabinets, many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinet, two of which referring to



CABINET OPEN—Sits in or out

the bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

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son, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured of quartan, gravel, kidney trouble and dropsy, with which he had been long afflicted. Hundreds of others writing praising the Cabinet, and there seems to be no doubt but that the long-suffering means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

WILLIAMS' REMEDY OF Drs. H. H. Peale, highly recommends this Cabinet, as also does Mr. Kendrick, of Vassar College, Connecticut, and Dr. J. L. Latta, John T. Brown, editor of the Christian Union, many lawyers, physicians, ministers and hundreds of other influential people.

It is important to know that the inventor guarantees that the Bath Cabinet will cure, in each of these hot vapor baths are taken regularly, scientific reasons are brought out in a very instructive little book issued by the makers. To

THE GREAT FEATURE Of this Bath Cabinet is that it gives an Hot Vapor Bath that opens the millions of pores all over the body, stimulating the areas glands and forcing out by nature's method all the impure salts, which matter, which, if retained, overwork the system, and cause all the various ailments, debility and sluggishness. A Hot Vapor Bath in the Cabinet, is a most effective and invigorating remedy for all ailments, and you feel it years younger. With the bath, it desired, is

HEAD AND COMPLEXION STEAMER In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, it removes pimples, black heads, skin eruptions and

CURED CATARRH AND ASTHMA L. B. Westbrook, Newton, Ia., writes: "For 40 years I have had catarrh and asthma, to such an extent that it had eaten out the partition between my nostrils. Druggists and doctors did me no good. The first vapor bath I took helped me and two more cured me entirely, and I have never had a twinge since."

WHATEVER WILL MASTER PREPARATION, Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot baths are all known to be beneficial, but the best of these methods become obsolete and insignificant when compared to the convenient and marvelous machinery now being used, and referred to above. The Cabinet is known as the

QUAKER FOLDING THERMAL Vapor Bath Cabinet was patented May 15, 1887, and is made entirely of iron, and is made of the best material. It is portable, and can be used in any place. The Cabinet is air-tight, made of the best hygienic material, and is provided with a folding iron stand-placed frame supports it from top to bottom. The makers furnish a good alcohol stove with a burner, and a good set of pipes and fittings for medicated baths and all accessories, as well as plain water.

Another excellent feature is that it folds into the smallest space that it may be carried when traveling—weighs but five pounds.

People don't need bath-rooms, as this Cabinet may be used in any room. This bath-tub has been tried and found to be the best of its kind, as it gives a far better bath for all cleaning than any hot soap and water. For the sick-room its advantages are at once apparent. The Cabinet is simply large enough for any person. There have been

ON-CALLED CABINETS On the market, but they were unsatisfactory, for they had no door, no article of its kind, and were simply a cheap affair to pull on or off over the head, and to be subjected to the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm. The price is wonderfully low, and will last for years. It seems to satisfy and delight every one.

MAKING GUARANTEE RESULTS They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. They offer a reward for a case that cannot be relieved. (Cures of the most obstinate ailments, such as, neuralgia, headache, sciatica, piles, dropsy, blood and skin disease, liver and kidney troubles. It will

CURE A HARD SOLE With one bath, and break up all symptoms of la grippe. The price is wonderfully low, and it is the most really a household necessity. It is the most

CLEANING AND INVIGORATING BATH It knows, and all the enjoying bath should use it at least once or twice a week, but for this reason is really a godsend to all humanity.

HOW TO GET ONE

All our readers who want to enjoy perfect health, prevent disease or are afflicted should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 17 World Building, New York City, and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is \$5. Head Steamers Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could get a better value for money in anything else that guarantees so much real genuine health, vigor and strength.

Write for full information, or better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every machine and will refund your money if not just as represented. They are reliable, and of the highest quality, and will fill all orders as soon as received.

Don't fail to send for booklet, as it will prove a valuable reading.

This Cabinet is a wonderful special for agents, and the firm offers special inducements to agents, both men and women—upon request.

TWO QUESTIONS REPLIED TO.

BY WM. C. WILKINSON, D.D., LL.D.

I have lately received through a friendly hand a somewhat extended clipping from the American Baptist Flag, in which the writer, "Eld. J. H. Miller, of Wichita, Kan.," takes me kindly to task for an expression of mine occurring in "The Baptist Principle" on the relation between common sense and logic in the matter of Baptist doctrine and usage. The friend who sends me the clipping asks me two questions to which he desires reply. He intimates that I may reply in print if I choose. I am willing to do so, and I now seek space for the purpose in the columns of the WESTERN RECORDER.

The first question is doubly or trebly stated, as follows: "Are we not bound to be logical? Is not logic simply the way the normal mind reasons? Would not a correct common sense always conform to logic?"

In replying I make a distinction. I hold that, of course, as a matter of theoretical reasoning, the logical law should certainly be obeyed. This law would be found to be also the law of common sense. But, as a matter of practical conduct, common sense may, I think, sometimes intervene and say: "Do not draw in express terms the inference which your premises logically contain. It is sometimes more effective, argumentatively considered, to let a conclusion sleep, suggested, but unexpressed, in your premises. A fellow-student of mine in the

Theological Seminary hit it, I thought, very happily, when in private conversation with me he said, "It is best once in a while to put up the bars and not go to the end of the logical road."

If Baptist principles, pushed to their logical conclusion, have the effect to "unchurch Pedobaptist churches," I, for my part, would let my Pedobaptist brethren draw that conclusion for themselves, instead of my doing it for them. I believe that the cause of truth will be thus best served. The second question is this: "Do you believe valid baptism is essential to valid church membership?"

I reply, logically and theoretically "essential," yes. What constitutes "valid" baptism would, of course, be a question of great importance to be determined. For myself I think that whoever has been immersed, after believing in Christ, with the purpose on his part of obeying Christ in the act, has received valid baptism, no matter who may have been the baptizer. But, though I hold this, I should insist strongly on the great desirableness of much care on the part of the church and of the individual in securing, as administrator of the rite, one who has himself been "validly" baptized. The fact that Jesus did not himself baptize, and the further fact that Paul did not himself generally baptize, seem to me to imply that the person who, in baptizing, was deemed by them to be a matter of comparatively small moment, especially since we are left by the New Testament wholly in the dark as to who did the baptizing

of their disciples. The fact, however, is perfectly clear that the baptizing itself was a matter of invariable course, by whatsoever hands it might be administered.

NEWS FROM CUBA.

Santa Clara is a city of about 25,000 inhabitants. It is the capital of the province of the same name, and is situated near the center of the island.

Matanzas, where the Board has located Bro. Cova, is on the north coast; and Cienfuegos, where Bro. O'Halloran will labor, is on the south coast, the three cities being nearly in a straight line. We have never had a mission in Santa Clara. To us it is a new field. I. T. TICHENOR.

The following dispatch just received:

SANTA CLARA, CUBA, Feb. 18, 1890. TICHENOR, Atlanta, Ga. Congregation three hundred. School same. Authorize rent house, and Godines ought remain month more. Results marvellous. POWELL.

WHEN we look at trials with the eye of faith affliction diminishes in duration. The tendency is to dwell on troubles, to think too much of the passing events and not enough of far distant and certainly coming events. Christ said, "In the world ye shall have tribulation." But he added, "Be of good cheer, I have overcome the world." There is a better world after this, and in comparison with that this world is as nothing. This little time is little indeed.

THE MARKETS.

LIVE STOCK.

Report for week ending F. b. 18.

Cattle—Owing to the extreme cold weather of the past week, there have been few buyers, and the market ruled steady at quotations.

Cowles—Receipts light and market strong, choice veals selling at 25 cigs. Common kinds unchanged.

Hogs—Monday the market opened up active and 10c higher; best hogs selling at 25 1/2, light shippers at 23 1/2, pigs at 22 1/2 to 23 and roughs at 22 1/2 to 23. Tuesday the market climbed to higher, while on Wednesday there was a decline of 10c. Thursday the market opened 5c to 10c lower, and remained steady during the remainder of week.

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

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, etc.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fat hogs, etc.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fat to good, etc.

LEAF TOBACCO.

Report for week ending Feb. 18.

SALES WITH COMPARISONS.

Following were the sales for the week and year to February 18, with comparisons:

Table comparing sales for Year 1898 and Year 1899 across different categories.

SALES.

Table showing total sales of new crop to date and original inspection.

REJECTIONS.

Table showing percentage of rejections to auction sale and rejections Jan 1 to date.

RECEIPTS.

Table showing receipts this week and receipts Jan. 1 to date.

BURLAY—1897 CROP.

Table with 3 columns: Description, Red, and Oatley. Includes items like Trash, green or mixed, Trash, sound, etc.

BARK—1897 CROP.

Table with 3 columns: Description, Red, and Oatley. Includes items like Trash, green mixed, Trash, sound, etc.

BURLAY—1898 CROP.

Table with 3 columns: Description, Red, and Oatley. Includes items like Trash, green or mixed, Trash, sound, etc.

DAKE—1898 CROP.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, etc.

HOME MISSION BOARD.

The work of the Board for the present year has been increased in consequence of instructions of the Southern Baptist Convention, and of the urgent solicitations of the State Boards of many of our State Conventions.

Months ago the Board advised our churches through our denominational papers that the opening of Cuba would bring grand opportunities for the spread of the gospel in that island, and that to improve them would require a large increase of funds. It urged them not to allow any diminution of the receipts of the Board to embarrass its action or delay its prompt compliance with the demands sure to be made upon it.

Up to February first it has received about two thousand dollars less than to the same time last year. This deficit is divided among the majority of the states, in none of them is it large, and all of them can be by proper effort easily so increase their annual contributions as to make them exceed those of last year.

Our earnest desire is that not only shall the existing deficit be supplied, but that the Board shall not be embarrassed in its efforts to enter the new and inviting fields now calling to us, so imploringly, for help.

We urge our State Boards to redeem their pledges made by their representatives to give our Board, in return for additional aid rendered them, more liberal help than in past years.

Above all we ask that our people will not forget Cuba, opening her arms for the gospel and struggling towards the light for spiritual freedom.

Read Bro. W. D. Powell's letter.

I. T. TICHEROR.

Dr. Powell in Cuba.

Dr. Tichenor and Mr. King of the Home Board, who recently visited Havana, were accompanied by Dr. W. D. Powell as interpreter. After arriving there it was thought advisable for Dr. Powell to remain in Cuba a few weeks inspecting the whole field, with the view of advising the Board.

The following letter has just been received from Dr. Powell: CIENFUEGOS, Feb. 2, 1899.

REV. I. T. TICHEROR, D.D., Cor. Sec. Home Mission Board, Atlanta, Georgia.

MY DEAR BROTHER:—I am now doing the work you requested me to perform, namely, visiting the leading cities to start the work and see what the prospects are.

The more I saw of the work of Dr. Diaz in Havana the better I was pleased. Bro. Moseley came with many misgivings, but on examination announced that he was well pleased with our work.

I have been three days in this city. The prospects could not be brighter. I find one Baptist who is editor of a daily paper. I have found several Baptists and others who are anxious for us to begin work. I held services last night at the home of a brother. The Cuban Mayor and many leading citizens lend every encouragement. The small towns

Advertisement for Dr. Williams' Pink Pills for Pale People. Includes the title 'The Rush for Gold', a testimonial from Adam Vangundy, and the text 'Modern Science Recognizes RHEUMATISM as a disease of the Blood.' The ad features a central illustration of a man with a cane and a hat, surrounded by a decorative border.

Advertisement for W. H. McKnight, Sons & Co., featuring 'Our Mid-Winter Sale' and 'Best Tapestry Brussels at 65c'. The ad includes details about carpet sales, drapery services, and contact information for the company in Louisville, Ky.

DEATHS.

Our actual subscribers who insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you will know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CLARKKE.

The following resolutions of respect were passed by the Pinckneyville Baptist church Feb. 5, 1896.

Whereas, God in his divine wisdom has seen fit to remove from earthly care to his reward in heaven, Bro. Samuel G. Clarke, one of the oldest members of this church, who died Jan. 2, 1896, at the age of fifty-one. He had been an active and faithful worker for his Master for thirty-two years, and a deacon of this church for ten years; therefore, be it

Resolved, That in the death of Brother Clarke, the church has lost a true and faithful member who was ever ready and willing in all church matters to do whatever he thought to be his Christian duty.

That the Sabbath-school has lost one of its most earnest workers and best informed instructors.

Resolved, That we, as a church, tender our heartfelt sympathy to the bereaved family, not only in the loss of a husband, a father, but also in the loss of his little three-year-old son, Jacob, who died a few days previous to the death of Bro. Clarke, and of whom Bro. Clarke noted the death saying, "He cannot come to me, but thanks be to God I can go to him."

What comfort we find in "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors;" and their works do follow them.

Resolved, That these resolutions be spread upon the record of the church, that a copy be sent to the wife of our deceased brother, and one sent to the WESTERN RECORDER for publication.

PASTOR A. J. HILLS,
HENRY HENRY,
J. A. PIERCE,
POWER WOLFE,
HARRY GREEN,
Committee.

RILEY.

On the 18th of January, 1896, tidied the Dallasburg church bell announcing the funeral of Mrs. Martha Howard, who departed this life the evening of the 16th, and about the close of the services at the church, her brother, Samuel H. Riley, within hearing distance of the bell of the church which they both loved so well, breathed his last. Eighty-four years he had lived his life's journey and eighty-seven had numbered his.

He was born in Ohio December 15, 1811. Soon after his father moved to Harrison County, Ky., locating near Cynthia, Ky., where he was reared to manhood. In 1838 he was married to Margaret Vanburen, with whom he resided until 1842, when he moved to Owen County, Ky., known as Dallasburg, where he spent the last sixty-five years of his life as a substantial, prosperous and exemplary citizen. In August, 1857, he and his wife united with the Baptist church at New Liberty and were baptized. Elder J. H. Hays of the same church, who has since continued constant members until February, 1891, when, with a number of others, they united in the constitution of the church at Dallasburg. He was then chosen deacon and continued an earnest, faithful and efficient officer until death. He lost his dear wife in 1874, and his only child who was ever by his side, an earnest and consecrated helper. To them were born ten children; two of them died in early childhood, the others lived to be grown, married and located as heads of families. Among them are the familiar names of Elder J. V. Hays, of the same church, and M. Riley, D. D., Greenville, S. C., and Mrs. J. M. Frost, Nashville, Tenn., and S. H. Riley, Jr., San Angelo, Texas. Around him gathered from time to time many of his posterity—children, grandchildren and great-grandchildren—so numerous that the youth of the church and community caught the familiar and respectful appellations of grandpa or Uncle Sammy.

Truly one of the landmarks has been removed and the church has lost her oldest honored member. In October, 1874, he was married to Mrs. Sarah W. Furnish, who was a true and faithful companion by his side for twenty-five years. She, with seven children by the first marriage, survives him. They are not left to weep as those who have no hope, but to fight on in the Christian warfare, imitating his example as a faithful soldier of Christ in all the relations of this life. Truly may it be said: "We, blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

WILSON.

Mrs. Nannie Minor Wilson was born July 23, 1824, at Bloomfield, Ky. She was the daughter of Major Ebenezer Minor and Mary Whitaker, mother of Spenser Minor, Governor of Louisville. Major Minor was a brave soldier of the war of 1812 and fought under Commodore Perry. At an early age, she married Capt. Godfrey Pope, of Louisville, who was lost on the Gulf of Mexico, returning from the Mexican War, leaving her a

widow with three little girls, two of whom died in childhood. She returned to her father's home, where she lived till October, 1857. When she married Hon. Archibald Cameron Wilcox, of the same county, when she survived eighteen years. She was one of the oldest members of the Bloomfield Baptist church, joining under the ministry of Rev. Wm. Vaughan. True to her church and loyal to its teachings, she exemplified, by her unflinching piety and patient endurance during many sorrows, the Christian's faith. She was devoted to her children and to those to whom she filled a mother's place. Becoming an earnest temperance worker, after her husband's death, she gave time, strength and money to the cause. Mrs. Wilson was always noted for her engaging manners and vivacity, joined to great personal beauty in early life, making her a conspicuous figure wherever she went. Always a great reader, she was deeply interested in the affairs of her country. She was a model housewife, known for her unstinted hospitality, her unflinching energy and unflinching ability. Her last days were full of suffering, but the cares of earth fell gently from her, and one of her dear ones caught from her almost lifeless lips the words of the old hymn—

"On Jordan's Stormy Banks I Stand."

She died of pneumonia Nov. 20, 1896, leaving one daughter, Mrs. James W. Bowles, of Louisville, and two sons, Arch and Guthrie Wilson.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 117 West Jefferson St. Works: 12th to 15th on Maple St., Louisville, Ky.

If a man leaves himself unto his own way, and lets him have his own way with himself, he will be a little less valuable a man by nightfall than he was in the morning.—C. H. Parkhurst.

Sacred Songs No. 1.

Containing 222 Hymns with music, including all the latest and best new songs of the authors with others. 322 pp. Sample Copy sent post free.

S. C. ENTON, 522 PRINCE,

together with Scripture Readings 120 pp. 322 pp. dox. Sample Copy sent post free. THE BIBLE & BIBLE CO., New York and Chicago.

Pullman Tourist Sleeping Car, Kansas City to Portland via the Union Pacific.

will leave Kansas City every Thursday at 5:40 p. m. and run through to Portland without stopping over 72 hours. The quickest time made between these points. Through Pullman Tourist sleepers same day and train to San Francisco and Los Angeles. For full particulars, address J. F. Aglar, Gen'l Agent, St. Louis.

Winter Excursion Rates to Southern Resorts via Southern Ry.

Beginning October 15th Winter Excursion tickets to principle Southern resorts, including Asheville and Hot Springs, N. C. and Florida points, are on sale by connecting lines via Southern Railway. Tickets allow 15 days stop overs, and are good to return until May 31, 1896. The Southern Railway quickest and best. Write for maps, schedules and rates. Wm. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

Tourist Sleeping Car to California

Leaves St. Louis every Monday at 10:30 p. m. via the Fast Limited over the Wabash and Santa Fe. For descriptive matter, rates and berths, apply to your nearest ticket agent or write L. S. McClellan, D. P. A., Wabash R. R., Louisville, Ky.

PARKER MAILING SYSTEM
We will mail you any paper, book, or pamphlet, and we will guarantee to get it to you in the shortest possible time. Write for particulars.



It helps both of us

for you to mention the "Western Recorder" in answering advertisers. BECAUSE: IT HELPS US to gain more subscribers. IT HELPS YOU by making us able to give you a better PAPER.

Items of Interest.

NEWS THE WORLD OVER.

General Whittier has returned from the Philippines. He says that what Aguinaldo wishes is not freedom but money. Of that there is no question. Aguinaldo has his price, but the trouble is he does not stay bought. The Spaniards bribed him to quit and leave the islands. He took the money and went to Hong Kong, but soon came back.

The British man-of-war Penguin has been taking soundings between the island of Lonsdale and Auckland, New Zealand. They report that the Falcon Island, which appeared suddenly in the ocean in 1883, is gradually receding, and is already below the level of the sea. It is to be hoped it will continue to recede till it is too far down to be dangerous to ships as a reef.

Here's enterprise for you. A United States publisher sent a check of \$5,000 to the Emperor William, requesting an article giving his views of the Spanish-American war! The check was returned by the German Ambassador in Washington City.

M. Tesla has made some important discoveries in electricity. But he is giving out that he has made such marvelous inventions which do not materialize that men are losing all faith in him. The latest announcement is that he has discovered a way to kill all the disease microbes, including that of consumption, which may be in a man without harming him. This narrows the things of which man in the future can die to violence, old age and cancer, no microbe having been discovered for cancer.

The Chicago women had the suffrage for the School Board given them. The strong-minded got every one to go to the polls whom they could influence. But in four years the number registering and voting has steadily decreased till at the last election, out of all the hundreds of thousands, only 1,500 registered and only 700 of them voted.

The people of Formosa still continue their opposition to being sold to Japan without their own consent. So far from having subdued them, the Japanese were defeated by them in a hard-fought battle at Taipei-fu, in which the Japanese lost 50 and the patriots 100. No wonder the Japanese minister said Japan would not buy the Philippines, she had enough in Formosa.

The rebels in China continue to be successful. They have captured Kuei-fu. Several hundred children in the Catholic school were drowned. As they did not injure the foreign priests, and the children were Chinese, no foreign government has attempted to punish them.

The War Commission have nixed the whitewashing report which was expected of them. They are a few little mistakes made for which nobody was to blame. The only one who has done very wrong is brave old General Miles in his efforts to protect his soldiers. The Commission declare Miles lied in what he said of the beef. Generals and colonels innumerable, including Gov. Roosevelt, lied with Miles then.

The river and harbor bill calls for \$7,000,000 in all, and it is sure to pass Congress. Mr. Cannon, Republican, Chairman of the appropriations committee, was roused into plain talking by it. He told the House the reckless extravagance had to be stopped. The deficiency for the year will be \$10,000,000, the money must be conserved, and the sufficient and new taxes must be levied. There was consternation among the money grabbers and a smile at their expense all over Speaker Reed's face.

Major J. C. Craven died at his home in Springfield, Mo., after a brief illness, at the age of sixty-one. He was a brave officer in the Southern army, and since the war has been a prominent lawyer. At the time of his death he was a curator of the University of Missouri. Judge B. M. Bosworth, Judge of the Supreme Court of Rhode Island, died at his home in Warren.

The Catholics, here, in Rome and in the Philippines are rejoicing in the treaty of peace. Spain had threatened to confiscate the enormous estates of the monastic orders, and the Philippines would certainly have done so. All the countries of Europe and Mexico have thus confiscated the enormous estates given by dead men for generations and held in a tenacious grasp. But the treaty expressly secures the friars in all these possessions. The Watchman pithily says of the situation, "It is a perfect bonanza to the Roman Church."

Judge Simeon H. Baldwin of the Connecticut supreme Court advocates the return of the whip as a punishment for minor offenses. He did not wish public whipping as in the case of the old whipping post, but that the punishment be administered in a private room in the jail or workhouse.

The Filipinos have issued another proclamation in reply to President McKinley's. They protest against the retention of Americans in the Philippines, allege the proclamation made their leader that they should have their independence, denounce McKinley's proclamation and declare their intention of fighting for their liberty against all foreign aggression.

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Items of Interest.
NEWS THE WORLD OVER.

The National Assembly elects the President in France. On the 18th they elected M. Loubet, who received 686 votes to 270 cast for M. Meilne. M. Loubet was President of the French Senate, and is sixty years old. He is understood to be in favor of electing Capt. Devry as his rival, and for this reason the Jew-baiters among the Deputies made riotous demonstrations on his election.

Madame Candelario has died in San Antonio aged 114. She was born at Prossidito Rio Grande, Mexico, in 1786. During the siege of the Alamo she nursed the wounded and stood near Davy Crockett when he was killed. She was granted a pension by the State of Texas some years ago.

President McKinley and Secretary Alger have made a visit to Boston. As the presidential parade was being along the streets, there were many blazes and cries of "Boef, boef." Large numbers joined in this demonstration. General Miles is a Massachusetts man, and his fellow citizens are proud of him.

There was a wrangle over the decoration of the graves of the dead of the Maine in the cemetery at Havana. The Bishop of Santander said that no Protestant should take part in the religious services. Commodore Crosswell said no Catholic should take part unless a Protestant was allowed to do so. Consequently there was no prayer, but flowers were placed on the graves.

President F. F. Faure of France died suddenly at 10 o'clock P. M., Feb. 16, of apoplexy. He had been in good health till in the evening he ceased working at his desk, complaining of feeling poorly. President Faure was fifty-eight years of age. He was a man of unimpeachable integrity, but almost ruined France by his weakness. No second more needs a strong hand on the reins than France.

The large Slater Mills at Jewett City, Connecticut, have ceased to make cotton cloth. They could not compete with the Southern mills. The mills will be remodeled and will go into the manufacture of yarns.

Speaker Reed was sarcastic. After the fight at Manila, he said to a member who advocated whipping the Filipinos in order to Christianize them: "Well, I see that you have got four thousand less Filipinos to convert to Christianity than you had yesterday. At that rate they will not last more than six months, and the spiritual work of preparing them for the other world should begin at once and be prosecuted with zeal."

Mr. Balfour proposed that two Universities should be established in Ireland.

Catholic one in Dublin and a Protestant one in Belfast. Both parties immediately protested, and the Cabinet vetoed his scheme which was intended to make peace, but which had made war.

A Cuban Captain obtained work on a sugar plantation near Guantanamo. He ordered the workmen to quit work, and he was arrested by the United States troops guarding the plantation. He said the orders were for the Cubans to work only three days in the week and report to their camps for duty the other four.

Cuba is full of small bands of insurgents, and the United States soldiers have to be detailed to guard the sugar plantations. For, if the planters do not yield to the demands of the Cubans, they burn the plantations. It will require at least 50,000 men in Cuba to guard the plantations.

Lord Rosemore established a community near Vancouver on the co-operative plan. At a common table, all received the same wages. It was to be an ideal community, but human nature proved too strong, and the colony is a failure. Lord Rosemore lost \$150,000 in the experiment. Only a strong religious feeling can hold such communities together.

There ought to be some hunting round the world for platinum mines. This metal is much more valuable than gold, a ton being worth nearly one million dollars. The only mines are in Russia, and, as no new ones have been discovered in a long time, it is feared those now known will be exhausted in a few years.

SPECIAL PROVIDENCE.

Mr. Spurgeon once had a singular adventure. He had been out in the country to preach, and when traveling back to London suddenly found that he had lost his railway ticket. A gentleman, the only other occupant of the compartment, noticing that he was fumbling around in his pockets said, "I hope you have not lost anything, sir?" Mr. Spurgeon thanked him, and told him that it was his ticket that was missing, and that, by a remarkable coincidence, he had neither watch nor money with him. "But," Mr. Spurgeon added, "I am not at all troubled, for I have been on my Master's business, and I am quite sure all will be well. I have had so many interpositions of Divine Providence, in small matters as well as great ones, that I feel as if, whatever happens to me, I am bound to fall on my

feet, like the man on the Manx penny." The gentleman seemed interested, and said that no doubt it would be all right. When the ticket collector came to the compartment he touched his hat to Mr. Spurgeon's traveling companion, who simply said, "All right, William!" whereupon the man again saluted and retired. After he had gone Mr. Spurgeon said to the gentleman, "It is very strange that the collector did not ask for my ticket." No, Mr. Spurgeon," he replied, using his name for the first time, "it is only another illustration of what you told me about the providence of God watching over you even in little things; I am the general manager of this line, and it was, no doubt, divinely arranged that I should happen to be your companion just when I could be of service to you. I knew you were all right, and it has been a great pleasure to meet you under such happy circumstances."—Selected.

DEATHS.

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LOVING.

Mrs. Lila Harvey Loving was born at Harrodsburg, Ky., July 6, 1860. She was baptized by her father, Rev. F. F. Harvey, D.D., into the fellowship of the Harrodsburg Baptist church in her girlhood days. Her mother died when she was nine years old and she was reared by her grand parents. She graduated from Daughter's College, Harrodsburg in the class of 1881, and was married to Rev. J. W. Loving April 23, 1887, just six days after the death of her younger and only sister, Mrs. Bell, of Harrodsburg. She came to Campbellville about the middle of May, 1887. She died of gastritis February 14, 1899, at 6:40 o'clock P. M. Thus in the forenoon of this brief life she had been a mother and part of a woman was transferred from this world of pain and grief to the upper clime of unending bliss. Her stay in Campbellville from first to last was a benediction to the town. Gentle, kind and loving, she made friends rapidly. No one ever had more friends or fewer enemies during so short a stay, but, like all earthly things, the end has come. Like the going down of the sun on a bright May day, the life went out. The evening before her death she talked calmly with her husband of the end, arranging in detail all things pertaining to her funeral, even making disposition of her trinkets. To her devoted and stricken husband and almost heart-broken father, who has had so many such strokes, and to all sorrowing friends, we tender our most hearty sympathy.

HYMNS singing will soon be numbered with the lost arts. Hymn singing is all the rage, and it sometimes looks as though the church choir will presently have everything in their own throats. A genuine lover of the songs of Zion attended a gathering of God's children the other night, and when a familiar number was announced he cleared his throat for an outburst of old-time melody. The choir, after due rustle and adjustment, began, and the visitor spread his vocal pinions to acrobatics high. Poor man! Like Darius Green and his flying machine he sailed off, but not up; the choir forced the air from under his wings and soared screeching heavenward, while he, all tangled up in his own discord, dropped voiceless down. These vocal Benjamites are all right with their left-handed practice at rehearsal, but when they stand in the sanctuary, let them sing right. In other words, let the choir lead, not leave the congregation. — Commonwealth.

One of the blessed, unending needs of heaven must surely be the need of giving forth into other lives the blessedness which God has poured into ours.—Lucy Larcom.

TEMPERANCE is corporal piety.—Theodore Parker.

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