

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MARCH 9, 1899.

NUMBER 14.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.  
(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice.

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

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

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.

This is good news. Dr. Robert E. Spear says he has travelled far and wide, and that wherever he has visited he has found family prayers were almost the invariable rule in Christian families.

When Gladstone was dying, in the last few moments "Rock of Ages" was repeated at his bedside. When Prince Albert was dying he called for this hymn and passed away as it was sung.

Dr. Doss said it was "a demonstrated fact" that no such census was ever taken as that mentioned by Luke in connection with the birth of our Lord. Prof. Ramsey answers him, and shows from census documents dug up in Egypt that the census was taken every fourteen years. The spade is upsetting, but it is the critics who are upset, not Luke.

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; the general modern movement towards a social rather than a doctrinal expression of Christianity."

UNION SEMINARY proposed to have a course of lectures for laymen by Profs. Briggs and McGiffert. Four thousand laymen answered in regard to this course, and only five approved! They refused to go to hear those Professors. The Faculty was much disappointed, and the course has been abandoned. But the laymen go by thousands in the busiest time of the day to hear Joseph Cook and D. L. Moody.

The *Congregationalist* says in regard to the talk about church union: "The denominations which lay most emphasis on unity in government are most indifferent to unity in belief. The three parties in the Episcopal church are as far apart in doctrinal belief as any of the evangelical denominations are from one another." The advice of a good old Baptist to the Episcopians was pertinent. He advised them instead of trying to get the people out of their beds to go into the woods and catch a few live sinners for themselves.

## THE RIGHT HAND OF FELLOWSHIP.

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

There is a custom in our churches, I suppose quite generally observed, of giving "the right hand of fellowship" to new members on their reception to the church. This is most commonly done at the communion service just before the elements are passed, the first occasion at which the new members take the communion. Sometimes it is done at the close of the meeting on which they are voted into fellowship. At the North the "hand" is given by the pastors, with a few words of welcome and confidence to each one so welcomed, they coming forward and standing in front of the pulpit and before the congregation while the brief ceremony takes place. The pastor's welcome is on behalf of the church to which a new member is now added. At the South often, and I think generally, the hand of fellowship is given, not only by the pastor, but by the other members, at the close of the service, they passing by and extending the hand in turn, with or without a word of fraternal cheer. This manner of "extending the hand" has always seemed to me much more expressive of the true meaning of the service than the more formal way of the pastors acting wholly for the church, though perhaps not so convenient, especially in large churches where brevity is required. It should be added that "the hand of fellowship" is not essential, is not required by any Scriptural precept or apostolical precedent, and adds nothing to the validity of one's membership or to his privileges in the church. It is merely a fraternal welcome to new members who have already been received by vote of the body, given in a public way, in the presence of the assembled brotherhood.

This usage is of very little importance, though the spirit of fellowship for which it stands is very important. It is to be feared the form is maintained often where the spirit is wanting, and becomes merely technical, without special significance, and when no very real fellowship is actually felt by the church for the members so welcomed. For want of a spirit of true Christian fraternity, a true spiritual fellowship, our churches are weak and inefficient, and fall apart like a rope of sand. We endeavor to hold our members together, especially the young, by furnishing amusements and social recreations of various kinds; plead the social instincts of humanity and contend for their indulgence; exploit "Christian sociology" as a newly discovered panacea that will work wonders in enlarging congregations and building up the churches. But they all fail—as they ought to do—when they supplant the real cement of a true Christian fellowship, the love of Christ shed abroad in all hearts and binding all together. When the true fellowship of the saints is in active exercise, the young people will not run off after other attractions. That will hold them to the assemblies of the saints. They will find more enjoyment there so long as they have a spiritual appetite and fellowship is in active exercise. When they become carnally-minded, then they will need to have carnal attractions at home, or will seek them elsewhere very naturally.

As an evangelical term, it is most likely "the right hand of fellowship" was derived from Paul's declaration (Gal 2:9) that James, Peter and John, when they heard his story of a fourteen year's ministry among Gentiles and Jews, "gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision."

But this had nothing to do with welcoming converts to the church. It was an approval and commendation of what he had done, and of his proposed ministry as a missionary of Christ to the heathen in the future. To give and to receive the hand, therefore, was a mutual pledge of approval and of helpfulness in the doctrines and the service of Christ. It meant fellowship in these particulars. Such it should mean to us. In our churches it should mean no less. But when it sinks to a lifeless form, and means nothing except to fill out the programme of service at the observance of the Lord's Supper, where is its use, and what is the good it accomplishes? Shall it be abolished, then? No. It had significance. It meant something once. Give it life again. Make it mean what it can and ought. There is a constant tendency to exalt form above spirit, and sometimes to exalt and magnify forms all the more when they are dead, the spirit having departed—forms embalmed in pageant and parade. Baptists should be the last to perpetuate so grave an error as this. But they, too, drift with the current.

The hand of fellowship at the reception of members is of little moment, especially as now practiced; but it is suggestive, and may be made to mean much. It means fellowship; and that rightly understood and faithfully practiced is a great thing, a mighty factor in the faith and patience of our Lord Jesus Christ. It means pledged co-operation, sympathy and helpfulness in the works of faith and labors of love rendered for the triumph of the Gospel and the coming of the kingdom of God. The living power of this vital fellowship our churches greatly lack, and by the lack of which they are largely shorn of their strength. Members come in to them, and are very much left to shift for themselves. The pastor cannot do everything, and often does not do, in this line, all he should and could do, especially in emphasizing the importance of fellowship; and creating an atmosphere, an all-pervading atmosphere, of helpful, sympathetic fraternity—the hand of fellowship, the heart of fellowship, the deportment of fellowship—everywhere and always among the members, the form of fellowship vital with its spirit, binding all the fraternity in a bundle of love. This can be had without money and without price. It will make weak churches strong and the strong churches stronger still.

Now it is a deplorable fact that with many members in most of the churches their fellowship—most intimate and cherished fellowship—is outside the church rather than within it. I venture to call it deplorable because it indicates that the tendencies and sympathies of so many church members are towards social rather than religious centers; and that their fellowships are rather natural and social than spiritual and gracious. That the Christian should have endeared and attractive friendships outside the company of the saints, is natural and not to be condemned. But when outside centers attract Christians more than the church, there is something wrong, either in the church, because it has lost the power of the divine attraction, or with the individual, because he has lost the power to appreciate and respond to the divine attraction—probably both are true. If the church be cold and dead, it has little attraction in its fellowship for vital godliness in any one. And if the member be destitute of vital godliness, the most devout and holy church has little in its fellowship to draw him among the faithful. The love of Christ shed abroad in the heart is the great, the divine attraction,

the very soul of Christian fellowship. Where that abounds there will be no want of attractive force. All will be drawn together, because all will be drawn to Christ, the vital center of all. The hand of fellowship will be drawn with a gracious meaning, because the heart of fellowship will be behind it, beating with true affection and the spirit of Christ's command: "This is my commandment: That ye love one another, as I have loved you." When that commandment is observed and kept, the churches will be mighty with an inward force to glorify God and advance the kingdom of our Lord Jesus Christ in the world. Mount Vernon, N. Y.

God is first and last in Calvinistic theology. His will is all-causative and all-regulative. The human must give place to the divine. The age needs a sovereign God as well as a loving God; a God of purpose as well as of execution; a God who plans for man and for the world as well as uses the adequate means for his accomplishments; a God of justice as well as of mercy; a God who overrules all the forces of nature and of grace for bringing about the temporal, spiritual and eternal designs for which he instituted them. Such a conception of Deity incorporated more and more into the individual and public life of our day will give more staying and aggressive power, and tend more and more to make men do right and seek, not so much their own pleasure and pursuit, as the glory of an all-wise, all-decreasing, and all-operative God, who works when, where and how he pleases in human affairs and among the forces of his universe. The age would be the better if there was less of man and more of God in its schemes, movements and aspirations.—Sel.

TAKE time; it is useless to fume or fret or to do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get. It is not riches, it is not poverty, it is human nature that is the trouble. The world is like a looking-glass. Laugh at it and it laughs back; frown and it frowns back. Angry thoughts canker the mind and dispose it to the worst temper in the world—that of mixed malice and revenge. It is while in this temper that most men become criminals.—Exchange.

We are confronted with the fact that by nature the heart is not right, good, but evil. How do we know? In two ways: First, God says so in his word. "There is none righteous, no, not one; there is none that seeketh after God." "The heart is deceitful above all things, and desperately wicked." The Bible is full of like texts. Second, we know this truth by experience. While the fruit, as we have seen, does not make the tree bad or good, it does show what the tree's nature is. So with men: "By their fruits shall ye know them." Universal sin, thuring from God, love of the world, must have a cause as universal; it proves there is something in the nature of man that inclines him to sin.

**CHURCH PROPAGATION A PRIORI.**

BY J. L. P. HILLIER, D.D.

Some years ago, the secular papers announced that the building committee of the Georgia state capital had determined to use oolitic lime stone as the building material. I had never, as I remembered, seen any oolitic limestone. I was not then living in Atlanta, and did not come to the city until the building was well under way. I was anxious to see the material, so when I did come I went to the building and saw for myself what oolitic limestone is. I determined by investigating the developed fact. If I should hear an architect say: "I will make this stone the corner-stone of my building," and at the same time he should make a gesture towards a certain stone, I would look at that stone and fix it in my memory, but if, when I looked, I should see a block of marble, one of granite and another of sandstone, and I should happen to fail, at the time, to catch his meaning, as to which of the stones he meant, I could not tell which he intended to use. In that case I would be obliged to wait for further light. I could not tell what the corner-stone would be. But, after the stone shall have been cut and put in its place, I can come and examine it and see for myself which of the three he intended. If I find that the marble is in the place, I conclude that he meant to use the marble when he said: "I will make this stone the corner-stone of my building."

When the Lord said to his disciples: "On this rock I will build my church," there was an element of uncertainty in the declaration. The disciples may or may not have understood then what he meant. Certain it is that among those who have read the Word since, there has been a very sharp divergency of opinion. Some have said that he meant Peter, others that he meant the great truth, which Peter had just uttered: "Thou the Christ, the Son of the living God." These interpretations have been varied by other writers, but it is not necessary to discuss them here. It has seemed to me that he meant rather the great fact that he himself had just uttered about Peter, viz.: "Blessed art thou Simon Barjonas, for flesh and blood have not revealed it unto thee, but my father which is in heaven." This statement of our Lord means that the declaration, which Peter had just made, was a direct revelation from God. The subject matter of that revelation was the fact that Jesus was the Christ. The fact that Peter had reached that level of faith, was evidence that God had opened his eyes to see the truth. The disciples learned afterwards what that meant, for Paul tells us that no man can say that Jesus is Lord except by the Spirit of God (1st Cor. 12:3). And John says (1st John 5:20): "And we know that the Son of God is come and hath given us understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

The acceptance of Jesus of Nazareth, therefore, as the Christ is the very essence of Christian experience; and the ability to accept him is given by the Spirit of God. The two together present all that we understand by what the New Testament means by "regeneration." Peter, then, had thus stated the conclusion that showed that he was regenerated. The Lord said that it was revealed by the Father, which was in heaven. "It" therefore refers to the fact that had been revealed to Peter. And the further fact that God had revealed it. This showed that Peter was a new creature, a regenerated man and as such regenerated man a rock upon which the Lord should build his church.

What, then, do we find in the New Testament to have been the foundation of the church? It is a "regenerated membership." In other words, a membership, to whom God had revealed the great truth that Jesus is the Christ. Peter was the first to profess this faith. He was the first to proclaim the doctrine to the Jews on the day of Pentecost, and to the Gentiles in the home of Cornelius. Peter was, therefore, so to speak, the first stone

laid in the foundation. The church was afterwards built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone.

In this argument we deduce from what we see in, in fact, the foundation of the church, just what the Lord meant by saying: "On this rock I will build my church."

The exposition of this passage is made for the sake of convenience in order that we may learn more readily the method which the Lord adopted for propagating his church. That we may know the law of propagation which must prevail in the church, it is necessary to find out what are the characteristics of the church. The first of these we have already seen is a regenerated membership.

The word church used in Matthew 16:18 has a peculiar meaning. The view suggested to me by Dr. P. S. Whitman, some years ago, is adopted as the one which is most consistent with all the facts and altogether the most satisfactory.

It is very clear from what we see of the New Testament churches that the Lord did not mean a universal church, nor is it possible to understand that he meant some particular church. We shall see, as we proceed, that churches were local bodies which grew up, received members, then disintegrated, scattered abroad and passed away; yet those who were scattered abroad went about preaching the Word. We find that those who believed and were baptized, when they came together in one place with one mind to worship and work, were in fact churches. The tendency of Christian life was to bring the people together, that they might the better serve the Lord in the prosecution of his work. We hence discover that the prosecution of the Lord's work was carried on by a "system" which involved the formation of churches of believers. The great central idea of the system was "the church." The system was the "church system." Not this church or that church, but each church and every church. It was this church system that the Lord declared that he would build, and against which the gates of hell should not prevail. We thus find a second characteristic of the church that it is a great system, which is endowed with the power of constant reproduction, and our object is to find out the method of that reproduction. But we have discovered incidentally the third characteristic of the church system to be local independent bodies covenanted together for the Lord's work. When we examine the church described in Matthew 18:17 and 18, we find that it could hear and pass judgement, could speak and enforce its will. It was therefore a parliamentary body, hence an organized body. We have seen that it comes together voluntarily and in oneness of mind. This could be true only under a distinct covenant to constitute a church.

These churches are independent bodies, each directly responsible to the Lord for their faith and practice. This fact, of necessity, makes each church hold the Bible to be the only rule of faith and practice. If it were otherwise, if churches could combine by councils, synods or conferences, or by colleges of bishops into any sort of universal power, there would at once be a strong temptation to assume authority in matters of church government and practice, and even over the ordinances themselves. But so long as churches are kept distinct, as they evidently were in the New Testament period, they will each adhere to the Word of God as the source of all authority, and will combine for no purpose, except to do the Lord's work, and incidentally to aid one another to understand more clearly and adhere more faithfully to the Word. I am persuaded that the Lord intended, by the system which should consist of independent churches, to keep from those churches the temptations to use authority not given in the Word. Every other form of church government has yielded to those temptations, more or less.

TAKE the self-denial gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.

**"WE LEAVE THAT TO THE PASTOR."**

In a certain city stands an imposing church, admirably located, in all respects adapted to the congregation, to the mid-week meetings, and to the Sunday-school.

Twenty-five years ago a large congregation assembled there every Sabbath in the morning, and the average material wealth of the people was much higher than that of the community in which the church was situated. Many of the members have risen from a humble beginning by the qualities and habits which develop self-made men, and most of them in their early adult lives were vigorous workers in every sphere of Christian activity.

Gradually a change came over them, and after it had progressed for some time a devout friend from another city visited one of the principal members, a fellow-student in the days long gone. The visitor was widely introduced, and had much conversation concerning things that he saw and understood not. He noticed on the part of the people an entire neglect of common hospitality to strangers. They were indeed seated by a well-paid sexton, whose place, when he was otherwise occupied, was taken by officers of the church. But no one ever spoke to any of these strangers, who were allowed to depart without an offered hand, a word of inquiry, or an invitation to come again. Those to whom he mentioned this invariably responded, "We leave all that to the pastor," and one said, "We give our pastor five thousand dollars a year to look after these things."

He learned further that no one ever visited the sick, except those in his own circle, and that such a thing as a member of the church, male or female, conversing on practical religion with the afflicted, or praying with them, was unknown. Hearing that a person confined to his room for three months, had died without one member of the church inquiring after him at the door, he mentioned this, receiving the usual answer, "We leave that to the pastor."

At the prayer-meetings he found about one-tenth of the membership, of whom the larger number were women, and a large proportion of all were ancient persons. He seldom saw a trustee there, and not more than three usually participated, the pastor making an address which occupied two-thirds of the time. As several of the members were eloquent lawyers, some teachers, and others noted for occasional speeches of brilliancy, he asked why so few took part, and the answer was, "We leave that to the pastor; he generally takes up the time."

The singing was led by a person paid to be present. No hymn was voluntarily started. A wind instrument furnished the different parts, and no inspiration came to the meeting from the selections, most of which had been made before the meeting began, either by the pastor and handed to the leader, or by the latter exclusively.

On inquiry of his host, he found that several of the most prominent members had failed dishonestly within a few years, that others were giving little attention to the church, but were obviously given up to the world. When asked if discipline was enforced, or if anybody spoke with these persons, the answer was, "Well, no one except the pastor; we leave these things to him."

Circumstances led him to protract his stay longer than was originally expected, and he found that personal testimony by religious business men to their partners and clerks, or personal expostulation of any kind was wholly unknown; that the Sunday-school superintendent reviewed the lesson, but had not been known to make an earnest appeal; that the evening service was attended by less than eighty, though on fine days the morning congregation numbered more than four hundred, and that the church was closed in the evening from May 1 to July 1, when it was closed entirely until Sep. 15. Every question he propounded relating to the welfare of the church was answered in the same way, "We leave that to the pastor."

This suggested an inquiry as to the fitness of such a life on the pastor. The church had been in this strange way for several years, during which it had had

several pastors. Some had degenerated into mere lecturers, and performed no pastoral work whatever except to attend funeral services, preside in the meetings and deliver their sermons. Others in the beginning of their ministry had endeavored to change the spirit of the people, but had become discouraged, and for the remainder of their stay performed their work as a door moves upon its hinges.

When he concluded his visit, the people were considering the propriety of disbanding the congregation and selling the property.

Unquestionably this will be the fate of the institution. Death carries away the slumberers one by one, and their pecuniary gifts, which had been adequate to pay for the music and the oratory, the only visible manifestations of life, are lost. One informant ascertained that the number of accessions during the preceding quarter of a century had been less than the number of deaths, and being obliged to travel a great deal, he has found in the denomination to which he belongs, the Methodist Episcopal, more than twenty such churches dead, or dying of a kind of spiritual marasmus; and he is fixed in his conviction that a people who leave these things to the pastor will ruin the church and lose their own souls, and will either degrade the pastor to their own level, or break his heart.

He that hath eyes to see let him see.—N. Y. Advocate.

**RAGS AND ROSES.**

A raggedly dressed man passed me on the streets just now, but his rags were not the particular feature of his appearance that attracted my attention. Singularly enough, the man was wreathed with roses and wore a belt of roses, as well as a huge boutonniere and roses in his hat. The roses aroused curiosity as one looked at him. It was a singular and an unhappy combination—rags and roses. The explanation was not far to seek. The man distributed cards as he walked, announcing the business place of a florist, who had hired him as a perambulating show window. The inconsistency of the arrangement was conspicuous. The ragged garments should have been repaired, or the roses dispensed with. The lack of harmony was painful. But the man of the rags and roses is not the only inconsistent person that one meets in a day's journey. There are men and women who make rosy professions of Christianity, but whose characters are as ragged as the garments of the peripatetic rose garden. I have read somewhere a suggestion that good trees and corrupt fruit are not in harmony, and that we should "either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit." The rags speak with greater force than do the roses. The rags belie the roses. Therefore, till the rags are mended or disposed of, the roses should not be much in evidence.—MARSHALL, in New York Observer.

**THE ARMOR OF GOD.**

We have observed the importance of putting on the whole armor of God. Every part of this armor which God himself has been pleased to provide for his children, is absolutely required, in order that we may be fully furnished for the conflict. And for this purpose has the armor been provided, that we may be able to stand against the wiles of the devil. That adversary is very subtle and crafty, and he is ever watching that he may get an advantage over us. In order to lay still greater stress on this, the apostle, by the guidance of the Holy Spirit, proceeds to say, "For we wrestle not against flesh and blood." The battle is not that of army against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—George Muller.

To do the thing which you know you ought to do at the time when you know you ought to do it, whether you like it or not—this will insure success.—Anon.

TESTIMONIES TO IMMERSION IN ENGLAND PRIOR TO 1641.

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

IX.

I cannot, therefore, believe that immersion was a "lost art" in England from 1609 to 1641. Here is an absolute demonstration that immersion prevailed in England till 1641, when sprinkling began to be practiced by a few, and under the authority of the Presbyterians it became the law of the church in 1643, and through their influence was ratified by Parliament in 1644. The case is made out.

As we all know, the Baptists had been terribly persecuted by the Episcopalians, and their sympathies would all naturally be with the Presbyterians as against the Episcopalians. If the Baptists in 1641 doctrinally changed their minds, indorsing immersion views more radical than the Episcopalians and against their allies who had gradually come to substitute sprinkling for immersion, and at the very hour of triumph for their afusion views, then for perseverance and contrariness there is no body of people who ever stood that way and the Baptists of 1641. It is also remarkable that not one Baptist remained who did not suddenly change his mind, and not one who offered a word of protest. The Presbyterians were equally divided on the subject of immersion, but we are asked to believe the Baptists were all in favor of sprinkling till 1641, when they all changed their minds, and in 1642 they all favored dipping, and all of them submitted to that rite!!! For my part, that is the most astounding proposition I was ever asked to believe. But that is precisely what a man must believe if he seeks to vindicate the "Kiffin" Manuscript and the interpretations put upon it by these Baptist advocates.

As for the views of the Baptists on the subject of believers' immersion, we have an excellent landmark. The Confession of 1643 was undoubtedly an immersion paper. I give the 31st Article in full, and the meaning of that of those Churches which are commonly (though falsely) called Anabaptists: "That the way and manner of disposing this ordinance is dipping or plunging the body under water; it being a signe, must answer the thing signified, which is, that interest the Saints have in death, and resurrection of Christ; and that as certainly as the body is buried under water, and rises again, so certainly shall the bodies of the Saints be raised by the power of Christ in the day of the resurrection, to reign with Christ" (p. 20).

There is a note appended as follows: "The word Baptizo signifies to dip, or plunge; yet as convenient garments be both upon the administrator and subject, with all modesty."

It would, perhaps, be impossible to state immersion views more clearly in a confession of faith. There is no hint of any change of views, but the document throughout presupposes that immersion was the only mode of doing. There is no reference to a change of views, no evidence of any lack of agreement, as there certainly must have been had there been a change. Certainly there would have been something of the kind, for we know that with all the influence at that time, the controversy came on the subject of immersion the Westminster Assembly was equally divided. The very fact that the Baptists were unanimous, and that none of them ever raised a question, unmistakably proves that immersion was previously their practice.

Let it be remembered that there were two sorts of Baptists in England. One sort had immersion, and the other sort had sprinkling. They would have been assailed for so doing. The absence of any such assailing requires those who hold the 1641 theory to believe that these two separate denominations simultaneously changed their practice from sprinkling to immersion. It is true that there were debates on this subject, but they were not over friendly, and that the priority of immersion or any reference to any change among them was never raised, is proof that no such a difference ever existed.

Not only is this Confession plain on the subject of dipping for baptism, but it is equally plain on the subject of the administrator of baptism. The makers of this Confession of 1643 did not affirm the doctrine of church succession or baptismal succession. The view of Spilbury prevailed, and was put into this Confession. Spilbury held that baptism was to be administered by the minister, and quoting the example of John the Baptist as a Scripture in point. None of the signers of this Confession avow that immersion was lost, but they do affirm that it is not necessary to send anywhere for baptism. Baptism, they declare, may be begun in any place where there are true believers. Men who believed this and put it in their Confession of Faith could not have sent to Holland only one or two years before for a baptism according to church succession or any other kind of succession. It would have been a queer consecration on the Particular Baptists of England. These men, in 1643, sent to Holland for immersion to be in line of church succession, introduced immersion in England in Jan., 1643, in that theory and in a little more than a year they declared in a Confession of Faith that they believed in nothing of the sort! If the 31st Article of the Confession of 1643 is equally plain on the administrator of baptism. That article says: "The person designed by Christ to dispense baptism, the Scriptures holds forth to be a disciple; if being nowhere tied to a particular church officer, or person extraordinarily sent, the commission in joining the administration,

being given to them as considered disciples, being men able to preach the Gospel." This declaration of the Confession of Faith of 1643 is directly opposed to the statement of the Gould "Kiffin" Manuscript, and it is not to be believed? To ask the question is to answer it. The Confession of Faith is a Baptist document, genuine and an honor to the Baptists; the Gould Kiffin Manuscript is a fraud and absolutely untrustworthy. The Baptists of 1641-42 did not have an agent "extraordinarily sent" to Holland for immersion, and if they did not, and I believe them; the fraud known as the Gould "Kiffin" Manuscript says they did have Blunt "extraordinarily sent," and hence it is not worthy of credence.

When we remember that the Baptists were imprisoned and had been burned at the stake in England, we should not expect much evidence concerning their doings. Mr. Brewer, one of their preachers, was confined 14 years and only released in 1640, and almost every one of their preachers had been in prison. They were maltreated and traduced. They did not dare to record their doings, and if they were Baptists was equivalent to imprisonment. There were so many informers they did not know whom to trust, and yet in the face of all these difficulties I present a number of instances of immersion among them and facts which go to show that this was their practice. Some of this evidence has been cited before, but it is needful to repeat it in connection with the new evidence I have secured, which illustrates and confirms what was previously known.

Thomas Fuller, the old English church historian, born in 1609, published his history 1632, and consequently lived through the period we are investigating, tells us that the Baptists of 1624 were dippers. His words are: "A match being now made up, by the Lord Cromwell's contrivance, betwixt King Henry and Lady Anne of Cleves, Dehmen flocked faster than hitherly into England, and there they sought active souls; so that, whilst their hands were busied about their manufactures, their heads were also beating about points of divinity. Hereof they had many rude notions, too ignorant to manage themselves and too proud to crave the direction of others. The mind had a bye-stream of activity more than what sufficed to drive on their vocation; and this waste of their souls they employed in needless speculations, and soon after began to broach their strange opinions, being branded with the general name of Anabaptists. These Anabaptists, for the main, are but 'Donatists new dipped'; and this year their name first appears in our English Chronicles; for I read that four Anabaptists, three men and one woman, all Dutch, bare faggots at St. Paul's Cross, Nov. 24th, and three days after a man and a woman of their sect were burned in Smithfield" (Church History, Vol. 1, p. 101).

We have been gravely informed, however, that where the Anabaptists are called "Donatists new dipped" it does not mean that the Anabaptists were dippers. What else it could mean I confess I cannot understand. But fortunately we have an English writer who lived only a short distance from Fuller, and his words are: "The Anabaptists, as Fuller published only one year before Fuller's History, 1665, and he uses much the same expression that Fuller did, and he undoubtedly understood the Anabaptists to be dippers. If the Anabaptists had been in the practice of sprinkling before 1641, Fuller would have exceedingly indulged in his expression when he called them "Donatists new dipped." But Reading the author mentioned above puts that at rest when he says: "Anabaptists not only deny believers' children baptism, as the Pelagians and Donatists did of old, but affirm, that dipping is the only mode of doing, it is so necessary, that without it none are truly baptized (as hath been said)" (pp. 171, 172).

It would appear that the objections of the advocates of the 1641 theory are always unfortunate as there happens to be a contemporary author who always refutes their views. The 1641 theory is its utter lack of facts for its support.

In 1561 William Turner, "Doctor of Physick," "devised" "A Preservative or triacle, against the poyson of Pelagius, lately renewed, & stirred up again, by the furious secte of the Anabaptists." This book undoubtedly settles the question that the Anabaptists of England practiced immersion. He repeatedly calls them Catabaptists (see pp. 19, 27, 28, 49) in his day. It is claimed that Catabaptist does not mean an immersionist, but an opposer of baptism. The fact is, it was used in both senses. These Baptists practiced immersion, and by immersion they were regarded as opposing and despising baptism. (See Liddell & Scott in loco). But my argument does not rest upon the meaning of this word, for Turner uses the word dip in reference to these Anabaptists. An Anabaptist in making his argument for believers' immersion is represented as saying: "That such a lyke costume was once in our most holye releygion, as was in colleges and in orders of releygion, whar as none were admitted, before they had a year of probation, whar unto ye put this that they that came to be baptised, demanded, and desired to be received to follow the rule of the Christian dewe course of unfayned repentance, and thereby were called competentes. Yonge men, and wyomen requyrring baptysme; and then were taught the principles of the Christian faith and were first called Catechumeni. And whar as they were received, were upon certayne solemn dayes of the Tribes, whar as they approved, therefore baptysed; which was upon severall even, and Whit Sunday even; promysing for themselves the observance of Gods law, with the remembrance of the dewell and the worship in Jherusalem, without God-father or God-mother, seven score years

longe; tyl Ignis, Byshop of Rome ordered to baptysse an infante, a god-father and god-mother answering for hym.

Where as ye say the lyke manner was in our most holye releygion, and religious men had: that none should be admitted, until they had been proved a year, and first called competentes, and then catechumeni. I marvel what religion ye meane of; whether ye meane of the Popes religion, or Christes religion, or of the Catabaptistes religion, which is your religion indeede" (pp. 6, 7).

There are two very significant statements in these passages: (1) The Anabaptist quotes against his opponent the well-known practice of immersing on the two days of Easter and Whit Sunday (Schaff's Hist. Christian Church, Vol. II, p. 322). And (2) he says of the Anabaptist "of the Catabaptistes (dippers) religion, which is your religion indeede." This shows that they were certainly dippers.

The following is conclusive: "And because baptism is a passive sacrament, & no man can baptize himselfe, but is baptized of another, children were to be washed dipped in to the water in ye name of Christ (which is the outward baptysme and as myche as one man can give another) even as olde folke: and when as they have the promise of salvation, as well as olde folke & can receive the signe of the same as we, there is no cause why, that the baptysme of childe should be differed" (pp. 39, 40).

Here he says that the "olde folke" that the Anabaptist baptized are dipped. This is certainly sufficient.

The following are additional testimonies to the practice of immersion among the Baptists of England before 1641:

The Rev. John Man, Merton College, Oxford, in 1678 published in English a translation and adaptation of the "Commonplaces of the Christian Religion," by Wolfgang Musculus. Man says: "The word baptisime cometh of the Greek, and is as much as to say in English, or dipping or drowning in."

He knows no baptism but immersion. He never intimates that baptism could be performed in any other manner. Then he goes on to say that the Anabaptists had no excuse "to dippe" twice since the candidate had already been dipped. He argues that the re-baptism in Acts was no excuse for the Anabaptists to "dippe twice." He continues: "But some man will object. If the baptism of John and the baptism of Christ be all one, then the apostle had no reason to baptize the twelve disciples in the manner of our Lord Jesus who were baptized before of John. For what purpose was it to dippe them twice in one baptisime? Did not some of the fathers, and the Anabaptists of our dayes, take the foundation of their baptizing of this" (p. 678). Then he argues that the Anabaptists and the Donatists were the same, and that the Jews who have been once washed in the same sacrament. A plainer account could not be given or words more direct. Here is an author writing 63 years before 1641 who declares that the Anabaptists were in the practice of dipping. The only blame he has for them is that they "dippe" in "the name of the Father." That is, the Anabaptists re-dipped those who had been dipped in infancy.

The Eighty-fourth Psalm sings of God's house. The author knew by experience the beauty of the place where Jehovah dwelt with his people, and it was out of his happy experience that he wrote: "A day in thy courts is better than a thousand; I had rather be a doer-keeper in the house of my God than to dwell in the tents of wickedness." The remembrance of his joy, strength, and comfort he had enjoyed in God's house, led him to his memories of home to a child away among strangers, and led him to say with ardent desire: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." No other place had such attractive power, or offered such satisfaction in God's house. This is the thing here I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his holy temple. And looking beyond the present life his loftiest conception of security and bliss was to: "Dwell in the house of the Lord forever."

That was a notable gathering, at a place sacred by many associations with Israel's past, which Joshua addressed in his "farewell." Men were there who as boys had seen the marvellous works of God in Egypt, had heard Miriam sing the song of deliverance on the shores of the Red Sea, and had seen Sinai smoke and blaze when the Law was given. The captains of the host, scarred and bronzed veterans who had fought a hundred battles under the leadership of Joshua, and had taken part in the victories that gave Israel possession of their promised homes in Canaan, were for the last time around their beloved chief, the Elders and Princes of the Tribes, the Priests and Levites who had taught the people the law and ordinances of Jehovah, and the people themselves who had been led through the great and terrible wilderness by God's hand, and had now entered upon the enjoyment of the "land that flowed with milk and honey" and were saying to one another, "where Abraham had built an altar and received the first promise after he came from Haran; where Jacob had made his home after coming from his sojourns in Mesopotamia. It was a fitting place to make impressive his last words of warning and counsel, and to renew the vows of the nation to their Sovereign, Jehovah.

LITERARY.

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

BOOKS.

RURAL RHYMES. By Hon. S. B. McManus. 12mo. 156 pp. Price \$1.00. Cincinnati: Curtis & Jennings. New York: Eaton & Mainis.

We have dipped into this book here and there, and have found every poem which we began to read so interesting we wished to finish reading it. Some of the best are such as the poems these days of a dearth of poets. The poems are divided under four heads, those of the country; those of childhood; dialect poems; poems of sentiment, love and poetry. The book is prettily bound in blue and gilt, and is attractive in every way.

MAGAZINES.

It is not often a magazine has a single article that is worth the year's subscription, but any one reading "The Art of Living Amicably with Others," by Josephine Martin Sanford, in Good Housekeeping, will agree with me that this is the fact, and yet there are dozens of good articles besides. We wish Good Housekeeping a year of great success.—The Constitution, Atlanta, Ga.

A SCHEME TO DENATIONALIZE AND DISINTEGRATE THE EVANGELICAL DENOMINATIONS.

The evangelical denominations believe that Jesus Christ is a proper object of worship, that though the Godhead in a certain sense is one, in another sense, both of them incomprehensible by finite minds, it is three. They believe that no honors are due to the Father that cannot, with propriety, be offered to the Son. They abhor the doctrine that Joseph was the father of him who was begotten of the Holy Ghost in the Virgin Mary.

The Unitarians flatly deny these propositions, and, according to their individual temperaments, look pityingly or patronizingly upon evangelical Christians, or attack them polemically. Evangelical denominations believe that the death of Christ was essential to the vindication of God's righteousness in the forgiveness of sin, that salvation depends upon faith, and faith indeed that is always accompanied by works, but they do not believe that the works are the ground of acceptance, or that they can be in any way self-meriting faith. The evangelical denominations believe that this life is a probation and the only probation.

All these are repudiated by the Unitarians, and by most, if not all, of the Universalists. They are also rejected with an undying hatred by the Jews. These factors and rejectors are right, as evangelical denominations are worshiping as false a God as the Hottentots, Hindus, or the pagan Hawaiians, they are equally idolaters.

Every denomination has a few ministers who receive the same honors and honor, stand on the same platform, and sometimes sometimes openly indolent to those who reject the Gospel as taught by the evangelical bodies, that they are more inclined to sympathize with them than with their own ostensible fraternity. Worse than this there is a doctrine taught by them, that these should stay in the body and endeavor to carry the lump with their own jellyfiness of spirit or positiveness of antagonistic conviction. Under the auspices of this class of persons a plan is gotten up for what they call "A State Religious Conference," in which the Jews, the Unitarians, and the Universalists are to meet with evangelical Christians. Flattering indeed are the letters which these persons have sent out, well adapted to capture the unwary. Unless the entire faith of the churches that have achieved post-Reformation Christianity is a delusion and a snare, and unless every Christian faith were totally mistaken, an affiliation for religious conference on equal terms with such dissimilar elements is the most inconsistent, illogical, temptation-soliciting course which any evangelical Christian can take.

How sweet the seductive phrase, "These are our countrymen, brethren, willing to waive their denominational preference for the sake of unity."

Unity is only possible where there is unity in essentials. The seductive letter, no doubt, has caught some thoughtless persons, and has been hailed with delight by some who know where they stand and who count these things tend. It states that the time has come for "reciprocity in religion"—indeed! with Jews, Unitarians, Universalists. Why not Spiritualists and Christian Scientists?—and for "inter-religious co-operation." "It is the attitude of men open-minded, spiritual and unprejudiced to acknowledge that this time has come. "Open-minded enough!" Christ said, "He that is not with me is against me. The only safe rule for one who trusts alone in Christ for salvation is to have no communication, on a religious basis implying equality of faith with any who deny his fundamental principles.—Exchange.

# SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 19.

CHRIST THE GOOD SHEPHERD.

John 10:1-16.

**MOTTO TEXT**—"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

"Verily, verily, I say unto you."—Our Lord is continuing the conversation in the ninth chapter, and is speaking to the Pharisees who were so hostile to the blind man whose sight he had restored. "He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber."—The first six verses are rather an allegory than a parable; at the seventh verse a second allegory begins. It is difficult to know in both allegory and parables what parts are typical, and of what they are typical.

The sheepfolds in the East were enclosures surrounded by a stone wall, and they had but one door. There were generally buildings inside the fold, but the sheep were driven into them only in severe weather. The shepherds at night delivered their sheep to the porter, and returned for them in the morning. As the door was opened and the sheep came out, each shepherd called his own who knew his voice and followed him.

There are differing opinions among commentators as to what each thing typifies; there is no difference as to the great truth our Lord was teaching of election and perseverance of the saints and other doctrines which will be seen on studying the passage. What seems the best exegesis is that which makes the enclosure the Jewish theocracy, the door the Messianic office divinely instituted, and the porter John the Baptist. The thieves and robbers were the Pharisees who had usurped a control over the Israelites which was not rightfully theirs, and had obtained this control by the methods of thieves and robbers.

"To him the porter openeth."—It was the mission of the forerunner to open the hearts of the people to the Messiah. "And the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."—The chosen among the Jewish people, the remnant according to the election of grace. In the East each sheep has a name which the shepherd calls.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."—The Greek says "all his own"—not one is overlooked or left behind. It is a proof that a sheep is his in that it follows him and refuses to follow others.

"And a stranger will they not follow, but will flee from him."—The thieves call to the sheep from the wayside as they follow their shepherd, but the sheep flee at the sound of the strange voices. Many are the efforts made to deceive, if it were possible, the very elect. They may have little knowledge or little talent; but they know the voice of their Lord, and strangers cannot deceive them. A good Baptist sister said when a member left our church and joined the Disciples. "The sheep won't stray, and it does

not make any difference about the goats." "If ever a sheep does stray the shepherd goes right after him and brings him back." "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."—The Greek word means illustration, or allegory, rather than parable. As they did not understand our Lord gives them another allegory along the same line, but in which the figure is changed.

"Verily, verily, I say unto you, I am the door of the sheep."—"In the pasturage is an enclosure where the sheep enter and whence they go out at will. If they seek for shelter, they retire to it freely. If hunger impels them they go forth—for the gate is constantly open for them, and they find themselves in full pasturage. They have thus at their pleasure security and food, the two blessings essential to the prosperity of the flock. In this new figure the door plays the principal part. The enclosure here no longer represents the old covenant; it is the emblem of the perfectly safe shelter of salvation."—Godet.

"All that ever came before me are thieves and robbers: but the sheep did not hear them."—Referring to the Pharisees. They had been thieves and robbers in the previous allegory with reference to their methods in obtaining control; now he speaks of the end they had in view in securing such control. Godet says the use of the present tense shows he was speaking of the living. The Pharisees did not profess to be Messiahs, but they did insist that men could be saved by obeying their injunctions, which was usurping the place of the Messiah.

"I am the door."—He is using the figure of the enclosure in the pasturage, not of the fold into which the sheep went at night. Salvation is to be found in no other; only in the blood which flowed on Calvary. "The thief cometh not, but for to steal, and to kill, and to destroy."—The false teachers did not have the good of the people at heart as they professed so volubly. Their aim was their own greed. And they destroy the souls who trust in their teaching for salvation.

"I am come that they might have life, and that they might have it more abundantly."—The sheep had life under the Jewish theocracy; but the Lord Jesus brought them fuller knowledge and deeper joy. The disciples, after his death, had a far deeper knowledge of him and of divine things than had such saints as Simon and Anna.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—Faithfulness unto death when necessary to protect the sheep he loved and which trusted him was the test of a good shepherd. In a sense which even the disciples did not understand then our Lord would give his life as a substitute for his people.

Verses 12 and 13—The shepherd was usually the owner of the sheep, or the son of the owner. But sometimes men were hired by the day, and these cared only for their wages and their own safety. "The wolf is the enemy of souls in any of his manifold disguises, as not only persecution, but heresy, worldly living, or a low standard of faith and morals."—Sadler. The preacher who cares chiefly for his pay will not be faithful against these things, so long as his salary is paid. And when the church gets into trouble he will leave them for some other field, where he hopes to have an easier time.

"I am the good shepherd, and know my sheep, and am known of mine."—He knows thoroughly every one of his people; all their wants and weaknesses; all their love for him. And they know in whom they have believed.

He knows his elect; he knows also the Father, and stands thus as daysman between them. And to rescue them from the eternal death which their sins deserve; he dies in their stead. "And other sheep I have, which are not of this fold."—This fold is the Jewish nation. The other sheep are Gentiles. He already had them because his Father had given them to him, and no man could pluck them out of his Father's hand.

## THE WONDERFUL REVIVAL IN SANTA CLARA, CUBA.

The interest widens and deepens. For some days two policemen were placed at the door to keep out any under 14 years of age. This was at the night service. I preach to the children in the day. I have now enlarged the seating capacity, and the children can attend at night.

The Mayor tendered me the theater, and 1,000 people were present.

I preach every day at noon in a large hall in a certain ward. If there is a Romanist left in that ward I cannot find him. Yesterday the people said to me after preaching, "We built that church across the way, but we no longer believe in the dogmas of Rome; we want you to go there and preach the pure gospel." I did so, and we had a rousing meeting.

Bro. J. R. O'Halloran and wife came from Cienfuegos and spent two or three days with me this week. I had him to receive the candidates for baptism. One hundred stand approved out of more than 300 applicants. We are using every precaution to keep out unconverted material. Bro. O'Halloran will return next week to baptize.

I have started a Baptist mission school. We have over 400! Yesterday was Independence Day. Our school had as many in the procession as all the other schools in town.

I am greatly needed at our Southwestern Baptist University in Jackson, but I cannot leave this work yet. Brethren, pray for me. Let the churches hold up the hands of our Home Board while they push the work in this the grandest mission field on earth. No field offers such rewards as may be obtained in this beautiful island.

Wm. D. POWELL.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with him. His omnipotent love touches our hearts; our faith lays hold on him. This defines faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ, it is an act, the act of touching, grasping, holding, and uniting ourselves to the Blessed Lord of life. Jesus lays hold of us with such a prodigious and personal grasp, that He says, "No man shall ever be able to pluck you out of my hand." "My only guarantee of ever seeing heaven is in the almighty clutch of my Savior's love. Because he lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is a part of the Vine. This is his own precious declaration "Abide in me and ye shall bear much fruit."

## DEDICATION AT TWENTY-SECOND AND WALNUT.

Dedication services continued all week. The addresses were of a high order. The attendance was large and the interest continually deepened. A revival spirit is strongly manifest. Dr. Hale, who was with the church from Friday till Tuesday, did some of the best preaching of his life.

Sunday was a high day. There were 465 in the Sunday-school. Dr. Hale made a talk to the school, and more than a hundred expressed a desire to be saved.

At 11 A. M. a great congregation made it necessary to put in chairs in the main building. After a short sermon by Dr. Hale, Dr. E. R. Montgomery, Chairman of the Building Committee, made a report which showed that the new Sunday-school building cost complete, furnishings and all, \$7,668.92, and that of this amount the church had paid a little over \$3,000, leaving a balance of \$4,726.

In response to an appeal from the pastor, pledges and cash to the amount of \$3,300 came in.

At 8:30 services were held in the new building, and so great was the crowd that an overflow meeting in the main auditorium was necessary. Dr. Carter Helm Jones and Fred D. Hale, the speakers for the hour, made fine addresses, after which pledges to the amount of more than \$300 were taken.

At night the great auditorium was packed, and the parlors of the church opening onto the pulpit filled. Dr. W. H. Whitsitt conducted the devotional exercises. After a very strong sermon by Dr. Hale, additional pledges to the amount of more than \$600 were taken, thus making the total offerings of the day foot up more than \$4,200, and leaving only some \$500 to be provided. It was a great day, and the church feels devoutly thankful to God for his goodness.

Dr. Hale preached Monday afternoon and night, and Sid Williams and J. A. Brown, his singer, are now with the church in a meeting.

DEAR RECORDER:—I greatly desire that some one prepare an amendment to the constitution of the Southern Baptist Convention, to be presented at Louisville in the early part of the session. I want the constitution so amended as to put the Convention entirely on an elective, numerical basis—say one from each District Association and an additional one for each 1,000 members or majority fraction thereof, and do away with all money representation. Yours truly,  
T. M. COCKE,  
Mod. West Union Assn.

Thus looking in faith upon the glories of the kingdom, and beholding those things "eye hath not seen," the priest of God counted not his life dear nor his lot hard, nor his sufferings heavy; but erecting a mighty scale put the "exceeding and eternal weight of glory" into the balance against disease, loss, disappointment, persecution and death itself, then while the earth-beam flew upward, and the heaven beam was weighted down before the throne, he touched the key-note of Christian confidence in time of suffering, in the words, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

PITY is character. Like other developments of character, it is growth.—Austin Phelps.

## "Evil Dispositions Are Early Shown."

Just so evil in the blood comes out in shape of scrofula, pimples, etc., in children and young people. Taken in time it can be eradicated by using Hood's Sarsaparilla. In older people, the aftermath of irregular living shows itself in bilious conditions, a heavy head, a foul mouth, a general bad feeling.

It is the blood, the impure blood, friends, which is the real cause. Purify that with Hood's Sarsaparilla and happiness will reign in your family.

**Blood Poison**—"I lived in a bed of fire for years owing to blood poisoning that followed small pox. It broke out all over my body, itching intensely. Tried doctors and hospitals in vain. I tried Hood's Sarsaparilla. It helped. I kept at it and was entirely cured. I could go on the house-top and shout about it." Mrs. J. T. WILLIAMS, Carbonate, Pa.

**Scrofula Sores**—"My baby at two months had scrofula sores on cheek and arm. Local applications and physicians' medicine did little or no good. Hood's Sarsaparilla cured him permanently. He is now four, with smooth fair skin." Mrs. B. S. WAZER, Farmington, Del.



Hood's Pills cure liver ill; Hood's Sarsaparilla only cathartic to take with Hood's Sarsaparilla.

## A GREAT MEETING.

We have just passed through a most precious meeting. We commenced the meeting Feb. 1st. On Wednesday the 6th, Rev. W. W. Hamilton of Bluefield, W. Va., came and helped me. He remained two weeks doing some splendid preaching. He is young, pious, scholarly and with all a magnificent preacher. He was born and raised here in Bristol and is greatly loved by the entire people. The weather during the entire time of the meeting was very severe, but our people did not falter; they needed a meeting, they wanted a meeting and the Lord heard their cries and gave to us one of the most blessed meetings in the history of the church; 54 have united with the church to date with others to follow. I took charge of the church Dec. 1st. There have been 62 additions during the past three months. The church has been greatly revived, the congregations more than doubled. Prayer-meeting and Young People's Meeting much enlarged and the church greatly strengthened along all lines. Hoping to see you in May and that God will give us a great meeting in your city during the Southern Baptist Convention, I am with best wishes,  
M. D. EARLY.

DEAR RECORDER:—Please allow me space to express my sincerest gratitude to the many friends who tenderly remembered me in their sympathetic letters. I should love to thank each one personally, but cannot do that. May He who accepts as done unto Himself the least thing done unto one of His little ones, abundantly bless and reward these dear friends, is the prayer of one who has been helped by their thoughtfulness.  
J. W. LOVING.

BITTERNESS of any sort becomes not the sons of Adam, still less pride, for they are in that talk of theirs, for the most part, but as children babbling in the market place.—Alfred Tenneyson.

TO THE WOMEN OF KENTUCKY.

DEAR SISTERS:—Time does not permit me to write each one an individual letter, bearing on the Week of Self Denial, but through your State paper, I send a message, hoping it may awaken a response in your heart, bringing forth fruit to the honor of him whom we serve.

Doubtless you know that since 1896, following recommendations of the Home Board, the third week of March has been observed as a season of special prayer and self denial. Perhaps the need has never been so great as at present. For months, yes, for years, we have been reading and talking of the wondrous possibilities for mission work when Cuba became free. The hour has now come for doing. Nor is this all. Up and down the mountain sides of the sunny South, Mormons—four hundred of whom have their headquarters at Chattanooga, Tenn.—are carrying their pernicious doctrines, gaining converts from among those who, if cared for, will make strong Baptists. Millions of Negroes are waiting to be uplifted by the helping hand of those who really understand their needs. How true it is of this land that the nations to be irradiated by God's light are coming to our shores as doves in flocks to their windows. Neither must we forget those of our own native family on the frontier and in other destitute sections, as well as the Indians, who will perish unless the Bread of Life be sent them.

The Home Board is ready to meet these various God-given responsibilities. Will you not do your part in enabling it to "go forward?" Permit me to direct your attention to a few thoughts in connection with the two offerings that are asked during the Week of Self Denial, viz., prayer and moneyed contributions.

The felt need of churches, leaders, missionaries and our own souls is a baptism of the Holy Spirit, which shall set every heart on fire to possess the land for Christ. Prayer is the only way by which it may be obtained. Through prayer we are also kept in remembrance of the true basis and character of mission work. It puts God first, leads to dependence on him and gives encouragement through the consciousness of aiding a divine enterprise. It is earnestly desired, therefore, that you set apart some portion of each day during the Week of Self Denial for special prayer, "assemble yourselves together" and follow the program which has been prepared for use of societies. If this be impossible, will you not make with the Saviour a special appointment in your own home?

In regard to moneyed contributions, I am convinced that God's work requires self-denying giving. Did he not exemplify it when he crowned all other mercies by the gift of his son? Did Christ not recognize it by coming, "not to be ministered unto, but to minister to others," and when on Calvary he bore in our place all the agony of sin? Surely, we who have been called to be "co-laborers" with God in this wondrous plan for the redemption of the world, must also be obedient to the divine law of self denial. How many can think of the Japanese temple, with its coil of rope, weighing a ton and a half, made from the hair of women worshippers of Buddha, used to lift timbers and stones to their places in the temple, without feeling a rebuke to our self-sparing gifts.

Before closing, I would remind you that as in the olden time the Saviour stood in the temple, saw the rich and the poor, noted the lonely widow and spoke commendingly of her, so to-day he is in a position of observation. Shall we not heed the lesson that our self-denial may be determined, not so much by the amount given as by the amount possessed? Great indeed would be the encouragement to the Home Board and the spiritual results which would follow, if the Master would speak approvingly of the gift from every Southern Baptist woman.

With the assurance that my heart's desire is that you may be "always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain," I am,

Yours in Christian love,  
ANNIE W. ARMSTRONG.

P. S. Special literature has been prepared for the use of societies during the Week of Self Denial, March 12-18. This consists of a programme by Miss F. E. S. Heck, a narrative leaflet entitled: "Her Resolve, or a Heavenly Vision," by Mrs. E. Y. Mullins, and an appeal by Dr. I. T. Tichenor. In addition, for the first time, envelopes for the offering have been prepared.

The literature mentioned may be had by making application to Mrs. E. S. Woody, 600 W. Broadway, Louisville, Kentucky, or to Woman's Missionary Union 304 N. Howard Street, Baltimore. Kindly use your influence in making the observance of Self-Denial Week as general as possible.

THE BIBLE NEGLECTED.

I have not made it a custom of writing for publication, but the above heading has solemnly impressed me with its importance. Why is not God's Book more studied? We have more religious literature, more Sunday-school helps, and yet, from my observation, the Bible is less read than in former years, and the saddest of all, it is so irreverently studied, especially by our young people. It appears to me that our young people have read novels so much that even our religious literature does not lead them to an earnest study of the Bible.

Now I understand the Bible to be a book of faith. We believe it is God's Word, and he will fulfill all the promises made, both in blessing his people and in punishing sin in the sinner. Now what is the remedy for this evil? I will give one: Let Christian parents have their children at home read the Bible and Bible catechisms; let them commit to memory in their homes and in our Sabbath-school; let the Bible and our Bible catechisms be the lessons of the school; let the larger students take the New Testament, chapter by chapter, and the small children our catechisms; have the school, and especially the younger, to commit to memory a few verses, say commencing with Christ's sermon on the mount. Now, in my opinion, if this was done, it would remedy greatly the evil. I wish to leave this subject to more competent brethren, hoping it will be taken up, and in future our people will learn more about God's truth than we know at present.

H. J. L.  
Harrodsburg, Ky.

To know that we know what we know, and that we do not know what we do not know, that is true wisdom.—Confucius.

FROM MEXICO.

As you come every week laden with rich fogd for mind and heart and with news fresh from the homeland, I thought perhaps a few lines from Mexico might interest some of your readers. We speak of State Missions and Home Missions and Foreign Missions for convenience, but the work is all one, and, in God's sight, there is no boundary line; but, on account of the selfishness and indifference of Christian men and women in the past, there are to-day some parts of this world destitute of the gospel. Africa and China are still in darkness, and the language, climate and other conditions make these exceedingly difficult fields for missionary operations, and the work goes on surely but slowly. Other nations are still in the densest darkness and present great difficulties to the missionary, and men and women are loth to enter at such great hazards. But there is one nation, a republic, that lies along the borders of the United States with a little more than an imaginary line dividing. In this republic live about 12,000,000 human beings, most of whom are just as much heathen idolaters as the natives of Central China or Africa. Here we have the protection of national and State laws, and the missionary goes up and down the land without let or hindrance, and it is a rare thing to hear of a missionary being molested while engaged in gospel work.

Here we have a complete telegraph system, a good postal service and a perfect network of railroads. With the exception of the coast towns, the country is healthful, and many places in the republic are destined to become great resorts for health-seekers. A great part of the country is exceedingly fertile and well watered, and the material resources of the land are wonderfully great. A progressive spirit is getting hold of this people, and many are studying English in order to become better acquainted with the customs and manners of the people in the States. Everything now points to a great advance a long the educational and business lines, and ahead of all these things and along with them ought to go missionary workers—Baptist workers, if you please, the only people under the sun who can give people all they need—a pure gospel, the whole truth.

I am just back from a two-weeks' trip over the Toluca field. Bro. Chastain, of Morelia, and Bro. Moises Guahards, the only native helpers on the Toluca field, accompanied me and rendered me great services in many ways. On our journey we saw some of the most beautiful country I ever beheld. The mountains are towering and the valleys are fertile and picturesque—

Every prospect pleases, and only man is vile.

On this field we have only three church organizations, and these are weak. Thousands upon thousands of people, living in these beautiful valleys and towns, have never seen a Bible or heard the gospel. We spent one night with a family, none of whom knew what a Bible is. Bro. Chastain had to explain what it is minutely and then showed them a copy and read some passages to them, the first time they had ever seen a copy of the blessed old Book or heard one word of gospel truth. This family represents the religious condition of the masses in Mexico. Right here in the Toluca Valley there are perhaps fifteen good sized towns that I could ride

out to in the morning in time to hold a 11-o'clock service. In a very few of these towns has any work ever been done, and in none of them has any permanent work been established except in one, where the Southern Methodists have a "society." Everything in this land almost is inviting to the herald of the Cross, and the doors are wide open, and at this time we are greatly in need of two more men. Are there not two select men somewhere in the South willing to give their all to Mexico's redemption? And are there not some men or churches who are willing to support these men?

Mexico is not the place for men who dream of fame and greatness as missionaries, and who are anxious to enroll their names among the missionary martyrs of the past. There is no standing room for such a man, but if there are those willing to go down, down, out of sight of men and do hard, grinding work, simply for the love of God and the salvation of these poor, ignorant, vile souls for whom Christ died, to these we would say come over and join us in the great work we have in hand! And to such a thousand doors stand wide open, through which they may enter into a great work. To-day is the time to take Mexico for Christ; to-morrow may be too late.

Bro. Chastain goes from here down to Orizaba to look over that field and see just what is there and what ought to be done. Bro. Chastain is a solid, good man, and is doing a splendid work in a quiet, modest way. Bro. Wingo, over in Tennessee, often says, "Brethren, it is not the thunder that strikes, but the lightning," and his application is that it is not the man that makes the most noise that usually does the most work. Bro. Chastain may not make a great show for self, but he is doing good work for the Lord all the time.

May the "Old Reliable" live always and prosper.

Fraternally,  
R. P. MAHON.

Toluca, Mexico.

POWELL'S LETTERS FROM CUBA.

We have just received two letters from Dr. Powell written from Santa Clara, dated Feb. 15th and Feb. 19th.

In the first one he says: "This is the anniversary of the sinking of the Maine. When that ship went down the doors of this land flew open to the Gospel. It would make you weep to see the great openings here. I cannot see how I can remain here longer, and yet my duty to my Master demands that I should remain one or two months longer. Hundreds hear the word with gladness. The soil is virgin. No other denomination has yet arrived. You will lose much to allow them to come and pre-empt the territory. Plead with the churches to furnish you with the sinews of war so that you may occupy this field."

O'Halloran is here. We have secured an excellent house in Cienfuegos. It costs \$34 per month. I can secure a magnificent house here, centrally located, for \$35 per month. It has never rented for less than \$90 per month. The house should be leased for two years or more.

I go next to Rodeiro and Sagua Grand. We need Godinez here at once. We also need Bueno and Diego Lorenzo Roger. In his letter of the 19th, he says: "I cabled you on yesterday for authority to rent a house and authority to send for God-

PARSNIP COMPLEXION.

A majority of the ills afflicting people to day can be traced to kidney trouble. It prevades all classes of society, in all climates, regardless of age, sex or condition.

The sallow, colorless looking people you often meet are afflicted with "kidney complexion." Their kidneys are turning to a parsnip color, so is their complexion. They may suffer from indigestion, bloating, sleeplessness, uric acid, gravel, dropsy, rheumatism, catarrh of the bladder, or irregular heart. You may depend upon it, the cause is weak, unhealthy kidneys.

Women as well as men are made miserable with kidney and bladder trouble and both need the same remedy. Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy will build up and strengthen weak and unhealthy kidneys, purify the diseased, kidney-poisoned blood, clear the complexion and soon help the sufferer to better health.

The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases, such as weak kidneys, catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It is sold by druggists, in fifty cent and one dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it. Address Dr. Kilmer & Co., Binghamton, N. Y.

When writing please mention reading this generous offer in Louisville "WESTERN RECORDER."

nez. I also mentioned that I should remain another month on the island.

O'Halloran went to Cienfuegos yesterday to hold services. He will return on Tuesday. Nearly three hundred children have enrolled for the Baptist Mission school. Last night we had five hundred people in the house and great numbers in the street. I have arranged that children and young people must come at noon and only middle aged and old people will be admitted at night. We have many of the best families present. I never saw such openings. I believe that such work as this can be done in almost any city or town in Cuba. \* \* \*

"All Santa Clara is talking about the Baptists. I should be happy if I could stay here all the time, but that is impossible. The work must be done in the main by the Cubans. I preach two or three times a day. My health is excellent."

BOXED.

Notwithstanding the sisters of the Cave City church made a present of real value to their pastor on Thanksgiving day, and numerous Christmas presents, on Monday Feb. 27th, a two horse wagon by their direction, unloaded a large box at our door, filled with flour, hams, sweet potatoes, sugar, coffee, canned fruits and vegetables, etc. Of course it was not "blue Monday" after that hour. Neither tongue nor pen can express my appreciation of such favors. How they do cheer the humble pastor. God bless the sisters, is the earnest prayer of their humble pastor.

W. H. SMITH.  
Cave City, Ky.

1890 Bicycles Dowd to \$3.25.  
Men's and women's new 1890 model bicycles are now being offered at \$3.25 to \$2.75 and sent to any where for full examination before payment is made. For catalogue and full particulars, send this notice and mail to BRADB, ROBERTS & Co., Chicago.

THE CLEANSING BLOOD.

(1 John 1:7.)

BY T. L. BAILY.

O, the joy, the precious joy,  
My soul from sin set free;  
By the blood, the precious blood,  
That Jesus shed for me,  
And as before his cross I bow,  
The answer comes, "I save thee now."

O, what love, what boundless love,  
My Saviour showed for me;  
Thus to give my erring soul  
His perfect liberty;  
Then let me use this gift-divine,  
And cling to him the living vine.

O, what hope, what cheering hope,  
When death seems drawing near;  
Then to know my Saviour's voice,  
"Thy I, O do not fear."  
If fierce around thee storms may break,  
I'll save thee for my mercy's sake.

OUR PULPIT.

THE GOSPEL OF HOPE.

BY REV. J. G. GREENHOUGH, M.A.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost—Romans 15:13.

There is surely no other epistle which abounds so much in the language of hope as this. From the beginning of the eighth chapter especially, and onward, it sings to an ever-ascending scale a song of good cheer, first for those who are redeemed out of the world, and then for the very world itself, in all its darkness and guilt. It speaks of the all things which work together for good to them that love God. It testifies that nothing can be against men if God is for them. It declares that the whole creation is travailing like one in pain to give birth to nobler men and happier things. It proclaims that the darkness is passing away and the true light beginning to shine. Nay, it sings a very morning song, as if the streaks of dawn were already on the mountains, and as if the whole earth were about to be flooded with the splendors of God.

And the significant thing is that this up-lifted language was addressed to the Romans. In that city such language had almost ceased to be spoken and heard. In that city, and in the vast empire of which Rome was the head, the voice of hope was rarely sounded. Amid all the wealth, culture and magnificence, there was a deep-rooted weariness and depression; a wide-spread conviction that the world had seen its best days; that over the future there hung dark and stormy clouds. Men believed that the zenith had been reached, that the sun was steadily going down and the glory passing away. All the talk was of the golden past, when hearts were young and minds were fresh, and men were brave, and women were pure, and soldiers were heroes, and poets were full of genius, and faith was strong, and religion fervent, and the temple crowded with pious worshippers. Now all things had changed for the worst. The world was old and weary, selfish and faithless, without courage, without aspiration, without belief in itself or God, and without hope. Men hid their faces from the future, they dared not look forward, they were sure that evil times were coming, and if they prayed at all it was that the evil times might be postponed until their short life's comedy had been played out.

Place yourselves for a moment in that heavily weighted atmo-

sphere of dreary depression. And then read this exultant epistle of St. Paul again, and especially this word which I have chosen. To the Christians in Rome, who were breathing an air sickly with despondency, it must have been like a breeze from the snowy Apennines, or a draught of ozone from the sea. It bade them in one bright and cheery sentence after another look upward and onward to those hills of God from which the light was breaking—the light that would sweep away the shadows and usher in the perfect day. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

—A GOSPEL FOR TO-DAY.

After all these centuries, in speaking to your hearts and my own, I find in these breezy and inspiring sentences the very epitome of the gospel which is preached to us, and the gospel which we most need. Its three words, joy, peace and hope, are the words around which our Christian thoughts are ever moving. They well-nigh sum up every message that we bring to one another from Jesus Christ. There is no sermon worth preaching that does not in some way remind you of them. There is no sanctuary service with the power of the Holy Ghost upon it which does not feel the upliftings of them. Indeed, the house of God is the one place in this world where joy, peace and hope are whispered in every song, and suggested in every prayer. Glory is there which no clouds can darken. Hope is there which no mistake can destroy; peace there which no vexations can disquiet. The home may be full of sorrow and anxiety, the sphere of business full of wearing cares and brooding fears, and the place of public duties an arena of strife, turmoil and restless ambitions; but in the house of God there drops down upon us like a benediction the peace of God, and something of his unutterable joys steals into our hearts; and in the still air about us promises are hovering which revive all our dejected, and kindle again in the darkened life the lamp of quenched hope; and ever and again we hear these words repeated, echoes of heavenly music which can never die out so long as Christ lives. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

II.—WE WORSHIP A GOD OF HOPE.

Our religion is necessarily a religion of hope, because it is the worship of and trust in a God of Hope. I like that particular name of God—the God of Hope. It is the best of all. It means that hopefulness is enthroned above all things, and in the centre of all things, in the heavens above and in the earth below. It means that he who created the universe, and still governs it, was, and is, an Almighty optimist, that he made all things with the belief that they would all result in blessedness and good, and that he is ever working with that end in view, foreseeing the glory which is the inevitable outcome of his patient waiting and eternal labor of love. He is the God of Hope. He has never spoken to men in any language but that. The whole of his revelations is like a bright shining cloud with a voice of gladness in the heart of it. His words and promises are gilded with great and lovely expectations. All the men through whom he spoke were made in spite of themselves harps

and organs tuned to triumphant music. The most dismal of the prophets sang radiant songs when they felt his spirit moving in them. And when he became incarnate in the Man of Sorrows it was the incarnation of hope. For never did human lips speak more uniform good cheer than the lips of him whose life was one long weariness and agony, and never was he more confident about the future than in the hour when his prospects seemed most desperate, and the devilry of the world most powerful and victorious. Our God in Christ Jesus is the God of Hope. He is a God from whom hope flows continually into the heart of every one who touches him by faith, or communes with him in prayer. In his presence we are lifted up as on the wings of the morning. In his light the dark curtains of the future swing back and disclose the splendid opening of a more perfect day. Our religion is one vast sphere of hope. It is a world in which there is always a bright sky overhead, or at least deep, clear sunlight behind the clouds. It is always saying to us amid the temptations, sorrows and trials of life: look up; believe in better things to come, believe in the abiding purpose and the unerring wisdom, and the changeless love which are hidden behind the mist and vapour of desponding hearts, and behind the creeping shadows of earth's little day. Look up, it says, you have a Father there who ceaselessly cares for you, you have a strong Divine Brother who ever pleads for you and helps you; you have a Holy Ghost who gives himself to your feeble nature to make you mighty; and you have a heaven waiting with its unknown glories, to give the tired heart its needed rest.

Dim shadows gather thickly round, and up the misty stair they climb, The cloudy stair that upwards leads to where the closed portals shine. Round which the kneeling spirits wait the opening of the golden gate. Compain not that the way is long! What road is weary that leads there? But let the angel take thy hand and lead thee up the misty stair, And then with beating heart await the opening of the golden gate.

Now may the God of Hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.

III. It is the religion of the God of Hope that makes a nation hopeful. A nation recovers confidence in its own future in proportion as its faith is restful and strong, in proportion to its joy and peace in believing. We cannot help feeling the change for the better which has come over the spirit of our own people during the last few years—the brighter outlook in which they are all living. Ten years ago there had crept over us a little of the old Roman pessimism, we had begun to cast the horoscope of the future with tremulous hand, and to paint the coming days with shady and doubtful colors. On every side we heard whispers of fear, prophetic voices warning that the greatness of the nation and the empire was on the wane, and that the ebb-tide of prosperity was gathering force, commercial pre-eminence going, genius dying out, intellectual power declining, the moral fibre getting relaxed, and religion slipping away. We hear those voices no more, or we disregard them in the clearer strains that sound in our ears; the despondency was but the disease of a season, and it is gone. We are being lifted up on a spring tide of happier thoughts again. Can you guess the main secret of the change? It has come about all unconsciously—because there has been a change for the better

in our religious convictions. It was agnosticism that bred pessimism. It was the unsettlement in religious beliefs that wrought the gloom in men's hearts. We have left the agnostic behind. Our Christian beliefs have been steadied; there has been an unquestionable deepening of the religious sentiment; we have fallen back upon the God of Hope, and, lo! our own hopefulness has been revived. But look across the channel, where the writers and leaders, and the bulk of city-living men are given up to atheism, or something hardly better, where clericalism and irreligion combined have destroyed belief in the God of Hope, and there you see a nation, France, gloomily forecasting its future—nervous, irritable, weary, dissatisfied, uneasily fearful, painfully conscious of a decline which it is too proud to confess, and with none of the buoyancy and brightness of youth. Nations grow old, nerveless, weak and afraid of themselves when they have forsaken the God of Hope. It is as true of a nation as of the individual. Now may the God of Hope fill you with all joy and peace in believing, that you may abound in hope, through the Spirit which he has given you.

IV. The Church of Christ is continually reproducing and illustrating afresh the magnificent hopefulness which is breathed in St. Paul's words. Whenever its faith is revived; whenever it begins to look again with clear and earnest eyes on to its Master's face, its heart begins again to beat with boundless expectation of glorious things that are waiting further on. You cannot help feeling that our Christianity today has a feeling of confidence; that its heart is stirring with the throbbing of new promise; that it believes just as Paul did all those centuries ago, that creation is laboring, travailing to bring forth glorious issues. It is a wonderful thing that after all these ages of delay and waiting, and hope deferred, that after all the disappointments of the church, and defeats and wasted labors and baffled effort, and in view of the great world of unbelief and sin still unsubdued and defiant, it is wonderful that the church has lost hardly anything of the sanguine, undoubting hopes which those first apostles carried out into the warfare. It was easy for them to hope when the work and the promise and the Master's presence were fresh and new, and everything wore the glamor of the morning. It is wonderful that when the day is so far spent the church should still retain those morning feelings, as it does wherever it is truly alive. It is surely because the Master is with us and works a perpetual miracle.

In all really believing hearts the pulsations of hope are strong as ever. In every section of Christ's Church there is something of the forward look and the straining of the eyes towards the coming dawn. In spite of the sorrow, sin, shame, doubt, corruption, which are about us, the Christian heart is bravely and joyfully confident, sure as ever of its Master's power, confident in the weapons of its warfare, anticipating, with absolute certainty the fulfilment of the promises and the spread of the one kingdom of which Christ is head and centre, and the final overthrow of everything which is opposed to it. And this is the only tone and temper befitting Christians. They are not worthy of the Master's name unless they catch some of his glowing and exultant thoughts. Hope is the angel that can never leave our side until

Christ is killed again, and all that we believe in is buried with him; and that can never be.

I preach to you a gospel of perpetual sweetness and strength, because it is a gospel of un-failing and everlasting hope. I cannot play on any low wailing and despondent chords, because I dare not—because I cannot find them in the Bible, or in the life and words of my blessed Lord. If that sad, doleful music is what you love, it is because your faith is cold and dead, and your heart cannot listen to his voice. If you believe in him you will look up, and the more you believe in him the more will your daily thoughts be like a cheerful song.

Now may "the God of Hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost."—Freeman.

A DISSERTATION ON HIGHER CRITICISM.

Were There One or Two Rev. J. B. Hawthorne in 1898?

May Be the Absorbing Question with Historians in 2098.

BY AN OLD BAPTIST PRAOCHER.

The Baptist and Reflector, of Nashville, Tenn., is publishing every week excellent sermons preached by the eloquent pastor, Rev. J. B. Hawthorne, of the First Baptist church of Nashville, but I fear this highly gifted preacher will give future historians much trouble.

By the year 2098 the abrasions of time will have wrought sad havoc with the newspapers and records of 1898. But the Dean of the Baptist Theological Seminary, that will then be flourishing at Jackson, Tenn., may take it into his head to write the history of the Tennessee Baptists. In looking over some old dusty papers, he finds a tattered copy of a paper headed "Baptist and Reflector, Nashville, Tenn., Nov. 10, 1898." Though much of it is obliterated, he is enabled to read the heading of a sermon as follows: "Sermon by Rev. J. B. Hawthorne, D.D., Pastor First Baptist Church, Nashville, Tenn. Text: 'Lo I am with you always, even unto the end of the world.'—Matt. 28:20." By the aid of a magnifying glass he is enabled to make out the following passages in this sermon:

"Christ is not only with his ministers but with his churches. He provided for the organization of his disciples into congregations, so that they might act in concert in their work of extending his kingdom. Every soldier is supposed to belong to some organization of soldiers. He is not expected to fight alone, and without reference to the movements of others who are enlisted in the same cause.

"The men and women who were baptized on the day of Pentecost were added unto the church. Everywhere that the apostles went preaching the gospel they organized those who believed into local churches or con-

Every Grain Good Kin-hee Coffee

Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. Bessie's Biscuits, "Dishes & Cakes," etc. JAS. HERRIN & CO., Cincinnati, O.

gregations. With these local, visible organizations of Christian people Christ has identified himself. He abides in them. He is their light, their wisdom, their strength and their defense. Because of his abiding presence, organized Christianity will stand while the world lasts. Not even the gates of hell can prevail against it. After eighteen and a half centuries of bitter conflict it stands to-day in all of its beneficent strength, looking down serenely upon the ruins of a thousand opposing institutions.

"More than eighteen centuries have passed since Augustus Caesar died. The humble, hated, crucified Galilean still lives. He lives and holds in his gentle but molding hands more agencies for controlling the world than the mighty Caesar ever dreamed of in the palmist days of his power and greatness.

The kingdom over which Augustus reigned in unrivaled pomp and splendor, crumbled long ago into fragments, and now lives only in history and song. The kingdom of the Carpenter's Son, which he tried to strangle in its birth, has steadily grown, and to-day counts its subjects by the million. Its banners wave on every height, and its acclamations of joy vibrate the air of the whole world.

"Happy Zion, what a favored lot is thine."

After copying the above into his book, the historian adds: "The above passages from this able sermon, preached about 200 years ago in Nashville, prove that this Rev. J. B. Hawthorne believed in a succession of churches from Jerusalem down to Nashville as firmly as any one. He speaks of Christ's identifying himself 'with local, visible organizations of Christian people.' He also says, 'Christ is not only with his ministers, but with his churches.' Again he says, 'Because of his abiding presence organized Christianity will stand while the world stands.' Still more, he says, 'After eighteen and a half centuries of bitter conflict, it stands to-day in all of its beneficent strength.' As this preacher was pastor of a Baptist church in Nashville, it is very evident that he meant Baptist churches when he spoke of a succession of organized Christian churches from Jerusalem down to Nashville in 1898. He does not tell us that he firmly believes in this succession, nor that he can prove and join all the links through the dark ages. But he asserts it as a fact, that Christ made arrangements for the organization of these churches, which were to be perpetuated to the end of time, and the gates of hell could not prevail against them. He tells us they have stood through eighteen and a half centuries, are now standing while I am talking to you in Nashville in 1898, and they will stand to the end of time. As a faithful historian, I must say: In all the polemic literature of that day, I have read no stronger argument for Baptist church succession than that given by that staunch old Baptist, J. B. Hawthorne, 200 years ago. We take it as self-evident that a Baptist preacher would not tell his church that he believed in Roman Catholic and Episcopal perpetuity, but not in Baptist continuity, unless he wished them to tell him he ought to resign and join the Catholics.

"His history of the Baptists of Tennessee is published and sent to the editors and critics for inspection. Very soon some Northern critic raises a contention as to the correctness of his assertion,

that Rev. J. B. Hawthorne was a believer in church succession or continuity of organized churches from Jerusalem down to Nashville in 1898. This Northern Baptist states that he has been to Boston, and, in looking over the old papers kept in one of the libraries, he found a much-faded copy of a Boston paper published in that same year. In this paper was plainly printed: 'Address delivered by Rev. J. B. Hawthorne, D. D., of Nashville, Tenn., before the Boston Baptist Social Union, October 19, 1898.' He then quotes the following from that address:

"The history of Southern Baptists during the last half century shows them to be worthy of the esteem and fellowship of their brethren in all other sections of the globe. Not all of them are as pure in faith and holy in life as they might be. Some are extremists; a few are fanatics. Scattered amid the hills and hollows there are communities of them almost as blindly wedded to sacramentalism and traditionalism as the misguided victims of Romish priestcraft. They put the Baptist brand on almost everything that has been dipped since the days of John the Baptist. They pretend to trace a succession of orderly Baptist churches from modern Louisville to ancient Jerusalem. They would decapitate, without benefit of clergy, every antagonist of their 'succession' dogma."

This critic then triumphantly says: "The above language proves conclusively that Rev. J. B. Hawthorne, of Nashville, did not believe in the Baptist church succession theory." The fact is, in his Boston speech he ridiculed "their succession dogma." Then, again, look at the dates. The Boston address was delivered October 19, 1898, and the sermon, which our esteemed author thinks he preached at Nashville, was dated November 10, 1898—less than a month afterwards. Now, can any historian reasonably conclude that the same J. B. Hawthorne would return to Nashville and, in less than a month, contradict his Boston speech by boldly advocating the "succession dogma?"

The esteemed author of the book has evidently been misled by that old tattered fragment of a newspaper which he admits was so worn and rubbed out he had to use a microscope to make out what he did read. The copy of the address in Boston, though faded, could easily be read, from beginning to end, with ordinary glasses. If the venerable Dean will use his microscope again we think he will find he was mistaken, and will be willing to correct that mistake in the next edition of his otherwise valuable history.

I am free to admit, however, that if the Dean can prove that the document from which he quotes is authentic and is correctly reported, then his Rev. J. B. Hawthorne did firmly believe in a succession of Christian churches, or organizations. As he was a Baptist pastor of the First Baptist church, a cultured congregation in that "Athens" of the South, we must think he did not mean to tell them he believed in the church succession dogma of the Roman Catholics or Episcopalians. Hence we are forced to the conclusion that he meant a succession, or continuity, of Baptist church organizations down to Nashville in 1898. If the Dean can prove that, I shall still contend that the Boston speaker—Hawthorne—repudiated any such belief, and even ridiculed such a Baptist succession dogma. I will

defend my contention, then, by the assertion and belief that there must have been two Rev. J. B. Hawthornes living in Nashville at that time. This would be nothing strange. As there are more than a hundred John Smiths in several of our large cities, we could very naturally suppose there were two Rev. J. B. Hawthornes in Nashville, which the historian tells us; they had seven or eight white Baptist churches in its corporation. The Dean replies through the papers, and still contends that his Nashville preacher was an uncompromising church successionist, saying, "Though we believe in church succession to the present day for the same reasons that this old preacher, Hawthorne did, we would not state our belief in quite as strong words as he did." We would say, we firmly believe in a continuity of Baptist churches down to the present day, though we cannot trace all the connecting links through the dark ages. We are confident the New Testament churches are Baptist churches. Since, as our Nashville preacher has clearly shown that Christ identified himself with these churches and affirmed, the gates of hell could not prevail against them to the end of time. So it is a matter of faith with us, that they have existed somewhere, even through "the dark ages," as we know they are existing in Nashville and Jackson at the present time. We base this faith upon nothing less than the promises of Christ, which cannot fail. Hence we substantially agree with this staunch old church successionist. We are proud of our noble Tennessee Baptist ancestor. His utterances in Nashville have the genuine Southern Baptist ring, while those of the Boston speaker have too much of the Northern brogue for us.

We will freely admit, as our critic suggests, it is very probable there were two Rev. J. B. Hawthornes in Nashville at that time—the one a strong church successionist and the other a ridiculer of such a belief.

The contention through the papers grows very exciting. It is finally referred to one of the higher critics of Chicago University. He then decides as follows: "Just as the illustrious first president of this institution discovered that there was more than one Moses who wrote the Genesis of the Old Testament, I am confident there is internal evidence in the documents shown me to prove there were two Rev. J. B. Hawthornes in Nashville in 1898." That ends the discussion.

We will now suppose Dr. Hawthorne is permitted to revisit this world just in time to hear the final decision of this controversy. He might well exclaim, in the language of a Congressman, "Where am I at? When I was in this world the first time I thought I was one person, but 200 years after my death these higher critics have dissected and made two of me. Now how shall I ever pull myself together again?"

As an old Baptist preacher who really likes our good Brother Hawthorne, I will venture to suggest that he pull himself together while here in the flesh, and save these higher critics all this trouble and worry 200 years hence.

Tourist Sleeping Car to California Leaves St. Louis every Monday at 10:20 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. McClellan, D. P. A., Wabash B. R., Louisville, Ky.

**MORGAN & WRIGHT TIRE**

**SEND ONE DOLLAR CUT THIS AD OUT AND SEND TO US...**

Make whether **UPPER** or **LOWER** bicycle is wanted, tread and color wanted and we will send you our **OUR HIGH-GRADE '98 MODEL** bicycle at once.

**Some Prices:**

- High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75
- High-Grade, one year guaranteed, pneumatic tires, \$11.75 and \$16.95 Fully Equipped

**MORGAN & WRIGHT'S** Highest-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, **SEND US \$1.00**. **\$2.25 Stripped, \$11.75 and \$16.95 Fully Equipped** in our price for cheaper 1899 bicycles. As made in catalogue shows our entire line up to **\$21.75. WRITE FOR IT. ORDER OUR \$17.50 BICYCLE AT ONCE.** **MORGAN & WRIGHT'S** High-Grade, one year guaranteed, pneumatic tires, \$8.25 to \$23.75. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Insect chain. Canton padded saddle. Best handle bar made, up or down turn. Chain and all fittings, ball bearings, best retaining bolts, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel before hand possible. Saddle, second class, press of waxes. All bright parts heavily nickel plated on copper. As shown in picture. A **STURDY ONE-TON OF WEIGHTS** with every bicycle. If you don't find it equal to other \$40.00 wheels, <

EDITORIAL.

We are glad to announce that the railroad men have agreed to give a half-fare rate to messengers and visitors to the Southern Baptist Convention...

The National Free Church Council of England, composed of representatives of eight denominations, have, after long deliberation, issued a catechism designed for general use.

Q. 6. What is sin? A. Sin is any thought or feeling, word or act, which is contrary to God's holy law...

Q. 8. Are we able of ourselves to do this? A. No; for although man was made innocent at the first...

Q. 14. What did He accomplish for us by His death on the Cross? A. By offering Himself a sacrifice without blemish unto God...

Q. 20. What must we do in order to be saved? A. We must repent of our sin and believe on the Lord Jesus Christ.

Q. 23. How are we enabled to repent and believe? A. By the secret power of the Holy Spirit working graciously in our hearts...

Q. 24. Where do we find God's Word written? A. In the Holy Bible, which is the inspired record of God's revelation...

The expressions, "God's Word written" and "the inspired record," indicate a belief in the plenary inspiration of the Bible.

On baptism the document is more favorable to the Baptists than we expected to see: "Q. 43. What is the visible sign in the sacrament of baptism?"

That "wherein" points to immersion. We would have supposed the statement would simply refer to water as the element used...

Then, too, there is not anywhere in the catechism the slightest reference to infant baptism, which is a most gratifying circumstance.

In general, we are agreeably surprised at the catechism. Although it is by no means entirely satisfactory, it is a great deal better than we expected...

How generally this catechism will be used among the eight denominations that took part in preparing it, time alone will tell; but it is certain to be widely used among them.

The Methodists are still agitating their Publishing House scandal. It was supposed that when the bishops formally declared that if the United States Senate would say their votes were influenced by the misrepresentations...

The Atlanta Methodist preachers, however, have recently passed resolutions declaring that "this matter can never be settled till it is settled right," that the church must "free itself from the stain of practical deception," and that "the least that can be done is for the book committee to demand the resignation of Barbee and Smith."

We confess to surprise that the agitation of this subject should have so far subsided. While Drs. Barbee and Smith should be treated with the utmost kindness, certainly the great Southern Methodist denomination ought to purge itself from all complicity with the deception practiced on the United States Senate...

The papers tell us that a young woman appeared before the Chicago Baptist Social Union and made a plea for "greater freedom" for artists and authors. She protested against the "Pantanism" that objected to pictures or descriptions of nude women, and she claimed that these shackles of tradition should be thrown off...

It is surprising to old fogies that a young woman would talk this way before a miscellaneous assembly, but to those who are posted in modern "progress," nothing is surprising. The free lovers talk the same way about the letters of "tradition" in regard to marriage, and they demand "larger freedom." Those who believe in the sanctity of the marriage relation are roundly denounced as opposing "freedom" resisting "progress," &c., &c.

Indeed we do not know of anything rotten in theology or in morals which has not masqueraded under the name of "freedom." As Madame Roland said when being, in the name of freedom, led to the block: "Oh freedom! What crimes have been committed in thy name."

Dr. J. M. Taylor, of Vassar College declines the Presidency of Brown University, to the joy of the Vassar and to the sorrow of the Brown people. Dr. Henry M. King declined the Secretaryship of the Missionary Union, and we have other instances of declinations. Now there are a great many men with armfuls of commendations who would have accepted these positions had they been called.

How manifest is it that the wrong men get in positions of responsibility. The wrong men get rich. This is proved by the many poor people who declare how much they would give if only they were rich, while those who are rich do not feel so.

The educational committee of the General Association are doing their work in visiting the Baptist schools of the State. At the next General Association the denomination will be furnished an amount of information such as they have not had before, and that, too, from brethren specially selected to gather it.

A section of the committee, headed by Dr. Warder, visited on a single trip our schools at Bardstown, Lynnland and Glasgow. These institutions are all flourishing and are doing good work. Dr. Warder expressed himself as agreeably surprised at the work these schools are doing; and if he, perhaps the best posted man in Kentucky Baptist affairs that we have, is he is agreeably surprised, what must it be with the average brother? The reports in all their details will be duly presented to the General Association. The report of this committee ought to be issued as a tract and widely distributed over the State.

God's acceptance of imperfect service seems to me a glorious thing.—Austin Phelps.

The Journal and Messenger at times rings out as orthodox as the most orthodox. In last week's issue, for example, we note the following editorial utterance. The editor is combating the idea that an unbaptized man may be a church member, and says:

The principle breaks down all distinctions and all authority. The Scriptures clearly teach that the first Christian duty is baptism, and that, until baptized, the professed believer can have no place among Christians as such. He who is unwilling to be baptized, or who has such false notions of the New Testament as to refuse baptism, has no right to demand a place in a church of Christ.

Dr. J. N. Hall himself could not say it any stronger than this. This utterance of the Journal and Messenger flatly contradicts the "branch church" theory, which holds that Pedobaptist churches are real churches of Christ, but in disorder. Since the Journal and Messenger recognizes only immersion as baptism, and that only baptized people can have "a place in a church of Christ," necessarily Pedobaptist churches being without baptism are not churches of Christ at all.

We hear a great deal these days about having our "minds open to new truth," and those who decline to accept new fads are cried down as "traditional," "narrow," "unprogressive," &c. &c. In the first place there is no new truth and can be none. What is new cannot be truth and what is truth cannot be new. A man might as well talk about a new God as to talk about a new truth. Men can get new facts, because a fact is something done (factum), but every new fact teaches an old truth. We learn truth by means of facts, and the one value of facts is to teach men truth.

In the next place, the new views we are asked to favor, under the plea of keeping our "minds open to new truth," are not true at all. So the plain English of welcoming new truth instead of an old error, is that we are to give up old truth and take a new falsehood hold. Wisdom teaches us to "hold fast the form of sound words" and to "hold fast that which is good" and to "say the truth and sell it not," while the new wisdom (?) teaches us to hold fast to nothing, but to be ever ready to let go what we have and to take whatever may be offered us instead, only to let that go when something yet fresher is offered us in turn.

The American Baptist Publication Society and the American Baptist Home Mission Society have reached an agreement. Both societies are to pursue their work and make their appeals as heretofore, except that in using the chapel cars and in the work of the colporters the Publication Society will consult the general and district secretaries of the Home Mission Society, and refer to the missionaries of the latter, so far as practicable, the baptism of converts, organization of churches, &c., &c. In making appeals each Society is to emphasize its own distinct work.

We are glad this agreement has been reached, and "the incident" has done good.

Hana is an announcement in a Northern paper: "The Baptist Sisterhood will meet on Monday," &c. And so we go towards Rome.

Editorial Varieties

The Southern Baptist Press Association will meet this year in New Orleans, March 23rd and 24th. An interesting time is anticipated.

Dr. W. H. P. Fanning in delivering the W. D. Gray Lecture this week in Boston Hall, says, "Wednesday and Thursday nights. We will give some account of them next week."

The story goes that Emma Greeley once reproached a man for having such an ugly face. The man insisted that he could not help his looks. "But," rejoined Greeley sharply, "you can stay at home."

Dr. J. B. Shorthorn, on account of ill health, has resigned the pastorate of the First church, Newville. We earnestly hope that he will, ere long, be fully restored, and that the interruption of his active labors will be brief.

Ignorance can exist very close to knowledge. Over the door of the sexton's private room of the Appleton Chapel at Harvard University is the inscription, put there, let us think, by the sexton:—"This is the chapel clock room."

The Rev. I. W. Crossell, of Buffalo, Mo., died some two weeks since in his 72nd year. He was a native of Kentucky, and an uncle of Dr. J. B. Crossell of the Texas Baptist Standard. He leaves a venerable widow, two daughters and sixteen grandchildren. A good man has gone home.

We have noticed that the very papers that are loudest in praising freedom of thought and of speech, are the very most unwilling to publish anything that differs from the views of the editors. This thing of preaching what one preaches is greatly against the grain of some of the brethren.

The mother of Dr. H. C. Vedder of Cross Theological Seminary died last week. We can judge of her from the character of her distinguished son, whose life was marked by her care and her prayers. We would under our candlestone. A man can have but one mother, and the void caused by her death can never be filled.

The First Baptist church of Philadelphia cannot be charged with being behind the times. The subjects of a series of Sunday night sermons now in progress there are: "Should Congress grant money to maintain institutions?" "Should Congress vote a polygamist?" "Should the salmon be defended as the poor man's club?" etc.

Some of the Northern papers are playful over the recent cold snap in the "Sunny South." These papers forget that the "Sunny South" does not mean the hot South. The sun shines when it is cold in the South, as well as in the North. The South is "sunny" and "hot." It gets hotter in Quebec than it ever gets in New Orleans.

The American Baptist Flag says "the editor of the Banner is a great sinner." That is certainly true. We do not always agree with the Flag, but we can heartily endorse that statement. Here at least is a point where the Banner is with the Flag, and the editor of the Banner has never claimed to be anything else than "a great sinner." Yet he cherishes a glad hope through grace and he is a great saviour.

The Religious Herald and the Baptist Courier simultaneously fall into line behind the Standard of Chicago, in denouncing the severance of the bond between the Southern Baptist Convention and the Northern Baptist Theological Seminary. That looks as if they expected the "controversy" to continue after May, and wanted to protect our mission work from its effects. Let us hope the "controversy" will end next May, finally and forever. Its revival by Prof. Mitchell and his advisers was most unfortunate.

Every wrong thing comes to find an apology. How comes President Eliot of Harvard University apologizing for the polygamist Roberts, recently elected to Congress from Utah. Dr. Eliot says that, having married the three wives, Roberts must keep them as his wives. That is not true, but if it were true, it by no means follows that Roberts should be admitted to a seat in Congress. No one should be allowed to occupy the Assembly of the assembly.

In the Congressionalist of Feb. 23d, Dr. Vinton, discussing the ministry of his denomination, says: "We are obliged to admit that a large proportion of our Congregational churches have ceased to demand pastors trained in theological seminaries." This is a remarkable statement to appear in the leading organ of the denomination which has the largest proportion of seminary-trained men of any denomination in the country, and in a paper published in Boston.

Who would have thought it? After all it has not been long since that the Religious Herald has turned its back on the Southern Baptist Convention, and in the Western Messenger and other organs. It is supposed that "W. H. P. Fanning is brother of 'brother of sinner' for having written as well as for having; and we hope our extended contemporary will reach our columns with new diagnoses and new. It is encouraging to see that there is such a thing in the world as real, honest heresy. We congratulate our contemporary on making this discovery.

### Sunday School Board

Published by the Southern Baptist Convention, Louisville, Ky.

**THE STORY OF JESUS THE MESSIAH**  
 Charles F. D. Cook, Ill., pp. 28. Price 10 cents, postpaid, 10 cents per dozen.

**A BIRTH TIME: JESUS, PAUL, YATES**  
 Three Lectures before the Southern Baptist Theological Seminary, Louisville, Ky. Price, 25 cents, postpaid.

**CONSTITUTION OF RESTRICTED CHURCHES**  
 W. M. Frost, Ill., pp. 20. Price 10 cents, postpaid, 10 cents per dozen.

**CATECHISM OF BIBLE TEACHING**  
 John A. Broadus, D. D., Paper, 16mo., pp. 44. Price, 10 cents, postpaid, 10 cents per dozen.

**MAPS OF BIBLE LANDS**  
 Prices vary according to size.

**BIBLE AND TESTAMENTS**  
 NEW DEPARTMENT SUPPLIES

**CONVENTION ALMANAC, 1893**  
 Setting out in attractive form the work of the Southern Baptist Convention.  
 Single Copy, 5 cents; also per dozen.

Address, BAPTIST SUNDAY SCHOOL BOARD, 217 N. Cherry St., Louisville, Tenn.

### SEND ONE DOLLAR

WE MAKE THE TOP BUGGY IN OUR OWN FACTORY IN CHICAGO. We make the best top buggy in the world. It is made of the best material and is built to last. It is the only top buggy that has a spring seat and a spring back. It is the only top buggy that has a spring seat and a spring back. It is the only top buggy that has a spring seat and a spring back.

**\$38.90**

Address, SEARS, ROEBUCK & CO. (INC.), CHICAGO, ILL.

## AMONG THE CHURCHES

**LOUISVILLE.**

Walnut-st.—Pastor Eaton preached. On Wednesday of next week a protracted meeting will begin in which the pastor will be aided by Bro. T. T. Martin, of Colorado.

Broadway.—Pastor Jones preached. Seven additions by letter.

Chestnut-street.—Pastor Weaver preached. One received for baptism.

East.—Pastor Christian preached in the morning and Bro. J. W. Warder at night. One baptized.

Twenty-second and Walnut.—Bro. F. D. Hale preached. Four thousand dollars raised to pay for new Sunday-school building. Bro. Sid Williams will preach and Bro. James Brown will sing this week and on.

Clifton.—Pastor Foster preached as usual.

East Mead.—Pastor Whittinghill preached.

Franklin-street.—Pastor Jenkins preached. One joined by letter.

German.—Pastor Wm. Ritmann preached as usual.

Highlands.—Pastor Dawes preached as usual.

Logan-st.—No report.

Parkland.—Pastor Gordon preached. One received for baptism.

Portland-ave.—Bro. J. E. Barnard preached.

Southgate-st.—Pastor McFarland preached. One baptized.

Third-av.—Pastor Boyett preached. Two received by letter.

Twenty-sixth and Market.—Pastor Thompson preached.

Thirtieth and Grand-ave.—Pastor preached. Two received for baptism.

**ANNULARY NOTES.**

J. E. Barnard supplied morning and evening at Portland-ave.

T. K. Martin supplied for Bro. Casey at the Point Mission.

O. O. Green supplied at Logan-st. in the morning and F. C. Ward at night.

J. M. Gurley supplied at Jeffersonville, Ind.

J. E. Smith supplied at Lets Comer, Ind.

Rufus W. Weaver supplied at Middletown, Ohio.

W. D. Bolton filled his pulpit in St. Louis.

E. R. Pendleton made a short business and social trip to St. Louis.

Geo. V. Hamilton has accepted a call to Springfield, Ky. We can assure the Springfield people that they have one of the best men in the Seminary for a pastor.

We are glad to say that Bro. Earle, who has been quite sick, is improving. He has had the prayers of all the students.

H. V. Voiles, of Horse Cave, was with me and did the preaching to the delight and edification of all. Bro. Voiles made many friends by his earnest, able exhortation. God bless the RECORDER, who gave it.

Pastor H. W. Virgin writes from LaGrange, March 3: "Just a line to say that our work here seems to be in a healthy condition. The congregations have kept up remarkably well considering the extreme cold weather we have had. Last Sunday one of our finest young men came forward for baptism, rejoicing and encouraging the saints who long for the salvation of souls. About nineteen have joined by letter, restoration and baptism since October. The good people of this community made the new pastor and wife happy by their continued and cordial interest in them."

President T. S. McCall was last week summoned to Canada by the death of his venerable father. How they are dying!

As a rule we do not publish the resolutions passed at the resignation of pastors unless they are paid for, simply because the RECORDER has such a wide circulation and so many pastors resign these days that the paper would be filled with them. But we publish the resolutions of Big Bone church, and will of any other church whose pastor has been with them forty years or more. And we wish to call attention to them as the best resolutions we remember to have seen, because of the promise to show their love for their grand pastor by practicing his teachings.

**OTHER STATES.**

The DeLand church, Fla., has set apart Bro. E. T. Stevens to the full work of the gospel ministry.

The Alabama Baptist has several warnings to the churches against J. H. Maxton. One of these letters is from Gen. Fitzhugh Lee. We hope the day will soon come when churches and pastors will not allow unknown tramps to occupy the pulpits. When they do, such warnings will not be necessary.

Eld. Asa Cox, of Whitlock, Tenn., was married last week to Miss Be. Akers, of Martin, Tenn. The ceremony was performed by Eld. D. T. Spaulding. The age of the bridegroom is given at 78, and that of the bride at 68. Bro. Cox has long been a pillar of the Baptist cause in all that region, and now he has "the spirit of 78." A Baptist deacon of Louisville got married at the age of 79.

Pastor C. W. Daniel, of Pine Bluff, has been made Vice-President of the Foreign Mission Board for Arkansas. A wise choice.

Bro. A. B. Miller, after mature deliberation, has accepted the call to the Immanuel Baptist church, Little Rock, Ark., and so he returns to his old home. He wishes his correspondents to bear in mind that he leaves New Orleans for Little Rock. For eight years he was pastor of the "Apostle" in New Orleans, where his labors were greatly blessed. He labored successfully in Texas for a number of years, and only recently

took charge of the First church of New Orleans. He will receive a cordial welcome back to Little Rock.

Prof. W. T. Moore, Dean of the Bible College of Missouri, and editor of *Have You Read?* will give a course of "The Testimony of the Living Scholars of the Church of England to Immersion," by Dr. Christian. If anything were needed to make the argument for immersion conclusive, it seems to me the testimony here collected ought to end the controversy. The author deserves the thanks of all truth-lovers for the valuable contribution to the important question as to what baptism is."

Pastor John Melmaker writes from Jewell City, Kas.: "For the past six weeks we have had protracted meetings. Bro. I. B. Baird (a graduate of our Seminary), district missionary for the northern part of Kansas, was with us for four weeks. His preaching was with power. Truly he is called of the Lord to tell the good news of salvation. God alone knows the good done by these meetings beyond the city. The admissions to the church up to the present is 1 by ex-communication, 7 by baptism, 6 awaiting baptism and some others under conviction. The interest was good to the very last. The church, having been for some time rather cold and indifferent, is now arousing out of its slumbers, being quickened by the Holy Spirit. 'To God be the glory for all things.'"

Bro. H. H. Sturgis writes from Key West, Fla.: "I have taken this field to build up a church under peculiar difficulties. The church has been scattered, being without permanent pastoral supply for several years, and our churches have drawn away its members. They have a good house and two mission chapels at present used by our Home Board for Cuban work. The importance of Key West is due to its close connection with the Cuban and Cuban city. I think our Board ought to give more attention to Bahama, as the people are English-speaking, and if some zealous brother could go there I believe great results would follow. There are a few Baptists there now, but from what I can learn, they have hardly any preaching. The Methodist predominates, though the Episcopalians have a strong hold. This is a beautiful town, and I could write a great deal that would interest the people in your field. Most of the Cubans are returning to their homes, but still there will always be a large population of them, and I think they would be easily reached by Spanish-speaking preachers. Whisper in the ears of some of our Seminary boys to see if in that earnest study, as it will be greatly needed now."

**DR. HENSON'S CORRECTION.**

MY DEAR EDITOR:— I notice that you say in your issue of this week that a Chicago correspondent of the *Congregationalist* writes that the First Baptist church of Chicago has introduced a choir of boys dressed in surplices, and you add, "I am sorry to say that the boys are known all men by these presents that the First Baptist church of Chicago is not heading that way. I might

well reply to you as our Lord did to Philip, "Have I been so long time with thee and yet hast thou not known me, Eaton?"

I should not object to a boys' choir if the boys could sing well and would behave themselves, for we draw no line of age or sex in the matter of the choir, but I should certainly not countenance the donning of Popish paraphernalia by the choir in any church for whom observance of the proprieties I was in any way responsible. We have indeed a church choir, but it is composed of Christian ladies and gentlemen who, like the pastor, wear only such Sunday clothes as are customary in our Baptist houses of worship. For Papists I have some sort of respect, however much I may protest against their principles and practices, but for Ape-ists I have only a feeling which I would rather not express in words.

Fraternally yours,  
 P. S. HENSON.  
 Chicago, Ill., Mar. 4th, 1893.

[We gladly publish Dr. Henson's correction of the statement we took from the *Congregationalist* concerning the First church in Chicago. The *Congregationalist* is one of the leading papers in America, as well as one of the most scholarly and accurate, and the writer of that paragraph supposed we could trust the statement of its correspondent from Chicago about what was going on in Chicago. We ought to have remembered, however, that the *Congregationalist* was long edited by Dr. Henry M. Dexter, and he was a little off whenever he came to speak of the Baptists.

We were sure, however, that if the First church in Chicago had introduced a surpliced boy choir, it was not done with Dr. Henson's approval. He is a stalwart of the stalwarts; and his opinion of the "Ape-ists" is exactly in line with that entertained in the office of the *WESTERN RECORDER*.

Dr. Henson has often favored our readers with some of his brightest thoughts, and we are looking for another article from him soon.]

## For Rheumatism and Sleeplessness

We Offer the Best and Simplest Treatment Free.

Dr. Brown-Sequard, the world-renowned French physician, declared that rheumatism, neuralgia, sleeplessness, pains in muscles and bones arose from a too great flow of electricity from the body to the earth. If this is true, the stopping of this flow by insulating the body from the earth should bring relief. It seems to be true; for these disorders are extremely troublesome in damp weather (damp air being an excellent conductor of electricity), while great relief is felt when the air is again dry (dry air being a non-conductor, insulates to a great extent).

This line of thought led to the invention of the Slayton Electric Switch Glass Casters. Just why they cure, no one knows. We do not know if our theory is true. We do not know that the casters will cure you. We do know that, properly tried, they greatly relieve or completely cure ninety per cent. of those who use them.

Read these unsolicited testimonials and think if it is worth your while to take a week's free trial of a treatment that has been so powerful for good with others.

Oxford, Penn., Dec. 6th, 1892.  
 THE SLAYTON ELECTRIC CASTER CO.  
 Gentlemen:—I saw your ad. in THE LITERARY DIGEST, sent for your rollers and put them in use. I had a bad rheumatism in my back and neck, and reported having enjoyed the best night's sleep for many weeks. She has continued to be benefited. Cannot return them, so send you with enclosed. Yours,  
 REV. F. B. HARVEY.

ITHACA, Mich., Dec. 15th, 1892.  
 THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich.  
 Gentlemen:—Here after these rollers of your Electric Casters, Mr. Glidden and myself are satisfied that they are proving a real benefit to each of us, and are all represented by me. I wish to thank you for your kind and generous treatment. Very respectfully,  
 REV. M. D. GLIDDEN.

TECUMSEH, Mich., Sept. 24th, 1892.  
 SLAYTON ELECTRIC CASTER CO.  
 Gentlemen:—Since using your Electric Casters, neither Mr. Frost nor myself have had a bad night's sleep. Mr. Frost was scarcely ever free from it before using the casters, but now says she never has a twinge of it. Yours sincerely,  
 W. E. FROST.  
 (Dr. Frost is the leading homeopathic physician in Tecumseh.)

RIDGEWAY, Mich., Dec. 28th, 1892.  
 THE SLAYTON ELECTRIC CASTER CO.  
 Gentlemen:—I am happy to say that your casters have completely cured me of my neuralgia, which I had had some six weeks. The fourth night I had them on my bed it all went away. I was completely cured of the neuralgia and headache. I do hope they will help others as they have helped me.  
 Truly yours,  
 J. W. BAKER.

**FREE TRIAL FOR ONE WEEK.** We will gladly send any one mentioning this paper a set of the Casters on receipt of 17c for postage. Try them for one week according to directions. If they do not help you, send them back by mail and no charge will be made. If they do help you, send us \$2.00 in full payment.

N. B.—In ordering be sure to state whether for wood or metal bedsteads.

THE SLAYTON ELECTRIC CASTER CO., 30 High Street, Tecumseh, Mich.

### A Perfect Infant Food

## Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

INFANT HEALTH *SAVED FREE*  
 NEW CONDENSED MILK CO. NEW YORK

well reply to you as our Lord did to Philip, "Have I been so long time with thee and yet hast thou not known me, Eaton?"

I should not object to a boys' choir if the boys could sing well and would behave themselves, for we draw no line of age or sex in the matter of the choir, but I should certainly not countenance the donning of Popish paraphernalia by the choir in any church for whom observance of the proprieties I was in any way responsible. We have indeed a church choir, but it is composed of Christian ladies and gentlemen who, like the pastor, wear only such Sunday clothes as are customary in our Baptist houses of worship. For Papists I have some sort of respect, however much I may protest against their principles and practices, but for Ape-ists I have only a feeling which I would rather not express in words.

Fraternally yours,  
 P. S. HENSON.  
 Chicago, Ill., Mar. 4th, 1893.

[We gladly publish Dr. Henson's correction of the statement we took from the *Congregationalist* concerning the First church in Chicago. The *Congregationalist* is one of the leading papers in America, as well as one of the most scholarly and accurate, and the writer of that paragraph supposed we could trust the statement of its correspondent from Chicago about what was going on in Chicago. We ought to have remembered, however, that the *Congregationalist* was long edited by Dr. Henry M. Dexter, and he was a little off whenever he came to speak of the Baptists.

We were sure, however, that if the First church in Chicago had introduced a surpliced boy choir, it was not done with Dr. Henson's approval. He is a stalwart of the stalwarts; and his opinion of the "Ape-ists" is exactly in line with that entertained in the office of the *WESTERN RECORDER*.

Dr. Henson has often favored our readers with some of his brightest thoughts, and we are looking for another article from him soon.]

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

TO-DAY.

No here hath been dawning Another blue day; Think, wilt thou let it Slip useless away.

Out of Eternity

This new day is born: Into Eternity At night will return.

Behold it afortime

No eye ever did; So soon it forever From all eyes is hid.

Here hath been dawning

Another blue day; Think, wilt thou let it Slip useless away.—Carlyle.

HE'S COMING TO-MORROW.

BY HARRIET BEECHER STOWE.

Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, for your redemption draweth nigh.—Luke 21:27-28.

Coming! The Son of man really coming into this world again in power and glory! "Will this really ever happen? Will this solid, commonplace earth see it? Will those skies brighten and flash, and will upturned faces in this city look to me?" "He's coming!" So our minister preached, in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But as the well-dressed crowd passed down the aisle my neighbor, Mr. Stockton, whispered to me not to forget the meeting of the Bank Directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Tuesday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

I spoke of the sermon. "Yes," said my wife, "what a sermon! so solemn! My dear, by the by, don't forget to change Mary's opal ring for a diamond one—dear me! The Christmas presents were all so on my mind, and that was so wonderful!" "My dear," said I, "sometimes it seems to me as if all our lives were unreal. We go to church, and the things we hear are either true or false. If they are true, what things they are! If we are looking for that coming we ought to feel and live differently from what we do! Do we really believe what we hear in church, or is it a dream?" After a pause I said, "Suppose Christ should really come this Christmas, and it should be authoritatively announced that he would be here to-morrow!"

That evening the thoughts of the waking hours mirrored themselves in a dream. I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of something just declared, of which all were speaking with a surprise and a life different from usual. There was a whispering stillness around. Groups of men stand at the corners of the streets and discuss an impending something with hushed voices. I heard one say to another, "Really coming? What? To-morrow?" And the others said, "Yes, to-morrow."

It was night. The stars were glimmering down with a keen, frosty light, the shops glistened in their Christmas array, and the same sense of hushed expectancy pervaded everything. There seemed to be something doing, and each person looked wistfully on his neighbor as if to say, "Have you heard?"

Suddenly, as I walked, an aged form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was pale radiance of light, purer than any on earth—so different from that of the street lamps. Yet, though I felt awe, I felt a sort of confiding love, as I said, "Tell me—is it really true? Is Christ coming?" "He is," said the angel. "To-morrow he will be here!" "What joy!" I cried. "It is joy!" said the angel. "Alas, to many in this city it is only terror. Come with me."

In a moment I seemed to be standing with him in the parlor of one of the chief palaces in the city. A stout, florid, bald-headed man, was seated at a table covered with papers which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a delicate woman,

an, her emaciated hands clasped over a little book. The room was in all its appointments a witness of boundless wealth. Gold and silver and gems, and foreign furniture and costly pictures; everything that money could buy was heaped together; and yet the man himself seemed nervous and uneasy. He wiped the sweat from his brow and spoke:

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"Oh, John!" said the woman, turning towards him a face pale and fervent, and clasping her hands, "how can you say so!"

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, what he would put it off! What does he want of me? I'd be willing to make over three millions to found a hospital, if he'd be satisfied to let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is he not our best friend?" "Best friend," said the man, with a look of half fright, half anger. "Mary, you don't know what you are talking about! You know I always hated those things. There's no use in it; I can't see into them. In fact, I hate them."

She cast on him a look full of pity. "Cannot I make you see?" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions. To-night it's mine, and to-morrow it will be so many more papers, and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, the whole, not to have him come these hundred years."

She stretched out her hand towards him, but he pushed it back. "I don't care," said the angel to me solemnly, "between him and her is a great gulf fixed?" They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to meet Christ; he will be in the mountains, and will try to fall on him—not because Christ hates him, but because he hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, and in one corner the little ones were cuddling close to one another for warmth. Poor things, the air was so frosty that their breath congealed upon the bed clothes, and they talked in soft, baby voices.

"When mother comes she will bring us some supper!" said they. "I'm so cold," said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in if that man would pay her." "What a bad man he is," said the oldest boy, "never pays mother if he can help it."

Just then the door opened and a pale, thin woman came in laden with packages.

She laid all down and came to her children's bed, clasping her hands in rapture.

"Joy! joy! children! Oh, joy! joy! Christ is coming! He will be here to-morrow!"

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good news, and had been the same to every one they had met. They were hungry day, and they doubted not he was coming.

"Oh, mother, will he take us? He will, won't he?"

"Yes, my little ones," she said softly to herself; he shall gather the lambs with his arms and carry them in his bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present. I stood in a brilliant room full of luxuries. Three or four fair women were standing pensively talking with one another. The apartment was bestrawed with jewelry, laces, silks, velvets and every fanciful elegance of fashion, but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh.

"Yes, it does," said another; "but we stop so to everything! Of it puts a stop to all these to-morrow?" There was a poor seamstress in the corner of the room who now spoke. "We shall be forever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is once to be with him," said the poor woman. "Oh, I have so longed for it!"

Unweary reader, "That one," who

may soon be here, is only waiting to hear you confess and believe "he loves me and gave himself for me."

To believe this is eternal life for you; and then you will rejoice when you hear it said, "He's coming to-morrow."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—(John 3:16).—Watchman.

NEGLECTED NOTES.

Edward Bok in *The Ladies' Home Journal* writes:

"The platform woman never has a credit, but ever a blot upon American womanhood. I make this emphatic statement from a personal knowledge of the homes which these women leave behind when they go to their meetings. I have seen the rooms of their homes left in disorder; I have seen their servants sitting in idleness with work on every hand to do; I have seen the children neglected and left to their own devices; I have heard husbands speak in derision of the motives of their wives. No woman can ever afford to listen to these parasites of her sex."

"Fortunately, the platform woman's influence is steadily on the wane. She was never a power. She was never even a picturesque. Her worst injury was wrought upon certain weak women, who for a time she deluded. But even with them she was soon regarded with wonder rather than with interest, with suspicion rather than with confidence. Less and less has she been able to get listeners, and it is significant that in places where she once spoke during the present season she has not been seen again. The disappearance of the platform woman is a case of a blot being blotted out."

"It is an indisputable fact that there are scores of American women to-day connected with charitable, club or religious work for which they have no actual taste and only a forced interest. But the insufficiency of the home as a place for women to develop their finest talents has been so necessarily talked about that these women have felt that, to be in touch with the most advanced ideas, must take on some outside work, even at the cost of leaving something undone in the home machinery."

"Some women do not stop to discern an incontestable fact; that those of their sex who are forever crying about the narrowness of their homes for women are those who have either never had homes of their own or are unhappy in the homes which they have. No happy wife or true mother ever has a word to say in complaint of the narrowness of her home or its insufficiency for the highest development. She knows all too well that a home is never narrow, that it can be made as broad as a woman wills it."

NO BUSINESS OF HERS.

"I shall have to ask you for a ticket for that boy, ma'am."

"I guess not."

"He's too old to travel free. He occupies a whole seat, and the car is crowded. That is people standing."

"That's all right."

"I haven't time to argue the matter, ma'am. You'll have to pay for that boy."

"I've never paid for him yet, and I'm not going to do it now."

"You've got to begin doing it sometime. If you haven't had to pay up any fare for him, you're mighty lucky, or else you don't do much traveling."

"That's all right."

"You'll pay for that boy, ma'am; or I'll stop the train and put him off."

"That's all right. You put him off if you think that's the way to get anything out of me."

"You ought to know what the rules of this road are, madam. How old is that boy?"

"I don't know. I never saw him before. If you want a ticket for him, you'd better ask that old gentleman down the aisle. He got on with him.—Philadelphia Press.

NOT SO FAR WRONG.—A Boston teacher had been giving a familiar talk on sociology to a class of ten-year-olds in a grammar school. To test their intelligence he said, in the course of his remarks, "Who can tell me the highest form of animal life?" A little girl held up her hand. "Well, Mary?" "The hyena," shouted Mary, seriously but emphatically. Expressing a smile, the teacher said: "Is it, Mary? Think again." "Oh, you know," cried Mary; "in the giraffe."

The true university of these days is a collection of books.

PART OF THE TRUTH.

Ross came running into the house, crying at the top of his voice.

"What is the matter with my little boy?" asked his mother.

"Benny Jones struck me—with a stone, so he did! Boo! boo! boo!" answered Ross, and the tears streaming down his cheeks.

"That was too bad," said his mamma. "He struck you right on the head, too, didn't he?"

"Ye-es he did."

"And raised quite a lump," mamma added. "I know it must hurt you. Benny Jones must be a bad boy. What made him strike you, Ross?"

"Tell me, Ross, why he struck you?" urged his mamma.

Ross continued to cry, but did not answer this time. She added again, but Ross only cried louder. As he did not answer she added: "What did you do to Benny?"

"Boo! boo! Noth—noth—noth."

"Tell me the truth, Ross; you know it is wrong to tell a story."

It was several minutes before Ross could be induced to speak, but at length he continued to sob and wail together:

"I—I—struck—him with a—little stone."

"Who threw the first stone?" Again Ross sobbed.

At last he said, "I—I did."

"And so he struck you because you made him angry by first striking him?" said Ross' mother.

"Yet you came into the house and told me only a part of the truth. You were going to put all the blame upon Benny Jones, when you were really to blame the first time. Do you think that was right?"

"By this time Ross' conscience was aroused, and he felt that he had done wrong. His tears were dried, however, and a firm, boyish look came to his brown eyes.

"No, it wasn't right, mamma. He said 'I did two wrongs. First I struck Benny, and then I put all the blame on him.'"

Then his mother said, "Remember hereafter, when you tell what others have done to you, you must also tell what you have done to others."—*Epworth Herald.*

AN IDLE DAY.

"If I could only have one whole day to do nothing but play in, I'd be happy I should be!" said Rosie to her mother at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them passing by. To her hard, long lesson for her. When they were gone, she ran into the garden, picked some gooseberries for a pudding, and took them into the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it boomed into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, mother?"

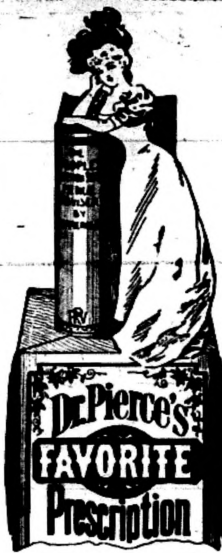
"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner, and longed to help. After dinner, Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a good-night kiss, "I understand now what the teacher meant when she said, 'He has had work who has nothing to do.'"—*Presbyterian.*

TEACHING THE MINISTER.—In Stamford, Connecticut, two children attended service at the church of which Rev. Mr. Vall is pastor. Mr. Vall repeated the words: "There is nowhere, no place, that God is not." In an audible whisper Pauline said to her brother: "He don't know about it, does he? But I'll tell him at church." Just as the preacher descended the pulpit steps, a breathless little figure caught hold of him and said pantingly: "You don't know about God, Mr. Vall. He isn't everywhere, like you think He is, 'cause the Bible says: 'God is not in the thought of the wicked.' That's why He don't always get into me, but I'm going to try to be very good this week, so He'll come." And as Mr. Vall took the bright-eyed little one tenderly in his arms, she added sadly: "You don't know everything, do you, Mr. Vall?"

ALL must be correct in a world like ours.



IT ENDED HER TROUBLE.

"I never courted newspaper notoriety, yet I am not afraid to speak a good word for your 'Favorite Prescription' and 'Pleasant Pellets.' Over a year ago I suffered terribly for nearly four weeks with prolapsus and weakness. After using one bottle of 'Favorite Prescription' and one of 'Pellets,' I was a well woman. I have taken no medicine since and have had no symptoms of my former trouble."—Mrs. E. A. Bender, Keene, Coshobuck Co., Ohio.

Sacred Songs No. 1.

Containing 222 Hymns with music, including all the latest and best new songs of the authors with others. \$25 per 100. Sample Copy sent post free.

G. E. SMITH, 522 PINE ST., TOLEDO, O. Sample Copy sent post free. \$25 per 100; \$2.00 per doz. Sample Copy sent post free. Also THE GOSPEL & BIBLE CO., New York and Chicago.

Advertisement for Song Books, listing various hymnals and books for sale, including Baptist Hymnals, Harvest Gems, Hymns New and Old, and various church song books.

Advertisement for Hooping-Cough Croup, featuring Dr. Beck's Herbal Emulsion and a testimonial from a mother.





THE MARKETS.

LIVE STOCK. Report for week ending March 3

Table with columns for livestock types (CATTLE, HOGS, SHEEP AND LAMBS) and prices. Includes items like 'Extra good export steers, 1,200 lbs. and up' and 'Good to extra light, 150 to 180 lbs.'.

Table for HOGS and SHEEP AND LAMBS. Includes 'Choice packing and butchers, 250 to 300 lbs.' and 'Good to extra shipping sheep'.

LEAF TOBACCO. Report for week ending March 3

SALES WITH COMPARISONS. Following were the sales for the week and year to March 3, with comparisons:

Table comparing sales for Year 1899, Year 1898, Year 1897, and Year 1896.

Table for SALES. 'Total sales of new crop to date' and 'Sales new crop to date, original inspection'.

Table for REJECTIONS. 'Rejections this week' and 'Percentage of rejections to auction sales'.

Table for RECEIPTS. 'Receipts this week' and 'Receipts Jan. 1 to date'.

BURLY-1897 CROP.

Table for BURLY-1897 CROP. Columns for Red and Colory. Items include 'Trash, green or mixed', 'Trash, sound', 'Common lugs', etc.

BURLY-1898 CROP.

Table for BURLY-1898 CROP. Columns for Red and Colory. Items include 'Trash, green or mixed', 'Trash, sound', 'Common lugs', etc.

BURLY-1899 CROP.

Table for BURLY-1899 CROP. Columns for Red and Colory. Items include 'Trash, green or mixed', 'Trash, sound', 'Common lugs', etc.

BURLY-1900 CROP.

Table for BURLY-1900 CROP. Columns for Red and Colory. Items include 'Trash, green or mixed', 'Trash, sound', 'Common lugs', etc.

FREE DR. FRANKLIN'S EMMA-HOW TO GET AND CURE AT HOME. Contains instructions for treating various ailments.

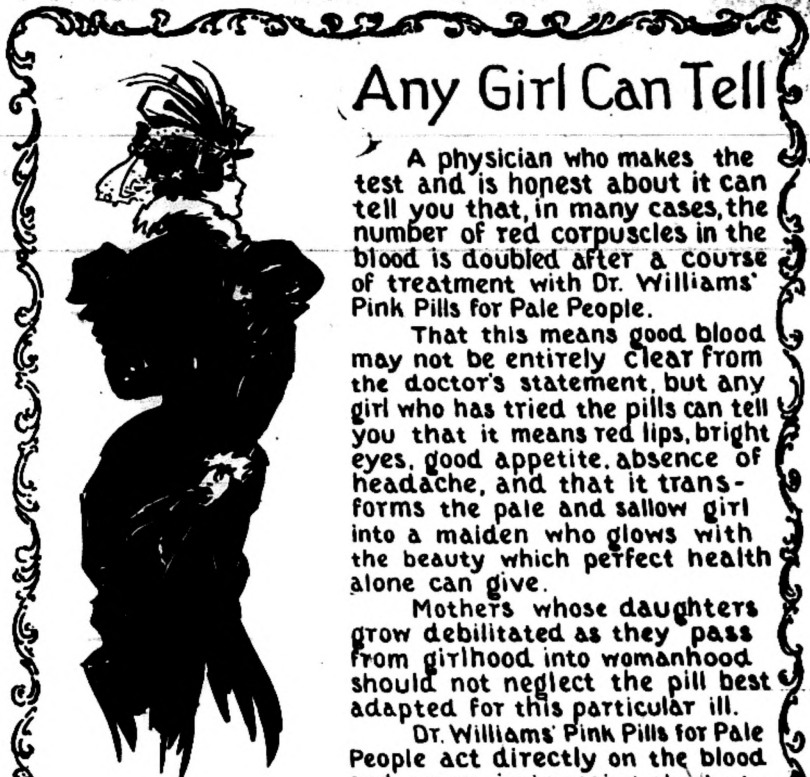
DEDICATION.

On the fourth Sunday in January we rededicated our house of worship, Mt. Moriah. We remodeled and refurnished it at a cost of about \$1,200. There was a debt of only \$200 on the day of dedication, which we raised in a very short time. These dear people know how to give, and they do it cheerfully. Bro. W. E. Powers, of Todds Point, and Bro. Polk Baker, of Hatton, were with us. Bro. Powers preached the sermon, and it was an able discourse. Bro. Powers is a power. A powerful preacher, in the hands of a powerful God to proclaim a powerful salvation. May the good Lord spare him many years, and may he continue to be a power. Bro. Baker preached for us at night on the subject of the "Atonement." He presented it in the light of God's truth and made our hearts glad, and filled our souls with joy. May God bless these two brethren. Surely he sent them here that our cup of joy might be filled to an overflow. Mt. Moriah is a strong church, we have a membership of 314. Our church property including parsonage, is valued about \$4,500. This is my third year with these good people, and the Lord has blessed us greatly by adding to his church 73 souls.

JNO. H. BURDIN, Pastor. Mt. Eden, Ky., Feb. 25, 1899.

A BEQUEST.

Pardon my oft scribbling, but the death of our dear old brother in Christ, Mack Lane, of Fairview, Ky., and his bequest of \$1,000 to our Baptist Ministers' Aid Society, \$500 to our Seminary, \$1,000 to our Orphans' Home and \$500 each to our Home and Foreign Mission Boards, moves me to say just a few words. Bro. Lane was a farmer, with his home in the quiet little village of Fairview, Todd County, and was a member of the Fairview church, which stands on a lot of ground on which, in days gone by, stood the house in which Jefferson Davis was born. Bro. Lane was a consistent and exemplary Christian man, and God blessed him with a godly portion of this world's goods. Some four or five years ago his attention was called to our Ministers' Aid Society by his pastor, Bro. John A. Bennett, who has ever spoken a word in season and out of season for our Aid Society, and seeing at once the need of such a word and realizing that it was the duty of all Christians to aid in such a noble work, but feeling that he could not well spare much during his life time, suggested that this and other objects would be remembered in his will. So they were. He was called to rest just a few days ago. His last act, we might say, was honoring him who has done so much for him temporally and spiritually. God be praised for these generous bequests. But "were there not ten cleaned?" but where are the nine? O how much good this \$1,000 will do in relieving the wants of our dear old servants of God. O how we long to see our endowment fund largely increased, and to have our brethren and sisters contributing more regularly and liberally to this work. God grant that many of his saints, whom he has blessed with this world's goods, will remember our Ministers' Aid Society, and if they cannot give while living, follow Bro. Lane's example. Geo. H. Cox, Sec. Owensboro, March 5, 1899.



Any Girl Can Tell

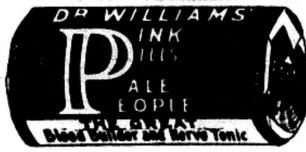
A physician who makes the test and is honest about it can tell you that, in many cases, the number of red corpuscles in the blood is doubled after a course of treatment with Dr. Williams' Pink Pills for Pale People.

That this means good blood may not be entirely clear from the doctor's statement, but any girl who has tried the pills can tell you that it means red lips, bright eyes, good appetite, absence of headache, and that it transforms the pale and sallow girl into a maiden who glows with the beauty which perfect health alone can give.

Mothers whose daughters grow debilitated as they pass from girlhood into womanhood should not neglect the pill best adapted for this particular ill.

Dr. Williams' Pink Pills for Pale People act directly on the blood and nerves, invigorating the body, and restoring strength and health to the exhausted woman when every effort of the physician proves unavailing.

Frank B. Trout, of 183 Griswold Ave., Detroit, Mich., says: "At the age of fourteen we had to take our daughter from school on account of ill health. She weighed only 20 pounds, was pale and sallow, and the doctors said she had anemia. Finally we gave her Dr. Williams' Pink Pills for Pale People. When she had taken two boxes she was strong enough to leave her bed, and in less than six months was something like herself. To-day she is entirely cured, and is a big, strong, healthy girl, weighing 120 pounds, and has never had a sick day since."—Detroit Evening News.



The wrapper of the genuine package is printed in red ink on white paper and bears the full name.

Fifty cents per box at druggists or direct from Dr. Williams' Medicine Co. Schenectady, N.Y. Book of cures free.

The most casual reader of our Lord's earthly biography must notice how often he wrought some of his most wondrous works by a simple touch. He lays his hands upon sightless eyes, and the light breaks in; he puts his finger on deaf ears, and they begin to hear! What a sweet picture that is of the mothers who bring their little children to him that "he should touch them!" Whether it was superstition or faith that prompted the act we know not; but the homeless, childless man of Nazareth took the darlings in his arms and blessed them. Any one might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper whose very breath was deadly contagion? One of these wretched outcasts with disease running riot over his horrid visage, approaches our Lord and kneels down upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. It teaches, as in a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that—Ouyler.

Advertisement for 'Our Baptist Periodicals'. Lists various publications like 'The Baptist', 'The Baptist Teacher', 'The Baptist School', etc., with prices and contact information for the American Baptist Publication Society.

# Pond's Extract

(Avoid Substitutes)

**Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and**

# Relieves Pain

Wm. B. CASTLEMAN      A. G. LANGHAM.

THE

# ROYAL

INSURANCE COMPANY

—OF—

## LIVERPOOL.

Incorporated.

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

**Winter Excursion Rates to Southern Resorts via Southern Ry.**  
Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N. C., and Florida points, are on sale by connecting lines via Southern Railway.  
Tickets allow 15 days stop overs, and are good to return until May 31, 1900.  
The Southern Railway's quickest and best. Write for maps, schedules and rates.  
Wm. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

**TEACHERS WANTED—REPUTATION FREE.**  
The Shenandoah Teachers Agency, Charlottesville, Va., supplies Colleges, Schools and Families with teachers free of charge. Secure positions for teachers at moderate cost. Send stamp for information.  
J. J. WASHINGTON, Mgr.  
Misses K. B. WASHINGTON, Mgrs.

**WATCH AND CHAIN FOR ONE DAY'S WORK.**  
Boys and Girls can get a Nickel-Plated Watch, Chain and Charms for selling 1¢ each. Packages of 100 for 10¢ each. Send your full address for return mail and we will forward the Nickel, gold, and silver watches. Large Premium List. No money required.  
BOLIVIER CO., Box 5, Concord, Vermont, Mass.

**BELLS**  
Send All Orders and Subst. Recd. to  
The G. E. BELL CO., Baltimore, Md.

Leopold Foundry on Earth making  
**CHURCH BELLS CHIMES & PEALS**  
Finest copper and tin only. Tarnish, etc. Free.  
GODDARD BELL FOUNDRY, Baltimore, Md.

**LYMYER CHURCH BELLS**  
Send All Orders and Subst. Recd. to  
The G. E. BELL CO., Baltimore, Md.

**ROCKY HILL FOUNDRY**  
Send All Orders and Subst. Recd. to  
The G. E. BELL CO., Baltimore, Md.

\*\*\*\*\*

# THE FARM

KENTUCKY TRADE ITEMS.

\*\*\*\*\*

One Jessamine county farmer lost 300 lambs by freezing.

The Glasgow News reports sales of 14 mules at \$50 to \$90.

At a sale in Marion 25 ewes and 3 bucks sold at \$5.65.

The Winchester Democrat reports a sale of 200 barrels of corn at \$1.90 delivered.

Many Mercer county farmers are refusing to engage their lambs at 5c per pound.

E. B. Dooley bought at Mt. Sterling court a yoke of 2,400-pound oxen at 4c.

J. L. Bruce, of Boyle, bought of J. C. Johnson, of that county, eight late two-year-olds at \$41.05.

Jeff Dunn sold to Gilbert Turner 19 calves at \$16.50, and to B. T. Robinson 58 shoats at 34c.—Advocate.

Charles Wilson, of Shawhan, Ky., sold 90,000 bushels of wheat to Brent Bros. last week at 70c.—Paris Kentuckian.

J. W. Miller, of Lancaster, bought last week 14 yearling steers at \$23.50, and nine calves at \$17.50.

At a public sale in Fayette shorthorn milk cows brought \$30 to \$60, and 150 barrels of corn in the crib at \$1.65.

Hood Worthington sold to Roy, of New Orleans, a four-year-old gelding by King Squirrel for \$600.—Advocate.

J. T. Orenshaw, of Lexington, sold to a New Orleans party the sorrel saddle mare he showed at the Hustonville fair for \$1,200.

Dick Taylor bought 60 fat hogs in Adair county at 3c. Wm. Merritt bought of J. H. Smith 100 extra good ewes at \$4.—Adair News.

Wm. White, of White's Station, sold \$90 worth of eggs last year from 75 hens, besides what were used for domestic purposes.—Richmond Register.

The Stanford Journal notes the sales of a carload of hogs at 3c; eight aged mules for \$500; 10 long yearling steers at \$20 each, and 11 common calves at \$13 each.

About 400 cattle at Danville last week. There was a good demand, and good cattle sold from 4 to 5c. Seventy-five good two-year olds, 650 pound weight, sold at \$4.75.

Mr. Leslie Combs purchased last week from Lebanon parties 40,000 pounds of Kentucky wool, crop of 1898. This large shipment goes to Providence, R. I., manufacturers.—Lexington Gazette.

Corn is selling at \$1.50 in the crib and \$1.75 delivered in Mercer. Bonta Bros. sold four work mules in Lexington at \$60. Col. Moore sold 51 800-pound cattle at 4c. Many lambs, old sheep and pigs froze to death during the blizzard.—Democrat.

There were 500 cattle on the Winchester market last week, with many left unsold; prices ranged from 3 to 4¢. One lot of 1,000-pound Polled Angus were withdrawn at the latter figure, 5 and \$1 a head premium being demanded. Ewes, with lambs thrown in, sold at 8¢. The Democrat says that 300 lambs were engaged for first half of June and first half of July at 3c.

## TERRACING HILL LANDS.

Or Levelling the Plow Rows.

It is difficult for northern farmers to conceive of the washing away of light lands that have been cultivated every year for generations. Unless the corn and cotton rows are nearly horizontal on such lands, the rain, following the sloping water furrows and breaking over them in the depressions, will in the rainy season bring torrents of water from extensive cultivated hillsides. These rainy weather streams carry away all the soil, leaving the hard red-clay subsoil as the surface. When this has gone on for a considerable time, deep gullies are formed in the subsoil and the land is ruined, both because its fertility and vegetable matter are carried away and because of the inequalities of the surface.

In Lyell's "Principles of Geology," vol. 1, p. 338, in a sketch, made in 1846, near Mill-edgeville, Ga., of a chasm "measuring no less than 55 feet in depth, 300 yards in length, and varying in width from 20 to 180 feet." This gulch made in 20 years from the time the land was cleared, was big enough to hold several trains of cars, locomotives and all. To a geologist, it is most interesting; but to the economist and farmer, most deplorable and discouraging. Millions of dollars' worth of soil and fertility have been, and is still being, washed into the Atlantic and the Gulf of Mexico, thus greatly impoverishing the farmers, who have nothing to spare.

The simple and almost perfect remedy is horizontalizing in rows, generally called terracing, although true terracing, i. e., forming the land into broad steps with low rises, is not at all necessary to the attainment of the chief end, which is preserving the land. It is not possible to have every row truly horizontal, because this would make them of unequal width, being too near the steep hillside and too wide on the gently sloping surface. Practically it is found best to establish exactly horizontal guide rows at certain intervals, depending on the relief of the ground, but usually 3 feet apart vertically.

In other words, we mark 3-foot contours on the ground. (Imagine a dam to be raised across a stream in 3 foot stories, and the edge of the resulting pond to be marked by a furrow, or in any other way at each 3 foot stage of the water. Remove the dam and the sides of that valley are contoured.) The level lines can be traced by a home-made level or very rapidly by an engineer. It need be done but once, for it is usual to leave a strip of grass 2 or 3 furrows wide which may become a road or a depository for stumps or stones. In any event it has a great tendency to get wider and to grow shrubs, etc.

Having permanently marked our horizontal guide rows we begin to mark out the land for planting with two plows working toward each other from adjacent guide rows. When the plows meet, which will always be on the steepest land, there will be left long pointed islands of unmarked land.

If the surface be very irregular, it is sometimes best to run an intermediate horizontal row through the island and work up and down the slope from it. Ordinarily this space may be marked from the upper or lower furrow bounding it, using whichever gives the best results. In any event the island will give short rows. This and the crooked row are the disadvantages of horizontalizing. The advantages

already pointed out greatly preponderate.

The "long straight row" of the proverb and of slavery times is what has ruined our hill farms and their owners. It should be mentioned that flat cultivation is almost unknown here, and flat broadcast grain crops are far from common. So that the intervals between the rows of corn or cotton are capacious "water furrows," which in the aggregate will hold an immense quantity of rain water and give it an excellent chance to soak into the ground. When they fill up, as they sometimes do in hard rains, if the furrows are horizontal the water will flow over the row in a thin sheet and do little damage. Passing over land after a rain it is easy to see where the rows are level. There the water has ponded, and the bottom of the furrow is very dark with vegetable matter. If it is light gray, then look for sand over which the water has run and removed not only the vegetable matter but any chemically dissolved salts.

I do not think I would thank any one for terracing Roeland Plantation according to the European method—you describe, and with which I am familiar. One could not well handle teams on such a surface. If built without stones they would occupy much land, and if they did break during great storms would be hard to repair.

The many small terraces contemplated in the method of horizontal furrows are better than the few large ones and far cheaper; indeed, the cost is insignificant. The literature on this subject is small. Important as this idea is, it spreads slowly in the South; negroes and many white farmers do not practice it. But intelligent owners of hill lands are seeing its advantages, and are now trying to save what is left of their soil, and also restore it, for land gains by this treatment, and old gullies, if not too deep, can be filled up gradually. The old-fashioned "hillside ditches" are sometimes needed even when the rows are level, to carry off surplus water from very large fields, or where water comes on a cultivated field from outside.

There is a combination of very gently-sloping furrows with broad, shallow, still gentler sloping terrace ditches used in North Carolina and elsewhere to a limited extent. The above, however, contains the gist of what I would call leveling or horizontalizing the rows rather than "terracing the land," and is applicable to most cases.—T. B. Brooks, in Country Gentleman.

### CAKE FILLING.

#### FIG FILLING.

Stew together until soft one pound of chopped or cut figs and one cupful of water. Add two tablespoonfuls of sugar and one tablespoonful of lemon juice and use when cold.

#### ITALIAN CREAM FILLING.

Beat well together in a saucpan the yolks of eight eggs and one-half of a cupful of powdered sugar, add four ounces of macaroon crumbs, the grated rind of one orange, one cupful of cream, and an inch of stick cinnamon. Stir over hot water until thick; add one-third of a box of gelatine soaked in one-third of a cupful of cold water, stir until dissolved. Remove the cinnamon, add two tablespoonfuls of curraos and set aside until cold and partly set. Stir in one cupful of cream whipped to a solid froth and put the filling nearly an inch thick between the cakes.—Exchange.

# BURPEE SEEDS

Best That Grow  
Leading American Seed Catalogue for 1900.  
—Mailed FREE to all.  
A bright book of 176 pages, with elegant colored plates and illustrations from nature. Gives such valuable new information. Thousands of seeds for sale. Write a postal card to  
W. A. IVERS & CO., PHILADELPHIA.



## A PIANO BY MAIL

You can buy an IVERS & POND Piano just as cheaply, as safely, and as satisfactorily of us by mail as in person at our warooms. How? Write, and we'll tell you.

We send our pianos on trial at our expense to any part of the United States where they are not sold by a local dealer. Send us a postal card and receive FREE our CATALOGUE and prices for cash and on EASY PAYMENTS.

If you want a Piano, a postal card may save you \$75 to \$100. Send it to-day.

**IVERS & POND PIANO CO.,**  
110 Baylston St., Boston, Mass.

**SPEED—COMFORT—SAFETY**

—THE—

## OLD RELIABLE

### LOUISVILLE & NASHVILLE RAILROAD.

**BEST ROUTE FOR YOU.**

**TRAINS SOUTH.**  
Leave Louisville.  
7:55 a. m.; 9:25 a. m.; 1:25 p. m.; 9:12 p. m.  
Arr. vs Louisville.  
7:30 a. m.; 7:25 a. m.; 12:25 p. m.; 7:25 p. m.

**TRAINS NORTH.**  
Leave Louisville.  
8 a. m.; 8 a. m.; 12:45 p. m.; 7:30 p. m.  
Arrive Louisville.  
7:40 a. m.; 11:27 a. m.; 7:10 p. m.; 8 p. m.

**TRAINS, JELLAGO AND SOUTHEAST.**  
Leave Louisville.  
9:00 a. m. and 9:30 p. m.  
Arrive Louisville.  
6:40 a. m. and 3:10 p. m.

**TRAINS, LEXINGTON AND FRANKFORT**  
Leave Louisville.  
7:30 a. m. 7:30 p. m. and 8:00 p. m. 4 p. m.  
Arrive Louisville.  
8:10 a. m.; 12:00 noon and 8:25 p. m.

Louisville Ticket Office, Southwest 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.

ADDRESS . . .

**FRANK J. REED,**  
General Passenger Agent.

**W. H. McDONN,**  
Vice President and General Manager

**CHARLES H. ROCKWELL,**  
Traffic Manager.

**E. H. BAKER,**  
District Passenger Agent

DEATHS.

For actual subscribers we insert an obituary notice of 100 words for a charge of one cent a word for all over 100 words...

HUNT.

Died, Sept. 10, 1896, at the residence of his mother, Mrs. Kate W. Hunt, near Winchester, Clark county, Ky., of tuberculosis, H. Tighman Hunt, aged twenty-five years and sixteen days. That death leaves a shining mark...

RICKETTS.

Mrs. Jane Rhoads Ricketts was born in Henry county, Ky., Nov. 23, 1834, and quietly fell asleep in Jesus, at her home near New Castle, Ky., on the night of Jan. 28, 1896...

BOSWELL.

Mrs. Sue Boswell died Feb. 3, 1896, at her son-in-law's, F. R. Hodge, of Lovins, Ky., in her 84th year. She was a great sufferer for eight months, yet she bore her afflictions with great patience and Christian fortitude.

STEGAR.

John W. Stegar, a worthy and beloved brother, died in Princeton, Ky., Feb. 9, 1896. He was born in Mississippi, Oct. 17, 1828; came from Tennessee to Caldwell county, Ky., about forty-two years ago...

VEECH.

Mrs. Nancy Veech, wife of Rev. Horace Veech, died at her home in Letchfield, Ky., Feb. 11, 1896. She was born in Grayson Co., Ky., Jan. 9, 1840; was pious religion from ten years of age, and became a member of Hanging Rock Baptist church...

GORDON.

Mrs. Katie Gordon, wife of E. F. Gordon, and daughter of D. J. Phillips, died Dec. 18, 1895. Although only twenty-four years old, she was the mother of three beautiful children, who are left without her guiding hand through life...

GILLESPIE.

Deacon J. A. Gillespie died Sept. 25, 1895; born Jan. 18, 1829; was married to Mrs. Parkins in 1852, and was baptized by Rev. Bennett Barnes. His funeral services were conducted by W. W. Lee...

Items of Interest.

NEWS THE WORLD OVER.

The Senators agreed upon a compromise on the army bill which can, no doubt, pass the House without difficulty. It keeps the permanent army on the old footing, but allows 62,000 regulars and 20,000 volunteers till July, 1901.

The rainy, unhealthy season, which opens in the Philippines with this month, will not find the United States troops unprepared. Gen. Stoenberg has sent a hospital ship filled with supplies, a large number of hospital attendants and ten additional doctors.

Lord Harshell, Lord High Chancellor of England, has been in Washington City for some time, being one of the High Commission to settle the points of dispute between Canada and the United States.

Admiral Dewey called for the Oregon to be sent to him "for political purposes." There was much speculation as to his meaning, but the Navy Department in Washington felt confident he did not refer to any complication with Germany or other nations.

There seem to have been an unusual number of mistakes and heartburnings at the celebration of the anniversary of the declaration of the American Republic.

The atrocities of the Belgian officials in the Congo Free State have been as bad as those of the Turks in Armenia, and they were morally much worse because Belgium is a Christian nation.

One would have thought that no woman could be found to defend Mr. Toberis in the practice of polygamy, whatever may have been the difference of opinion as to his constitutional right to his seat in the House.

A patient in an Algerian hospital who was suffering with scintosis, misunderstood the order of the physician and painted his skin with hydrochloric acid with most astonishing success.

The White Line steamer Germania passed safely through the great storm and reached her dock in New York coasted with ice. But a port-hole was left open, and the moving of the cargo caused her to careen to one side so that the water rushed in and she sank in the mud.

When the theory that malaria was caused by mosquitoes was first broached, it seemed somebody's joke. But it is being more and more accepted in European medical circles.

One of the most interesting recent finds in Egypt is the wonderful, unique temple built by Queen Hatshep at Deir el-Bahari. The temple is built close under an overhanging cliff, and among the carvings on its walls is the memorial of the earliest naval expedition of which we have any record.

The army of the United States is now distributed as follows: In Porto Rico, 20,000 in Cuba, and 24,000 in the Philippines. Admiral Dewey has 22 ships also at his command and 4,000 sailors and marines.

The Singer No. 27.



DOUBLE LOCK-STITCH. VIBRATING SHUTTLE.

This sewing-machine is specially adapted for Family Sewing, and more generally used throughout the world than all other machines combined.

Sold on installments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY IN THE WORLD.

Stewart Dry Goods Company.

DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. NEW YORK STORE IMPORTERS, JOBBERS AND RETAILERS. LOUISVILLE. DRESS MAKING, MILLINERY, MENS FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY.

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

Wash Goods.

- 10c A select line of Fast-colored Madras Patterns, very similar to 75c quality.
19c A gorgeous display of Blocked Plaid Grenadine. Call for it.
12c Percales, in every pattern imaginable. Very pretty are the striped effects.
7c 100 pieces of Irish Lawn, 38 inches wide, neat designs.
Piques, in both white and colors; the newest weaves, plain and figured. Polkas are especially good in this fabric.
Our Madras Shirtings rank among the leaders. We give you the choicest assortment that can be secured.

New Silk Waists.

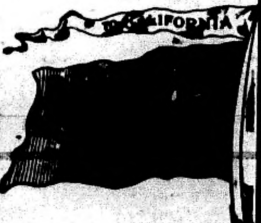
- They are correct in style, fit well, and are right in every respect. This department is well stocked with the newest and latest novelties the market affords.
\$3.98 Ladies' Black Silk Waist, made of good quality Taffeta Silk, lined throughout, with plain full front, excellent value.
\$5.00 For Ladies' 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.

Underskirt Department.

- \$1.00 Fast Black Satoon Skirt, full flounce, with 3 rows space corded on bottom, one row hand shirring on top of each, faced at the bottom.
\$1.25 Fast Black Satoon Skirt, elegantly corded at bottom, hand shirring on top of each, faced at bottom.
\$1.50 Fancy Stripe Coutil Fast Black Skirt, with full double flounce, heading of plaiting and flounce.
\$2.00 Fine French Twill Silk-finish Double-flounce Skirt, 3 space cords at bottom, with cord headings.
\$4.50 Black and Colored Mohair Skirts, flowing flounce, two reversed hemmed ruffles, pinked on top, and hand shirred, French cord to finish, foot ruffle.

Men's Furnishings.

- 25c New Spring Neckwear, of Madras and P. K. in puffs, ascots and imperials.
25c New Silk Neckwear, an exquisite line, in all the latest shapes and new designs.
25c New Hosiery for Men, in fancy colors, stripes, plaids, etc.
12c New Collars, all of the very latest shapes, in a 2100-Linen Collar.
\$1.00 New Shirts, in fancy cross stripe bosoms and colored all over, Madras or Percale.



VIA THE IRON MOUNTAIN ROUTE. A New and Palatial Route... A NUMBER ROUTE FOR WINTER TRAVEL. ONLY THREE DAYS TO GO FROM CALIFORNIA. SLEEPS CAR - Containing Heating, Writing and Smoking Rooms, Buffet, Barber Shop and Bath Room. COMPARTMENT CAR - Containing Berets Private Compartments and Double Drawing Rooms. SLEEPING CAR - Containing Twelve Bedrooms, Single Beds, Dressing Rooms, Bath and Wash Room. DINNER CAR - In which all meals are served. A LA CARTE. A SUMMER ROUTE FOR WINTER TRAVEL. THE IRON MOUNTAIN ROUTE. ONLY THREE DAYS TO GO FROM CALIFORNIA. SLEEPS CAR - Containing Heating, Writing and Smoking Rooms, Buffet, Barber Shop and Bath Room. COMPARTMENT CAR - Containing Berets Private Compartments and Double Drawing Rooms. SLEEPING CAR - Containing Twelve Bedrooms, Single Beds, Dressing Rooms, Bath and Wash Room. DINNER CAR - In which all meals are served. A LA CARTE.

