

WESTERN RECORDER

Faith, Hope and Love, these three.

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DR. CANDLER says that the humorous is an element entitled to as much place in the pulpit as God has allowed it in the Bible, and no more. His point is certainly worthy of consideration.

SOME years ago the RECORDER said that the real attack in all the higher criticism business was the vicarious atonement, and was answered, "Is thy servant a dog that he should do this thing?" The real animus is now showing itself in more places than one.

THE Watchman, in speaking of Dr. Hoge, recalls a prayer of his heard ten years ago: Absolutely simple, trustful, a breathing out the soul to the Heavenly Father, it was a veritable speaking with God and hushed the audience to a painful intensity of silence. This kind of public prayer is born in private devotion.

PROF. W. K. BROOKS, the eminent biologist of Johns Hopkins University, thinks that evolution as involving a belief in a necessary law of universal evolution "is utterly unsupported by evidence and totally unscientific." The "progressives" must drop evolution or be left behind, for the procession is now headed the other way.

PROF. FOSTER, of the Pacific Seminary, says that the defect in Dr. W. N. Clarke's Theology "is of the heart of the Gospel," that Christ laid in his death the foundation of our forgiveness. That error begins when, without Biblical authority and against it, he declares the relations between God and the sinner purely personal and not legal or governmental.

AT the great Protestant meeting in London to protest against the Apists, Mr. Samuel Smith, M. P., read from a catechism of the Holy Cross Society in the Established church, an extract telling little children of seven years old to confess their sins to the priest, and that little ones who had not so done were in the fires of hell.

A WRITER in the London Baptist who seems to favour open communion says of the position of the Welsh and American Baptists: "There can be no doubt that close communion is a logical, consistent, Scriptural, irrefragable position, if regarded had only to the letter of the New Testament. Nor can there be any denying the fact that a clearly defined, easily understood, strong, solid, compact position like that of close communion helps to hold a denomination well together and to make it an effective working instrument."

THE GLORIOUS CHARACTERISTICS OF THE MESSIAH.

BY MERTON.

The prophet Isaiah was a remarkable seer. In vision the events of the future were revealed unto him. Standing looking down the coming centuries he beheld an awful scene of fearful desolation. He heard the "confused noise" of the "battle of the warrior," and saw with dismay "garments rolled in blood." Bloody wars, darkness and death pass before him as upon a panorama. Suddenly he is thrilled with a vision in which the curtain of "dimness" and desolation is lifted and the glorious sun of prosperity bursts brightly from the dark clouds. He beholds the birth of a King splendid in his person and magnificent in his acts. Then in exulting strains he sings: "Unto us a child is born—unto us a son is given: and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

In this vision the prophet beheld the Messiah, the Lord Jesus Christ, the Savior of the world. Thus seven hundred years before its accomplishment his advent was foretold. Vividly and beautifully were the wonderful characteristics of the Messiah thus portrayed. I propose to discuss in this paper these wonderful characteristics illustrating the glorious character and remarkable acts of the great Messiah.

He was to be a great ruling King: "The government shall be on his shoulder." The nations of earth were to come under his benign sway and render willing submission to his reign. He commenced by establishing his reign in the hearts of willing subjects. The heart in the beginning was to be the seat of his kingdom. In the end his kingdom was to extend over all the inhabitants of the earth, and earth itself is to return to its pristine beauty and glory. Sin and Satan are to be expelled, and all nations are to be relieved of their presence and influence. The King in person with his elect ones will finally flood the world with light and holiness. The prophet says: "The voice of weeping shall be no more heard in her, nor the voice of crying * * as the days of a tree are the days of my people. * * The wolf and the lamb shall feed together, and the lion shall eat straw like a bullock * * they shall not hurt nor destroy in all my holy mountain, saith the Lord."

Again, he shall be wonderful. The King is wonderful in his person. He was human and yet divine—the God-Man. There was the mysterious union of duty with humanity. He was thus a unique Being, unlike any before or since. He was wonderful in his acts. The forces of nature were subject to his control. He constantly wrought miracles of goodness and power. The sick were healed with a touch, the blind restored to sight, the dumb made to speak, the lame walked at his word and the dead were brought to life. He was wonderful in his sufferings. These were such as the world never witnessed before. These sufferings, culminating in the tragic scenes of the cross, engaged the interest of three worlds—heaven, earth and hell. He was wonderful in his resurrection. Placed in the tomb, he burst the bonds of death. He came to the grave, "leading captivity captive," showering rich gifts upon men. Returning a Victor to heaven, an angel guide exclaimed: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." The angelic guard with-

in asks: "Who is this King of glory?" The answer is: "The Lord mighty in battle! He is the King of glory." His entrance into the midst of the angels was sublime! The suffering One of earth becomes the adored One of heaven.

Again, he was wonderful in his teaching, the "Counsellor." The world had never heard such a Teacher. Multitudes listened to his silvery tones as he proclaimed the most wonderful truths hitherto unknown, truths divine and heavenly. Men heard, and in their admiration exclaimed: "Never man spake like this man." Such truths as he uttered thrilled all ranks of men. The learned and ignorant alike were moved by them:

"His words had such a melting flow.

And spoke of truth so sweetly well.

They dropp'd like heaven's setenest snow.

And all was brightness where they fell."

To hear and obey was life eternal. In all the ages since his words have influenced men and nations. Unlike human teachers, he spoke with certainty and authority. His knowledge was boundless and his wisdom was infinite.

Again, he was God in the flesh: "The Mighty God." "The Everlasting Father." His duty was full and complete, as John declares: "In the beginning was the Word, and the Word was with God, and the Word was God." His Fatherhood was declared. As God he was "mighty to save," and as the "Everlasting Father" he was mighty to comfort in time and eternity. He was the "Prince of Peace." When he came the poor, sin-cursed world, filled with strife and contention, felt upon its burning brow the cooling and calming influence of his healing touch. When he shall have fully accomplished his purpose, wars shall cease, and "garments rolled in blood" shall pain the eye no more—"And they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Peace like a mighty river shall flow over all the earth. The song of the angels at his birth shall then, through his glorious teaching, be realized—"Peace on earth; good will to men." His reign of peace when fully established shall continue forever. Kingdoms of earth founded by men rise, flourish and perish: none are permanent. Where now are the once proud nations of Persia, Rome, Greece and others as great? All have fallen and perished from the earth. Desolation reigns now where once they flourished. So will it be with all existing nations.

"What we have seen, our sons shall see; Remnants of things that have passed away, Fragments of stone, rear'd by creatures of clay!"

But his kingdom is everlasting, and shall flourish in peaceful beauty forever. When his kingdom is finished and fully established, the inhabitants of earth shall join with the angels in the glad cry: "Alleluia! for the Lord God omnipotent reigneth. The kingdoms of this world have become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."

Reader, what is this Messiah to you? Are you in his kingdom, one of his subjects? Happy are you if you can claim truthfully this, for your victory is certain and glorious! If not, what will you do when his enemies are cast down?

Overtake the world implies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their worldly schemes should fail. Get the man who gets above the world gets above this state of ceaseless and corroding anxiety.—Chas. G. Finney.

DOES THE ORTHODOX CHURCH NOW BELIEVE IN A HELL?

BY E. P. MARVIN.

It is a well-known fact that very few warnings are given in our pulpits against the danger of hell. The very name is almost unheard.

Sceptics and worldlings, therefore, naturally, and to some extent logically, infer that preachers no longer believe in the reality of the old orthodox hell. They well know that if everlasting punishment threatens the wicked, this infinite peril should not be waived nor have any secondary place in preaching to sinners.

We must not blame them for inferring that many "orthodox" preachers do not believe it; they may be correct in this conclusion.

In connection with this unfaithful omission, frivolity and worldliness prevail galore in many churches, sin is minimized and made light of, conviction is slight and sound conversions are rare. Men who do not believe in a hell hereafter are apt to make a hell here.

Ought there not to be a biblical revival of preaching the exceeding sinfulness of sin and the eternal penalty?

Great prominence is given to this in all the Word of God, and especially in the New Testament.

There is not a whit more or clearer evidence for a future heaven than for a future hell, and it is absurd to believe in one and not in the other.

The terms of duration for the one are exactly the same as for the other, and if we believe that one ends, we are bound by all the laws of language, logic and revelation to believe that the other ends.

Christ himself was the most alluring, alarming and loving of all in the New Testament, and he has given us the most frequent and appalling warnings of a fiery and an eternal hell.

Theodore Parker, as a candid sceptic, left his testimony at last that the Bible is an orthodox book, and that it unmistakably taught an eternal hell.

Now what will be the results of this unfaithfulness, and what the final account if ministers of the Word, for any cause do not faithfully preach it? Let us read Ezekiel thirty-third, which teaches that unless sinners are warned they will not repent, but they will die in their iniquity and their blood will be required at the watchman's hands. No sinner repents unless he is convicted of sin and warned of the dreadful penalty.

Do we not see right here one reason for the shallow and transient character of many modern revivals?

An able and an eloquent friend of mine lately confessed to me, after he was converted to orthodoxy and joined the Baptist church, that during his twenty years' preaching in the Universalist church he never saw a sinner converted to God.

Brethren, the great trouble with orthodoxy is that we do not believe it, live it and preach it as we ought.—Sel.

There is too little church hospitality. A welcome to the house of God is a little thing decently and delicately done, but it counts. Too many Christian people deny any claims upon them. But do they realize that often a man is hungry for an honest, cordial handshake, and a voice that speaks words that bring back a home where the same God is still worshipped? There is no sickness like homesickness. There is no neglect that strikes deeper than neglect of courtesy and kindness by the people of God in the house of God.—Exchange.

Questions Answered.

BY SENEX.

"What are the views of the Mormons, outside of polygamy, and in what books are they found, briefly stated? The Mormon missionaries are abroad in the land, and all I know particularly against them is their polygamy. They insist they have given this up, and are now a well-behaved evangelical denomination. I do not know at what other point to antagonize. I confess that with this one sect, if they have a right to this name, my Baptist convictions in regard to freedom of speech break down. I am willing infidels, Buddhists, Brahmins, &c., shall teach their religions in this country. But when I hear of a Mormon in our state, I wish to help tar and feather him." Freedom of speech is a sacred right—but if you are troubled with Mormons, I have a spare pillow at your service.

Seriously, it is not because of the Mormon heresies, wild and foolish beyond all sanity as it would seem, though they be that one's right hand instinctively almost reaches for a whip when they are near. It is because we know they believe in polygamy and in secret they will teach it to their victims. Freedom of speech in no civilized nation includes freedom to teach men to violate the laws and to make criminals. Brahmin may well be left free. Thugs must not be. A man in this land must not offer his child as a burnt sacrifice to any god. His honest faith that his god demanded the sacrifice will not keep him from being hung or shut up in a lunatic asylum.

My knowledge of the doctrines of Mormonism is of that hazy, indefinite kind which one gets by reading reviews at various times, without even reading, much less studying their books. Their errors having never infected in the least any community in which I have resided, any more thorough study would have been a waste of time. A few points of their belief I know well enough to state, and but a few. I think the book which gives their views is named "The Key to Theology."

Polygamy is an integral part of their system. They are polytheists. The gods marry and have children and these children are "spirits." The spirits can only get to be gods by having dwelt in "tabernacles," that is in human bodies. The spirits are not obliged to leave heaven to become men, but they are eager to do so when they can have bodies supplied by the faithful which ensures them if they are faithful, of rising to godhead.

This age is the "latter day," and the time of the end is not far. Therefore many spirits are eager to have bodies furnished them by good Mormons. A man or woman who does not do all in his or her power to supply this demand for bodies will be condemned to eternal servitude. A man who supplies as many tabernacles for these spirits as possible will be a god after the resurrection of his body. The greater the number of his children, the greater his exaltation. And his wives shall reign with him as goddesses, or as "queens" rather. Thus polygamy raises a man from a condition of eternal servitude to be a god, and a woman from that condition to be the queen of a god. Therefore every one who really believes in Mormonism will be a polygamist, openly if he can, secretly if he must.

The Mormons are monists in so far as they believe there is no difference between spirit and matter, spirit being only an organized etherialized form of matter. I read somewhere that a favorite saying among them is that "God was in times past what we are now and we shall be what He is if we are faithful." There are three highest gods in their system and on the strength of this they profess to be Trinitarians. But their highest gods are Elohim, Jehovah and Holy Spirit. Yet they call the latter "it" and speak of it and its transmission much as one would speak of electricity.

The trouble in arguing with the Mormons is that even the ignorant are not only the most blinded devotees, but that,

before they are sent out as missionaries, they are so trained that Jesuits are babies in jesuitry to them. Polytheism is at the foundation of their whole system as truly as the divinity of Christ is the base of Christianity. But try to pin them down upon their doctrine and they are more elusive than seals.

I was asked, some time ago, whether Mormon missionaries travelling through the country ought to be received into decent houses. By no means. Receive him not into your house; by so doing you make yourself a partaker of his evil deeds. I might receive a man into my house who had yellow fever; but I certainly would not in any circumstances, if I knew he was travelling about for the sake of disseminating yellow fever. A man with yellow fever would appeal to one's pity for his suffering, and, at worst, caring for him would endanger lives, not souls.

This question and the note in which it is, read as if written by a brother who wished to observe the week of prayer, and his church objected. He is anxious I shall give him the Scriptural authority for the week of prayer. I am inclined to suspect that the question is sarcastic, and designed to show there is no authority nor precedent in the Scripture for any such season. The brother will find the Scriptural authority in the 20th chapter of Galatians, revised edition. After reproving the Galatians for not keeping set days and seasons and saying their neglect of such "Church Year," made him fear he had labored in vain among them, Paul warns them to beware of spontaneity in worship, to maintain ritualism and to remember the Holy Spirit had ceased to direct their supplications and the Evangelical Alliance had undertaken His work. Had it not been for this plain permission of Scripture, the Evangelical Alliance would never have been guilty of the presumption of trying to come between God and his saints and imagining they knew what the saints should pray for on special days better than those saints themselves. For they would not have been guilty of the folly of supposing that God is governed by majorities, and the more the people who are praying to Him at the same time for the same thing, the more apt He will be to grant their prayer. That is the old idea of the priests of Baal on Carmel.

FLASHES FROM SPURGEON.

Be punctual. Some men won't be in line in eternity. As for myself, I never mean to be the late Mr. Spurgeon as long as I live.

Many business men know nothing about the world except that it is round like an orange, and that it is their duty to squeeze as much of the juice out of it as they can get.

"From henceforth thou shalt catch men." Only He can make us mancatchers.

If you preach what is new, it won't be true. If you preach what is true, it won't be new.

If thy brother smite thee on one cheek, turn to him the other also. If he hits that, then another law comes in, that of self-preservation, and you should either go from him or go for him.

It may be asked, Is it not possible to attain both worldly and spiritual success? It is sometimes possible to attain both, but when one is seeking both he can not have an eye single to the glory of God. One will win success in the true sense if he seek it. Incidentally he may win favor in the sight of men also. The latter is however a mere incident. Ye can not serve God and mammon. It is not possible to seek two kinds of success and win both. For either one will love the one and hate the other, or else he will hold to the one and despise the other.

As a personal favor from our readers, we ask them to mention the Recorder in answering our advertisements.

A CAUSE FOR NON-ATTENDANCE.

Editors Examiner: Your article in a recent number of *The Examiner* on "Church Attendance" was timely, sensible and to the point. It is a fact greatly to be deplored that attendance at religious services now, as compared with twenty or even ten years ago, shows a marked falling off. This result you correctly attribute to certain causes, three of which you mention. While thoroughly agreeing with you as regards these, I feel that you could with equal justice have called attention to others of equal importance. Our churches to-day are certainly suffering from the operation of the law of substitution. In other words, they are reaping what they have sowed, and the harvest is anything but satisfactory.

Allow me to mention another cause which, I believe, has largely contributed to this result, the failure to train our children in church-going. We have attached great importance to the Sunday-school, and rightly so. But in our country, I fear, this idea has been carried to an unwarranted extreme. Not only have we set high value on the Sunday-school as an agency for religious instruction, but made it the one service on the Lord's day which our children are expected to attend. We make special effort to have them present at the school sessions while excusing them from attendance on every other service of God's house. Consequently, at the preaching services of many, if not most, of our large city churches, not more than half a dozen to a dozen children can at any one time be seen. This is no exaggeration of the case, but a plain statement of fact. We have reached that point where the presence of children at religious services other than those of the Sunday-school is hardly thought of. As a natural sequence the children grow up to maturity without ever forming the church-going habit; and when they reach the years of manhood and womanhood, feeling themselves too old for attendance longer on the Sunday-school, they not only break away from that service, but are lost altogether to the church. Never having formed the habit of attending preaching services, they cannot be induced to make a new start. It is only another instance of trying to teach an old dog new tricks. The fatal mistake of many of our city churches, and one from whose consequences they are bitterly suffering to-day, is the failure of Christian parents to cultivate the church-going habit in their children. In fact, by our present system we have been through the years educating our boys and girls away from the house of God. Too much stress cannot be laid on this matter. The only hope of the permanent growth and prosperity of our churches lies in the children; and if these, during the years of childhood, fail to receive proper training, when they grow up to become their own masters, they will inevitably be lost to the church. Christian parents have been woefully neglectful in this matter, to the great detriment of Christ's cause. With all the acquired wisdom of this boasted nineteenth century, we can never expect to improve on the plain advice of King Solomon: "Train up a child in the way he should go, and when he is old, he will not depart from it."—H. H. PARRY, in *The Examiner*.

THE DECAY OF PASSION.

There was a church in Asia—and there are many to-day like it—which had many excellencies and much prosperity. It was a foremost church, and at one time had the most spiritual and eminent minister of the day. It had intelligence, knowledge, liberality and evangelical orthodoxy. Pagan morality had no place in it. Scandals and contentions were unknown. Heretics and hypocrites had not even standing room. But the Lord, whose eyes were upon the state of fire, detected a condition of life which vitiated its manifold works, and rendered it powerless for good. There was a deficiency which offset all their virtues. It was want of passion. The fire of holy love had burnt itself out or well nigh out. There was some love left, but it ceased to be a passion.

Religious habits and philanthropic works had not been given up, but the great heart-spring from which these came was fast drying up.

But the church did not suspect its own deficiency. It was then as it is now, conscience was alive to immortal actions but dead to an absence of spiritual devotion. One day a merchant, who was also a Christian, came to Ephesus, for this was the name of the town where the church was found, chanced to meet a brother belonging to its membership and inquired as to how the Master's cause was prospering. "Among the questions he asked were these: 'How do you members withstand the persecution? Have any of them gone back to the great temple of Diana? Have any been led to the amphitheatre to seal their testimony with death?'" None at all, said the Ephesian brother. We have quietness in our city, our members are not molested. The Christian people speak well of us, for we are careful not to offend them by extreme ways, and by opposing their faith. Our outlook is encouraging.

That night the church met for prayer and mutual edification and the visitor was present. They talked to the Lord in prayer and spoke to one another in psalms and hymns. But there was no glow in their speech and no burdens on their hearts. Except that an aged man said they were not as in the days of the Holy John.

Just then an elder arose and said: "Brothers, I have a letter from our beloved pastor, now an exile for faith's sake in Patmos, in fact, it seems as if it came from the Lord in glory." Every eye glistened and every ear was alert to hear. The letter was read, in which the faithful deeds of the church were recited, at hearing which a smile of complacency passed over the grave faces of the brethren.

Then the elder paused, his tones had a strange tremor, and it was by effort he kept the tear back from his eye. He proceeded to read, "Nevertheless, I have this against thee, because thou hast left thy first love..." A deep silence fell on the meeting at first, but later, one after the other spoke. One said the aged apostle was too inclined to complain. Another said, He expects too much of us; and yet another remarked, we ought not to be discouraged, we are doing as well as most churches, and besides this is an off year and the revival spirit is not abroad among the churches. Besides Ephesus is a hard place to work in.

The want with us to-day is this passion for Christ, or love that has warmth-glow and flame in it. There is no progress without it. There is no converting power in services. There is no attraction in piety. There is no impulse that issues in devotion and sacrifice. Every minister knows that the chief weakness of his preaching lies in this want of passion. It is not want of knowledge, nor of evangelical truth, nor of moral consistency, nor of conscientiousness, but want of a love that flames and burns. A passion for conquest makes conquerors; a passion for humanity makes reformers and spend-thrifts; a passion for Christ makes saints and preachers and willing servants of us all. Our faith and knowledge will kindle no life and win no triumphs unless God's fire is in them.—Commonwealth.

The Bible has a good deal to say about forgiveness, but it nowhere states that it is easy to forgive. The man who thinks that it is easy to forgive, either has nothing to forgive, or does not know what forgiveness means. Forgiveness is not, as some imagine, a mere negative abstaining from inflicting injury upon the offender. Bible forgiveness means also the positive exhibition of a loving and actively pitiful temper toward a wrong-doer. It has been well remarked by someone that we "must not think we are forgiving because our anger is getting tired." Forgiving is more than simply forgetting. It is an active grace, difficult of acquisition, even with help from above. But if it is not easy it is blessed to forgive.—Observer.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 12.

CHRIST HEALING THE BLIND MAN.

John 9:1-11.

MORRIS TEXT—"One thing I know, that, whereas I was blind, now I see."—John 9:25.

"And as Jesus passed by."—Probably from the temple, according to the close of the last chapter. It may mean, however, as he was passing about in the city. "He saw a man which was blind from his birth."—This is the only one among the blind men restored to sight by our Lord of whom this is said. This caused the miracle to make a great stir in the city, for "since the world began was it not heard that any man opened the eyes of one that was born blind." Modern medical science has discovered no cure for such persons.

"Master, who did sin, this man, or his parents, that he was born blind?"—It was the belief of the Jews that such afflictions were the penalty for some special sin. But this man was born so. Was he punished in advance for some sin he was going to commit? Or was his blindness a punishment for some transgression of his parents? This was the question which was puzzling the disciples, and which they referred to the Master.

"Neither hath this man sinned, nor his parents."—So as to cause the blindness. Our Lord does not deny their sinfulness, but denies that the blindness was intended as a punishment of any particular sin committed by either the man or his parents.

"But that the works of God should be made manifest in him."—It was for God's glory that the man should be blind. And no higher honor can be given to one of his creatures than to advance the glory of God gladly. Men and devils in hell advance the glory of God's justice in wrath, but they do not rejoice that he is glorified.

The man's blindness was the occasion of showing our Lord's power over incurable and hopeless blindness. Being well known in the city, and the taking up of his case by the Sanhedrim, caused the great miracle to be noised abroad. But God was glorified chiefly by the man's salvation. He owed his contact with his Lord and his after faith to his blindness. Was it not, then, the greatest blessing God ever gave him? Here is strength for the afflicted. What seems to you the greatest affliction may prove to be the greatest blessing you ever knew.

"I must work the works of him that sent me, while it is day."—It was in the evening of a Sabbath day. It is probable the anger of the Jews at his working miracles on the Sabbath was in his mind. The Lord's time for working on earth in his incarnation was drawing to a close. The things which God had appointed for him to do, he must do. "The night cometh, when no man can work."—Lost opportunities are not to be regained. Our work must be done in the appointed time, or it can never be done.

"As long as I am in the world, I am the light of the world."—His stay on earth was brief. He would soon be gone, and the Spirit would come, for whose

coming it was expedient even that Christ should go away. All the blessings which the sun brings to the physical world are but faint types of the blessings which the Son of Righteousness brings to us spiritually.

"When he had thus spoken."—He proceeded to give them an illustration of his power in giving light to one born blind. We are all born spiritually blind, every one of Adam's race. For we all fell in our federal head and representative. "He spat on the ground, and made clay of the spittle."—Why he did this we do not know. He could have spoken sight into the eyes had he chosen. We must guard carefully against trying to take away from the Lord God the personality which choice indicates. Our Lord was a free agent. God does things because he chooses to do them.

The clay would have prevented sight had the eyes been all right. God deals with us thus sometimes. When we pray for light on our way he answers by making the darkness seem greater. He knows we can trust him.

This blind man had not asked for sight; he had said nothing to indicate any faith in the power of this teacher to heal him. In fact, there is little reason to suppose that when the Lord and his disciples stopped before him and began their conversation, the blind man had the least faith that any one could cure him. He allowed the stranger to put the clay on his eyes, wondering no doubt as to what he would do next.

Then he received the command, a command unaccompanied by a promise, but which involved a promise, "Go, wash in the pool of Siloam, (which is by interpretation, Sent)."—The pool of Siloam is on the southeast of Jerusalem, near the mouth of the Tyropson valley. From Siloam, during the Feast of Tabernacles, the water was carried in solemn procession with great ceremony. Godet's comment is good: "In the solemn and daily libation this fountain had been presented to the people as the emblem of the theocratic favors, and the pledge of all the Messianic blessings. This typical significance of Siloam rested upon the Old Testament which had established between this humble fountain springing up noiselessly at the foot of the temple-mountain (the waters of Shiloah which flow sweetly), emblems of the divine salvation wrought by Emmanuel, and the 'great waters' (of the Euphrates), the symbol of the brute force of the enemies of the theocracy (Isa. 8:7). The Lord expressly gives to the sacred fountain a part in his work of healing, and he thus places this work more evidently to all eyes under the protection of God himself. Then he presents himself as the real fountain of Siloam of which the prophet had spoken (Isa. 8:7), and thus declares to the people that this type of the grace of Jehovah is now fulfilled in him."

"He went his way therefore, and washed."—An example of prompt and unquestioning obedience. The man had faith, or he would not have left his place where he sat by the wayside, to feel his way to the pool of Siloam. Faith moved him to obedience, and he received the blessing of sight. "And came seeing."—This indicates that as soon as he could see he came promptly back to the place where he had left the miracle-worker who had blessed him. But the Lord had gone on his way, and the man returned to his home.

"The neighbours therefore."—Who had known him all his life.

Others who had noticed him in his blindness also marveled. "Is not this he that sat and begged?" He seemed to be the same man, but how could he be, for since the world began no man born blind had received his sight. Of course the eyes, being opened, changed the entire expression of the face, so that it is easy to account for the difference of opinion in regard to him.

"I am Ae."—This man was a straightforward, frank character, whom we instinctively like. He told his story here to the neighbors and again to the Sanhedrim in his own frank way. What he knew he knew. There was no doubt and fog about his mind. Jesus had opened his eyes and he saw.

WITH THE LOWLY IS WISDOM.

This is the declaration of Solomon in Prov. 11:2. It is noteworthy as coming from him who was the loftiest in wealth and power of all the men in his day. Such men are usually full of conceit. They despise the poor and the lowly. Why was this monarch an exception to the rule that the rich and the mighty arrogate to themselves all wisdom? Evidently because he was inspired. He wrote as moved by the Holy Spirit. His words are not human therefore, but divine. God compelled him to look through the mists of arrogance and self-assertion which gather around a throne and see truth in the light that shines from heaven, for what he here teaches is in harmony with all the revelations of God in his Word.

When Zechariah was raised up to encourage the captive Jews with the promise of a deliverer, he cried: "Rejoice greatly, O daughter of Zion... behold thy King cometh to thee. He is just, and having salvation; lowly." Yes, the King, greater than Solomon, was not to come with chariots and horsemen, in regal pride and splendor, but in deep humility, being born in a stable, riding but once in his life, and then on a borrowed beast of burden, and dying on the cross. The greatest and wisest man that ever lived upon the earth was the lowliest in spirit. David says in Psa. 138:6: "Though the Lord is high, yet has he respect unto the lowly." By respect here is meant that he looks upon them with approbation. He sees something noble in their lowliness.

Solomon says in Prov. 3:34 that "He (God) giveth grace to the lowly." Grace means favor. He esteems them highly. He honors them as especially worthy.

What, then, is this lowliness which is associated with wisdom and secures the special approval of God? It is not ignorance and moral degradation. But that unselfishness and meekness which was so beautifully illustrated in Moses and in Christ. The easily besetting sin of fallen humanity is pride. This was the primal sin in the universe. It cast Satan and his angels out of heaven. In regard to its folly and guilt I quote from two eminent writers: Dr. William Arnot says: "Pride? What is the man proud of? Money? It will not procure him one night's sleep. It will not buy back a lost friend. It will not bribe off approaching death. Land? A very little bit of it will serve him soon. Birth? What has he inherited but sin and corruption. Learning? If he is equal to Newton, he has but gathered one little pebble on the ocean's shore, and even that he must soon lay down again. With the lowly is wisdom, and the wisdom from above. The

lowest parts of the land are warm and fertile; the lofty mountains are cold and barren. The secret of the Lord is with them that fear him. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'"

Matthew Henry says: "Pride is a sin which men have reason to be themselves ashamed of. It is a shame to a man who springs out of the earth, who lives upon alms, depends upon God, and has forfeited all he has, to be proud. It is a sin for which God often brings men down, for God retests the proud, and contradicts them, and counterworks them in the thing that they are proud of (Isa. 2:11). And as with the proud there is folly, and will be shame, so 'with the lowly there is wisdom,' and will be honor; for a man's wisdom gains him respect. Consider how safe and quiet and easy they are that are of an humble spirit. What communion they have with God and comfort in themselves, and we will say, 'With the lowly is wisdom.'"

The lowly-hearted are reverent; they are teachable. God can mold them into his own image. They are ready to receive the wisdom that is from above, which is the only true wisdom. And the lowly are the mighty. Being emptied of pride and vanity, they are filled with the fullness of God. And hence we are told that "The meek shall inherit the earth."—C. E. B. in Herald and Presbyter.

FROM TEXAS.

We have had the coldest winter I have ever experienced in Southwest Texas. The San Antonio river froze over, something that never happened before in the history of the city. Many cattle in Texas have frozen to death, as well as some people in different parts of the country. We have also had great excitement over the city election of officers. Never was there such excitement before, but we have much to praise God for, as we elected a Christian gentleman for Mayor, Mr. Marshall Hicks, a young man of much promise.

Notwithstanding all this excitement and difficulty we have preached the best we could under the circumstances. Sometimes we would have good congregations and then again they would be very small. We had but few good days or nights as to weather. The Lord in his goodness and mercy added 22 to the church, and we may have some others yet before the meeting closes. One old lady 64 years of age, a Scotch Presbyterian, united with the church, as well as three Catholics, etc. Bro. Harris is doing all he can for Christ and his kingdom in this great western city.

Dr. J. M. Salee, of Henderson, Ky., with his wife and little boy, are our near neighbors, and we have learned to love them very much. This good brother has led the prayer-meeting twice in our drawing-rooms in the house to good congregations of our neighbors. He has also preached several times in the city.

I will soon be in "Old Kentucky" for three months, then back to Northern Texas. Many thanks to all of the Lord's children who have remembered us in prayer at this place.

SID WILLIAMS.

San Antonio, Texas.

ALL life is a school, a preparation, a purpose; nor can we pass current in a higher college, if we do not understand the tedium of education in this lower one.

"Only the First Step is Difficult."

The first step in Spring should be to cleanse Nature's house from Winter's accumulations. Hood's Sarsaparilla does this work easily. It is America's Greatest Spring Medicine. It purifies the blood, as millions of people say.

It makes the weak strong, as nervous men and women gladly testify. It cures all blood diseases, as thousands of cured voluntarily write. It is just the medicine for you, as you will gladly say after you have given it a fair trial.

Bad Blood—Although past 70 years of age I am thoroughly well. It was three bottles of Hood's Sarsaparilla that made me so after spending over \$60 in medical attendance. My trouble was a raw sore on my ankle, it is now healed. LOUISA MASON, Court Street, Lowell, Mass.

Running Sores—After worrying four months I gave my children Hood's Sarsaparilla and it cured them of running sores. Hood's Pills cured me of dyspepsia and constipation." MAE KATE THOMAS, 31 Governor St., Annapolis, Md.

Consumptive Cough—Five years ago I had a consumptive cough which reduced me to a skeleton. Was advised to take Hood's Sarsaparilla which I did and recovered normal health. I have been well ever since." MARTHA BANGSWATER, Cor. First and Chestnut Sts., Jeffersonville, Ind.



Hood's Pills cure liver ills, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

FROM DR. POWELL.

I never saw the harvest fields so ripe in my life as I find them in Cuba. I find an open door wherever I go, and the people hear the Word with gladness. The Home Mission Board should be supplied with sufficient means to occupy all important strategic points before the other denominations arrive. It gives us a great advantage to be the first on the ground. The workers employed should be Cubans.

In ceding Santiago to the American Baptist Home Mission Society the Home Mission Board has surrendered one of the most promising missions of modern times.

After preaching two nights in succession an opportunity was given for any to present themselves as candidates for baptism. Forty-two were received. Eighty-four joined during the week. In every new place I enter I usually find a house where I can preach, and gather a congregation the first day.

Yesterday a gentleman from Vermont gave me the money to seat our place of worship in this city. He is not a member of any church. The Cubans offer to help wherever I go.

I have secured many students for the Southwestern Baptist University. I should, by all means, remain on the island one or two months more. Will the churches send on funds to Dr. G. M. Savage to meet the demands of our great University, which kindly loaned me to the Home Board? Brethren, pray for me.

W. D. POWELL.

Santa Clara, Cuba.

NOTICE.

The First Edition of "The Empire of the South" having been exhausted, a Second Edition will be ready for distribution by or about March 15, 1896.

A descriptive of the South and its vast resources, beautifully illustrated, and regarded by critics as the most complete and accurate edition of its kind that has ever been published.

Persons wishing to secure this work will please enclose to the undersigned 25 cents per copy, which amount approximates the cost of delivery. The work may be purchased in advance of publication.

Address all communications on this subject to the undersigned, at the Home Agent, Southern Bv., Washington, D. C.

SOUTHWEST MISSOURI.

The Mission Board of Nevada Baptist Association met with East church, Nevada, on January 28, and transacted important business. At 2 o'clock the report of the missionary was submitted, embracing work done from November 5, 1898: Number of sermons, 85; number of visits, 141; miles travelled, 460; additions, 16; baptisms, 7; letter, 1; relation, 8; purchased a house at Panama and will fit up same for church purposes; put in a baptistry at Harwood; held meetings at Harwood, Mt. Union and Panama. Disorganized at Mt. Union, your humble servant has been continued in the field on which I began laboring on November 5, 1898.

Rev. Mr. Shurley, pastor of East church, Nevada, has recently closed a meeting with the above church, resulting in 40 additions, more than 80 for baptism. The church is in excellent condition.

The First church, Nevada, has called Rev. Mr. Best, of Oklahoma. Rev. A. E. Rogers has been for quite a while pastor of First church, but resigned some time ago. First church is said to be the wealthiest in the city.

Eld. T. G. Hendrix, pastor of First church, El Dorado Springs, has resigned and goes to Lee's Summit. He has done a good work for the First church. Bro. Hendrix has recently baptized seven new members. The church has called as his successor the Rev. Mr. Bisht, who is a good man, and will prosecute the work as Bro. Hendrix has done.

Eld. J. H. Skidmore, pastor at Deerfield, has been located on that field, and Eld. Morris has moved from Lamar to Sheldon, thus locating with the church.

Oak Grove church have not yet made a call. It is one of the strong country churches of this association, and ought to have preaching half time.

Walker is still without a pastor and hasn't yet held any spiritual meetings. The church is waiting on Bro. Keltner, the district missionary for Southwest Missouri.

Since Rev. John Chevens left Clinton, the fine county town of Henry county, to go as a missionary to Mexico, the church has been pastorless. This is a good church, and ought to have a good, strong man, and doubtless will have.

The church at Windsor, Henry county, has accepted the resignation of Rev. L. M. Bibb, who goes to Odessa. His successor hasn't yet been selected. When Bro. Bibb was called two years ago there had been thirty applications for the pulpit. It would be difficult to surpass this record.

The Butler church, in Bates county, which had been without a pastor for quite a while, called Rev. B. G. Manard, who died on January 27, last. As I understand it, the call was made about a week before the death occurred; and Bro. Manard never knew the call had been extended. The church has made another call, and, as I am informed, have secured a young man from Sedalia. This is the flock Eld. Sanford M. Brown, of the Word and Way, served so faithfully, and Butler the city in which he found his wife.

Rev. C. D. Spillman, pastor of Oakley church, Rich Hill, has been in a meeting with his people there since the fifth Sunday in January. Bro. Spillman is a Kentuckian, and is giving good satisfaction in Missouri. Bro. English, pastor of the First church, is also a Kentuckian. These two brethren

get along very nicely, and are endeavoring to hold things level for the Lord in the city of Rich Hill.

I am now in a series of meetings, ten miles west and north from Nevada, in a township almost destitute of Baptist preaching, if not wholly so. It is a fine agricultural county, and the populace seem well to do. I am hoping and praying for the best results. Fraternally,
J. N. BARBER.

Vernon County, Mo.

THE LAST OR RATHER THE LATEST STRAW.

BY AN UNSANCTIFIED PASTOR.

Here is another. This time, too, it is a church in Armenia that is wanted. The case is much like the others; but there are variations. First, this is to be Protestant but undenominational; that opens the door for all Protestants of whatever faith to subscribe. Secondly, this time there are two canvassers instead of one. Two big, able-bodied Armenians travelling together for an unbuild church in Armenia.

How much has been subscribed? Two hundred dollars.

How long have you been canvassing the field? Four months.

How much territory have you covered? New England, Pennsylvania, New York State and Canada.

There it is, figure it out. Four months—one hundred and twenty days, or (since there are two men) two hundred and forty days. We will not count on hotel charges. Put the cost of living at the very minimum. Then divide that by two, for Armenians can live cheaper than Americans. Then divide by two again, on account of free hospitality in some cases. Then add the railroad fares (and when it comes to that there is no dividing by two) for two men through New England, Pennsylvania, New York and Canada; and tell us what is the residuum for a church in Armenia.

What is the use in keeping up the farce? Baptist brethren, who wrote letters of endorsement for utter strangers, letters in which you did not dare to say you could vouch for these men, letters which merely declared that the bearers seemed to have good endorsements, and the cause was one which certainly deserved encouragement, letters which showed to one man in a hundred who scrutinized them that you knew absolutely nothing about these men and still less about Armenia, but letters which misled the other ninety-nine in every hundred through your parish and other parishes as well, what are you thinking of? Have you no regard for honesty? Have you no grain of reason to mix with your bushel of sentiment? Is sanctified common sense on the part of disciples a grief to the Master's heart?

If you want to help in the support of two strapping Armenians on charity in this country there is no law against it, and it may even be a worthy deed; but when you mislead unwary church-members, and induce them to give money for the support of two able-bodied mendicants, under the impression that the money is going for the building of a Protestant church in Armenia, you are dangerously near to the crime of obtaining money under false pretences.

Against this kind of Protestant movement we protest.—Watchman.

MENTION THE RECORDER in writing to advertisers.

GEORGETOWN.

This week has been more than ordinary. Tuesday evening we had an address by Rev. A. J. Barton, of Richmond, Va. It was both entertaining and instructive, full of common sense and enthusiasm. As usual, the Doctor made all who heard him feel that his own soul was full of the "world-wide" cause for which he pleads. He carefully outlined the policy of the Foreign Mission Board. Made the cheering statement that more than 700 had been received by experience and baptism on foreign fields thus far this conventional year. This ought to increase the faith and the liberality of every Southern Baptist. We regretted to hear him say that there was good prospect that the Board would be compelled to report a debt of near \$30,000 at the Convention in May. An immediate and united effort can prevent this and put the figures on the credit side. The Doctor was heartily greeted by the students of the college. Thursday morning they gave him fixed attention as he forcibly discussed some of the dangers of college life.

Wednesday evening was a great occasion. The town council and the college and public school faculties united in executing a pre-arranged programme in honor of Washington's birthday. Fully 1,200 people gathered in the large college auditorium, which was beautifully decorated for the occasion. Appropriate singing and recitations were rendered by the students of the two schools. The hero, who was "first in war, first in peace and first in the hearts of his countrymen," will not soon be forgotten by the youngest present.

The closing address was by Gov. William O. Bradley. He strongly opposes the expansion policy of our Government. This was the Governor's first visit to the college, and he seemed well pleased with his reception and what he saw.

Thursday evening George Delbert Billeisen, of Cincinnati, O., was ordained to the full work of the gospel ministry by the Baptist church of this place. Bro. B. is a good student, an earnest Christian man and preaches for our church at Alexandria, Ky. J. K. N.

Georgetown, Ky.

ORDINATION.

By request of a council held at Pleasant Hill Baptist church, Taylor county, Ky., I write to say that the above named church, assisted by representatives from Palestine, Salem, Muldroughs Hill, Friendship and Good Hope churches set apart to the full work of the gospel ministry Bro. L. B. Arvin, on Sunday Feb. 19, 1899. The following was the order of exercises.

Relation of Christian experience and call to the ministry by the candidate. Examination of candidate led by Rev. J. T. Hall. Ordaining sermon by Rev. W. S. Tandy. Ordaining prayer by Rev. W. R. Godby. Laying on of hands by the Presbytery. Presentation of Bible by W. T. Short. Charge to candidate by W. S. Tandy. Charge to church by J. T. Hall. Hand of recognition was then extended to candidate. Benediction by the candidate.

J. T. HALL, Mod.

W. T. SMITH, Clerk.

Willowtown, Ky., Feb. 21, 1899.

EVERY LADY SHOULD READ THIS. I will send you a positive cure for all female diseases, including the most delicate and dangerous ones, for only one dollar. Write to me for a free trial bottle. Address: Dr. J. C. Smith, 101 N. 1st St., St. Louis, Mo.

DO YOU GET UP WITH A LAME BACK?



KIDNEY TROUBLE MAKES YOU MISERABLE.

Dr. Kilmer's SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.

By Special Arrangement, Every "Western Recorder" Reader, to Prove For Themselves The Wonderful Merits of This Great Discovery, May have a Sample Bottle Sent Absolutely FREE by Mail.

Well people have healthy kidneys. You are in no danger of being sick, if you keep your kidneys well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's Disease, which is the worst form of neglected kidney trouble.

Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

If your water when allowed to

remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evidence that our kidneys and bladder need immediate attention.

The way to be well is to look after your kidneys. To take Dr. Kilmer's Swamp-Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty-cent and one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the WESTERN RECORDER, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co. Binghamton, N. Y.

EARTH grows the poorer, heaven seems more desirable, when our loved ones have gone before into the shadowy land. Shadowy, did I say? Nay! here is the shadowy, there the light that blots out the radiance of the sun. Dark with excess of brightness that higher world is, because our eyes are so weak, our faith so dim. In this ever-changing world of phenomena we seem

shadows pursuing shadows, like the rest. When we reach that shore we shall know that truth, which is God's thought, and love, which is His life, were the only things we had ever found. Will you not live more for these—less for things that perish in the using?—Henry Woods Ferris.

THERE is nothing gained by ignoring a disagreeable truth.—Catharine Booth.

WHAT SHOULD I DO?

If I were told that I must die to-morrow.
That the next sun
Which sinks should bear me past all
Fear and sorrow
For any one.
All the fight fought and all the jour-
ney through.
What should I do?
I do not think that I should shrink
or falter.
But just go on.
Doing my work, nor change, nor seek
to alter.
Aught that is gone;
But rise and move and love and smile
and pray
For one more day.
And, lying down at night for a last
sleeping.
Say in that ear
Which hearkens ever, "Lord, within
Thy keeping
How should I fear?
And when to-morrow brings Thee
nearer still
Do Thou Thy will."
I might not sleep for awe, but peace-
ful, tender
My soul would lie
All the night long; and when the
morning splendor
Flashed o'er the sky
I think that I could smile, could
calmly say,
"It is His day."
But if a wondrous hand from the blue
yonder
Held out a scroll
On which my life was writ and I
with wonder
Beheld untold
To a long century's end its mystic
clow
What should I do?
What could I do, O blessed Guide
and Master
Other than this:
Still to go on as now, not slower,
faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?
Let me keep on abiding and unfear-
ing
Thy will always,
Through a long century's ripe fruition
Or a short day's
Then cannot come too soon; and I
can wait
If Thou come late.
—Unknown.

OUR PULPIT.

THE MUSTARD SEED.

A Sermon for the Sunday-School Teacher.

BY O. H. SPURGEON.

Then said he, Unto what is the Kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.—Luke 13:18-19.

First, notice a very simple work. The work of teaching the gospel is as the casting of a grain of mustard seed into a garden. This man simply cast it into his garden. He did not wrap it round with gold leaf, or otherwise adorn it, but he put it into the ground. The naked seed came into contact with the naked soil. O teachers, do not try to make the gospel look fine; do not overlay it with your fine words or elaborate explanations. The gospel seed is to be put into the young heart just as it is. Get the truth concerning the Lord Jesus into the children's minds. Make them know, not what you can say about the truth, but what the truth itself says. It is wicked to take the gospel and make a peg of it to hang our old clothes upon. The gospel is not a boat to be freighted with human thoughts, fine speculations, scraps of poetry and pretty tales. No, the gospel is the thought of God; in and of itself it is the message which the soul needs. It is the gospel itself which will grow.

Take a truth, specially that great doctrine, that man is lost and that Christ is the only Saviour, and see to it that you place it in the mind. Teach plainly the great truth that whosoever believeth in him hath everlasting life, and that the Lord Jesus bare our sins in his own body on the tree, and suffered for us, the just for the unjust—I say take these truths and set them forth to the mind and see what will come of it. Sow the very truth; not your reflections on the truth, not your embellishments of the truth, but the truth itself. This is to be brought into contact with the mind, for the truth is the seed, and the human mind is the soil for it to grow in.

These remarks of mine are very plain and trite, and yet every thing depends upon the simple operation described. Nearly everything has been tried in preaching of late except the plain and clear statement of the glad tidings and of the atoning sacrifice. People have talked about what the church can do, and what the gospel can do; we have been informed as to the proofs of the gospel, or the doubts about it, and so forth, but when will they give us the gospel itself? Brethren, we must come to the point and teach the gospel, for this is the living and incorruptible seed which abideth forever. It is an easy thing to deliver an address upon mustard seed, to give the children a taste of the pungency of mustard, to tell them how mustard seed would grow, what kind of a tree it would produce, and how the birds would sing among its branches. But this is not sowing mustard seed. It is all very fine to talk about the influence of the gospel, the ethics of Christianity, the elevating power of the love of Christ, and so on; but what we want is the gospel itself which exercises that influence. Sow the seed; tell the children the doctrine of the cross, the fact that with the stripes of Jesus we are healed, and that by faith in him we are justified. What is wanted is not talk about the gospel, but the gospel itself. We must continually bring the living word of the living God into contact with the hearts of men. Oh for the aid of the Holy Ghost in this! He will help us, for he delights to glorify Jesus.

That which is described in the parable was an insignificant business; the man took the tiny seed and put it into his garden. It is a very common-place affair to sit down with a dozen children around you and open your Bible and tell them the well-worn tale of how Jesus Christ came into the world to save sinners. No Pharisee is likely to stand and blow a trumpet when he is going to teach children; he is more likely to point to the children in the temple and sneeringly say, "Hearst thou what these say?" It is a lowly business altogether; but yet to the mustard seed and to the man with a garden, the sowing is the all-important matter. The mustard seed will never grow unless put into the soil; the owner of the garden will never have a crop of mustard unless he sows the seed. Dear Sunday-school teacher, do not become weary of your humble work, for none can measure its importance. Tell the boys and girls of the Son of God, who lived and loved and died that the ungodly might be saved. Urge them to immediate faith in the mighty Saviour that they may be saved at once. Tell all of the new birth and how the souls of men are renewed by the Holy Spirit, without whose divine working none can enter the

kingdom of heaven. Cast in mustard seed, and nothing else but mustard seed, if you want to grow mustard. Teach the gospel of grace, and nothing but the gospel of grace, if you would see grace growing in the hearts of your young people.

Secondly, let us consider what it was that the man sowed. We have seen that he sowed; what did he sow? It was one single seed, and that seed a very small one; so very, very small, that the Jews were accustomed to say, "As small as a mustard seed." Hence the Saviour speaks of it as the smallest among seeds; which it may not have been absolutely, but which it was according to common parlance; and our Lord was not teaching botany, but speaking a popular parable. Yes, the gospel seems a very simple thing: Believe and live! Look to Jesus dying in the sinner's stead! Look to Jesus crucified, even as Israel looked to the brazen serpent lifted up upon a pole. It is simplicity itself; in fact, the gospel is so plain a matter that our superior people are weary of it, and look out for something more difficult of comprehension. People nowadays are like the negro who liked to hear the Scriptures "properly confounded," or like the other who said, "You should hear our minister dispense with the truth." Sowing seed is work too ordinary for the moderns; they demand new methods. But, beloved, we must not run after vain inventions; our one business is to sow the Word of God in the mind of children. It is yours and mine to teach everybody the simple truth, that Jesus Christ came into the world to save sinners, and that whosoever believeth in him shall not perish, but have everlasting life. We know nothing else among men or among children. This one seed, apparently so little, so insignificant, we continue to sow. They sneeringly say, "What can be the moral result of preaching such a gospel? Surely it would be better to discourse upon morals, social economics and the sciences?" Ah, friends! if you can do any good in those ways we will not hinder you; but our belief is that a hundred times more can be done with the gospel, for it is the power of God unto salvation unto every one that believeth. The gospel is not the enemy of any good thing; say, rather, it is the force by which good things are to be carried out. Whatever things are pure and honest and of good repute, are all nurtured by that spirit which is begotten by the simple gospel of Christ. Yet conversions do not come by essays upon morals, but by the teaching of salvation by Christ. The cleaning and raising of our race will not be effected by politics or science, but by the Word of the Lord, which liveth and abideth forever. To bring the greatest blessings upon our rising youth we must labor to implant in their minds faith in the Lord Jesus. Oh, for divine power in this work!

But the seed, though very small, was a living thing. There is a great difference between a mustard seed and a piece of wax of the same size. Life slumbers in that seed. What life is we cannot tell. Even if you take a microscope you cannot spy it out. It is a mystery, but it is essential to a seed. The gospel has a something in it not readily discoverable by the philosophical enquirer; if, indeed, he can perceive it at all. Take a maxim of Socrates or of Plato and enquire whether a nation or a tribe has ever been transformed by it from barbarism

to culture. A maxim of a philosopher may have measurably influenced a man in some right direction; but who has ever heard of a man's whole character being transformed by an observation of Confucius or Socrates? I confess I never have. Human teachings are barren. But within the gospel, with all its triteness and simplicity, there is a divine life, and that life makes all the difference. The human can never rival the divine, for it lacks the life-fire. It is better to preach five words of God's Word than five million words of man's wisdom. Men's words may seem to be the wiser and the more attractive, but there is no heavenly life in them. Within God's Word, however simple it may be, there dwells an omnipotence like that of God, from whose lips it came. Truth to tell, a seed is a very comprehensive thing. Within the mustard seed what is to be found? Why, there is all in it that ever comes out of it. It must be so. Every branch, and every leaf, and every flower, and every seed that is to be, is, in its essence, all within the seed; it needs to be developed, but it is all there. And so, within the simple gospel, how much lies concentrated? Look at it! Within that truth lie regeneration, repentance, faith, holiness, zeal, consecration, perfection. Heaven hides itself away within the gospel. Like a young bird in its nest, glory dwells in grace. We may not at first see all its results, nor, indeed, shall we see them at all till we sow the seed and it grows, but yet it is all there. Do you believe it, young teacher? Have you realized what you have in your hold when you grasp the gospel of the grace of God? It is the most wonderful thing beneath the skies. Do you believe in the gospel which you have to teach? Do you discern that within its apparently narrow lines the Eternal, the Infinite, the Perfect, and the Divine are all enclosed? As in the Babe of Bethlehem there was the Eternal God, so within the simple teaching of "Believe



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and live" there are all the elements of eternal blessedness for men, and boundless glory for God. It is a very comprehensive thing, that little seed, that gospel of God. And for this reason it is so wonderful; it is a divine creation. Summon your chemists; bring them together with all their vessels and their fires. Select a jury of the greatest chemists now alive, analytical or otherwise, as you will. Learned sirs, will you kindly make us a mustard seed? You may take a mustard seed and pound it and analyse it, and you may thus ascertain all its ingredients. So far so good. Is not your work well begun? Now make a single mustard seed. We will give you a week. It is a very small affair. You have all the elements of mustard in your mortar. Make us one living grain; we do not ask for a ton weight. One grain of mustard seed will suffice us. Great chemists, have you not made so small a thing? A month has gone by. Only one grain of mustard seed we asked of you, and where is it? Have you not made one in a month? What are you at? Shall we allow you seven years? Yes, with all the laboratories in the kingdom at your service, and all known substances for your material, and all the world's coal-beds for your fuel, get to your work. The air is black with your smoke, and the streams run foul with your waste products; but where is the mustard seed? This baffles the wise men; they cannot make a living seed. No, and no-

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body can make a gospel, or even a new gospel text. The thinkers of the age could not even concoct another life of Christ to match with the four gospels which we have already. I go further: they could not create a new incident which would be congruous with the facts we already know. Plenty of novel writers nowadays can beat out imaginary histories upon their anvils; let them write a fifth gospel—say the gospel according to Peter, or Andrew. Let us have it! They will not even commence the task. Who will write a new Psalm, or even a new promise? Clever chemists prove their wisdom by saying at once, "No, we cannot make a mustard seed;" and wise thinkers will equally confess that they cannot make another gospel. My learned brethren are trying very hard to make a new gospel for this nineteenth century, but you teachers had better go on with the old one. The advanced men cannot put life into their theory. This living Word is the finger of God. That simple grain of mustard seed must be made by God or not at all; and he must put life into the gospel or it will not have power in the heart. The gospel of Sunday-school teachers, that gospel of "Believe and live," however men may despise it, has God-given life in it. You cannot make another which can supplant it, for you cannot put life into your invention. Go on and use the one living truth with your children, for nothing else has God's life in it.

I want you to see what a little affair the sowing seemed, as we answer the question, What was it to him? It was a very natural act, he sowed a seed. It is a most natural thing that we should teach others what we believe ourselves. I cannot make out how some professors can call themselves Christians and yet never communicate the faith to others. That the young people of our churches should gather other young people around them, and tell them of Jesus, whom they love, is as natural as for a gardener to put seeds into his prepared ground.

Secondly, let us enquire, What came of it?

First, "it grew." That was what the sower hoped would come of it; he placed the seed in the ground, hoping that it would grow. It is not reasonable to suppose that he would have sown it if he had not hoped that it would spring up. Dear teacher, do you always sow in hope, do you trust that the Word will live and grow? If you do not, I do not think your success is very probable. Expect the truth to take root and expand and grow up. Teach divine truth with earnestness, and expect that the life within it will unveil its wonders.

But though the sower expected growth, he could not himself have made it grow. After he had placed the seed in the ground he could water it, he could pray God to make the sun shine on it, but he could not directly produce growth. Only he that made the seed could cause it to grow. Growth is a continuance of that almighty act by which life is at first given. The putting of life into the seed is God's work, and the bringing forth of the life from the seed is God's work too. This is a matter within your hope, but far beyond your power.

A very wonderful thing it is, that the seed should grow. If we did not see it every day we should be more astonished at the growth of seed than at all the wonders of magicians. A growing seed is

God's abiding miracle. You see a piece of ground near London covered with a market-garden, and after a few months you go by the place and you see streets, and a public square, and a church, and a great population. You say to yourself, "It is remarkable that all these houses should have sprung up in a few months." Yet that is not at all so wonderful as for a ploughed field to become covered four feet high with corn, and all without the use of wagons to bring the material, or tools to work it up into a harvest. Without noise of hammer, or the ringing of trowels; without handiwork of man, the whole has been done. Wonder at the growth of grace. See how it increases, deepens, strengthens! Growth in grace is a marvel of divine love. That a man should repent through the gospel, that he should believe in Jesus, that he should be totally changed, that he should have a hope of heaven, that he should receive power to become a child of God—these are all marvellous things, and yet they are going on under our eyes, and we fail to admire them as we should. The growth of holiness in such fallen creatures as we are, is the admiration of angels, the delight of all intelligent beings.

Next, having started growing, it became a tree: Luke says, "It waxed a great tree." It was great in itself, but the greatness was seen mainly in comparison with the size of the seed. The growth was great. Here is the wonder, not that it became a tree, but that, being a mustard seed, it should become "a great tree." Do you see the point of the parable? I have already brought it before you. Listen! It was only a word spoken—"Dear boy, look to Jesus." Only such a word, and a soul was saved, its sin was forgiven, its whole being was changed, a new heir of heaven was born. Do you see the growth? A word produces salvation! A grain of mustard seed becomes a great tree! A little teaching brings eternal life.

A boy was about as wild as any roamer of our streets; a teacher knelt by his side with his arm about the lad's neck. He pleaded with God for the boy, and with the boy for God. The boy was converted, and as a youth in business he was an example to the work-room, as a father he was a guide to his household; as a man of God he was a light to all around; as a preacher of righteousness, he adorned the doctrine of God his Saviour in all things. There is much more which I might easily picture, but you can work it out as well as I can. All that is to be desired may spring out of the simple talk of a humble Christian with a youth. A mustard seed becomes a great tree; a few words of holy admonition may produce a noble life.

But is that all? Beloved, our teaching may preserve souls from the deep darkness of the abode of the lost. A soul left to itself might hurry down from folly to vice, from vice to obduracy, from obduracy to fixed resolve to perish, but by the means of loving teaching all this is changed. Rescued from the power of sin, like a lamb snatched from between the jaws of the lion, the youth is now no longer the victim of vice, but seeks holy and heavenly things. Hell has lost its prey; and see up yonder, heaven's wide gate has received a precious soul. "Sweeping through the gates of the New Jerusalem" many have come who were led there from the Sunday-school. They who once were foul are now white-

robed, washed in the blood of the Lamb. Hark to their songs of praise! You may keep on listening, for those songs will never come to an end. All this was brought about through a brief address of a trembling brother who stood up one Sunday afternoon to close the school and talk a little about the cross of Jesus. Or all this came of a gentle sister who could never have spoken in public, but yet was enabled to warn a young girl who was growing giddy, and seemed likely to go sadly astray. Wonderful that a soul's taking the road to heaven or to hell should be made, in the purpose of God, to hinge upon the humble endeavors of a weak but faithful teacher! You see how the mustard seed grew till it waxed a great tree.

Having said so much, I now close with these three practical observations. Are we not highly honored to be entrusted with such a marvellous thing as the gospel? If it be a seed comprehending so much within it, which will come to so much if it be properly used, blessed and happy are we to have such good news to proclaim! I thought this morning, when I awoke into the damp and rain, and felt my bones complaining, I shall be glad when four more Sundays shall have gone and I shall be free to take a little rest in a sunnier clime. Jaded in mind and weary in spirit, I braced myself with this reflection—what a blessed work I have to do! What a glorious gospel have I to preach! I ought to be a very happy man to have such glad tidings to bear to my fellows. I said to myself, "So I am." Well now, beloved teacher, next Sunday, when you leave your bed and say, "I have had a hard week's work, and I could half wish that I had not to go to my class;" answer yourself thus: "But I am a happy person to have to talk to children about Christ Jesus. If I had to teach them arithmetic or carpentering, I might get tired of it, but to talk about Jesus, whom I love, why, it is a joy forever.

Let us be encouraged to sow the good seed in evil times. If we do not see the gospel prospering elsewhere let us not despair; if there were no more mustard seed in the world, and I had only one grain of it, I should be all the more anxious to sow it. You can produce any quantity if only one seed will grow. So now to-day there is not very much gospel about; the church has given it up; a great many preachers preach everything but the living truth. This is sad, but it is a strong reason why you and I should teach more gospel than ever. I have often thought to myself—Other men may teach Socialism, deliver lectures or collect a band of fiddlers, that they may gather a congregation, but I will preach the gospel. I will preach more gospel than ever if I can; I will stick more to the one cardinal point. The other brethren can attend to the odds and ends, but I will keep to Christ crucified. To the men of vast ability, who are looking to the events of the day, I would say, "Allow one poor fool to keep to preaching the gospel." Beloved teachers, be fools for Christ and keep to the gospel. Don't you be afraid; it has life in it, and it will grow, only you bring it out and let it grow. I am sometimes afraid that we may prepare our sermons and addresses too much, so as to make ourselves shine. If so, we are like the man who tried to grow potatoes—he never grew any, and he wondered much, "for," said he, "I very carefully boiled them for hours."

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So, it is very possible to extract just so much of yourself into it all the life out of the gospel and that Christ will not bless it.

EDITORIAL.

The *Standard* of Chicago graciously admits that we may after all be in favor of freedom of research, but it insists that we must and shall be opposed to freedom of speech. We beg to affirm, with all possible emphasis, that we are in favor of the utmost freedom of speech, barring only sedition and obscenity.

But it is manifest that we were right in saying that this whole plea for "freedom" simply means that our Seminary shall be run on the same lines as the University of Chicago. Any professor is to teach whatever he pleases, and nobody is to be allowed to make any objection. It would seem that the freedom of the professor means the bondage of the denomination. The professor is to have all the freedom and the Baptists are to have none at all. He is to give out whatever he pleases, and they are not to dare to question it—that would be to violate his freedom—but are to meekly swallow it down without winking. If a professor chooses to teach, as Prof. Budde has taught at the University of Chicago, that Jehovah was simply a Kenite idol, whose worship the children of Israel adopted, the Baptists of the South are to calmly accept it, and to exclaim, "great is freedom, and Budde is its prophet."

The *Standard* comments on the fact that we have had a good deal to say about the University of Chicago; but when it is remembered that the University seeks students from the South, and seeks the affiliation of Southern institutions, it will be admitted that our people have the right to know what they may expect if they go to the University.

Yes, Bro. *Standard*, we would be glad to see the University of Chicago run on the principles heretofore maintained at our Seminary—the principles of Boyce, Broadus and Manly. And we would be delighted to aid in bringing this to pass. Now tell us frankly, Bro. *Standard*, would you not be glad to see the Southern Baptist Theological Seminary run on the principles of the University of Chicago? And would you not be glad to aid in bringing this to pass? Answer, please.

We beg to ask some other questions. Suppose a theological seminary were established on the basis of the Philadelphia Confession of Faith. One of the professors reaches the conclusion and teaches that infants ought to be baptized. When objection is raised and he is charged with violating the Philadelphia Confession he is pledged to maintain, he replies that he still believes that Confession, but interprets it as allowing infant baptism; that he accepts the doctrine of believers' baptism, and holds that no one should be baptized except on a profession of faith; but he regards infants as believers and the sponsors make the needed profession of faith. This is the exact position of many Churches of England divines. Would the *Standard* favor retaining that professor in the Seminary? Kindly answer.

Would it be a violation of this professor's freedom for the Baptists to call for his retirement? Is he not bound to teach in accordance with the Philadelphia Confession as it was understood at the time the seminary was founded, and not according to interpretations he may put on it? Is it a violation of freedom to require a man to recog-

nize obligations he has voluntarily assumed? Is it contrary to liberty to require a man to provide for his family? When a man separates from his wife, the court orders him to pay her alimony for her support—is this a violation of his freedom? Is it tyranny and oppression to make a man's property liable by law for the debts he voluntarily incurs? When the Standard Oil Company dismisses a man who has shown himself incompetent for the position he holds, does the company violate this man's freedom? Does liberty involve the right to hold on to a position for which one has demonstrated his unfitness? Will not the *Standard* kindly give us definitions of "liberty" and "freedom"?

It is vain to attempt, under the plea of freedom for teachers, to suppress the freedom of the people. The middle ages tried that and failed. Those who wish to return to that are seeking to push back the progress of the world for half a millennium. The effort is vain.

BISHOP POTTER has come out in a letter declaring that he was not fairly represented by what the papers said of his claiming that the saloon was a social necessity. We think those preachers, in Louisville and elsewhere, who made haste to endorse what Bishop Potter was reported to have said, must feel rather cheap now.

The Bishop says: "I was pleading for a saloon—a coffee saloon—and to say that the saloon is a social necessity is not to say that a rum saloon is a social necessity any more than to say that a bank is a social necessity would mean a faro bank. There are ice-cream saloons, steamboat saloons, coffee saloons and coffee wagons.... I am in favor of reforming the rum saloon as it now is out of existence by putting something better in its place."

We are glad to give Bishop Potter credit for this explanation, and to be assured that the papers misrepresented him. We are glad he wishes to abolish the "rum saloon." He does not, however, deny saying what we quoted in regard to the alleged need of a workman's (at the close of his day's work) escaping from his "untidy wife and crying children" to some place of resort. Hence all we laid on that point stands. We insist that the home is the best substitute for the saloon, and that instead of escaping from his "untidy wife and crying children," a man should love and cherish them, should pay due attention to them, and should so furnish them with what they need that the wife will be tidy and the children will cease crying. The idea of a man's needing to escape from HIS wife because she is "untidy," and from HIS children because they are crying, is—well, it might not be regarded as courteous to Bishop Potter if we should say what it is.

Rev. H. T. COLESTOCK, a Baptist preacher, read before the Baptist Ministers' Meeting of Chicago a paper attacking the doctrine of the vicarious atonement. He said three causes led people to give up the idea of substitution: "The idea of evolution; recent Biblical criticism; and the general modern movement towards a social rather than a doctrinal expression of Christianity."

The Chicago correspondent of the *Congregationalist* says the First Baptist church in that city has introduced a choir of boys dressed in surplices. And so we go towards Rome.

The writer last week had a pleasant though hurried trip to West Tennessee and Arkansas, visiting Jackson, Tenn., Pine Bluff, Little Rock and Arkadelphia, Ark. At Jackson he found the Southwestern Baptist University in full blast and flourishing with over 300 students. The new Powell Chapel is finished and is very handsome. The writer lectured in it to a goodly assembly on other people's "egotism." The young lady's dormitory is a handsome and a much needed building. The University is doing a noble work and the outlook is for a noble future. Dr. Savage, Prof. Irby, Dupree and the rest are laboring faithfully and enthusiastically. Dr. Heagle's work speaks for itself, and will speak through the years to come. Dr. Powell was away in Cuba, "loaned to the Home Board" for a while. A goodly number of Mexican students are in the University, brought there by Dr. Powell. If this institution could have about \$200,000 added to its endowment, its usefulness and power would be greatly multiplied. We hope the addition will be made.

The Rev. Oscar Haywood, pastor of the First church, has been in his new field less than three months. He preaches to large congregations, and there have been some 30 additions to the church since his pastorate began. Dr. W. G. Inman, the veteran preacher and historian, also has lately gone to Jackson. He is pastor of the Second church, in a growing part of the city, and he is doing a fine work.

At Pine Bluff, Ark., the Rev. C. W. Daniel is the new Baptist bishop. It is difficult to tell whether the people are more enthusiastic over him or he over them. They have decided to arise and build a handsome house of worship, long needed in this flourishing city. They have begun raising the money and will push the work with all vigor. The new house, with the lot, will be worth \$20,000 and perhaps more. The good people of Pine Bluff gave the writer a fine hearing about their and his "poor kin," and sent him on his way rejoicing. Pastor Daniel is a native of Arkansas, and all over the state the Baptists are specially proud of him.

The Onachita College is at Arkadelphia, and there is much more to it than the writer had supposed. It is co-educational, and has over 300 students, and a fine looking set they are too. President Conger has proved himself just the man to conduct such an institution and it has rapidly grown under his hand. Dr. A. G. McMannaway is one of the teachers, and he gives special instruction in the Bible. It is an inspiration to a young man to be in his classes, especially in his Bible class. The buildings are magnificent, far beyond what we had supposed, and the work of instruction too is more extended and thorough than we thought. The Baptists of Arkansas have great reason to be proud of their college, and they should richly endow it.

Little Rock is a fine city of over 40,000 people. The writer on arrival was driven by a colored boy to the elegant home of Mr. T. L. Cox, a Tennessean, and on the way the passenger asked the driver: "How many people live in Little Rock?" The answer was: "I dun-no, sir, ad-zackly. I reckon five thousand or a million or somehow along thar." The visiting brother was handsomely entertained by Bro. Cox and his charming family.

The writer was taken to the

state capitol and called to open the session of the Senate with prayer. He was then duly presented to the various state officials, including the Justices of the Supreme Court. It was gratifying to find the Baptists well represented at the capitol. The Hon. W. E. Atkinson showed the visiting brother special attention which is highly appreciated. He is one of the main pillars of the cause in Little Rock and in the state. Recently he has taken hold of the state mission work and the results are showing themselves.

The Rev. Ben Cox is pastor of the First church, and now he is being aided in a meeting by the Rev. Dr. A. S. Pettie, whom the writer was glad to hear preach at 3 P. M. Pastor Cox has greatly reduced the debt on the fine property of the First church, and when the debt is finished the noble building will be completed and furnished. The Second church—the strongest in the state—has not yet secured a successor to Dr. Kirtley, though they have their eyes fixed on one of the brightest and best of our preachers. It was pleasant to preach Wednesday night to the good people of the Second church and, at their request, to tell them about the preacher they thought of calling. It was delightful to be able to speak so highly of a brother as the writer was glad to speak of the preacher in question. Governor Eagle and family were greatly misused of course and everybody seemed delighted that Mrs. Eagle was recovering from her severe illness.

It was pleasant to meet Dr. A. B. Miller of New Orleans, on a visit to old friends in Little Rock, Dr. J. J. Taylor, the missionary, and others. The office of the *Arkansas Baptist*, where Dr. W. A. Clark beams forth in all of his glory, is Baptist headquarters. Dr. Clark is making a capital paper and he is greatly loved and honored by the people. The writer was impressed with the fact that the people of the older states have no adequate idea of the great progress that has been made in Arkansas, and of the culture and power of the people. The Senate, the House, the Supreme Court, the homes, the preachers, the ladies, the business men &c &c, will compare well with those of any other state of the Union.

Some prominent Roman Catholics in this country have been trying to induce the Pope to make some concession to what are called "American ideas," and to tone down the claims of Romanism so as to win back those American Catholics who have drifted away from papal authority and to win new converts. The Pope, however, has shown his unwillingness to make any concessions. In an elaborate letter to Cardinal Gibbons, of Baltimore, Leo XIII. declares that the teachings and claims of the church are infallible and immutable. In certain matters of discipline the Pope admits that the Vatican has made some concessions, but never in any matters of doctrine or of order, while in matters of discipline the Vatican is to decide absolutely in each case what concession will be made.

The Pope condemns "the assumed right to hold whatever opinions one pleases upon any subject, and to set them forth in print to the world." Such an assumed right, Leo says, has "wrapped minds in darkness." He further claims that "industry and study" can do nothing good except "on the condition of recog-

gnizing the wisdom and authority of the church." Submission to the Vatican is thus claimed as a condition of all good work.

Aceticism is commended. Leo says: "The 'continual prayer of the just man' avails to placate and bring down the blessings of heaven when to such prayers bodily mortification is added." In other words, prayers without "bodily mortification" are vain. This squarely contradicts the teaching of the New Testament.

Again Leo believes in the power of a gorgeous ritual to win converts and to reclaim wanderers. He specially commends "the pomp and splendor of ceremonies," while he says he is "not able to give approval to those views which in their collective sense are called by some 'Americanism.'" This letter of the Pope gives Dr. Christian additional material which can be used in future editions of his book, "Americanism or Romanism—Which?"

While there are things in the utterances and methods of the Rev. Sam Jones which we do not approve, there are other things which we do approve most heartily and thank God for. We have told him that we thought the chief harm he did was that by his very success he led to the existence of a multitude of little Sam Joneses over the country, who would imitate his defects and omit his excellences.

There are however, about Mr. Jones a directness, an earnestness and a fearlessness, worthy of all praise. He does not mince language in dealing with sin. The result is that God uses him to send real conviction to the hearts of some sinners and to lead them to genuine repentance. At the same time, it must be admitted that some of his utterances and methods mislead some and drive away some who, humanly speaking, might have been won. When Sir Walter Scott was a young man he was deeply impressed on the subject of evangelical religion, and under this impression he went to hear a Wesleyan preacher, who was rather after the Sam Jones order. This preacher so disgusted the young man as to turn him away from evangelical religion entirely. Just think what a power for truth was lost when Sir Walter Scott was turned away from evangelical religion. No doubt that preacher did good to many, but he did incalculable harm in the case of Sir Walter. No doubt there are other similar cases, of which we never hear.

But we should rejoice none the less in the good that such preachers do. In the case of Sam Jones' striking instance of good done are not lacking. It is refreshing in these days to read of such instances of repentance as that of Mr. Frank L. Pendleton, of Chattanooga who professed faith in Sam Jones' recent meeting there. He was formerly a telegraph operator at Bristol, where his home was burned and where he collected the insurance money. He now confesses that he set fire to his house in order to get the insurance money, and he has paid back all the money to the company. One is reminded of Zacchaeus. It would be well for those dainty preachers who are horrified at "Sam Jones' preaching" to point to similar cases of conversion under their ministry. Let them cite instances when men under their preaching have been led to disgorge ill-gotten gains and then they will be better fitted to pull the notes out of Sam Jones' eyes.

Editorial Varieties

The *Seminary Magazine* for February opens with a fine likeness of Dr. J. B. Marvin and a most complimentary sketch of him from the pen of Dr. Whitlitt.

Our old friend, Dr. Z. Meek, again becomes editor of the *Central Methodist*, with Dr. J. W. Lewis as associate. We are glad to see Dr. Meek back in the editorial chair.

The *Religious Herald* rallies us for "maintaining that our Lord had time enough to do what to make unfornemented wine out of water, but not enough in what to make fermented wine." The *Herald* evidently thinks our Lord may have made what was fermented without it really being fermented. To say Christ made fermentation without fermentation is a contradiction. Of course He might make any sort of wine He pleased in an instant of time; but that is not the point. Fermented wine has been fermented, necessarily, and fermentation is a process. Whatever sort of wine that at Ona may have been, it certainly was not fermented, because it was made, not by any process, but by the immediate act of Christ.

We are pained to hear of the death of Dr. W. C. Cleveland in Talladega, Ala. He was one of the best known and best loved of our preachers. He was a member of the Alabama Baptist Convention and his brethren always honored and trusted him.

The city of Shanghai, China, Mr. John F. Frazer tells us, after a visit there, "has a special fever all to itself, called the Shanghai fever." The particular characteristic of this fever is that, "as soon as you get it, you curl up and die." Recently a single undertaker there buried 1,500 people in one month, an average of 50 a day.

The same authority tells of wars between the different guilds of the city. For example, a green grocer makes a wry face at a butcher who resents it. Their respective guilds take up the quarrel and go to killing each other. In a recent case of that sort 20 men were killed before peace was secured by the interference of the government. They have said need of missionaries there.

We are asked whether the United States flag has ever been taken down from a country or a city where it was once raised. We are surprised at the question. Yes, it has been taken down a good many times. It was taken down from the various points captured in "wanda in the war of 1812. It was taken down from the City of Mexico and all other places South of the Rio Grande, taken during the Mexican war; and there are other instances.

The Rev. J. N. Hall is constantly prodding Dr. J. B. Cranfill on the latter's "Hardshell baptism." And now comes the following from the *Western Recorder*: "J. N. Hall never belonged to the church and therefore has no baptism." Our "Primitive" brother has a very poor opinion of his Missionary Baptist brethren. He says that the editor of the *Western Recorder* "knows too well that the great majority of their [i. e. the Missionary Baptist] leaders are a set of money hunters that will stultify and misrepresent known facts." We hasten to say that we wish our leaders were tenfold more "money hunters" for missions and education than they are; and as for our knowing that the "great majority" of these leaders "represent known facts," we beg to say we do not believe this of them.

Dr. Harper says the theological seminaries are behind the times, and he proposes some marked changes in the Divinity School of the University of Chicago. Mr. W. T. Stead, the well-known editor of the *Review of Reviews*, says that every seminary graduate should serve a good many years before taking charge of a church. Others have suggested a year as hotel clerk, a year in the fire department, etc. Still others suggest certain additions to the present courses of study, e. g., psychology, pedagogy, aesthetics, social ethics, etc. And so they go. There still remain a good many questions that will, no doubt, in due time be made.

The claim is published that the heads of our Southern Baptist colleges are opposed to the acceptance of Dr. Whitlitt's resignation. Our information is exactly to the contrary. So far we have heard of but one college president (Dr. Boatwright, of Richmond College) who is opposed to the acceptance of the resignation. Some of our brethren are gifted in "claiming everything" and ignoring facts.

Our Home Mission Board are pushing their work in Cuba. This is in accordance with the plan of the Board, as laid by the Spaniards. O'Halloran is at work at Cienfuegos, Cuba at Mantanzas and Godines at Santa Clara. Dr. Powell is delighted with the prospects in Cuba, as seen in his letter we publish this week. There are a dozen other places in Cuba where our Board ought at once to send missionaries. Let the denomination appropriate the opportunity and rise to the occasion.

The theatrical people in Chicago have come out in favor of Sunday closing and have got a bill introduced into the Illinois legislature forbidding all paid performances on Sunday. These theatre folk will hardly be charged with trying to force "Puritanized ideas" on other people. They say they need weekly a day's rest and must have it. Do they not profess any moral or religious aims?

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours.

Broadway—Pastor Jones preached. One joined by letter and one for baptism. Pastor Jones will aid Pastor Millard in a protracted meeting in Baltimore this month.

Chestnut-street.—Pastor Weaver preached.

East—Pastor Christian preached at both hours. One received for baptism.

McFerran Memorial—Pastor Eager preached.

Twenty-second and Walnut—Bro. J. M. Frost preached in the morning and Bro. A. T. Robertson at night. At 3 p. m. was a farewell missionary meeting to Bro. J. W. Lowe and Mrs. Lowe, in which Bro. C. H. Jones, J. B. Marvin and J. R. Sampey spoke. This is "dedication week," the new Sunday-school building having been completed. Meeting every night, in which various pastors and professors will take part. Next week a protracted meeting begins, in which Bro. Sid Williams and Jas. Brown will aid Pastor Hunt. One for baptism and one baptized.

Franklin-street.—Pastor Jenkins preached.

German—Pastor Wm. Ritzmann preached.

Highlands—Pastor Dawes preached.

Logan-st.—Pastor Lowe preached. Two received for baptism and four baptized.

Parkland—Pastor Gordon preached.

Portland-ave.—Bro. L. W. Doolan preached at both hours.

Southgate-st.—Pastor McFarland preached. Two received for baptism and two baptized.

Third-av.—Pastor Boyett preached.

Twenty-sixth and Market.—Pastor Thompson preached.

Clifton—Pastor Foster preached.

East Mead—Pastor Whittinghill preached.

Bro. J. H. Boyett has just closed a good meeting at Newport. More than thirty joined by baptism and some by letter.

SEMINARY NOTES.

A. C. Cree supplied at North Vernon, Ind.

L. W. Doolan supplied at Portland-avenue.

W. J. Ray supplied at Muir, Ky.

Dr. Whitlitt paid the University of Virginia a short visit.

J. W. Rawles has accepted the care of the First Baptist church in Radford, Va.

Dr. Whitlitt brought Dr. Marvin to the Hall to quiet all our fears about small-pox. He did it.

Hypocritical does not receive any comfort from the Bible.—Sampey.

Of all our public services prayer is the poorest.—Whitlitt.

W. D. Bolton preached in New Albany, Ind.

J. H. Rich preached at the railroad department of the Y. M. C. A.

J. E. Briggs supplied for Rufus Weaver at Forks of Elkhorn.

Rufus W. Weaver supplied at Middletown, Ohio.

G. W. McDaniel led the prayer-meeting at Portland-ave. Wednesday night.

J. R. Johnson's child died February 23rd. Bro. J. is one of our best students. He has our sympathy.

We can't have too high an opinion of the Bible. The danger of our times is to think too little of it.—Sampey.

Dr. Hoagle, of Tennessee, took tea with us, and congratulated us that we had such facilities for work, and that our work was ahead of us.

I love the country boy, though he be rough, ugly and awkward. There is something in him.—Dargan.

W. J. Paek, C. H. Paek, A. L. Tidrick, C. G. Norris, A. Fink, Dorst, Lewis, all work in Twenty-second and Walnut-street Sunday-school.

Misses Sampey were 500 pupils present. This is the largest Sunday-school of any denomination in the State. The new Sunday-school house contains 19 rooms, and will be dedicated next Sunday.

J. L. Wiaz.

THE STATE.

Bro. J. W. Blackburn writes from Monticello: "We moved into our new church yesterday. It is indeed delightful to be at home. We had a fine opening for a Baptist Sunday-school. God's good hand has led us along just the right path here. We have had Dr. Harvey to preach the dedicatory sermon. I have read Dr. Christian's articles with much interest, as years ago I roamed over England and looked on some of these sacred places, forever dear to Baptists. And yet it is not 1841 that concerns me so much as 1895."

"A member" writes from Eminence: "It has been some time since we have had anything of interest to write you about our church work, but you know happiness is one of the hardest things in the world to keep hid, so we want to tell you of the glorious meeting we had last Sabbath morning. Bro. Wm. Lunsford preached from Prov. 3:56, taking as his theme 'Divine Guidance.' From the reading of the grand old hymn, 'Rock of Ages,' to the close of the service was evident that the Holy Spirit was present with power, guiding the speaker and his audience. We shall not soon forget the message we received, and we hope the visions of triumphant faith and love may lead us on to victory over sin. When the closing hymn was sung, though blinded by fast falling tears, all pressed around the preacher for a hearty hand clasp, and brethren who had been sadly estranged were drawn together by a common tie. Our Sabbath-school is increasing, we now have 65. May the Lord guide you in your grand work for the Baptist of the South."

The Twenty-second and Walnut-street church have completed their new Sunday-school room in the rear of the church. The dedicatory services will extend from February 26 to March 5. At that time, in the city are on the programme, Drs. Fenner and Collier, of other denominations; Profs. Whitlitt, Sampey, McHothlin and Dargan, Deacon J. B. Marvin, Pastor Fred D. Hale, of Owensboro and Bro. J. N. Prestridge, J. M. Frost and J. Longins. The occasion will be a most memorable one. It is to be followed by a meeting held by Bro. Sid Williams, whose previous meeting in the church was so greatly blessed of God.

Bro. A. J. Williams writes: "We are in a great revival at Central Grove Baptist church. God is doing a great work for us. Bro. E. D. Madox is with us and doing most of the preaching to the delight of the brethren. I will give a full account of the meeting later on."

MASON COUNTY NOTES.

Cunningham Geike has somewhere said: "No man has a right to be a preacher who is not a prophet." If present tendencies are indicative of "future results," Mason county Baptists are going to get some great blessings in the near future. Several of our pastors are preparing their fields for revival meetings to be held soon. A most hopeful indication is, that a large number of our earnest, consecrated men and women are praying for a great revival "to break out" in our midst, and when the Lord's people get to praying saved life is going to be saved. This service began his work with the Louisville saints on November 1, 1888, and he wasn't long in discovering that some of the "salt of the earth" hold membership here. We are preparing for a meeting in the near future, and, with that end in view, are endeavoring to "make the valley full of ditches" that the good Lord may fill us all with his blessings. With Evangelist Sid Williams soon to visit our county, with the guns of the indefatigable Porter turned on the strongholds of sin, these all supported by Godly pastors and earnest Christians, but the Lord supporting us all—why shouldn't Mason county get nearer to God?

The Recorder is a pleasant visitor to our home, and finds an enthusiastic admirer in the person of the pastor's wife. Fraternally, HUGH F. SEARCY.

SECRETARY J. M. FROST paid us a pleasant visit. His visits are always welcome. He came to Louisville to preach Sunday morning at Twenty-second and Walnut, and to inaugurate "Dedication week" there.

OTHER STATES.

The Hon. John M. Vankirk, a prominent attorney-at-law, at Kalona, Iowa, writes: "The *Western Recorder* articles on 'The Testimony of Living Scholars of the Church of England to Immersion,' by Dr. Christian, have been examined by me with a keen interest. I would pronounce them simply unanswerable. A like amount of expert testimony, unanimous and uncontradicted as is this testimony, would settle beyond controversy the meaning of any word in any respect—only in the narrow, bigoted, bigotry, in the face of such testimony, can doubt that baptism originally and properly meant 'to dip or to immerse.'"

Bro. A. K. Seago writes from New Orleans: "Bro. C. W. Tomkies, President of the Keochee Baptist College for ten years past, has accepted the unanimous call to the pastorate of Valence-street church, New Orleans, and will enter on the work at once. Bro. Tomkies is a Virginian by birth and education. He is vice-president of the Foreign Mission Board, is in full sympathy with all the great works of the denomination, and is extensively known, especially so in Louisiana, where he is greatly beloved for his work's sake. We rejoice with the Valence brethren and with all who feel deeply interested in our cause in the consummation of agreement between church and pastor which promises so much for the uplifting of the cause of truth in this most important field. We hope our brethren will pray for the success of the work entrusted by divine Providence to Pastor Tomkies and his church. When you visit New Orleans be sure and visit Valence-street church, and cheer them by your presence and help them by your prayers. They rely on God only for grace to go forward."

Pastor R. E. Johnson has been with the Third Baptist Church, St. Louis, Mo., one year. During the year, there have been 50 additions to the fellowship of the church by experience and baptism and 121 by letter, making the present membership 760.

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Pastor S. A. Evans writes from Talladega, Ala.: "I have the care of this beautiful church. We have a good Sunday-school. God bless the grand old Recorder."

The White Oak church, S. C., has set apart its new house for the worship of God.

Brother Rutherford Brett writes: "Please change my paper from Carthage, Tenn., to Huntsville, Ala. I take charge of the First church at Huntsville on Sunday, March 5."

The Mt. Tabor church, S. C., has set apart Bro. P. S. Butler to the full work of the Gospel ministry.

The New Bethel church, Jefferson county, Ala., has set apart Bro. J. E. Creel to the full work of the Gospel ministry.

A church has been constituted at Fudge's Creek, Cabell county, West Virginia, Elder W. J. Weaver chosen as pastor.

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THE REV. GEORGE G. EXALL.

Let me say a word in loving memory of this quiet, noble man of God, who was both brother and father to me when I was his pastor during my earliest ministry. We loved each other and oft counseled together. He was as pure as a maiden, as simple as a little child and as courteous as a Chesterfield, yet a strong man of great faith and much prayer, who went about doing good. He walked humbly with his God and uprightly before all men. He knocked on the humblest doors, prayed with the vilest sinners, scattered sunshine in dark places and took words of tenderest sympathy and consolation wherever he could find a home or place of sorrow.

I could write at great length about him and then my heart would be full of good things to say, but your space and my time are limited. As husband, father, friend, church member and fellow-citizen I saw no fault in him, and seldom shall see his like again. God bless his dear ones who are so dear to me.
 JOHN D. JORDAN.
 Savannah, Ga.

PREACHERS' INSTITUTE.

All who contemplate attending try to be prompt. Monday at 10 A. M., March 8, is the time.
 Dr. Christian requests that all prepare as best you can the Book of Romans. Bring your Bibles, note-books, etc. We extend a hearty invitation to all Baptist pastors. Come, brethren, and let us have a good time studying God's Word together. Entertainment is provided. Hoping to have you with us, I am,
 Yours fraternally,
 G. W. BILEY.
 Morganfield, Ky.

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FAMILY CIRCLE.

THE SPOILER.

BY M. A. FROST AND J. H. GAVERNO.

A woman there was and she wrote for the press (As you or I might do, She told how to cut and fit a dress, And how to sew many a savory miss, But she never had done it herself, I guess (Which none of her readers knew):

O, the hour we spent and the hour we spent, And the sugar we wasted like sand, At the feet of a woman who never had cooked (And now we know that she never could cook, And did not understand.)

A woman there was and she wrote right fair (As you or I might do), How out of a barrel to make a chair, To be covered with cloth and stuffed with hair.

'Twould adorn any parlor and give it an air! (And we thought the tale was true.)

O, the days we worked and the ways we worked, To hammer and sew and hack, In making a chair in which no one would sit, A chair in which no one could possibly sit, Without a creak in his back.

A woman there was and she had her fun (Better than you and I); She wrote our receipts, and she never tried one, She wrote about children—of course she had— She told us to do what she never had done (And never intended to try.)

And it isn't to tell and it isn't to spoil That brings the cup of disgrace— It's to follow a woman who didn't know beans (A woman who never had cooked any beans), 'But wrote and was paid to fill space.

MARGUERITE'S HOME-COMING.

BY FRANKIE PARKER DAVIS.

When Marguerite Prescott looked upon herself the marriage vows and became the wife of Albert Norton the wife people of the little town of Pemberton shook their heads ominously and said it was the worst they ever had ever done. A few brief years would end her career, and a broken-hearted wife, she would find an early grave. Did she not know the man to whom she was betrothing her young life? Had no friend told her of his life of dissipation, and how, more than once, he had seen snakes in his boots, for had he not been a victim of delirium tremens?

Others said how fortunate for Marguerite Prescott that she had won the well-to-do bachelor, Albert Norton. Was he not a prominent grocer in the rising town of Pemberton; did he not have a nice new home in which to install his bride, and, if he did drink a little too much sometimes, what did that amount to? Could not the same be said of a host of men, and was not Marguerite to be a reformed drunkard?

Marguerite had heard both sides of the story. All the gossips' gossip had been poured into her listening ears, but she heeded none of it. Come the wedding day and she and Albert Norton, she loved him and she wanted to marry him, let the people say what they would.

Her lines had not fallen in pleasant places. She was the eldest of a large family of children, and at an early age she had had to get on her own feet with the world. Her father was an invalid and her mother very delicate, so on her weak shoulders devolved grave responsibilities. And when she came to Pemberton to fill a position she had procured little did she dream of meeting her fate and of being an instrument in God's hands for good.

Though adverse circumstances had made her a bread-winner, yet she had not lost a grain of her rightness. Her first step, a small, her second, a little step, and her bright payment had all bespoken of the future lady that she was. So when Albert Norton led her to the altar,

and, after their bridal tour, they were domiciled in their new home, the Silver Popples, he felt that he was the most fortunate man.

How time sped by on golden pillow, and how blissfully happy they were! How could the tempter find their Eden with love so pure, so holy as theirs to guide and to guard? Now that bright little boy came, a tie to bind their hearts more closely together, and Marguerite felt doubly secure in her husband's love. Little Barry, the babe, would keep the tempter at bay, and never, never would he invade their sanctuary.

But many blessings came to fill her cup of happiness that the evil she had most dreaded became a thing of the past, a something she had put far away from her, a sorrow that could not be her portion now. How little did she realize that often when the sunshine seems brightest shadows may soon fall deepest.

Little Barry was now a year old, and Marguerite had long anticipated a visit home to mother. So arrangements were perfected and Mr. Norton bade adieu to his loved ones as he saw them start on their journey. He did not realize the depth of his affection for his treasures until he returned to his now desolate home. The last days of a bright September were tinged with weaves of scarlet and gold, and the last rays of the dying sun burned the windows, casting over all a brilliant glory. How lovely his home looked as he went up the broad walk; but no sweet face of woman stood at the door to greet him with welcome. When he entered no childish prattle, no patter of little feet greeted him. He put sad thoughts from him; all this was for Marguerite's happiness, and he must be brave and endure the loneliness for a while. She said she would write often, and those letters would cheer him during her long stay. She had promised to write almost every day, for little Barry had contracted a cold, and it was only with the permission of the family physician that he had been willing for the visit to be made at this time.

Alas for husband! Alas for wife! Alas that so much trouble has been caused by the mails and the males! The following evening was to bring a letter. How could he wait for morning to dawn! All night long the loneliness of heart he had tossed on his pillow, and when he fell asleep it was to dream of Marguerite and Barry. Evening came at last and the mail, but it brought no letter to the disconsolate husband. Day after day he paced until the long lonely hours were unendurable and still no letter came. Then the gossips began their devastating work, and it was borne to Albert Norton's ears until he became crazed and knew not himself.

Some said Marguerite would never return, for they had heard her say she only married old Norton for his money, others said they had separated for he had become angry with her for beginning a course in music, and she had become incensed at him for refusing to buy her a piano. She on and on the gossip went until the whole town, and even the neighboring towns, bemoaned the fate of the once happy pair. Desolate at home, desolate everywhere, for succor of the heart, Albert Norton went back to the cup. And thus the tempter came.

New when maddened by drink, when unable to appreciate news from the loved ones, letters began to come. Letters that had lain in the office, having been put in another's box, were now delivered to the rightful owner; but too late, the work was done. And poor little Marguerite grieved and wondered why no answer came to her letters. Was her husband ill, or what could be the matter? He in his desperation cursed his wife, and she in return cursed him, and he would never take them back, would never look on their faces again.

While these things were assuming their worst form, Mr. Conner, Albert Norton's cousin, wired Marguerite to come to his aid at once. Still in ignorance of what awaited her, she answered the summons at once. On reaching Pemberton Marguerite went first to Mr. Conner's home. Pale with fear, she could scarcely command her voice to ask of Mrs. Conner who met her at the gate, what was the great trouble.

"Marguerite," said Mrs. Conner as she conducted her in and placed her arms lovingly around her, "you must be brave and try to bear what I have to tell you. Cousin Albert has gone back to the wine cup, and has been ravaging like a madman for several days. He says he will never see you and Barry again; said you should be as good as dead."

"Oh, Cousin Allie, did Mr. Norton say that?" she asked, her little face as she gathered her strength, she asked through her tears.

"No letters came from you, Marguerite, and evil tongues set to work to poison his mind against you." "And I wrote every day as I promised."

For a moment Marguerite sat in deep thought, then she said: "Cousin Allie, I love Mr. Norton. He loves me, he loves Barry; I will not give him up, but I shall not give up. I will save him. Now I am going home; you go with me and we will make everything as cheerful and home-like as possible."

Mrs. Conner was not prepared for the great courage that shone out in Marguerite in this first fiery ordeal. Soon they were at Silver Popples and all trace of the absentee was removed. Cheerful fires blazed on the hearths, and soon Marguerite was busy preparing supper, while Barry played on the carpet.

Mrs. Conner went home, but promised to return ere long. Soon after her arrival she heard the unsteady step and coarse laugh of the drunken husband. Going to the gate she said joyfully: "Cousin Albert, I have good news for you. Marguerite and Barry have come. Don't you want to see them?" "I do not," he said, "and I will never see them again."

"Why, Cousin Albert, you know you love little Barry and Marguerite too; you will go with me to see them."

"Yes, I did love them, but a man can be driven to desperation until he does not know what love is. I tell you, and I mean what I say, I will never speak to them, nor will I ever look on their false, cruel faces again."

"Come, Cousin Albert, I am going home with you, and you will take back to your heart your wife and child, for Marguerite loves you and is innocent of anything for which you may blame her."

"What, no home with me?" he said, as he reeled by her side; "people will talk about it."

"I do not care what people say," she answered, "I am going home with you."

So onward they went, he reeling from side to side, persisting in his determination never to speak to his wife and child. When they reached the veranda Barry, hearing footsteps, sprang up from his play, and with little arms outstretched, went crying: "Papa! papa!"

In a moment all the father love surged through the heart and brain of Mr. Norton, and, opening his arms, little Barry was gathered to his bosom, but a light step was heard and Marguerite, for she little Marguerite, stood by his side.

"Have you no welcome for me?" she asked, and, throwing the other arm around her, he drew her to him and kissed her as if loath to give her up.

Mrs. Conner stole softly out and home to tell Mr. Conner of their joyous reunion. Later on she went again to see how they were getting along. She found them sitting on the veranda in the twilight, Barry on her knee, and Marguerite on the other, and she knew from their low, cooling, happy tones that Marguerite, Barry and the husband had anchored safe at home.

But what a life spread out for Marguerite! She saw it and chose the right path. She refused to work for the church and became a worker in the Lord's vineyard. She became a teacher in the Sunday-school, and is throwing in her mite in every way, hoping the Lord will give her the longest and best of her life. Her husband accompanies her to church, and we pray with Marguerite that this reformation may be for all time; that he may look at his brave, true little wife and his innocent child, and for their sakes, never allow the tempter to gain an entrance into his life.

A GOOD STORY OF A DOG.

A good story is told of a dog, says the *American Field*, that one day discovered an unclaimed grinning monkey seated upon a bank within his master's grounds, and at once made a dash for it. The monkey, which was attired in jacket and hat, awaited the onset in tranquillity so undisturbed that the dog barked within a few feet of it to reconnoitre. The animals took a long stare at each other. The dog was evidently recovering from his surprise, and was about to make a spring for the intruder, when the monkey raised his paw and nodded by lifting his hat. The effect was magical, the dog's head and tail dropped and he sneaked off to the house, refusing to leave it until his polite but mysterious visitor had departed.

AN angry man who suppresses his passion thinks worse than he speaks, and that he will be angry in the future speaks worse than he thinks.

LIKE APPLES OF GOLD.

BY EDGARDA WILLIAMS.

"I wish we could give the minister's family a present this year," said Mabel Keswick to herself as she leaned back in her comfortable chair before the library fire toward the close of a cold December day. "I never realized, when I had plenty, what it was to be poor. I think I have poverty most when it restricts me in my desires to make others happy. How I did enjoy myself last year in sending out so many gifts!"

She had, indeed, played fairly good mother to many families in her town, but business reverses had swept away her father's property, and the shock had ended his life. The only foetus left to her mother and herself from the wreck of their fortune was their beautiful home which they were obliged to convert into a boarding-house for a time. Not that the change in their circumstances had resulted in terminating Mabel's engagement to a brilliant young lawyer, whose devotion to her and love for her, she had never until then doubted. While this was exactly the time when he called upon her, it revealed to her his real character, it was, nevertheless, saddening to her joyous nature, and helped to fill the year with gloom. She had worked bravely, and for the most part unreluctantly, but she was conscious that deep down in her heart were memories of times there were moments when she lost faith and wondered why life should be so cruel.

Mr. Keswick had led a beautiful Christian life, each day of which was opened and closed by fervent prayers, and since his death neither his wife nor his daughter had felt that she could continue the worship that had ended with the saintly life on earth of the head of the family.

The sermon of the preceding Sabbath, however, had deeply stirred the hearts of both mother and daughter, and they had decided to have family prayers together. Mrs. Keswick read a chapter from the Bible, and then, as they knelt hand in hand, she murmured a few broken words of heartfelt prayer, ending with the Lord's prayer, in which both, with deep fervor, joined with hearts full of this, an idea flashed into Mabel's mind. "Good wishes, at least, are never out of place, so I believe that instead of sending Mr. Annes a Christmas present this year, which I cannot do, I'll write him a letter, and since his death and New Year's wishes, and tell him how much good his last sermon has done me, all his sermons in fact. Perhaps such a letter would please him as much as a present."

The pastor sat, his study utterly disarranged. His heart given up much for his people, had refused better positions with higher salary, had given them liberally of his time, strength and best endeavors, and yet, to-day, his work among them looked to him like a complete failure. While he stood absorbed in thought, he heard the postman's whistle, and a moment later one of his children entered with a handful of mail. Among them was a letter from some one in town. He thought that he had seen the handwriting before, but he could not remember in what connection it looked first at the signature, Mabel Keswick, and wondering a little at what the contents might be, he read as follows:

MY DEAR PASTOR—I have intended many times during the past year to write to you to tell you how much I have appreciated some particular sermons, but to-night I feel impelled to tell you not only how helpful they have all been to me, but especially that one you gave us last Sabbath. Mother and I both returned from church with new resolves for better things, and perhaps what was best of all was the fact that we did not wait for the new year, but began to live up to our resolutions. The family altar, which had fallen into ruins, was rebuilt, and once again we knelt around it in prayer.

Personally speaking, I have been lax in my religious duties of late years. I have neglected properly to prepare the lesson for my Sunday-school class, and I have written business letters and done other week-day duties on the Sabbath. Because our property was swept away, I at once cut down my contributions to church and missionary work. I might have given more if I had out done other expenses accordingly. This year I shall scrupulously set aside one-tenth of my income for the Lord and his work, knowing that, small as it is, he will add to it his blessing and use it for himself.

It was to your sermon last Sabbath that I owe this, and I thank you for it most cordially. May God long spare you to us, to labor in our midst, and to help me in the future as you have helped us in the past.

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WRITE A LETTER.

Dr. R. V. Pierce
Buffalo, N. Y.

Many women live where there is no skillful specialist in women's diseases, and still more cannot afford to pay the high fee charged. These sufferers could follow the example of Mrs. Anna Willy, of Northville, Spink Co., S. Dak., who writes as follows to Dr. R. V. Pierce, Buffalo, N. Y.: "I am enjoying good health, thanks to your kind and reliable remedies. I suffered very much with female ailments for more than two years, when I wrote you for advice. After carefully following your free advice, and taking six bottles each of Dr. Pierce's Favorite Prescription and Golden Medical Discovery, I am now well and happy woman. I have also taken several vials of your Pleasant Pellets, which did me a great deal of good."

Dr. Pierce has probably treated and cured more cases of female weakness, pains in the back, sides and abdomen, nervousness, headache, irregularities, ulcerations, tumors and other female troubles, than any other living physician. His wide experience peculiarly fits him to bring about cures when every one else fails. He charges no fee whatever to those who write him for advice, and he invites all to consult him free by mail. His wonderful remedy, Dr. Pierce's Favorite Prescription, can be depended upon to overcome nearly every kind of disease that affects girls and women, whether it be due to excess of alcohol, opium, or other narcotics, and does not create craving for injurious stimulants, as is so often the case with other medicines advertised for women's ailments.

An honest medicine dealer will give you Dr. Pierce's Favorite Prescription, and not try to persuade you to take some inferior substitute for the little added profit he may make thereon.

Those who wish may enclose 21 one-cent stamps in their letters, and Dr. Pierce will send free his 100-page Common Sense Medical Adviser, which is the most complete and practical family doctor book ever published, containing over 700 pictures. The same book, cloth-bound, 50 stamps.

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Wishing you and yours a merry Christmas and a very happy New Year, believe me, Yours cordially, MABEL KERWICK.

The following day Mabel was moved to tears by the minister's reply, which she read aloud to her mother, after telling her of the letter which lead to it:

MY DEAR MISS KERWICK—I cannot thank you enough for that kind and helpful letter which came to me yesterday. I think God must have sent it, for it came to me at such a time and in such a way as help me very much more than you can possibly imagine.

It has been a long time since I passed through such a hard day as last Sunday. Everything seemed to work against me in the preparation that I had to make for the day, and Sabbath morning found me pretty well used up, and consequently dejected.

Perhaps all this should be a lesson to the friend to whom I am writing, as well as to myself, showing how little, after all, we are able to judge from self opinions and our own feelings, as what our words and influence may be doing. The great thing is to be actuated by high motives, and then just expect God to use us and bless us as he has promised to do.

There is, too, no question in my mind but that our Heavenly Father is, through the sad experiences of your own life, leading you up to a truer and diviner womanhood. What larger service he may have for you in this world I do not, of course, know, but I know this, that during the past year he has made you a comfort and blessing to others. As I have happened to know something of this, I have expressed the wish that we might have a hundred young women in our church actuated by like purposes. May the New Year bring you peace and happiness.

"I am so glad that you wrote to him," said Mrs. Kerwick, "because mistakes seem to me to be in things spiritual. I suppose that few of us realize that they stand in equal need of sympathy with us, and probably receive less of it. We may be poor, but no one is too poor to give a word of comfort or encouragement, and I, for one, shall remember to do so oftener. Since the flight of our own gold and silver," she added laughingly, "we cannot give 'apples of gold in pictures of silver,' but we can at least give the 'word fitly spoken.'"

"No, I don't believe in these 'worn out preacher's yarns,' such as the doctor sprung on us this morning. A superannuated preacher ought to be like a superannuated business man—able to take care of himself."

"How about your old friend Jones?" mildly asked the wife. "He's a superannuated business man, and he's in the poor house." "Humph! Lack of business sagacity," continued the wife, "suppose a hard-working preacher receives, while in his strength of body and mind, only enough to keep soul and body together. What, then, is he to do when he is old?"

"If you can put up with what we have, we will be glad to keep you; shall we not, husband?" "Certainly," came a cheery voice from within; "we turn no worthy stranger from our door!"

"We are very poor," exclaimed the kindly faced woman, "and a chicken we are obliged to make go a long way," she said laughing. "Husband is feeble and I am not much better; but so far the good Lord has provided for all of our necessities."

"Amn and amn!" responded the gray-haired man at the table. "But where did you sleep last night?" asked the business man's wife.

"We have but one bed, and no extra bedding," answered the gray-haired man. "Wife and I took to our old rocking-chairs, and passed a very comfortable night of it. You see we have plenty of wood."

"And who are you?" asked the business man, while he tried to find that something in his eye which very much troubled him.

"What! Not my father's old pastor?" exclaimed the business man's wife. "The same." "And you baptized me?" "Yes." "And preached my mother's and father's funeral sermons?" "Yes."

A Good Complexion

Depends on Good Digestion. This is almost an axiom, although many of us are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

"A 'SUPERANNUATED' YARN. 'No, I don't believe in these 'worn out preacher's yarns,' such as the doctor sprung on us this morning. A superannuated preacher ought to be like a superannuated business man—able to take care of himself.'"

"How about your old friend Jones?" mildly asked the wife. "He's a superannuated business man, and he's in the poor house." "Humph! Lack of business sagacity," continued the wife, "suppose a hard-working preacher receives, while in his strength of body and mind, only enough to keep soul and body together. What, then, is he to do when he is old?"

"Why, there is no hotel here!" exclaimed the wife. "After looking around they directed their steps to the most beautiful house in town; for they knew that there they would find no noxious pests crawling about in the night time."

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Mention the Recorder in answering any "ads."

PROGRAMME.

The following is the programme of the Bible Institute to be held at London, Ky., March 6th-9th.

MONDAY.

- 9 A. M.—Devotional Exercises.—T. P. McCracken; Report from our fields.
2 P. M.—First Study in Romans.—H. H. Hibbs.
7 P. M.—Missionary Rally. 1st, Home Missions of the Southern Baptist Convention.—J. W. Warder; 2nd, Foreign Missions of the Southern Baptist Convention.—H. H. Hibbs.

TUESDAY.

- 9 A. M.—Devotional Exercises.—W. T. Bryant; Man—Lost.—J. W. Warder; Jacob.—G. W. Perryman.
2 P. M.—Second Study in Romans.—H. H. Hibbs; Duty of church to pastor.—W. B. Crumpton.
7 P. M.—Educational Rally. 1st, A Baptist Academy in every Association.—G. W. Perryman; 2nd, Higher Education in the Mountains, H. H. Hibbs; 3rd, Education for girls.—W. B. Crumpton.

WEDNESDAY.

- 9 A. M.—Devotional Exercises.—C. R. Brewer, Man—Saved Through Christ.—J. W. Warder. Samson.—G. W. Perryman.
2 P. M.—Third Study in Romans. H. H. Hibbs. The church, organization and ordinances. W. B. Crumpton.
7 P. M.—The field, work and need of the Southern Baptist Convention.—J. W. Warder.

THURSDAY.

- 9 A. M.—Devotional Exercises.—Jesse F. Jones. The church—its missions.—W. B. Crumpton. Daniel.—G. W. Perryman.
2 P. M.—Fourth Study in Romans.—H. H. Hibbs.
The London Baptist church invites you to attend the Bible Institute held with them March 6-9. Free entertainment.
CHAS. R. BROCK, J. I. WEAVER, P. F. STILLINGS, S. A. LOVELAKE, Committee.
WM. F. MCGARITY, Pastor.

HIS PEOPLE HAVE CHANGED.

This is my answer to your question of last week when, after telling how "in a Southern Baptist church on Sunday night, instead of a sermon, girls and boys made recitations, dressed in unusual costumes, with fine decorations on the pulpit," you asked, "Has God changed?" No; but his people have. And one of the saddest things connected with the change is, some of those who are responsible for its beginnings do not realize that they are—some of God's noblemen, faithful ministers of Christ Jesus, who, in so many things contend earnestly for the faith.

May I connect with the above-mentioned paragraph two others, parts of the same issue of the Recorder, and say a few words which may be, by reason of the connection, somewhat personal, but are written in utmost kindness?

The first part is an editorial notice of some lectures. The second, the name of Dr. H. H. Tucker in the column next to your paragraph and suggestively near your question. Now let me quote a few words from a sermon by Dr. Tucker from the text, "Holiness becometh thine house,

O Lord, forever." "The house ought never to be used for any other purpose than for the worship of Almighty God. There are a great many things which it is proper to do in other places, but which it is not proper to do here. Here everything is improper except worship. I am sorry to be obliged to confess that a great many of our people have used their churches for other purposes; but whenever they have done so they have done wrong. Churches have been used for school-houses, for public addresses of various kinds, such as literary lectures and even political speeches—all these things are a wicked misuse of the house of God. There is a place for everything, but this is no place for anything but worship."

You may argue as you will that the churches are not the same as the Temple, they do not take its place, our bodies are temples, etc. That is all true; but the fact remains that a house dedicated to the worship of God ought not to be used for any other purpose. And, as for the case cited by you, we know that a church that will not, as a matter of principle, allow a lecture to be delivered in its meeting-house, will never suffer such an entertainment as you mention. "Holiness becometh thine house, O Lord, forever." Let all the people say amen.

J. S. MILLIKEN. Trenton, Ky., Feb. 19, 1899.

ANOTHER EFFORT FOR CHRISTIAN UNION.

BY REV. LANSING BURROWS, D.D.

It is unfortunate for Baptists that they must always be a barrier in the way of Christian Union. It might be better said that it is unfortunate that all the efforts to promote this desirable end should be found upon unscriptural or extra-Scriptural conceits. We shall be compelled to abide in a minority so far as relates to the latest well-meant, and in the main well-put effort to frame a code or formula of belief that has appeared. Our English friends, restless under the published heresies of the Established Church, have for the past two years been laboring upon a statement of faith common to Protestant Christians of all names, and the results of their studies have at length been put before the world. It is in the form of a catechism, or a series of questions and answers. The fact that three representative Baptists were associated with Wesleyans, Presbyterians, and Independents led us to hope that a paper which was announced to have unanimity of subscription, should bring a ray of light upon vexed problems with which to enter the twentieth century. There are fifty-two of these questions, one for each week in the year, though that may be a coincidence simply. Many of them are well expressed, but there is no room for us on this platform. Most marvelous is the third question's answer in the light of all that Jesus Christ has taught. It is this:

"3. By what name has Jesus taught us to call God?
A. Our Father in Heaven."
Now it is true that Jesus taught only his disciples to attribute this title to God. Of those who rejected him he said they were of their father, the devil. Consequently the succeeding question has no relevant reply. We do not learn from Scripture, but from a logical conclusion of the foregoing, "that God made us in his own image, that he creates for us by his wise providence and

that he loves us far better, than any earthly parent can." The wrath of God abideth on the unbeliever; he is condemned already; and only such as receive Christ are given power to become the sons of God; so the Scripture solemnly affirms, and if that be bigotry it is the bigotry of the New Testament.

The influence of the establishment was sufficiently strong to induce these representatives of dissenting churches to incorporate the bulk of the so-called Apostles' creed in the answer to the 11th question. There is possibly no objection to the statements in what men are pleased to call "an ancient form," but it does not go far enough. No stress is placed even in the answer to the question concerning Christ's redemptive work upon the fundamental doctrine of conversion or the new birth. The Apostles' creed is significantly wanting in the very germinal idea of Christ's mission.

The objectionable word "Sacraments" is allowed to enter in more than once. Why our friends who are so anxious for the uniting of Christendom cannot see the force and beauty of God's own word "Ordinances" is a strange and inexplicable thing. Sacrament has the smell of Rome upon it. Precisely as Rome has totally altered the common meaning of the term "Holy Catholic Church," robbing a true and expressive term of all its significance in this era. Yet our English friends have appropriated the two expressions which, by its assumption, we have long ago yielded to Rome, and which to modern minds conveys precisely the opposite of what the words originally meant.

Of the two "Sacraments," Baptism is declared to be a visible sign in water: "Wherein the person is baptized into the name of the Father and of the Son and of the Holy Ghost," and signifies these "inward benefits," viz: "The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe." How our English brethren could be satisfied with that it is difficult to explain. Baptism with them might mean that sins were washed away and the new birth experienced, but the language does not plainly state that. There is as much room for the doctrine that Baptism itself does both of these desirable things, and so we are no nearer Christian Union on this vexed question than before. If there is to be a union of Christians it must be at the baptistery, or in other words a declaratory obedience to the expressed command of Jesus Christ, the only King in Zion:

So while the document is admirable in some particulars, expressing points of doctrine on which there is no disagreement among Christians, the credal basis of Christian Union has not been discovered as yet.—South Carolina Baptist.

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time, but as we turn over that page now and read it in the light of experience, we can write beneath it, "Thank God for these losses, they were my everlasting gain. Thank God for these bereavements, they have saved my soul from being bereaved in Heaven." "All things work together for good to them that love God, to them who are called according to his purpose."

A Trusted Official.

HONESTY AND TRUSTFULNESS REWARDED.

S. E. Brees, of Orange, Had an Experience Recently which is Intensely Interesting—An Example for Others.

From the Lake Station, Orange, Miss.

The following account of a farmer's remarkable experience was recently told a reporter by Mr. S. E. Brees, one of the ablest and most prominent farmers of the town of Orange, Douglas County, Miss. Mr. Brees is a town clerk, having held this position for several years, and is a gentleman of unimpeachable integrity and honesty. This experience of Mr. Brees is certainly interesting. He says: "In August, 1891, as I was on my last day's drive with the harvest team, I suddenly became faint and weak. Every move or exertion was made with an effort, I felt dizzy and a number of days had not obtained much relief. The top of my head had a peculiar feeling. I could not rest or sleep. It was on this very night I was nearly seized with a severe cough and also a dull pain about the region of the heart. I consulted a prominent physician and took his medicine for about two months. Some relief was obtained. The physician pronounced my trouble a difficulty of the heart arising from the effect of the grip. My family were alarmed about me, and for two years they would not let me go away alone for fear I would never get home alive. I finally consulted another physician. He told me the same as the first, but thought he could help me. I took his medicine six months, and for a while obtained considerable benefit, but the old symptoms returned and I was not as well as ever."

"My wife and son finally advised me to take Dr. Williams' Pink Pills for Pale People. I didn't believe that there was any help for me any more, but I was able to do considerable work, both in winter and summer. Today I weigh about fourteen pounds more than I ever did. I have much faith in Dr. Williams' Pink Pills for Pale People, and this is natural enough as they have almost restored me to health and strength. "I am now 57 years old. I sleep good, the stomach has left my care, my brain is clear; my heart beats regular, and all these conditions and blessings I attribute to the use of these pills. "Subscribed and sworn to before me this 26th day of April, A. D., 1897. WILLIAM R. LYONS, Notary Public, Miss."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are sold in boxes (never in loose form, by the dozen or hundred) at 25 cents a box, or six boxes for \$1.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., No. 7, Sutherland, N. Y.

THE MARKETS.

LIVE STOCK.

Report for week ending Feb. 25.

Cattle.—On Monday the market for lower on butcher cattle, while alive, they butcher heifers and cows were selling at steady to strong prices, with little change during the week.

Calves.—Receipts light and market steady, choice veals selling at 20 cigs. Common kinds very dull.

Hogs.—The market on Monday opened at a decline of public, heavy selling at 22 c medium at \$21 1/2 c, light shippers at 22 1/2 c @ 23 c, pigs at \$2 1/2 c @ 2 3/4 c and roughs at \$2 1/2 c @ 2 3/4 c. Tuesday the market was steady to strong, with prices a shade higher on Wednesday. The market ruled unsteady during the remainder of the week.

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

CATTLE.

Extra good export steers, 1,200 lbs. and up - 2 1/2 cigs 25
Light shipping, 1,200 to 1,500 lbs. - 2 1/2 cigs 25
Best butchers - 2 1/2 cigs 25
Fair to good butchers - 2 1/2 cigs 25
Common to medium butchers - 2 1/2 cigs 25
Thin, rough steers, poor cows and cowboys - 1 1/2 cigs 25
Good to extra cows - 2 1/2 cigs 25
Medium to medium cows - 2 1/2 cigs 25
Feeders - 2 1/2 cigs 25
Stockers - 2 1/2 cigs 25
Bulls - 2 1/2 cigs 25
Veal Calves - 2 1/2 cigs 25
Milk cows—Choice - 2 1/2 cigs 25
Fair to good - 2 1/2 cigs 25

HOGS.

Choice packing and butchers, 225 to 250 lbs. - 2 1/2 cigs 25
Fair to good packing, 200 to 250 lbs. - 2 1/2 cigs 25
Good to extra light, 200 to 250 lbs. - 2 1/2 cigs 25
Fat hogs, 250 to 300 lbs. - 2 1/2 cigs 25
Fat shoats, 200 to 250 lbs. - 2 1/2 cigs 25
Pigs, 60 to 100 lbs. - 2 1/2 cigs 25
Roughs, 100 to 200 lbs. - 2 1/2 cigs 25

SHEEP AND LAMBS.

Good to extra shipping sheep - 2 1/2 cigs 25
Fair to good - 2 1/2 cigs 25
Common to medium - 2 1/2 cigs 25
Sticks - 2 1/2 cigs 25
Sheeps and wethers, per head - 1 1/2 cigs 25
Stock ewes - 2 1/2 cigs 25
Extra Spring lambs - 2 1/2 cigs 25
Best butcher lambs - 2 1/2 cigs 25
Fathead good butcher lambs - 2 1/2 cigs 25
Tail ends - 2 1/2 cigs 25

LEAF TRADING.

Report for week ending Feb. 25.

Table with columns for Year 1898 and Year 1899, showing market data for leaf trading.

Table with columns for Year 1897 and Year 1898, showing market data for live stock.

Table with columns for 1899 and 1898, showing market data for live stock.

Table with columns for 1899 and 1898, showing market data for live stock.

Table with columns for 1899 and 1898, showing market data for live stock.

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Table with columns for 1899 and 1898, showing market data for live stock.

Table with columns for 1899 and 1898, showing market data for live stock.

BAKER'S CHOCOLATE

Imitations on the market!

Housekeepers should examine what they buy, and make sure that every package bears our well-known . . .

YELLOW LABEL.

Trade-Mark on every package.

TAKE ONLY THE GENUINE.

Made by

WALTER BAKER & CO. Ltd. - Dorchester, Mass.

Established 1780.



JOHN B. CASTLEMAN A. G. LAMAR

THE ROYAL INSURANCE COMPANY

LIVERPOOL.

Barber & Co. Insurers, Fire, Southern Dept.
Columbia Building, Louisville, Ky.
Agents in all towns in the South.

LATEST IMPROVED. PATENT PREPAR.

For this single new high arm sewing machine with all the latest improvements, warranted 10 years. If machine is not satisfactory in 30 days money will be refunded. Send cash with order. Describe five circulars sent on application.

WHEATSEY MANUFACTURING CO., 400 Fourth Ave., Louisville, Ky. This firm is responsible. - Western Recorder.

Big Reduction!

in Manly's Choice Hymn Books.

Reduced from 25 cents each to 20 cents each, board, music, or \$20.00 per 100. Supply your church or Sunday-school at once. Cheapest and best song-book on the market.

BAPTIST BOOK CONCERN, Louisville, Ky.

BEWARE OF CHEAP SUBSTITUTIONS!

DR. BLAUDS PILLS

GENERAL DEBILITY

The genuine imported are *Brown* and *White* stamped on each Pill.

W. F. FLEMING & CO., New York. All druggists.

Winter Excursion Rates to Southern Resorts via Southern Ry.

Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N. C., and Florida points, are on sale by connecting lines via Southern Railway.

Tickets allow 15 days stop overs, and are good to return until May 1, 1900.

The Southern Railway quickest and best. Write for maps, schedules and rates.

W. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

BELLS

THE BELL COMPANY

For the best quality of bells, call on the Bell Company. We have the largest stock in America.

THE FARM

KENTUCKY TRADE ITEMS.

Eggs are selling as high as 80c a dozen in Louisville.

Several farmers had hogs frozen to death during the cold spell.

One pair of aged mules sold in Clintontown, Ky., last week for \$188.

Clark Harbison, of Boyle, sold to a Shepherdsville party a three-year-old jack for \$300.

Potts & Duerson bought of J. W. Adams 800 barrels of corn, delivered at \$1.35.—Climax.

The Danville Advocate notes the sales of 22 mules, 15 to 18 hands high, at \$90 per head.

Many sheep are dying in Eastern Kentucky from the old-time disease known as sheep rot.

Schoberth & Edwards bought of Messrs. John and Charles Owens 15 head of nice, fat heifers, at 3 1/2 to 3 3/4.—Woodford Sun.

The Lancaster Record notes the following sales: 45 cattle, wt. 550 lbs., at 3 1/2; a lot of butcher stuff at 3c; and another at 3 1/2 to 3 3/4.

The cold weather played havoc with the lamb crop in Boyle county. It is believed that on an average at least one-half of them were killed.

R. B. Boston, of Versailles, one of the largest wheat growers in Central Kentucky, thinks the growing wheat crop is in a very critical condition.

A. E. Hundley sold to Roy S. Beazley for Wm. Byers, of Boston, the very fancy combined gelding, Ground Squirrel, by Black Squirrel, for \$200.—Advocate.

Kentucky's Commissioner of Agriculture has let the contract for the annual distribution of seeds to A. Burpee, of Philadelphia. The contract amounts to a total of about \$10,000.

At Lexington hemp seed is now worth \$3.50 for the best, and the price may increase to \$5 before sowing, as farmers will raise more hemp and less tobacco if the present prices in tobacco do not increase.

According to the final estimate of the Department of Agriculture the hay crop of 1898 amounted to a total of 86,376,920 tons, from an area of 42,730,827 acres, valued at \$398,060,647. The value of the crop is exceeded only by that of corn, while it exceeds that of wheat by \$5,290,827.

There were 2,000 cattle at Mt. Sterling last Monday, says the Democrat. The best 1,000-lb. steers brought \$4.80; yearlings, 4 1/2 to 5c; heifers, 3 1/2 to 4c; cows, 3c to 3 1/2c; canners, 1 1/2 to 2c; oxen in big demand and sold as high as 5c.

TO DRY AND SMOKE BEEF AND HAM.

Divide a round of beef into two sections, following the natural lines of division; avoid making cuts or gashes to furnish burrowing places for insects. Cut into suitable-sized pieces, not too small. For dry-salting make a mixture of 2 lbs. best dairy salt, 1 oz. pulverized salt peter, 1 1/2 lb. brown sugar. Rub some of this mixture well into the meat once a day until all is used. At the end of two weeks it will be ready to smoke. Excess of smoke is not generally relished. In an ordinary smoke house two weeks will impart a pleasant flavor.

The following method of smoking beef and ham is in favor with many. Smoke a barrel by inverting it eight or ten days over a kettle containing a smoldering fire. Keep water on the head of the barrel, and occasionally throw a pailful on the outside to prevent shrinking. In this barrel pack the meat and pour over brine to cover, in the proportion of 2 gal. water, 4 lb. salt, a quarter of molasses or 3 lb. sugar and 2 oz. saltpeter. Boil, skin and do not use until cold. In ten days or two weeks, according to the degree of saltiness desired, take out the meat; soak 12 hours in cold water to prevent a crust forming on the outside, drain thoroughly and hang to dry. It may be near a fire for ten days, and should then be hung to finish drying in the pantry or in a lower temperature.

When smoking meat, be sure to have smoke, but as little heat as possible. Cornucobs, green hickory or maple chips and wood are used.

Some recommend placing hams, while wet from the brine, in a tub of bran or hard-wood sawdust; this, it is said, prevents evaporation of the juices of the meat during the process of smoking. If a good "smudge" is kept up constantly, a month suffices to smoke an average-sized ham; beef being smaller requires less time. The smoke flavor desired must govern the time. Hams shrink in smoking about 10 per cent.

In the absence of a smoke-house, we have found the following a convenient arrangement: Dig a trench about three feet long and six or more inches wide. Cover with boards and brick, then with earth; at one end dig a hole two or more feet deep, and large enough to hold an iron kettle. Remove one head from a light barrel, fasten an inch cleat to the inside of the other end, and drive nails in the side of it from which to suspend the meat.

Place the barrel over one end of the trench, and cover with several thicknesses of old carpeting; set kettle in place at the other end, and build a smoldering fire of green chips or sawdust. For a large ham, confine the smoke about 40 hours.

If one has beef to smoke, nails may be driven round the head of a tight barrel upon which to hang the meat. Place the barrel over a smoldering fire and cover with carpet or blanket. These methods may be deemed quite primitive, but we know from experience that they are effective.

To keep dried beef—when well dried, wipe with a damp cloth; then rub every part of the surface with powdered borax, using it more freely in seams and crevices. Store in flour sacks and tie closely. Repeat the borax application several times during the season.

To keep a ham a year or longer, cut in slices, remove the rind and

the rough, discolored edges, pack solidly in jars, and cover with lard an inch in depth. When any is taken from the jar, immediately warm the lard, strain and return to the jar. Always keep lard an inch deep over the top of the meat, and never leave the meat exposed to the air longer than is necessary.—SARAH WILCOX, in Country Gentleman.

IMPROVING PASTURES,

If there is any one part of the farm that is neglected it is the pasture fields. While there may be some little excuse for this on large grain farms, it can hardly be overlooked on a dairy farm, where grass and green pasture are the chief dependencies for success. The improvement of pasture fields is a crying need on many old places. As a rule, the roughest and most sterile fields are given over to pastures, and it is not giving a cow a fair show to make her pick up a living on land that would not produce anything else. This is often the case, however, and then we blame the cow, for not giving more milk. Half the fault against our dairy cows can be traced to improper feeding. Because a cow has a large field or meadow to graze in it does not follow that she ought to give a large flow of milk. A much smaller piece of land would produce much better results if the pasture was rich and well cared for.

It is all right to give the cows for pasture the roughest and rockiest part of the farm, for naturally one does not select that portion for plowing under crops. But it is the part of wisdom to bestow a little care upon such fields, to improve them each year. A few days' labor devoted to the pasture fields every season will surprise the owner in the results five years later. First, there are rocks and stones that can be gradually carried off the field and piled up. Clearing the pasture field in this leisurely way will yield its reward some day when it is found desirable to cultivate the meadows or hillside for orchard or field crops.

Along with this work should go that of clearing the land of wild berry bushes, brush, roots and weeds. The roots once taken up will kill the bushes and trees for good, and so with the weeds. See that they are rooted up, and not simply cut off. Noxious weeds prevent grass plants from growing, and generally they harbor parasites and rusts of grain, which may spread to the cultivated fields any day and do a great amount of damage. This work of clearing the pastures of foreign growth is important at this season of the year, when weeds are about ready to produce their seeds. One plant destroyed, root and branch, may prevent the growth of fifty next summer. So it is wise to begin at once, for every year that the work is postponed the pasture field degenerates much more.

While engaged in this work of destruction it might be well to reconstruct, too. Plant a few shade trees in the most convenient part of the field, and if necessary for their protection fence them in until they attain a good growth. Years later they will be appreciated by both man and beast. When the weeds are pretty well rooted out it will pay to sow the field in the fall with grass seed, spreading it thinly around, to reinforce the old grass.—Indian Farmer.

From Among and Elsewhere. Try of Peaty Subject—What great remedy for all ills.

Most of Eve's Fair Daughters

Love flowers, and look to us each year to supply their garden wants. Our 1899 Catalogue of Everything in the Garden is a 150-page book, 9 1/2 inches, containing over 700 engravings and 6 superb colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 10 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 20-cent "Empire State" Collection of Seeds, containing one packet each of New Large-flowering Sweet Peas, New Buttery Parsnips, New Jubilee Asters, New Golden Rose Celery, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 20-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENNINGSON & CO.
102 S. 3rd St. Philadelphia, Pa.

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville. 7:15 a.m.; 9:45 a.m.; 1:15 p.m.; 3:15 p.m. Arr. vs Louisville. 8:30 a.m.; 11:30 a.m.; 2:30 p.m.; 4:30 p.m.

TRAINS NORTH.

Leave Louisville. 8 a.m.; 9 a.m.; 11:45 a.m.; 2:30 p.m. Arrive Louisville. 1:10 p.m.; 2:10 p.m.; 5:10 p.m.; 6 p.m.

TRAINS, JELICO AND SOUTHEAST.

Leave Louisville. 6:30 a.m. and 9:30 p.m. Arrive Louisville. 6:30 a.m. and 9:30 p.m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville. 7:30 a.m., 9:30 p.m. and 5:00 p.m. 4 p.m. Arrive Louisville. 8:30 a.m.; 12:30 noon and 6:30 p.m. 6:10 p.m.

Louisville Ticket Office, Northwest Corner Fourth and Main Streets.

MONON ROUTE

CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

Agents . . .

FRANK J. BROWN, General Passenger Agent.
W. H. McDERMOTT, Vice President and General Manager.
CHARLES H. ROCKWELL, Traffic Manager.
E. H. BAKER, General Freight Agent.

BURPEE'S
Seeds Grow
and are always the
BEST THAT GROW!
As proved by thousands of trials at
our famous FORDHOOK FARMS,—the
largest Trial Grounds in America.

BURPEE'S
Farm Annual
for 1899—mailed FREE to all
A handsome new book of 176 pages,—tells
the plain truth about seeds, including rare
Novelties which cannot be had elsewhere.
Beautiful colored plates and hundreds of illus-
trations from nature. Gives practical informa-
tion of real value to all who would raise the
choicest Vegetables and most beautiful Flowers.
Write a postal card TO-DAY!
W. ATLEE BURPEE & CO., Philadelphia

GERMAN BANK,
Fifth and Market St., LOUISVILLE, KY.
CAPITAL \$200,000
SURPLUS \$200,000
General Banking & Savings Bank.
INTEREST PAID ON TIME DEPOSITS.
P. VIGLINI, PRESIDENT.

It helps both of us
for you to mention the
"Western Recorder" in
answering advertisers.
BECAUSE:
4 HELPS US to gain more
advertising—which
HELPS YOU by making us
able to give you a better
PAPER.



Tourist Sleeping Car to California
Leaves St. Louis every Monday at 10:30 P. M.
on the Fast Limited over the Wabash and
Santa Fe. For descriptive matter, rates and
berths, apply to your nearest ticket agent
or write L. R. McCallian, D. P. A., Wabash
R. R., Louisville, Ky.

This age of ours is not an over-
reverent one, either in its litera-
ture or its theology. There is
a lamentable disposition to take
great liberties with that Word
that God has given to us. Some-
times this appears in the form of
reckless and destructive criticism
of the inspired Book. Some-
times in this flippant use of Bible-
texts in sensational pulpits. Some-
times it appears in attempts to
popularize the sacred narratives
in what is little better than a
travesty of divine truth. The
sad and portentous fact is that
the Bible is not read as generally
as it used to be; it is not com-
mitted to memory in our Sunday-
schools as much as it ought to be.
Well-meaning teachers often try
to put into their own clumsy lan-
guage what is told infinitely bet-
ter by the inspired penmen.
There is no education for any
child-like the exact words of
God's Book. Let us have done
with all these tergiversations,
and give heed to the spirit of that
solemn warning in the last chap-
ter of the "Revelation," not to
"add to, or take from the words
of the Book." The Bible cannot
be improved.—Oayler.

Items of Interest.
NEWS THE WORLD OVER.

Governor Roosevelt has announced that
it is useless to send him petitions to entreat
his sympathy for a convicted murderer.
Unless new evidence in her favour is pro-
duced, he will not commute the death sen-
tence.

The famous Arctic explorers have spoken
in regard to the three bodies reported in
Siberia. Naasen does not think it probable
that they are the bodies of Andree and his
companions. Baron Nordenfjold not only
does not think their bodies have been found
but believes Andree is safe in Franz Josef
Land.

A report from Zombor in Hungary says
1,200 residents of the parish of Stantova
have given the prescribed legal notice to
the authorities of their intention of leaving
the Roman Catholic faith. These are Slavs
and they are angry because "mass" has
been ordered to be said in the Magyar lan-
guage.

The London *Lancet*, in commenting upon
the fact that there are four and one-half
times as many deaths from cancer as there
were fifty years ago, says the most potent
factor in the increase is the great amount
of meat which is eaten. The *Lancet* is high
medical authority.

The empress of China has decided to ap-
point a new emperor. She has made up her
mind as to whom she will appoint, but has
not yet made his name known. She can
hardly find so poor a one as the sickly and
almost imbecile boy now called emperor.

The Independent is distressed because
President McKinley, by hanging on to
Alger and Algerias, is destroying his pros-
pects for re-nomination. In the same edi-
torial it praises highly Gen. Miles and Gov.
Roosevelt, both of whom are Republicans.
With two such possible candidates, the
party need not be at a loss what to do be-
cause one man may make his own nomi-
nation impossible.

The House of Representatives added an
amendment to the army bill abolishing the
canteen where liquor was sold in camp.
Every general from Miles down urged this
abolition except Em'lmald Began who
wished whiskey sold in the camps. The
next thing should be forbidding saloons
near the camps and sharp discipline for
every drunken soldier.

There has been much said in regard to the
bribery in the California Legislature. In-
vestigation has shown that members were
bribed, and Speaker Wright was forced to
resign. But all the candidates for the Sen-
ate were found to be innocent of all efforts
at bribery but one, Ulysses S. Grant, Jr.,
whose guilt was conclusively proved.

This writer has never been able to see that
the taking or not taking the Philippines,
provided the consent of the governed was
obtained, was a matter of much conse-
quence. But when one side attacks the
motives of their opponents and calls them
traitors, Benedict Arnolds, &c., and the
others make no similar charges, one natu-
rally concludes that the weight of the argu-
ment is with the latter.

It seems that Secretary Alger made a
present of \$20,000 to Gomez, "a gratuitous
award by the United States to the insur-
gents," according to the Outlook. The Cuban
Assembly can still demand the \$20,000,
and is doing so. Several generals, notably
General Rodriguez, insists that Gomez had
no authority to act for the others and de-
clares that the army will not disband. He
is second in command. No doubt \$20,000
would buy him off also, and then the
third in command can be relied on to de-
mand a similar sum.

The bill in regard to the Kluksrangas canal
which has been recommended by the Com-
mittee on Commerce of the House of Rep-
resentatives is a very remarkable bill. It
ignores the treaty with Great Britain, says
nothing of the neutrality of the canal nor
of uniform rates. The question is, What
"pull" is back of it?

There are 2,500 Russian troops stationed
at Port Arthur, China. An effort was made
to violate the lease, but the weather has been
very severe, many men suffered from frost
bites, and several died from the cold. As a
consequence, barracks were ordered to be
built as rapidly as possible.

Edward M. Shephard made a speech in
New York City in which he said: "The Phi-
lipines are doing just what we would prob-
ably have done under the circumstances.
No American has now the audacity to say
that our feet are now the feet of a liberator."
These remarks are clearly every day dis-
proved by the fact that our feet are now
the feet of a liberator.

NOTICE.
Before purchasing a instrument or docu-
ment, it will pay you to get the contents of
the Post & Commercial Guide. Write for
price and terms. The Post & Commercial
Guide is published weekly. It contains the
latest news, the latest prices, the latest
news, the latest news, the latest news.

DEATHS.

For actual subscribers we insert an obituary
notice of 100 words free. We charge one-
cent a word for all over 100 words, invari-
ably in advance. Count the words until
you know at once what the charge will be.
Unless the money accompanies the no-
tice, it will be brought down to 100 words.

DAVIS.
Mrs. Frankie Parker Davis died at her
home in Providence, Ky., Jan. 27, 1899,
of acute gastritis, aged 7 years. She was
the daughter of Benjamin and Mary H. Parker,
being the youngest of sixteen children, and
was educated at Greenwald Academy and
Princeton College, where she was known to
her schoolmates as Fannie W. Parker. In
1890 she was married to Hiram W. Davis,
who survives her.

She was a member of the Providence
(Sharon) Baptist church since about 1875,
when she was baptized by Rev. J. C. Hope-
well, who also conducted her funeral
obsequies. She enjoyed her religion, and
was always ready to give a reason for the
hope within her. Though naturally of a
bright and lively disposition, she had been
for several years out of touch with society by
action, yet she made friends of all who
came in her way, always having a kind
word for every one. She was ever a friend
of the needy and distressed, and many a
heart can testify of the sympathy, aid and
encouragement she extended them. She
refused not to champion the cause of the
unfortunate whom she believed worthy,
even though the whole world had turned
from them. This trait of her character is
illustrated in her serial, "May Vernon's
Trials," (published in *For's Christian Re-
pository* in 1891, where the character of Mrs.
Denton is a true delineation of her efforts
in behalf of a much-maligned girl. And
this was only one instance of several. Her
hospitality and neighborly disposition was
the constant comment of all her friends.
Her energy was unbounded, and she was,
in deed and in truth, a helpmeet for her
husband, entering into all his plans and
undertakings with zeal and ability.

But the chief pleasure of her life was her
literary work. She wrote for numerous
papers and magazines, contributing stories,
poems, sketches, anecdotes and essays.
Several of her productions have appeared
in the *Western Recorder*, among which
may be mentioned, "How Sister Grafton
built up the Plainville Church." It was her
hope to bring out a volume of her short
stories this year. In a sketch of her life,
published a few years ago, it was said, "All
her writings are characterized by a true
hope and trust, and uplifting in their ten-
dency, and never fail to recognize God, not
as brought in purposely, but as the natural
breathings of a soul that seeks only in the
sunshine of his love." She was also the
author and composer of several songs,
which, to doubt, will continue to be sung
and played years hence, but her pen will
write no more poems and stories, touching
the hearts and inspiring the hopes and am-
bitions of her readers. But that hand, now
stilled on earth, is, doubtless, bringing
forth beautiful strains from the heavenly
harp, and from that loving heart are well-
ing grand melodies of praise to Him who
doeth all things well. And, though we who
are so sadly bereft can only weep for the
loss of her companionship, we "sorrow not,
even as others which have no hope," but
look forward to a joyous re-union where
hope is no more and companionship are
unbroken.

VERCH.
After an illness of three weeks, Jas. D.
Vee, a prominent farmer, aged 75 years,
died of pneumonia and in grips at his
home near Elk Creek, Ky. When a boy of
19 years, he was baptized by the Rev. Jack-
son Dale and united with the Long Run
Baptist church. About 60 years ago, he be-
came a member of Elk Creek church and
served as clerk for a long time. He was
a man highly respected by those who
knew him, a consistent Christian, a regular
attendee at church services, well versed in
the Scriptures and Baptist affairs, and
deeply interested in all that pertains to the
Master's cause. For more than forty years,
he was a constant subscriber and an ap-
preciative reader of the *Western Recorder*.
Seven children to whom he was dear and a
beloved wife with whom he lived happily
for nearly fifty-one years survive him. They
all with a host of sympathizing friends
deeply mourn his loss.
Taylorville, Ky. J. A. B.

HANBLLIP.
Bro. R. C. Hanbllip died at his home in
Letchfield, Ky., Oct. 8, 1898. He was born
near Brownsville, Ky., Apr. 30, 1828. He was a
remarkable man in many respects. He be-
gan as a poor boy, but by close attention
to business principles he succeeded in a
highly honorable manner, a large fortune.
He was not only faithful to his own in-
terests, but to the interest of those whose busi-
ness was intrusted to his care.
He was truly a Christian gentleman,
throughout his life he had a burning desire
to seek after, but was always ready to give him-
self and means to the promotion of the cause.
He had a strong and abiding faith in his
Savior, ever ready and willing to testify
him for all times. This faith was ever
as death approached, and by his own de-
sire, he was buried in the presence of his
family without any religious services.
He was ever ready to give his time, nearly
all his life, to the cause, rarely
missing one of the meetings, and, as the

THERE IS ONLY ONE

POND'S EXTRACT

THIS IS IT!



Invaluable for all Aches, Pains, Inflammations,
Catarrhal Trouble and Piles.

POND'S EXTRACT CO., New York and London.

Prepared for Spring Trade

ROYALLY BEAUTIFUL ARE THE GOODS. . . .

Suit Department.

In this department we show better garments for less money than
any house in Louisville. This is a bold assertion, but we are in a
position to substantiate the claim. We can not afford to make
statements in our advertisements that are not absolute facts. An
inspection of our line is all that is necessary to convince the most
economical buyers that we are in a position to save them money.

This is a most wonderfully low price for a Ladies' Suit,
but we give you one made of Scotch Serge in the latest cut
and perfect fitting.

\$5.50 For Ladies' Suit, made of fine English Serge—can give
you jacket or tight-fitting waist—coat lined with good
quality of satin, sizes 32 to 42, black or navy.

\$10.50 For Ladies' Suit, silk-lined coat and skirt, made of
Scotch cheviotte, in the latest cut and perfect fitting.
We are the first and only house to offer a suit of this kind
at the price.

\$10.75 Ladies' Tight-fitting Suit, made of splendid quality of
all-wool English suiting in 3 ranges of colors, coat silk-
lined, new style dip, skirt with cord and buttons in back.

New Silk Waists.

They are correct in style, fit well, and are right in every respect.
This department is well stocked with the newest and latest novelties
the market affords. Examine these goods.

\$3.98 Ladies' Black Silk Waist, made of good quality of Taffeta
silk, lined throughout, with plain full front, excellent value.

\$5.00 For Ladies' Silk Waist, latest style, corded back, with
cords and tucks in front, comes in black and colors.

\$5.50 For Silk Waist, made of good quality of silk, tucks and
cords up and down front, beautifully corded in back.

\$7.50 Beautiful Silk Waist, in all shades, with clusters of tucks
and hemstitching in front and cording in back.

From
Both Worlds Silks and Dress Goods.

We have gathered everything that's new and stylish in Im-
ported and Domestic Fabrics for spring.
Ours is an exclusive line—a large line—a select line. We have
the latest and newest styles, quality of goods the best, and prices be-
yond competition.

Early Spring Arrivals in Dress Materials and Wash Fabrics.

Such creations of foreign looms, such variety of fine textures,
such exquisite designs of confined styles, have never before been of-
fered so early in season—Easter comes early this year. We have
anticipated your wants and prepared for those who desire exclusive
novelties in early season.

Stewart Dry Goods Company
INCORPORATED

NEW YORK STORE
LOUISVILLE,
IMPORTERS, JOBBERS AND RETAILERS.

DRESS MAKING, MILLINERY, MEN'S FURNISHINGS,
CLOAKS, CHINA AND GLASSWARE, STATIONERY.

We fill MAIL ORDERS the same day they are Received.
SEND FOR SAMPLES.

writer can attest, he was a faithful friend to
his pastor. He was a kind, indulgent hus-
band and father, devoted to the interest of
his home. In all places, where he moved
and worked, he is greatly missed. He left a
devoted wife, a son and a daughter who will
ever fondly cherish his memory.
J. W. VALLANDINGHAM.
ALCOCK.
Died at her home near Fairmont, Ky.,
Jan. 18, 1899, Mrs. Julia F. Alcock, aged fifty-
one years; joined Little Fork Baptist
church at Keston, Ky., in the year 1870, re-
maining a consistent member until death.

She was a great sufferer, yet with Christian
resignation; a noble example of perfect
submission to her Lord's will, and now we
have no shade of doubt that the rests in the
Father's home among the glorified in a
higher life.
"Midst the glory of the Lord,
In that home beyond the skies,
Where endless ages roll,
Shall he no more good-bye."
Keston, Ky. WILK.
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.
—Shakespeare.

NOYAL BAKING POWDER
 Makes the food more delicious and wholesome

Items of Interest.

NEWS FROM THE WORLD OVER.

The trouble in Russia is briefly this. There were two rival candidates for the vacant throne. The Chief Justice, a Connecticut Yankee, desired for Malietoa Tamm and the English and United States consuls sustained him. The people of Samoa sided with Malietoa and the German consul sided with the people. It would seem that the people ought to have some voice in the matter.

Ulysses Gobier has published a book on the French army which has run through three editions. In it he says some severe things of the embalmed beef which the contractors have furnished the French army to the great injury of the soldiers' health. He is to be presented in the interests of the consignment. Very, these last years of the century do not disclose an ideal state of affairs in more countries than one.

The French are very much excited over the performance of a new submarine boat, the *Soda*, which succeeded in striking a warship with sham torpedoes, in spite of every effort of the warship to prevent it. Previous torpedo boats, especially the Spanish *Perla*, did even better, but, somehow, something was lacking. The French naval officers are looking on with interest, but are not carried away with enthusiasm.

Hon. John Sherman, in an article in the *Independent*, says of the Philippines: "There seem to be some men in the United States who would drive us to attack and tear in pieces the first Asiatic Republic, but their influence is growing weaker day by day, and the signs indicate that the nation will act in accordance with humanity, consistency and common sense and acknowledge the government which the people of the Philippines have set up. Our position is similar to that of the French during the Revolutionary War. We would have thought it very singular if the French, after having been so long to drive out the British, had insisted upon governing us. We would have fought them for our liberty as vigorously as we fought the British."

Norway and Sweden have quarreled so persistently that his efforts to keep peace have told on King Oscar's health, and he has been ordered by his physicians to take an entire rest. He has left the government in the hands of the Crown Prince and gone to Baden for treatment. The Crown Prince is known to be in favor of more drastic measures with Norway than the King.

When the play in the theatre at Oakes, Japan, was half over, the death of the Princess Sandomiura was announced, and the large audience went out. The last one had hardly left the building when fire broke out and entirely destroyed the building. The announcement of the death saved many a life.

The court-martial found Egan guilty and ordered his dismissal in disgrace from the army. The whole country, to judge by the newspapers, received this sentence with satisfaction, except some of the Catholic papers who stood by the Catholic Egan. But President McKinley commuted his sentence to suspension for six years on full pay. And that takes him up to the age when he is retired on three-fourths pay. The treatment which Alger has caused to be given to General Miles, if it is prophesied, will make the General the Republican candidate for President at the next election.

A quick silver mine was discovered by accident in Grant Park, Atlanta, Georgia. A boatman who was washing his dinner pail at a pump found its bottom coated with quick silver. An examination by the state geologist showed large quantities of quick silver near the surface of the earth.

A letter was received at Kromovarsk, Siberia, from the Triton *Paranika* which said a cabin made of cloth and corkage, apparently belonging to a balloon, had been discovered. There were three dead bodies and many instruments. The Police Chief has started for the place to learn if the bodies are those of Andre and his two com-

The plague is doing its work in Bombay with its old vigor. Last week the number of deaths was 1,364, a terrible record.

In France bicyclists are taxed and registered. Hence the number in use is known. At the end of 1902 there were 625,000 wheels in use, double the number which were used in 1901.

According to the *Independent*, a most ardent believer in expansion and therefore sure not to do more than justice to the fighting of the Filipinos for their liberty, the fighting at Manila was begun by a United States soldier firing at two Filipino soldiers. He may have been excusable, probably was, but that does not alter the fact in regard to the firing of the first gun.

Two of Tennyson's grandsons, Aubrey and Lionel Tennyson, have won prizes in an original composition contest of the *McClure's Own Magazine*. One of the boys is ten years old and the other seven.

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 falls to be attended to promptly.

W. F. H.

CATARH CANNOT BE CURED with LEGAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal medicine. Hall's Catarrh Cure is taken internally, and acts directly on the blood and makes a new blood. It is prescribed by one of the best physicians in the country for years, and is a regular prescription. It is composed of the best tonic known, combined with the best blood purifier, acting directly on the mucous surface. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. O'BRIEN & CO., Props., Toledo, O. Sole Distributors, Louisville, Ky. Hall's Family Pills are the best.

Ivers & Pond Pianos. Convenient systems of payment now bring these beautiful instruments within the reach of all. The New England Conservatory of Music of Boston has purchased 50 Ivers & Pond pianos. More than two hundred prominent musical and educational institutions are now using and recommending the Ivers & Pond pianos. Sold on easy monthly payments. Send for catalogue and full information. Ivers & Pond Piano Co., 114 and 118 Boylston St., Boston, Mass.

1899 Bicycles Down to \$8.25. Men's and women's new 1899 model bicycles are now being offered for sale at \$8.25 and sent to any place anywhere for full examination before payment is made. For catalogue and full particulars, cut out and mail to B. A. S. BONDUR & Co., Chicago.

In the confession of Peter (Gospel of John) there is one great assumption. And there is a postulate in the reply, which, being removed, the whole drops to pieces. It is that man must have some one to go to. It is that the soul wants, demands, cries out for, not something only, but some one; cannot live without a Master, without a Guide, without a Revealer and Comforter; is so constituted that it cannot live alone, cannot grope its own way except as searching for one who shall be its rest; will not, cannot, ought not to be self-sacrificing, inasmuch as this is the law of its being, and God has made it natural to us not to inquire whether to any one, but only, confidently, this: To whom shall we go?—O. J. Vaughan.

More and more we come to see that courage is a positive thing. It is not merely the absence of fear. To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all a man's faculties and powers which makes his manhood a single operative unit in the world.—Phillips Brooks.

OUR LOUISIANA LETTER.

The extremely hard winter has retarded our work to some extent in Louisiana. In many places the thermometer went several degrees below zero and caused much suffering and the death of a good deal of stock and some few persons. A comparatively young man was frozen to death as far south as Lake Charles.

Our contributions for all our work have been small, but for Foreign Missions, up to date, it is very humiliating to state the amount—only \$245.60.

Our revival season for our city and town churches is now about here, while, for our country churches, it is from mid-summer on until fall.

Dr. Henry Varley, a prominent Baptist minister of England, is now conducting meetings in New Orleans. It is hoped that he will do a good work in that city.

By the way, Dr. D. G. Whittinghill has requested, through our *Baptist Chronicle*, that the brethren notify him when any Baptists move into New Orleans. This is a sensible request, and it will be well for the readers of the *Recorder* to please remember to do so.

Rev. C. W. Tomkies, who has for so long been the able and loved President of Keachie College, has accepted the unanimous call to Valence-street church, New Orleans. Bro. Tomkies has done good work for education and for our work in general in Louisiana. When he became President of Keachie College there was a debt of about \$18,000. It is now almost gone, and all the time the buildings have been kept up and possibly improved. This will leave the college without a President, but Prof. G. W. Thypin, an Alabamian, and one of the best mathematicians and disciplinarians in the land, is a good one to put in the President's chair.

Mt. Lebanon College is enjoying a full and prosperous session. President J. W. Carter is proving to be a fine manager, and is giving general satisfaction.

Our State Board has lately put two general missionaries in the field whose principle work is evangelistic, viz: Drs. W. M. Reese and S. S. Nettles. These are strong, worthy brethren, and it is believed they will accomplish much good.

AMONG THE PASTORS.
 Rev. R. E. Reed has taken hold well at Natchitoches, and is well spoken of by the brethren. We welcome you, Bro. Reed, to your field, and trust your work will be greatly blessed.

Dr. J. S. Felix, our near fellow pastor, is moving up the old First church of Shreveport. The brethren say "they just have to go to work." With genuine sympathy Dr. Felix has put himself in touch with our State work. He is chairman of a committee recently appointed by our State Board to try raise the debt over our State Board.

Another near neighbor, Pastor J. U. H. Wharton, is leading his splendid Arcadia church to build a nice pasturium. Time would fail me to tell of Mobberly leading his people by missionary talks into greater liberality; of Deloach preaching on "Reading" and taking a good list of subscribers to the *Foreign Mission Journal*; of Weaver forging ahead in his new and larger field at Lake Charles; or Benton holding forth in growing power in our State capital, and of the many other noble brethren who are trying under God to bring Louisiana into greater service for our Lord.
 Park View church, Mt. Lebanon.

The Ax is Used With Deadly Effect

Prices continue to be murdered at the New Mammoth building, because Henry Stern, the present owner, is bound to get rid of the goods at once. The vast quantity of new garments which he sent here from his New York factory enables every purchaser to get exactly what he wants at prices that astonish and mystify. Clear-headed people will take advantage of these extraordinary inducements.

Boys' Clothing.

- Mothers, here's the chance for your boys. You can clothe them handsomely for almost nothing. All bright and new.
- 98c** For nice Child's Suits, in gray and brown mixtures; 7 to 15 years; were \$2.00.
- \$1.24** Fine Child's Suits—double-breasted, in black and rough cheviot or fancy cassimeres, as well as Scotch mixtures—worth \$2.25 to \$3—all bright new goods—sizes 8 to 16 years.
- \$1.98** Boys' Suits, from 3 to 16 years, small sizes, handsomely braided and trimmed, fancy mixed, in small checks or new herring-bone stripes; sold for \$3.50 to \$4.50.
- \$3.95** For Boys' Long-Pants Suits, very handsome and up-to-date.
- \$5.50** For Double-breasted Long Pants Suits, in black and blue rough cheviot, Scotch mixtures and everything else in new goods for boys' long pants suits, made well and trimmed artistically; were \$7.50 to \$8.
- 33c** For Boys' Pants, made out of remnants, no two pairs alike, made to fit boys from 3 to 16 years.

New Men's Furnishings.

- 5c** For Fancy Hemstitched, Fancy Border and Japonette Handkerchiefs. Mammoth's price 10c.
- 8c** Fancy Bordered Japonette Handkerchiefs. Mammoth's price 15 cents.
- 7c** For Plain Black or Brown Seamless Sox, color guaranteed. Mammoth's price 15c.
- 19c** For Jersey-ribbed, Fleece-lined Shirts or Drawers, Mammoth's price 35c.
- 12c** For Fast-colors Cheviot Working Shirts; Mammoth's price 25 cents.
- 34c** For Percale Neglige Shirts, white neck-bands, detached cuffs, Mammoth's price 75c.
- 89c** For Norfolk and New Brunswick Medium-weight Shirts or Drawers—nearly all wool—Mammoth's price \$1.50.

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

IVERS & POND PIANOS.

Strictly First Class. Easy Payments.

Require less tuning and prove more durable than any other pianos manufactured. 227 purchased by the New England Conservatory of Music, the largest College of Music in the world, and over 500 **IVERS & POND** Pianos used in two hundred of the leading colleges and institutions of learning in the United States. Catalogue and valuable information mailed free. Old pianos taken in exchange.

If no dealer sells our pianos near you, we supply them on time payments to parties living in any city or village in the United States. A small cash payment and monthly payments extending over three years secure one of our pianos. We send pianos for trial in your home, even though you live three thousand miles away, and guarantee satisfaction or piano is returned to us at our expense for railway freight both ways. A personal letter containing special prices and full description of our easy payment plans, free upon application.

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 110 Baylston Street, Boston, Mass.

WATCHES BY MAIL.
 Our illustrated Catalogue for 1904 showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a Special Watch Catalogue.

C. P. BARNES & CO., 224-226 West Market St., Louisville, Ky.
 Reference—Western Recorder.

Mention the Recorder in answering "ads."

ason, Oak Ridge, Mansfield and some others are pastoring. We all love the *Recorder*. From 5 recent issues I made six clippings for my scrap-book. Long live the *Recorder*. **EMERY MILLER.** Madison, La., Feb. 25, 1904.