

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MARCH 15, 1900.

NUMBER 15.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

613 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$2.00
After three months 1.25
After six months 1.50

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ALL of us are weaker than we think, and the most dangerous weakness is in the very things where we feel the strongest. Watch and pray lest sin overtake you unawares.

The sin of Uzzah is not a rare one. Too many are willing to try devices in worship in order to attract men for fear they will not otherwise be brought to church. Others are ready to be silent upon unpalatable truths for the same reason.

RUSKIN says truly, "All the sin that has darkened human life and saddened human history began in believing a falsehood." Who will say, in the light of Eve's experience and its awful consequences that it is no matter what a man believes if his heart is right?

A HIGH church preacher had occasion to write to a distinguished man in Edinburgh, and dated his letter, "Aberdeen, All Saints' Day." The reply came promptly dated, "Edinburgh, Washing Day." One would like a stenographic report of his thoughts when he received that rebuke.

The terrible thing in regard to our choice of masters is that we are already the slaves of Satan, and our chains must be broken ere we can become the servants of Christ. The blessed thing is that if we earnestly seek him, the Holy Spirit will cause our chains to fall from us as Peter's did when the angel led him forth.

We must rejoice in the existence of hell. This is a very different thing from wishing any certain one to be sent there. It is a grand and blessed thing that God's justice shall be glorified by the eternal punishment of the impenitent. But we must be filled with that love for men which shall make us do all in our power to prevent men from dying impenitent.

The Wesleyan Methodists in England undertook to raise \$5,000,000 as a Twentieth Century fund. They have succeeded in getting three-fourths of it, and their entire success seems assured. The danger is that their attention will be so much concentrated on raising the money that the conversion of souls will be neglected. And what shall it profit a church if it raise the whole world of money if conversions cease, or fall off to an alarming extent?

THE REMEDY FOR SKEPTICISM.

BY J. M. WEAVER, D.D.

Pascal says: "In human matters we must know before we can love; in spiritual matters we must love in order to know." This is a profound truth but seldom recognized by men. Even Christians sometimes seek to reverse this order and fail to know because they fail to love, hence fail to obey. Many Christians are in the darkness of doubt simply because they do not let love lead them into obedience. Many men are honestly in doubt as to religious truth because they are not willing to do as far as they know, and wait for further light. Sometimes men say there are so many different denominations holding different doctrines, and so many different ministers giving different expositions of the Bible, that they are confused and are in doubt in regard to the whole matter. They are honest doubters, and hence hesitate to act. Now to such Christ reveals the way out of doubt. He gives the remedy for such skepticism if one would act upon it. He says: "If any man wills to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There are two great causes of skepticism. One of these grows out of the other. The first is a heart estranged from God and holiness. Man by nature is fallen, morally, and hence desires not a knowledge of God. He does not seek to know the truth as revealed in the Bible. The natural depravity of the human heart leads to evil, and the effect of the fall on man's intellect leads to false reasoning, hence he is led into skepticism.

The second cause is ignorance of the Bible. The Bible now is found everywhere and is easy of access, but it is seldom studied by the unconverted. It is a neglected book, hence many who are otherwise intelligent are grossly ignorant of God's revelation. Men have only a smattering knowledge of the Scriptures, and this only as they are garbled by skeptical writers. It is said that Tom Paine boasted that when he wrote the "Ages of Reason" he did not have a Bible in the house! Thus ignorance of God's Word grows out of the natural depravity of the human heart. Truly, says Butler,

"The truest characters of ignorance are: Are vanity, and pride, and arrogance; As blind men use to bear their noses higher Than those that have their eyes and sight entire."

These two causes make skeptics, or doubters. Now the only remedy for it is that spoken by Jesus himself in the words before quoted, "If any man wills to do his will," &c. This is a plain and simple yet effective remedy. There are two kinds of evidences of Christianity. One is the external or historical, the other the internal or experimental. The external, few are able to test. Men have neither the books nor the time to make the investigation. But the internal is one that the most ignorant and weakest may try. This is the experimental, and the one given by our Savior. This testimony is all-convincing. The testimony of others to the fact that a certain fruit is sweet and exhilarating may convince us of its truth. But tasting for one's self will convince. Tasting will be an experimental evidence which no argument from reason can overcome. The Psalmist says: "O taste and see that the Lord is good." Any man may thus test the truth of the Bible. No one, until he has thus tested it, should be a skeptic. There are four statements which the Bible makes that one may fully test and become perfectly satisfied of their truth. This evidence was never known to fall.

The first statement is: That repentance towards God and faith in the Lord Jesus Christ will relieve the soul of the guilt, pollution and power of sin. Repentance is a change in the whole purpose of life arising from a conviction of, and sorrow for, sin. It is turning from the service of self to the service of God. In a word, it is the dethronement of self and the enthronement of God in the soul and life. Faith is simple trust in the Lord Jesus Christ as Priest, Prophet and King. It is the full acceptance of Christ as Priest: to atone for us; as Prophet, to teach us; as King, to rule us. Let a man only try this, with all his doubts, and he will be thoroughly convinced of its truth. The sense of forgiveness, the consciousness of the stains of sin removed, the power of sin broken, will all be present in the soul. No one can honestly and earnestly try this without being fully satisfied of the truth of the statement.

Again, the statement is made: That faith puts the soul into Christ where the Holy Spirit communicates spiritual life unto one. The Bible says: "If any man be in Christ he is a new creature," or creation. Whosoever thus as a little child yields to Christ, will realize that he is in possession of a new life never possessed before. Thus he is "born of the Spirit," and is conscious of a great change. John says: "He that believeth that Jesus is the Christ is born of God." Only test it by simply believing under the moving of the Spirit, and any one will realize the truth of the statement.

Again, the Bible asserts: That full intelligent submission to the Spirit will result in the development of the spiritual germs of life imparted in regeneration. The fruits of the Spirit are, "love, joy, peace," &c. Each of these fruits will grow in the soul and life vigorously as we submit to and obey the monitions of the Spirit. Whosoever will do this will find that his skepticism and doubts melt away as the frost before the warm beams of the sun. Let the Christian test this, and he will enter into full assurance. Doubts will no longer annoy him.

Again, the Bible teaches: That the fear of death will be removed and the hopes of bliss eternal will brighten if we do the above things. Death is a hideous monster dreaded by all. Nothing earthly can remove this fear from the soul. Well says Blair—

"Sure, 'tis a serious thing to die, my soul! What a strange moment must it be, when near Thy journey's end thou hast the gulph in view! That awful gulph no mortal's ear repass'd, To tell what's doing on the other side! Nature runs back and shudders at the sight, And every life-string bleeds at thought of parting."

Now a full belief in God's promises will remove this fear and enable the believer to meet death in triumph. A bright home shines in beauty before the departing believer. Thus any one may test the truth of the Gospel. Thousands of witnesses testify to the fact. Thus the internal evidences, accessible to all, are convincing and destroy all skepticism.

Reader, are you honestly skeptical? Try Christ's remedy. Christian, have you doubts? Try Christ's cure for them and they will vanish. I commend this remedy, having tested it and found it efficient.

A PERSON on whom an emperor was about to bestow a valuable present declined the same upon the ground that it was too costly a gift for his acceptance. "But not too costly for an emperor to give," was the reply.

None of us are really worth the gifts of God—especially of the one "unspeakable gift." Fortunately, they are not to be reckoned by our merit, but rather by his ability.

ASKING AND SEEKING.

Some have imagined that the promises of the Bible are unconditional. They seem to think that, according to the Holy Scriptures, any one is warranted in asking for anything at any time and in any way, and in expecting that he shall receive. If he does not receive, he concludes that the Bible is a false book, and that God does not hear and answer prayer. But it is not so. Although every promise is not accompanied with the condition in the record, yet these conditions are scattered up and down through the Bible in great profusion, and in many cases they are found in connection with the promises themselves.

One condition of prevailing prayer is that we shall be right with God. It is the prayer of the righteous that availeth much. "If I regard iniquity in my heart, the Lord will not hear me." Another condition is that we ask for what is right and good. It is the son that asks bread that shall receive from his father what he desires. If he, in his ignorance and simplicity, should ask a scorpion or a serpent, would the father give it? One may ask for a mansion and a fortune, for freedom from all obligations and burdens, but the heavenly Father may refuse to give these things because they are neither good nor necessary.

Another condition is that we shall seek as well as ask. "Ask, and it shall be given unto you; seek, and ye shall find." To ask is merely to put up a petition. To seek is to use diligence. It is when we add diligence and industry to our petitions that we are warranted in expecting our prayers to be answered. We must do what we can to secure the good things which we desire. If we should ask God for our daily bread, and not put forth an effort to earn our daily bread, our prayer would not avail. If parents ask God to save their children and guide their feet into the way of righteousness, and take it for granted that it will be done merely because they have asked, and take no pains to restrain their children from evil and to set before them a good example, they will surely be disappointed. A certain father prayed fervently for the salvation of his children, and then, going to church, sat in the front pew listening reverently to the word of God and worshipping devoutly, while his sons sat in the rear pew making a mock of their father's religion. Of course they went astray. Had the father exercised the authority which God gave him in restraining his children from evil ways and requiring them to go with him in the right way on the Sabbath and through the week, doubtless his prayers would have been answered. But his prayers were not answered because he did not fulfill the conditions. When we ask, but seek not, we prove the insincerity of our prayers and spuriousness of our faith.—Ex.

The Lord's Day should be kept as a day of rest from labor. The body needs the Sabbath as well as the soul. It should be a holiday for the body, and a holy day for the soul. Kept thus, it affords every one with fifty-two holidays in addition to the others that come on week days. The incursions made upon this God-given right of the laborer during later years is one of the greatest of wrongs. If organized labor would strike against Sunday work, they would have a just quarrel.—The Christian church should protest against this robbery of rest from the working-man. It is not that God needs the Sabbath, but that man needs it, that he bids us to keep it as a day of rest.

DR. KERFOOT'S REVISION AGAIN.

BY DAVID HEAGLE, D. D.

Some weeks ago the writer published in the WESTERN RECORDER an article on Dr. Kerfoot's revision of "Dr. Boyce's Abstract of Systematic Theology." In addition to what was then said, he desires here to note several items having reference especially to the changes or improvements, made in the work by Dr. Kerfoot. And first it may be remarked that anyone acquainted with the original production can see at a glance that the changes made in it by the revision are quite numerous, and not a few of them seem to be material, or to have a good deal to do in altering the general aspect and interest of the book. For example, even in its mechanical construction, its binding, typography, and the paper upon which it appears, the new work is surely a noticeable change and a real improvement upon the older one. Both, however, are printed by the American Baptist Publication Society, and each represents a handsome style of book-publishing as in vogue at the date when it appeared.

Then as to the literary character of the work, it may be observed that in this respect very material changes have been effected in the revision. It would seem that Dr. Kerfoot, with his order-loving mind, determined to thoroughly recast the work; not only to make some corrections here and there, as is usually the proceeding in revising literary compositions, nor even to change the order and arrangement of some of the topics considered, but it was to thoroughly analyze, as he says, the entire work and put it under a rigid system of notation. In other words, his effort was to take the material furnished by Dr. Boyce,—that is, the thoughts and facts of the book,—and cause these, by being passed through a logical mould of his own, to assume a better or more systematic and easily apprehensible shape, than the one originally possessed. Of course, the accomplishment of such a wide-reaching purpose was no easy task, and it must have required no little time and labor, on the part of Dr. Kerfoot, to achieve it. And we desire to remark also, that it was very fortunate for him that when he undertook that extensive work of analyzing another man's thought and of putting it under a strict system of notation, he had the benefit of twelve years' experience in teaching the very book which he thus treated. This gave him an unusually thorough acquaintance with the work; so that when he came to his arduous task, he was probably better furnished for accomplishing it successfully than any other man in the whole country. Moreover he has, as his reviewers have been very ready to give him credit for doing, most handsomely succeeded in giving us a revision of Dr. Boyce that is eminently characterized by a logical system and a rigid order of notation. In those two respects the original work was noticeably lacking,—particularly as to the matter of notation; probably because Dr. Boyce, in his general conception and style of composition, followed too closely his great teacher, Dr. Charles Hodge, who in his work on systematic theology uses very much the same general order of topics and scanty method of notation that are employed by Dr. Boyce. But these defects have been nicely overcome by Dr. Kerfoot in his revision; and so we have now, in this abstract of theology, a work which is considered to be one of the best notated and most thoroughly analyzed books of the kind that can well be found. Moreover, it may be said that this feature of the work in its present form fits it admirably for use as a text-book, whether it is studied by classes or in private.

Another respect in which Dr. Kerfoot has changed not a little, as well as greatly improved, the original work, is in the matter of removing obscurities from the text and in making the language often clearer and more intelligible. This he has done not only by substituting different words from those used in the original, but often by thoroughly recasting the language and by changing the order of the thoughts; sometimes omitting a whole paragraph or even a page or two, or putting the matter in a different place from

where it was in the original; and sometimes also he adds paragraphs or pages of his own composition, and many introductory sentences of this kind,—whenever he thinks that such changes would improve the thought or help to a better understanding of the original. In this way he has not only eliminated or changed such passages in the work as have been thought to be obscure, but he has also left out a considerable amount of matter that might be regarded as irrelevant or unnecessary, or perhaps as now antiquated in its style; besides he has added no little lucidity as well as some important thought to the book. These changes in the original work we regard as among the most significant made by the reviser.

But perhaps the most radical change, or the one in which Dr. Kerfoot has taken most liberty with the original work, is in altering its general order and arrangement of topics. Here, in the interest of what he conceives to be a more strictly logical system than that used by Dr. Boyce, he almost plays, we will not say, havoc with the original work, but he certainly does, as he himself says, exercise "special liberty." For example, in the Introduction, besides various other changes made in the original, he puts matter that Dr. Boyce has near the beginning on almost the last page, and the two closing paragraphs are made to exchange places with each other. So also with respect to the doctrine of the Trinity,—that is treated, not as is usually done in the theologies, after a consideration of the divine attributes, but beforehand, almost at the commencement of the study of the general doctrine of God. Then the attributes themselves are considered in a peculiar way. Instead of having the incommunicable or immanent attributes come up first for notice, as is usually done, the communicable or transitive attributes are first considered. This Dr. Kerfoot thinks is the preferable way, because it is both "more natural and satisfactory" to study first the attributes in God which have certain resemblance in ourselves, since we are made in God's image, and then afterwards to consider the divine attributes that have no likeness either in us or any other created forms of being. In other words, he makes this change on the ground of what may be called a pedagogical principle: it is easier to attain to an understanding of the attributes in that way than by following the usual order of procedure. These are only some of the illustrations of the "special liberty" taken by the reviser; and we might go on to show how he even abolishes one whole division of Dr. Boyce's schedule by considering all that belongs to a study of God's redeeming work under the previous general heading of God's providence. In other words, he considered God's work of redemption to be only a part of God's general providential activity,—a change that might be justified by some theologians, but will not be accepted by all.

And, lastly, we wish to say that, besides a good index and a good student's scheme which Dr. Kerfoot has provided for his revision, he has conferred a real benefit upon Dr. Boyce's treatise by scattering through the work a goodly number of very commonsense foot-notes. These treat of a variety of subjects, most commonly taking issue with the author in some way, either on the relation of the persons in the Trinity, or on the capability of the divine nature for suffering, or some of the extreme Calvinistic ideas held by Dr. Boyce, on the theory of Adam's federal headship, the creation hypothesis of the origin of the human soul, etc. On all these points Dr. Kerfoot certainly throws light, and generally he gives such an interpretation of them as will be accepted by an intelligent mind in sympathy with the trend of theological thought as existing to-day. These foot-notes have been denominated "models of dispassionate statement," and they deserve this eulogium.

Thus, with all these and perhaps still other changes made by Dr. Kerfoot in the original work, we do not hesitate to pronounce his achievement very important. If this "Abstract of Theology" was an able production before its revision, it certainly is a better work now. Dr.

Kerfoot has conferred upon it two or three benefits. First, he has modernized it; that is, he has brought it more into sympathy with the peculiar theological notions that obtain to-day. Second, he has given to the book a better notation, a more thorough analysis of subjects, and in general a more logical system, than it had before. And, third, he has made the volume both more readable and better adapted for use as a text-book. For all of which improvements the public interested in the study of this excellent work should certainly cherish toward the reviser no small amount of gratitude.

SANTIFICATION NOT PERFECTIONISM.

BY REV. W. S. PRYSE, D. D.

We hold it to be the clear teaching of Scripture that the process of sanctification never reaches sinless perfection in the present life. Some remnant of sin will cling to the saintliest souls in this world, and only at death, when about to be received into the highest heaven, will they be made perfect in holiness. That such is the teaching of the Gospel should be settled for every believer by the Lord's Prayer alone, in which he enjoins us to pray daily, "Forgive us." This prayer is for believers only, and it was given by the Lord to his disciples, and its petitions are such as can be truly offered by none but the regenerate. It is for all believers also, as its petitions are the expression of the very desires which constitute the regenerate state of heart. No hint is given that any will outgrow it in this life, and no authority can be found for omitting any of its petitions.

There can be no refutation or evasion, therefore, of the plain teaching of this prayer, that all believers have need to the end of life to pray, "Forgive us." Those who profess to have reached a stage of experience in which this prayer is outgrown, no matter by what reasoning they may attempt to justify their position, have cut loose from the authority of Christ. There are many of them no doubt who would not knowingly do this, but their doctrine itself necessarily places them in this false position. This doctrine, variously called the "higher life," the "second blessing," or "instantaneous and perfect sanctification," introduces impossible incongruities into the Gospel salvation. Discovering sanctification from both justification and regeneration, in so doing it renders justification inoperative and regeneration nugatory. It involves such contradictions as that the birth into the new life is not its beginning, and that those who are saved are not saved, or that those who are saved who are not saved. It teaches a renewal that does not renew, a birth that does not make alive, a divine title to heaven that does not insure a fitness for heaven.

Such a theory not only introduces confusion into Christian doctrine, but evinces confusion in the minds of those who hold it. Making justification and sanctification two distinct states or stages of Christian experience, and defining sanctification as an instantaneous change into a state of sinless purity, it rends the Gospel salvation into irreconcilable fragments. Teaching that believers are brought by the new birth into a "justified state," and that they can be "sanctified" only by a "second blessing," it separates Christians into two ranks, an inferior order of the "justified" and a superior order of the "sanctified," and thus sets up a sort of spiritual caste or aristocracy in the church of Christ, a thing abhorrent to the whole spirit of the Gospel. It restores the old Romish error, which assigns sainthood as a special distinction of a limited class, who have attained to a condition of peculiar holiness or actual perfection.

This doctrine is mischievous and misleading in two opposite directions, encouraging spiritual conceit on the one hand, and religious negligence on the other. It inflates those who believe they have experienced the "second blessing" with the idea of their spiritual superiority, and it encourages others in the idea that they may safely remain upon a lower plane than a holy life. For by necessary infer-

ence it teaches that genuine believers may live a Christian life and finally enter heaven without either possessing or seeking after holiness. Either it involves this manifest absurdity, or it falls into the opposite absurdity of cutting off from the hope of heaven those who are justified and regenerated, but not "sanctified" by the "second blessing."

Here, then, is the dilemma into which this doctrine leads its advocates. It implies either that justification and regeneration together do not save at all, or that they save without sanctification. But both implications are squarely opposed to the Gospel of Christ, which teaches that to be justified is to be saved and that to be born again is to become a child of God; and which is equally explicit in declaring that there can be no salvation without sanctification, that "without holiness no man shall see the Lord." While the perfectionists do not explicitly deny that the "justified" are saved, still they insist that without the "second blessing" believers are not sanctified. The regenerate are heirs of heaven, and the justified have a title to heaven, yet they possess nothing of that principle of holiness which is the necessary qualification for heaven.

That is, they have a salvation which is no salvation, and are born of a new birth which does not confer spiritual life. Thus the seamless garment, prepared by the Lord for the believer, is rent in pieces by this divisive doctrine. Either justified believers are saved, or they are not. If they are not, then the justifying grace of God is nugatory and the regenerating power of his Spirit is ineffectual. If they are saved, then every justified believer is sanctified in some measure, possessing the principle or life of holiness which shall develop into the perfection of heaven. This suggests another dilemma in which the advocates of entire sanctification are placed by their doctrine. Either justified believers are in varying degrees sanctified without the "second blessing," or else holiness does not in any sense comprise or consist of the graces and virtues of the Christian character. These graces are to be seen in an eminent degree in the lives of many believers who do not believe in a second blessing. Either these are sanctified, or holiness is not identical with spiritual life or Christian character, but something quite distinct from it.

The truth is that many believers who confess to a deep sense of sin, and daily seek divine forgiveness, exhibit a higher beauty and power of holiness, than many of those who profess entire sanctification. There is no such doctrine as "entire sanctification" in God's Word. Job was declared to be "perfect," yet he confessed, "I abhor myself and repent in dust and ashes." Not a single person, except One, is presented in the Old Testament or the New. That none are sinless is taught with startling emphasis, in the latest as well as the earliest of the sacred writings. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The reference is to present indwelling sin. "If we say that we have not sinned, we make him a liar, and his word is not in us." The reference, as fixed by the perfect tense, is to actual sins committed up to the present moment. The "we" necessarily refers to all believers, to whom the apostle is writing, and admits of no exceptions. In what a position the perfectionists are placed by these emphatic declarations.

The conclusion is unavoidable that there is no place in Christian doctrine or the Christian life for such a schism as that which is introduced by the theory of "entire sanctification." There is no such thing as a "justified state" which is destitute of holiness, and there is no special class of "saints" or the "sanctified" in the family of God. The apostles addressed all believers as saints, however imperfect they might be. They themselves were saints in no other sense than was the humblest, feeblest believer. There are none who are "wholly saved" in any other sense than that every genuine believer is wholly saved. Every believer is complete in Christ, as to his justification, his regeneration and the assurance of his final perfect sanctification.—Herald and Presbyterian.



DR. NEWMAN AND PROSELYTE BAPTISM.

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

In the WESTERN RECORDER of February 22, there is a review of the recent Church History of Dr. Newman, in which the following statement is made:

"For example, Dr. Newman claims that Jewish proselyte baptism antedated the Christian era. He admits that this is disputed, but he says this has been done 'without sufficient reason.' Now we are not aware of any evidence of the existence of Jewish proselyte baptism before the coming of John the Baptist, and we are disappointed that our author gave no authorities in support of his view."

I confess surprise that Dr. Newman should have made such a claim. That this whole question of proselyte baptism is full of difficulties and perplexing questions, is known to all, and that Dr. Newman should so lightly dismiss weighty facts, and apparently dogmatically assume the position that he does, without referring to a single authority, is, I repeat, a surprise to me. Certainly the trend of Christian scholarship, at this time, is against the position he takes. Some three hundred and fifty years ago Dr. Lightfoot made a strenuous effort to prove that proselyte baptism existed prior to John the Baptist. He thought it a powerful argument in favor of infant baptism. He has recently been followed by Edersheim and some others. The list, however, is not very long nor very weighty. I shall later in this article mention some of the weighty names who oppose this view.

But what surprises me most of all is that Dr. Newman should adopt an unscientific method in his investigation. If I mistake not, Dr. Newman has recently condemned, in rather strong language, those who attempt to prove their facts by authors removed some centuries from the scenes which they describe. In other words, Dr. Newman demands that the author should be a contemporary with the event described, and have some knowledge of the facts, to make him a good witness. I think Dr. Newman is right in this demand. If there is any author who certainly mentions proselyte baptism before the Babylonian Gemara, which was written some hundreds of years later than the Christian era, the name has not yet pointed out. I have not seen the statements out of the Targums and later Jewish writings, and apply them to the times of Jesus, is manifestly unscientific and unphilosophical. Dr. Howard Osgood—and none doubts his scholarship—condemns this use of later authors to prove proselyte baptism. In a recent article he says: "As to the baptism of John the Baptist, treatises have been written with great learning drawn from the Talmud. But whatever truth the Talmud may contain, it certainly is contrary to the present understanding of scientific historical investigation to use documents of much later age as the main proofs for facts of a long prior period. The Talmud in its kernel, the Mishna, is from two hundred to four hundred years later than the New Testament; and in its commentary on the Mishna, the Gemara, it is from four hundred to eight hundred years after John the Baptist. The Mishna and Gemara are good witnesses of Jewish opinions in their day; but they are not proper witnesses for long prior centuries, and for this purpose nothing can be gained from them but probabilities without proof."—Bibliotheca Sacra, Jan., 1898, pp. 1, 2.

Dr. Warfield, of Princeton, speaks much in the same way. Of Newman, Dr. Newman says: "I have seen many contemporary witnesses, it will greatly alter the case, and no one will be more pleased than this writer to hear what such witnesses have to say. But until such witnesses are produced, Dr. Newman has the appearance, at least, of following unscientific methods."

There are a number of considerations which are against proselyte baptism, and to these reasons I have seen no adequate answer. The Old Testament is silent on Jewish proselyte baptism. In Deut. 10:10-14, is found a statement that a female proselyte should be received, but not a word is said about the baptism, and of the scores of proselytes mentioned in the Old Testament, not a reference is made to baptism. In the time of Solomon there were one hundred and fifty thousand proselytes.

There were in the history of Israel individuals, like the proselytes, and there were communities, like the Schechemites. Circumcision is often mentioned, but baptism never. The apocryphal books know nothing of proselyte baptism. In Judith 14:9 is an account of Ahoi becoming a Jew. He submitted to circumcision, but there is no record of a baptism.

The New Testament is silent in reference to proselyte baptism. By implication it is against it, for there was no lack of opportunities to mention it if it were really in existence. "The difficulty of believing in the existence of the rite becomes greater and greater as each body of literature examined betrays ignorance of it; and the difficulty will not be lessened if it be found that there is no trace of it in the early Targums, in profane writers or in church fathers." It is an accumulative evidence.

Josephus is a very important witness. He mentions whole nations as being proselyted to the Jewish religion; but he never refers to proselyte baptism. The Idumeans were circumcised, but not baptized.—Antiq. XIII. 9. 1. King Aristobolus incorporates the Idumeans into the Jewish nation by circumcision.—Antiq. XIII. 11. 8. A detailed account is given of the circumcision of Idumeans.—Antiq. 13. 2. Josephus writes minutely of the custom of our Lord's time, and yet there is not one mention of proselyte immersions. Blount, an Episcopalian, calls attention to this fact. He says: "It is not mentioned by Josephus even when we might fairly expect it would have been recorded, as Joseph relates that the Idumeans were received amongst the Jewish people by circumcision, without mentioning baptism."—Diet. Doct. and Theol., p. 344.

Philo, is another writer who has written voluminously of Jewish customs and institutions. He knows nothing of Jewish proselyte baptism.

None of the Targums or Rabbinical books written just before or after the time of Christ know anything of this practice. There is a deep and universal silence in their books on this subject—being unaccountable in case such customs were usual in this period.

As to the time of the introduction of proselyte baptism, I shall give three great authorities:

The first of these is the great archaeologist, Kell, who says: "The first time that it is plainly mentioned is in the Babylonian Gemara; while it would seem not to have been introduced as a rite of initiation properly so called, and in lieu of the sacrifice that has now been discontinued, till after the entire cessation of the sacrificial worship in the third century.—Biblical Archaeology, vol. 1, p. 427.

The second of these is the able commentator, Meyer, who says: "For the baptism of proselytes, the oldest testimony at which occurs in the Gemara Babyl. Jeromiah xvi: 2, and regarding which Philo, Josephus and the more ancient Targumists are altogether silent, did not arise till after the destruction of Jerusalem."—Com. on Matthew, p. 77.

The third great authority is Schneckenburger, who has written the only truly great work on the subject of proselyte baptism. Schürer says that no one has "influenced modern opinion on the subject so much as Schneckenburger."—The Jewish People, Dr. H., vol. II., p. 321. "This may be accounted a very happy circumstance," remarks Dr. Warfield, of Princeton, "as Schneckenburger's book was a very solid piece of work; and we have not been able to discover that anything has been said since which will materially modify his conclusions."—Bibliotheca Sacra, 1898. This is a strong testimony, but no stronger than the facts will justify. Schneckenburger says: "The regular reception of a foreigner into Judaism, so long as the temple stood, was by circumcision and an offering. The former was not at all after the destruction of Jerusalem, was preceded by instruction which, like all other instructions, was a mere levitical purification. This instruction, by degrees, took the place of the sacrifice which was omitted; and this change cannot be proved to have taken place before the end of the third century."—Ueber das Judentum, Jüdischen Proselyten-Taufe, p. 184. Berlin, 1828.

With a rigid scientific method of investigation, with the present historical information in hand, with the weight of authority upon the other side, with the trend of scholarship in the opposite direction, I find myself out of agreement with Dr. Newman, and especially as he does not produce one authority or proof for his position.

Here is the trying question—How does the holy God feel towards those who have abused his goodness, and covered themselves with the filth of their depraved ways? If men stained the guilt of sin and shed the shame of wilful disobedience, should God go back really penitent, how would he receive them? That question has been a very serious one, at times, with sons who have wronged and shamed earthly fathers, but who, having run the wretched course of disobedience, have wanted to go back. "I go back to God, my father, but will he turn me away?" There are men who have barred their hearts as well as their doors against the plea of their own flesh, and have counted their own sons as strangers. How will it be with God? Will he deal with the guilt of sin and shed the shame of wilful disobedience in the persons of the prodigal sons? He bares the heart of God to human sight, and we may learn the infinite depths of the love that stoops to save us.—Sel.

PLEASE mention this paper when writing to advertisers.

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.

FULL LIFE FOR EMBY MEN. Evangelist W. D. Lukins. 12mo, cloth, 75 cents. Boston: James H. Earle, Publisher. This is a volume of universal interest. The key note of the book is that man by nature is out of harmony with his environment, separate from the Source of life and empty of the fulness of the theological concepts through Christ, and that matters can be restored and set right only by getting into right relationship to God as manifested in the Christ. The author's style is vigorous, keen, clear and practical. It is a handsome volume in every way, as is always to be expected from this enterprising house.

MAGAZINES.

We are under obligation to The Humble Review for March for a comprehensive summary of "The Century's Progress in Biblical Knowledge," by Prof. Henry B. Swarth, D. D., LL. D., of Princeton Theological Seminary. Dr. Joseph Parker, of the City Temple, London, follows with a breezy discussion of Effective Preaching: Present Day Elements; and Principal Cave, of Hackney College, London, with a striking treatment of The Living Christ: A Word of Warning. Theological Editor, of Louisville, with a long estimate of his former colleague, The Late Prof. T. D. Witherspoon as a Preacher; while Rev. Robert George, of Cleveland, Ohio, writes of The Church for the Modern City. Dr. Alexander MacLaren preaches to us from Manchester, England, on God and His Saints; Dr. J. H. Glog, from Edinburgh, on Resurrection of the Memory; Dr. D. C. Kelley, from Nashville, Tenn., on Men as Conductors of Divine Light and Power; Principal Fairbairn, from Cambridge, England, on The Individual Life of Jesus; Dr. W. S. Daniels, from Greenwood, Ky., on All Things for Good; Dr. W. Ziethe, from Berlin, Germany, on What the Passion of Christ Signifies for Us. Many will read with special profit Dr. William Love's article on The Illustrative Value of New Testament Greek to the Minister of the Gospel; Dr. Gregory's paper on John Ruskin as a Study for Preachers; Dr. Stuckenberg's Religious and Social Thought and Movement at the Close of the Nineteenth Century; and Rev. Mr. Ross's The Living Hymnat of English Puritanism.

The Atlantic Monthly for March is a fine number. Richard Olney ably sketches the Growth of our Foreign Relations; Henry Louis Nelson begins a series on the Political Horizon; Everett W. Myles discusses the Unethical Government of Cities. These are timely political articles. Then we have educational topics, e. g., The Transition from School to College; An Indian Teacher Among Indians; A Girl of Sixteen at Brook Farm; and The Place of Prudence in the Attitude of the Mind of W. J. Stillman, III.; British Shipping Interests. Three American Historical Romances, and a Letter from Germany, are also articles of special interest. The subscription price is \$4.00 a year, or 35c a single copy. Houghton, Mifflin & Co., Boston.

The Century opens with an interesting description of the National Zoo at Washington; Richard Whiteing's account of Paris of the Faubourgs, with Casaque's pictures, is in the author's best vein; Thomas Bailey Aldrich gives us a charming sketch of Robert Herrick. The other notable articles are John Morley's on Oliver Cromwell; Dr. Cook's Giant Indians of Terra del Fuego; Joshua Slocum's Lines and Sail Plan of the Spray; The Eternal Feminine; A Mid-winter Tramp from Santiago to Havana; Talks with Napoleon, and Warfare of Railways in Asia. It is rarely that one finds one copy of a magazine that contains so much of the best of the variety. The Century Co., New York.

American Monthly Review of Reviews.—Beside the usual rich budget, we have fine articles on John Ruskin; The Southern Mountaineer; A New York Colony of Mercy; Balance Sheet of a Summer; The Boer War; The American Merchant Marine; The Policy of Steamship Subsidies; The Emancipation of Slaves Under Moslem Law, and The Text of Two Much-Disputed Treaties. \$2.50 a year. Review of Reviews Co., New York.

Scribner's Magazine opens with a graphic account of the forward march of Gen. Buller against the Boers; Theodore Roosevelt continues cheerfully and vigorously to discuss Oliver Cromwell. There is a Cromwell revival now in progress. New York at Night is a very interesting sketch. The other articles of special interest are, The Revenue of the Century; The Renaissance of Variety; The Theatre; The Touchstone, and Not in the Signal Code. Charles Scribner's Sons. 25 cts. a copy, \$8.00 a year. New York.

The Biblical World offers us, The Teaching Ministry; Dr. W. R. Harper; Jesus as Healer; Dr. Marcus Dods; Suggestions from the Day School for Sunday School Workers; Lincoln Owen; Agricultural Life in Palestine. Dr. E. W. G. Maasterman; Constructive Studies in the Life of Christ; Profs. Burton and Mathews; Exploration and Discovery; Dr. T. R. Wright; Work and Workers, etc., \$2.00 a year. University Press, Chicago.

The Missionary Review of the World has the following leading articles: Missionary Administration. Dr. Arthur J. Brown; Dwight L. Moody as an Educator. Dr. Arthur T. Pierson; Modern Missionary Beginnings. Dr. J. T. Gracey; A Journey into a Forbidden Land; Work and Workers, etc., \$2.00 a year. University Press, Chicago.

Review of Christian Work. From a rich table of contents we name the following: A History of Foreign Missions During the Nineteenth Century; The Need in South Africa; Unload Your Cares; Letter From India; Mr. Moody's Early Chicago Experience; The Second Commandment; Is the Bible the Word of God? The Minor Prophets; The Ideal Life; The Prayer Life; The Risen Life; The True Focus; South American Indians; Christ as a Student of Scripture; A Little Child Can Lead Them; The Story of Jesus Can Never Grow Old. This sterling magazine is a marvel of cheapness, being only \$1.00 a year. W. R. Moody, East Northfield, Mass.

Frank Leslie's Popular Monthly for March is found in its best form in the following, which is an elaborate and finely illustrated account of the British Army at Home and in South Africa, by Major-General Nelson A. Miles, commanding the United States Army. Gen. Miles reviews and analyzes the imperial British military organization in all its branches, and with unusual thoroughness and accuracy, and in so doing, suggesting all its energies in South Africa. The Trans-Siberian Railway, one of the great engineering enterprises of the world, and which is being practically built in the United States, is interestingly discussed by Theodore Watts, and the West Pointers as Draughtsmen, by Fritz Morris, is an art work of unique interest and value, being accompanied by reproductions of drawings made by Julius McNeill Whistler, General Sherman, Meade, Pleasanton and others in their callidays at the United States Military Academy. Captain Robley D. Evans, U. S. Army, has been especially delibed "Fighting Bob," gives in the same number a rattling good patriotic talk to boys about the advantages and disadvantages of service in Uncle Sam's navy.

Good Housekeeping for March presents a choice variety of contents. Talks with Fathers and Mothers is the caption of a new and important department by Margaret E. Sangster, whose pronounced opinions regarding parental duty are timely and sound. The illustration of the Hat by Mr. Poole has a valuable paper on the Heat Wave in Doing all Manner of Things about the House. Life in New York flats is graphically pictured by Albert Bigelow Paine under the title of Janitors I have Met and Some Others. A new feature in this magazine is the illustrating in half-tone a number of fancy dishes with full description how to prepare them, while there is the usual wealth of brief articles, departments, original verse, and sound editorial comment on vital topics of the day. The magazine is worthy of the careful reading of all who aspire to the best in home. \$1.00 a year, single copies, 30c. George D. Chamberlain, publisher, Springfield, Mass.

E. W. Hornung's complete novel in the Month, New Equipment is called The Shadow of a Man. Under the title of The Little Christian, Maarten Maartens contributes one of his always enjoyable tales. The Grandmother's Story, by Mrs. J. K. Hudson, is prefaced by these words: "This story of Mormon life and experience is a true one. The incidents were told the writer." But she has concealed names and places and wholly altered the episodes. A paper by the daughter of the Dean of Westminster, Mrs. A. Murray Smith, about Two Noble Dames Buried in Westminster Abbey is of special interest to the fair sex. Under Washington Smith, Lives by Rufus Babcock Wilson, referred to by the heavenly home of the great general, but to Fredericksburg, Va., the scene of his youthful exploits. A Day at Prato, is by Harriet Monroe, who is pleasantly remembered as the author of the Commemorative Ode at the World's Columbian Exposition; no recent Canadian Tommy Aitkin, by Percival H. Hart, gives some timely points on a subject in which everybody is now interested.

The International Monthly for March—Degen-eration by W. W. Ireland, of Edinburgh; John Ruskin as an Economist, by Patrick Geddes, of Edinburgh; Some recent Italian Literature, by W. F. Trent; Henry Irving, by Clara Scott, London; The Southern Question, by E. P. Clark, of New York City.

The New Webster Dictionary and Complete Vest-Pocket Library contains 45,000 words absolutely fully pronounced. This is not merely one book, but five books in one, distinct and complete. Cloth 25c; leather 50c. Order from Baptist Book Concern, Louisville, Ky.

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Cures those eruptions, boils and pimples which are so likely to appear in the Spring; cures scrofulous diseases in their most tenacious forms; cures salt rheum or eczema with its dreadful itching and burning; cures all stomach troubles due to generally weak condition and impure blood; cures debility, sick headache and "that tired feeling," which just as surely indicate that the blood is lacking in vitality and the elements of health. Hood's Sarsaparilla

Never Disappoints

SEVERAL THINGS.

Webster says the word "worry" comes from the Anglo-Saxon "worowen," which means to strangle. How many let petty cares and anxieties strangle them. They are half dead all the time with worrying thoughts about what is going to happen, when they need all their strength for the duties of the hour, worrying is a wretched sin. It strangles faith; it ignores the presence, the power, the wisdom and the love of God. He graciously invites us to cast all our cares upon him, assuring us that he will bear our burdens and take care of us and cause all things to work together for our good. Why then should we worry at anything?

The lamented Dr. J. H. Spencer, in speaking of the liability of churches to fall into error, and fail to accomplish the purposes for which they were established penned these golden words: "Once consent to depart from the written instructions (of God's Word) and the battle is lost. Christ's watchword, when contending with his great enemy was, 'It is written.' If his churches would prevail they must follow his example and emblazon on their banner this motto."

A leaflet just picked up has printed on it the question, "Have you ever noticed how fast God's mercies multiply when you try to count them up?" Paul says God is rich in mercy. Peter says his mercies are abundant. David speaks of the multitude of his mercies. Indeed the Bible is saturated through and through with like expressions concerning our heavenly Father's mercies. And these mercies are represented as tender. "Like as a father pitieth his children, so the Lord pitieth them that fear him." David was so overwhelmed with the thought of the multitude and the tenderness of God's mercies that three times in the 107th Psalm he cried out, "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men." Indeed they are wonderful. Why do we not all take up the "sweet singer's" glad refrain and echo it all the days of our lives?

T. E. RICHET.

Sullivan, Ky.

START WITH CHRIST.

BY REV. THEODORE L. OUYLER, D.D.

"Follow me!" These are Christ's marching orders to every professed Christian at the opening year; they are also his loving invitation to all who are yet unconverted. To the first class they are a summons to a new departure; promise your Master and your conscience that you will make it. Some people meet at promises and point to the same and frequency with which they are broken. But every apple tree bears its "promissory notes" in white blossoms every May; no blossom, no fruit. At the marriage altar, wedlock is built upon a solemn vow. Admission

into the church is accompanied by a solemn covenant to serve your Lord. To make your New Year promise effective, you should reinforce it with fervent prayer and constant self-watchfulness, or else it will prove but a rope of sand to an anchor of straw. Open your Bible to the seventh verse of the fiftieth chapter of Isaiah, and lash your promise fast to those glorious words; then promise will become performance.

Let this opening year be one of more fervent prayer; and while you pray for what you need, do your own part to secure the answer. Work with the Holy Spirit; never against him. Strive for a deeper spirituality; a shallow religion brings no joy to you and no benefit to others. All growing Christians are hungry feeders on the Bible; beam every morning with a stout seam of prayer and God's Word; then no day will ravel out into failure. Serve your Master by the day. Each four and twenty hours will bring its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made Christward. Take short views; never climb a hill till you get to it. Begin every day of this year with the words "follow me" sounding in your ears, and then in his strength, march on to duty over the rough road that may lie before you, and in the teeth of the hardest head-wind you may encounter. It is a luxury to live a full round life for Jesus, sowing and reaping, filling and being filled out of his fullness. Start the year with Christ!

There are those among my readers who are not Christians, who feel that they ought to be Christians and expect to become such before they die. To them Jesus says as he said to four fishermen on the shore of Galilee; "follow me." Those men did not hesitate; they acted promptly. Your deplorable mistake, my friend, is that you have never acted at all. You have never taken a single decided step. Something has kept you back. Just as it is the hidden root which holds a tree from being moved, and the hidden rock that staves the hole in the bottom of a vessel, so there may be some secret sin that keeps you from Christ. Perhaps it is inordinate love of money that totally absorbs you, or it is sensual appetites, or fear of ridicule, or the habit of procrastination or some other hindrance. Search your heart and see just what is robbing your soul of Jesus Christ, and give it up! Decisive acts turn often on small pivots. A sin refused, a surrender made, an act performed to please and obey Christ is often the first step in conversion.

In order to save your immortal soul and to save your life for its highest purpose two things are indispensable. One is repentance, and that means more than feeling sorry; it means quitting your favorite sins. The other is faith, and that signifies more

than an opinion; it is an act; it is the act of accepting Christ, the act of putting your soul in his keeping and the act of doing what he bids you. Jesus will do his part, you may be assured: he will forgive your past sins, cleanse your evil heart and give you strength to follow him. Your past life has been a spiritual failure—a dead loss—simply because you have wickedly postponed and lingered and quenched the Spirit instead of taking a single decided courageous step. "Follow me!" Are you ready for that? Don't wait for a "revival," or an inquiry-meeting, or anything else. The meeting you need is a meeting with your long neglected Saviour on your knees and a surrender of your heart to him. What he bids you do, do it. A decisive honest start with Jesus Christ will give you such a "Happy New Year" as you have never known before. Try it.—Evangelist.

JUST SUPPOSE.

Suppose Every Christian strove to exalt Christ by living as a redeemed man, what wonders we should see! There would be no lagging in church life, no breaking of ranks in the army of the Lord. All hearts set on the same Redeemer; all lives stimulated by the same Gospel call to honest service; all voices ready to speak God's praises; all hands ready to share the great work of bringing the world to Christ.

Suppose there were no idle, unengaged preachers; suppose all who feel called of God to preach the Gospel did preach the Gospel in spite of the world, the flesh and the devil; suppose they preached the Gospel in love, bringing to it their best gifts, to be used for its advancement, bringing to it their hearty allegiance, their completest trust, their most hopeful spirits, their most unsparring energy; what a world we should see! Preacher lecturers would stay at home to preach and pray. Silly subjects would not mar the sacred office; jealousies would die out among preachers, and wire-pulling for "big churches" would decline.

Suppose members of churches honestly tried to fill their places; suppose they tried to grow as Christians by feeding on the Word, by rendering true, unadorned service, what would it mean? Church quarrels would die in a day; church services would not languish all the year round; the preacher would be stimulated, and work like a beaver; he would not be blamed for something he did not cause; conversions would take place by a most natural thing.

Suppose we all attempted to prove God's best for us by giving him the best in us, what would it mean? There are the commandments that would receive our careful and willing obedience; there are the promises that would receive our daily testing, and we should find God back of them. Our characters would shine and sparkle with heavenly ornaments and men would be led to glo-

rify our Father in heaven. Doubts would perish out of our hearts. Peace would take the place of unrest. Hope would rebuke our despondency; light would drive out our darkness; Christ would reign within us, indeed, as Prince of Peace.

Suppose we magnified our inheritance—as much better than Israel's land flowing with milk and honey; magnified our sonship, our place in the kingdom, our hope, our Bible, our church, our Saviour, our comforter, our Father; what would it mean? All our foolish investigation for something better than Christ, for something more learned than the Gospel with its blood-atonement; all our half-hearted, uncertain, dim-sighted service would give place to something better, far better.

Suppose we never willingly placed ourselves where we heard the Bible discredited by teachers; never encouraged by look, gesture or word any man who attacked the Bible; never gave a cent to support a man to teach, whose teaching went contrary to the Scriptures, but did all we could to rebuke such a man for his own sake, and for the sake of others; would not God smile on our schools, colleges and universities? Yes, he would. He would give the souls of our sons and daughters to his Son, at school, and bring them home sweet, devoted Christians, full of heavenly zeal instead of skeptical, conceited, high-headed ways.

To put it at the lowest, suppose we truly loved God and tried to do his holy, enriching will, how blessed life would be!

ROBERT MORRIS RABU.

BAPTISM.

A Death, Burial and Resurrection.

Rom. 6:3, 4. Paraphrase by Timothy Edwards, A.M., vicar of Oakhampton, Devon, A.D. 1752.

"Don't ye know that all of us who were baptized into the Christian religion, as we did, by descending under the water at baptism, signify and declare our hope and trust in the merits of Christ's death, for the pardon of our past sins, so we did by the same most lively and significant emblem, make public and solemn profession of conforming ourselves to the natural death of Christ, by a spiritual resemblance of moral death unto sin.

"Our being buried under water, then, by baptism, shows that we are dead and buried with him, or in imitation of his death and burial, to the end that we might rise with him, or in imitation of his resurrection also, that as he was raised again by the glorious power of God the Father, so we also might rise to a new life of holiness and virtue, and walk therein for the future."

Col. 2:12. Paraphrase by Rev. James Peirce, vicar of Exeter, Devon, A.D. 1729.

"And this putting off of the body of the sins of the flesh was signified to you at your baptism, wherein, as persons dead, you were, in a manner, buried, being put under the water; in which baptism is also represented your resurrection, together with him to a new life, thro' a belief of the great power of God who raised him from the dead."

Rom. 6:3, 4 and Col. 2:12. "Baptism is not only a declaration of our belief in the death and resurrection of Christ, but a figurative or symbolical representation of it."—Faton J. Glog, D.D., Episcopalian.

An illustration.—"Elisha died, and they buried him. And it

came to pass as they were burying a man, that, behold, they cast a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet."—2 Kings 13:20.

Elisha was in his life, in many ways, a type of the Lord Jesus, and here he is so in his death. We have in this miracle a vivid and beautiful illustration of baptism, just because it is a vivid and beautiful picture of salvation by the gospel. The man is dead, and so they bury him. Burial is but putting the dead into the place of death. He is let down into the place of one that had died before; he is buried with Elisha. So buried, he touches the one who had preceded him in death, and he is quickened out of it—he stands upon his feet a living man.

So likewise as to this burial with Christ; burial implies death, not life; you bury the dead, not the living. How dead? Dead with Christ, since it is burial with Christ? No; for it is only the one who is alive in Christ who can be dead with Him, and the man who is buried with Christ is buried to touch the dead Christ and live. Dead with Christ means dead to sin; but none can be dead to sin who are not spiritually alive. Buried with Christ does not, then, imply dead with Christ, but alive in Him.

Burial with Christ is the confessing—the owning—of the penalty, which faith anticipates before it comes, finding Christ, as having taken that place, that we may live. Baptism is, therefore, but a typical or acted-out gospel, with a significant protest against ritualism also, for the baptism is, as the word itself shows and the Apostle's argument proves, but immersion—burial with Christ alone must give the life. No magic power in water to regenerate the soul or give life to the dead.

Baptism is the confession of death, for which we are put into the sepulchre. We are buried with Him by baptism unto death, in order that, even as Christ has been raised up from the dead by the glory of the Father, so we also should walk in newness of life. For if we are become identified with Christ in the likeness of His death, so also we shall be in the likeness of His resurrection. The resurrection of the buried man was the result of having touched Elisha; and perfectly sure is the result where Christ has been touched by faith.

Baptism symbolizes crucifixion of our old man in the Cross of Christ, that the body of sin may be annulled—dead and buried. "And you, being dead, hath He quickened." "Buried with Him in whom ye have risen." "Risen together, through the faith of the operation of God, who hath raised Him from the dead."

E. O. WHITE.

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PROBABLY he who never made a mistake never made anything. —Samuel Smiles.

FORWARD.

BY JAMES BUCKHAM.

Move to the fore.
 Men whom God hath made fit for the fray!
 Not yours to shrink, as the feeble ones may,
 Not yours to parley and quibble and shrink,
 Ill for the world, if ye do not God's work
 Move to the fore!
 Move to the fore!
 Say not another is fitter than thou—
 Shame to the manhood that sits on thy brow!
 Own thyself equal to all that man may.
 Cease thy evading; God needs thee to-day.
 Move to the fore!
 Move to the fore!
 God himself waits, and must wait, till thou come.
 Men are God's prophets though ages be dumb.
 Halts the Christ-kingdom, with conquest so near?
 Thou art the cause, then, thou man at the rear.
 Move to the fore!
 —Sunday-school Times.

OUR PULPIT.

THE OLD STORE AND THE NEW.

BY ALEXANDER MACLAREN, D.D.

Ye shall eat old store, and bring forth the old because of the new.—Leviticus 26:10.

This is one of the blessings promised to obedience. No doubt it, like the other elements of that "prosperity" which is the blessing of the Old Testament, presupposes a supernatural order of things, in which material well-being was connected with moral good far more closely and certainly than we see to be the case. But the spirit and heart of the promise remain, however the form of it has passed away. It is a picturesque way of saying that the harvest shall be more than enough for the people's wants. All through the winter, and the ripening summer, their granaries shall yield supplies. There will be no season of scarcity such as often occurs in countries whose communications are imperfect, just before harvest, when the last year's crop is exhausted, and it is hard to get anything to live on till this year's is ready. But when the new wheat comes in they will have still much of the old, and will have to "bring it forth" to empty their barns, to make room for the fresh supplies which the blessing of God has sent before they were needed. The same idea of superabundant yield from their fields is given under another form in a previous verse of this chapter (verse 5): "Your threshing shall reach unto the vintage, and the vintage unto the sowing time, and ye shall eat your bread to the full," which reminds one of the striking prophecy of Amos, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." So rapid the growth, and so large the fulness, that the gatherer shall follow close on the heels of the sower, and will not have accomplished his task before it is again time to sow. The prophet clearly has in his mind the old promise of the law and applies it to higher matters, even to the fields white to harvest, where he that soweth and he that reapeth shall rejoice together. In the same way we may take these words, and gather from them better promises and larger thoughts than they originally carried. There is in them a promise as to the fullness of the divine gifts,

which has a wider reach and nobler application than to the harvests and granaries of old Palestine.

We may take the words in that first aspect, first, as containing God's pledge that these outward gifts shall come in unbroken continuity. And have they not so come to us all, for all these long years? Has there ever been a gap left yawning? Has there ever been a break in the chain of mercies and supplies? has it not rather been that "one post ran to meet another?" that before one of the messengers had unladen all his budget, another arrival has antiquated and put aside his stores? True, we are often brought very low; there may not be much in the barn but sweepings and a few stray grains scattered over the floor. We may have but the handful of meal in the barrel, and be ready to dress it, "that we may eat it, and die." But it never really comes to that. The new ever comes before the old is all eaten up; or if it is delayed even beyond that time, it comes before the hunger reaches inanition. It may be good that we should have to trust him, even when the store-house is empty; it may be good for us to know something of want, but that disciple comes seldom, and is never carried very far. For the most part he anticipates wants by gifts, and his good gifts overlap each other in our outward lives as slates on a roof, scales on a fish.

We wonder at the smooth working of the machinery for feeding a great city; and how, day by day, the provisions come at the right time, and are parted out among hundreds of thousands of homes. But we seldom think of the punctual love, the perfect knowledge, the profound wisdom which cares for us all, and is always in time with its gifts. It was that quality of punctuality extended over a whole universe which seemed so wonderful to the Psalmist: "The eyes of all wait upon thee, and thou givest them their meat in due season." God's machinery for distribution is perfect, and its very perfection, with the constancy of the resulting blessings, rob him of his praise, and hinder our gratitude. By assiduity he loses admiration.

"Things grown common lose their delight." "If in his gifts and benefits he were more sparing and close-handed," said Luther, "we should learn to be thankful." But let us learn it by continuity of our joys that we may not need to be taught by their interruption; and let us still all tremulous anticipation of possible failure or certain loss by the confidence which we have a right to cherish, that his mercies will meet our needs, continuous as they are, and be threaded so close together on the poor thread of our lives that no gap will be discernable in the jewelled circle.

May we not apply that same thought of the unbroken continuity of God's gifts to the higher region of our spiritual experience? His supplies of wisdom, love, joy, peace, power to our souls, are always enough, and more than enough, for our wants. If ever men complain of languishing vitality, in their religious emotions, or of a stinted supply of food for their truest self, it is their own fault, not his. He means that there should be no parentheses of famine in our Christian life. It is not his doing if times of torpor alternate with seasons of quick energy and joyful fulness of life. So far as he is concerned the flow is uninterrupted, and if it comes to us in jets and spurts like some in-

termittent well, it is because our own evil has put some obstacle to choke the channel and dam out his Spirit from our spirit. We cannot too firmly hold, or too profoundly feel, that an unbroken continuity of supplies of his grace—unbroken and bright as a shaft all the way from the sun to the earth—is his purpose concerning us. Here, in this highest region, the thought of our text is most absolutely true; for he who gives is ever pouring forth his own self for us to take, and there is no limit to our reception but our capacity and our desire, nor any reason for a moment's break in our possession of love, righteousness, peace, but our withdrawal of our souls from beneath the Niagara of his grace. As long as we keep our poor vessels below that constant downpour they will be full. It is all our own blame if they are empty. Why should Christian people have these dismal times of deadness, these parentheses of paralysis? as if our growth must be like that of a tree with its alternations of winter sleep and summer waking? In regard to outward blessings we are, as it were, put upon rations, and that he gives us we gather. There he sometimes does, in love and wisdom, put us on very short allowance, and even now and then causes "the fields to yield no meat." But never is it so in the higher region. There he puts the key of the store-house into our own hands and we may take as much as we will, and have as much as we take. There, therefore, the bread of God is given forevermore, and he wills that in an uninterrupted abundance the meek shall eat and be satisfied.

The source is full to overflowing, and there are no limits to the supply. The only limit is our capacity, which again is largely determined by our desire. So after all his gifts there is more yet unreceived to possess. After all his self-revelation there is more yet unspoken to declare. Great as is the goodness which he has wrought before the sons of men for them that trust in him, there are far greater treasures of goodness laid up in the deep mines of God for them that fear him. Bars of uncoined treasures and ignots of massy gold lie in his storehouses, to be put into circulation as soon as we need, and can use, them. Hence we have the right to look for an endless increase in our possession of God; and from the consideration of an Infinite Spirit that imparts himself, and of infinite but indefinite expansible spirits that receive, the certainty arises of an endless life for us of growing glory; a heaven of ceaseless advance, where in constant alternation desire shall increase capacity, and capacity increase fruition, and fruition lead in, not satiety, but quickened appetite and deeper longing.

But we may also see in this text the prescription of a duty as well as the announcement of a promise. There is direction here as to our manner of receiving God's gifts, as well as large assurance as to his manner of bestowing them. It is his to substitute the new for the old. It is ours gladly to accept the exchange, a task not always easy or pleasant.

No doubt there is a natural "we change deep in us all, but that is held in check by its opposite, and all poetry and human life itself are full of the sadness born of mutation. Our Lord laid bare a deep tendency when he said, "No man having tasted old wine, straightway desireth

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new; because he saith the old is better." We cling to what is familiar, in the very furniture of our houses; and yet we are ever being forced to accept what is strange and new, and, like some fresh article in a room, it is out of harmony with the well-worn things that you have seen standing in their corners for years. It takes some time for the raw look to wear off, and for us to "get used to it," as we say. So is it, though often for deeper reasons, in far more important things. A man, for instance, has been engaged in some kind of business for years, and at last God shows him, by clear indications, that he must turn to something else. How slow he is to see it, how reluctant to do it! How he cleaves to the "old store!" How he shrinks from cleaning out the barn, to bring in the new. Or a household has been going on for many days unbroken, and at last a time comes when some of its members have to pass out into new circumstances; a son to push his way in the world, a daughter to brighten another fireside. It is hard for the parents to enter fully into the high hopes of their children, and accept the new condition, without many vain longings for the old days that can never come back any more.

So, all through our lives, wisdom and faith say, "Bring forth the old because of the new." Accept cheerfully the law of constant change under which God's love has set us. Do not let the pleasant bonds of habit tie down your hearts so tightly to the familiar possessions that you shrink from the introduction of fresh elements. Be sure that the new comes from the same loving hand which sent the old its season, and that change is meant to be progress. Do not confine yourself within any mill-horse round of associations and occupations. Front the vicissitudes of life, not merely with brave patience, but with happy confidence, for they all come from him whose love is older than your oldest blessings, and whose mercies, new every morning, express themselves afresh through every change. Welcome the new, treasure the old, and in both see the purpose of that loving Father, who himself unchanged, changeth all things and

fulfills himself in many ways. Least one good custom should corrupt the world."

In higher matters than these, our text may give us counsel as to our duty. "God hath more light yet to break forth from his holy word." We are bound to welcome new truth, so soon as to our apprehensions it has made good title, and not to refuse its lodgment in our minds because it needs the displacement of their old contents. In the region of our knowledge and of our Christian life, most chiefly, are we under solemn obligations to "bring forth the old store because of the new;" if we would not be unfaithful to God's great educational process that goes on all our lives. It is often difficult to adjust the relations of our last lesson with our previous possessions. There is always a temptation to make too much of a new truth, and to fancy that it will produce more change in our whole mental furniture than it really will. No man is less likely to come to the knowledge of the truth than he who is always deep in love with some new thought, "the Cynthia of the minute," and ever ready to barter "old lamps for the new ones." But all these things admitted, still it remains true that we are here to learn, that our education

is to go on all our days, and that here on earth it can only be carried on by our parting with the old store, which may have become musty by long lying in the granaries, to make room for the new, just gathered in the ripened fields. The great central truths of God in Christ are to be kept forever; but we shall come to grasp them in their fulness only by joyfully welcoming every fresh access of clearer light which falls upon them; and gladly laying aside our inadequate thoughts of God's permanent revelation of himself in Jesus Christ, to house and garner in heart and spirit the fuller knowledge which it may please him to impart.

So the law of life is thankful enjoyment of the old store, and openness of mind and freedom of heart which permit its reluctant surrender when newer harvests ripen. And the highest form of the promise of the text will be when we pass into another world, and its rich abundance is poured out into our laps. Blessed they who can willingly put away the familiar blessings of earth and stretch out willingly emptied, expectant hands to meet the "new store" of heaven!

THE NEW TESTAMENT CHURCH.

(Rev. W. H. H. Marsh has written a volume on this subject.)

It is difficult for a discriminating, intelligent, orthodox Baptist to positively determine whether the volume has more excellencies than defects. And if the beloved editor of our great Recorder will permit, the writer will briefly draw up a list of such excellencies and defects as I see them and then draw a few conclusions that might be somewhat helpful to its wide and widening circle of careful readers.

EXCELLENCIES.

1. The theory of an Old Testament church is a disjointed, ill-conceived fiction of non-Baptists; one that the usual arguments attempted to be drawn from the Abrahamic Covenant and Jewish synagogue, for the origin of the church are childish, if nothing worse.
2. The New Testament church was a direct creation, or a new institution of Christianity, and not a development nor a reformation of Judaism.
3. The deep ethical and philosophical reasons and demands for spiritual regeneration, especially when there are so many insidious influences in our times to weaken or destroy the doctrine, are quite good.
4. The positive demand of doctrinal instruction in our Baptist churches that we might escape manifold evils in the near future.
5. The honor and mission of

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the New Testament church through her only divine channels or offices, the pastor and deacons. The various societies and sub-organizations in many churches and plain prophecies of evils to come.

6. The Holy Spirit is to be greatly honored and recognized in all forms of religious enterprise. A converted membership and spiritual-mindedness are essentials to permanent success.

7. A strong, educated, independent, God-fearing and soul-loving Baptist ministry who will dare to rebuke sin and plead for righteousness, is one of the needs of the times.

It is only fair to say that many other excellent propositions both healthful in tone and sound in spirit might be drawn from the book. But there are other propositions that are queer, illogical and misleading. I cannot discuss them, but only state them in this article, and, at least, Southern Baptists, whom the author highly honors for their missionary methods, will readily see their singularities and errors.

DEFECTS.

1. The author's ideas of the New Testament church are mostly exceptional and unsatisfactory. He has much to say of the local church, and consequently believes that there is one that is not local, namely, the invisible and universal. Perhaps if he had studied Prof. J. B. Thomas' cogent arguments that have recently appeared in the Recorder on the ecclesia he would have modified his views. The objective and subjective idea of the church is fished out of the gloomy depths of gnosticism.

2. The author seems to involve himself in contradictions along with Pedobaptist Reformers, in that the church is, and is not identical with the kingdom! Of course this is unfortunate for a Baptist. Perhaps he has not re-read recently Macauley's admission that the Baptist Confession of Faith of 1889 leaned heavily on the sturdy arm of the Westminster of 1648.

3. That the New Testament church was not organized during the earthly ministry of Jesus Christ, but on the day of Pentecost, or later as a growth.

4. He seems to be much possessed with the Pedobaptist idea of progressive development, that has insidiously wrought such havoc in divergent schools of Protestantism, consequently his ideas of the institution of the deaconship are not clear in statement. His views of female deacons are not to be followed.

5. He seems to go somewhat out of his way to take an ultra whack at the belief of the perpetuity of distinct Baptist principles, and, through them, of New Testament churches from the days of the apostles to our own times.

6. He insists that Philip was not ordained, although he both preached and baptized. Consequently laymen can properly administer baptism. The logic of this position opens the way for alien immersion.

7. Strangely enough he does not think it necessary for ministers coming to the Baptists from other denominations to be ordained. His ideas of centralization of religious principles may or may not be dangerous, according to ways and extent of development.

So far the leading ideas catalogued have been evenly numbered, if not balanced. The following suggestions may be concluded:

- (1.) A very wise man among

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us, recently deceased, often said to his classes: "He that does not know history, does not know anything as he ought to know it." This applies with much force to those who endeavor to be exhaustive and authoritative in writing standard books for their denomination.

(2.) Since the days of Carson, who forever set at rest the question of baptism among scholars, there has been a studious and prayerful tendency among Baptists to thoroughly and scientifically state and restate the fundamentals of their faith in accordance with the Word of God.

(3.) We hope, and may reasonably expect, that Mr. Marsh, who is possessed of such an excellent spirit and clear methods of treatment, will revise some parts of his book in future editions.

Fraternally,
 IVON M. WISK.

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EDITORIAL.

A section of the Educational Committee of the General Association... Dr. W. H. Felix, the Rev. G. W. Perryman, the Rev. W. D. Nowlin and the writer... visited Georgetown College Thursday and Friday of last week.

A new feature of the instruction, and a most important addition to the course offered, is the course of Bible study under Prof. Ayers. He makes, very wisely, the Bible the one text book, and the aim is to bring out what the Scriptures say.

Since last year some additions have been made to the library, to the scientific apparatus add to the museum. An effort is on foot to raise \$50,000 as a woman's endowment, for the special benefit of the ladies' department of the College.

The commencement this year will be the second week in June, just before the meeting of our General Association in Owensboro. Dr. Lansing Burrows, of Nashville, is to preach the baccalaureate sermon.

Prof. Hagry has been ransacking the literary treasures of the College, treasures that have long been stowed away out of sight, and he has made some interesting finds. Among these are the following: Works of Jerome, 4 large vols., January, 1516; Comedies of Aristophanes, A.D. 1547; Italian Translation of Herodotus, Venice, 1575; Scapula's Lexicon, 1719; Roman Emperors, 1605; Critica Sacra, Amsterdam, 1693; Pharsalia of Lucan, 1706.

The last-named is a very handsome volume, whose fly leaf gives the information that it is a copy of an edition of only 200 copies, that it is considered the best edition of Lucan ever published, and that it "is presumed to be the only copy in America." It was presented to Georgetown College in October, 1847, by Mr. Erasmus Everett, of New Orleans.

The committees are indebted to Prof. Arthur Yager and the Rev. J. K. Nunnally for special courtesies.

Dr. P. S. Moxon, who was once a Baptist, but who became too "broad" for our denominational

bounds, is active in teaching the "higher criticism" in the college in Massachusetts of which he is president. He has just resigned, however, and will soon be out. He says of himself: "It is said that I am destroying the truth, that I am undermining the faith of men. I am not so doing. I cannot. We must remember that truth cannot be destroyed, that nothing that is true can be overthrown."

Exactly this same reply might have been made by Tom Paine or Bob Ingersoll. It can be made today, and is made, by infidels and atheists of all schools.

It is true that truth cannot be destroyed, but the souls of men can be destroyed. It is true that truth cannot be overthrown, but men's faith can be overthrown. Nobody charges Dr. Moxon and men of his ilk with destroying or overthrowing truth, of course not; but he and they are rightly charged with breaking down men's faith, and with destroying men's souls.

Suppose hundreds of people had diphtheria, and one man was trying to persuade them to use anti-toxine as a remedy, while another man tried to persuade them to take strychnine, and urged in his defense that he was not doing any harm to truth, that the truth could not be destroyed? It would remain true that anti-toxine is the cure for diphtheria, that truth would not be touched or injured by all the strychnine that might be administered; and yet every patient that took the strychnine would be dead.

Similarly, nobody supposes that the current attacks on the Scriptures will in the slightest degree change the truth. What is true once must always remain true. Truth, by its very nature, cannot change. It is the same yesterday, to-day and forever. If two and two did not make four in Adam's time, they do not make four now, and never will make four. While if two and two did make four in Adam's time, they can never make anything else than four. It is idle for men to talk of overthrowing truth or of destroying truth—what they can overthrow is men's faith, and what they can destroy is human souls.

The Rev. S. E. Wishard tells the readers of the Interior how the Mormon missionaries are supported. When the missionaries are sent out money is needed to send them to their fields. For this purpose a big ball is given and a charge made at so much a couple. When the missionaries reach their fields they are supported by their begging. They receive no salary, but beg their way just like other tramps, and get their support out of people of various denominations and of no denomination.

The Mormons raise large sums by their tithing, which is a simple tax, but this money is not spent on missionaries. What becomes of this money is an interesting question. When a Mormon layman, who had long been paying tithes, asked a bishop what was done with the money, the bishop replied: "It is none of your business. Your business is to pay tithes, and we will take care of the money."

An answer to the question, however, is suggested by the fact that "Prophet, Seer and Revelator" of the Mormons took \$348,000 worth of stock in a business enterprise.

It is notorious that the head men among the Mormons are

very wealthy. When the writer was in Salt Lake City last summer, he was told of a speculation in hogs on the part of the late lamented prophet (?), Brigham Young, Esq. There were a great many hogs in Utah, and the prophet (?) received a revelation that it was wrong to eat swine's flesh, and the faithful were forbidden to partake. This sent the price of hogs down to almost nothing, and agents of the prophet (?) went over the territory buying up all the hogs to be found, for a mere song. Then the prophet (?) had another revelation that it was all right to eat swine's flesh, and that the restriction which bore so heavily on the "saints" was mercifully removed. This sent the price of hogs up again to where it was before, and the prophet (?) made a handsome profit. The prophet never fails to profit by his office.

The Baptists are excellent folk. We have never had any complaint to make against them except their apparent inability to comprehend the fact that other Christians may be quite as sincere and devoted as themselves.—Christian Advocate.

This takes us completely by surprise. We did not know that anybody supposed that Baptists assailed the sincerity and devotion of other denominations. We have not seen any ground for such a notion, and we are at a loss to understand how the Advocate could have received such an impression. We often oppose the doctrines of other denominations, but we never question their sincerity or their devotion.

So far from this it is quite customary for Baptists to hold up the sincerity and devotion of other denominations as an example for our own people. Especially are the Roman Catholics often thus held up. Frequently the sincerity and devotion of the heathen are held up in rebuke of the careless indifference of our own people. We wish the Advocate would give some particulars.

The Religious Herald tells of the public sale of several Baptist and other houses of worship because of their failure to pay current taxes. While church property is not liable to ordinary taxes, it is liable for taxes for street improvements. Among the Baptist churches thus delinquent, which the Herald mentions, are Grove-avenue, where Dr. Hawthorne is pastor, Leigh-street, where the Rev. M. Ashby Jones is pastor, Venable-street, Randolph-street and Immanuel. The Baptist Ministers' Conference of Richmond passed a resolution urging these churches to pay up these taxes.

We are greatly surprised at these facts given in the Herald. Here in Louisville our churches have been similarly taxed, but not one of them, to our knowledge has been delinquent in payment. Recently Walnut-street had to pay several hundred dollars tax for street improvement.

The Methodists have been seriously considering their recent loss in numbers. A committee composed of Bishops Fowler, Ninde and Joyce have issued an address in which they say:

To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. The lost ground is paved with the dead. We are surrounded by a general anarchy. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer, and to call mightily on God for help.

While the Baptists have not lost in numbers, but, on the contrary, have continued to gain, yet there is abundant reason for

every Baptist to "take himself or herself to prayer, and to call mightily on God for help." Never were the great world-needs more urgent, and never were our opportunities greater.

A WRITER, in defending "ethical monism," says with a confidence that is quite refreshing: "It is well to accept, at least tentatively, the monistic principle, lest we be found 'fighting against God.'" The Spiritualist, the Christian (?) Scientist, the Theosophist and every other sort of ist, can say the same thing with equal propriety. Any crank with a theory can say—Accept my fad "at least tentatively," lest you be found "fighting against God." And yet, strange as it may seem, that plea, ridiculous though it be, does have weight with many people.

We may be stupid, but we confess that we are utterly unable to see any difference between monism and pantheism. Pantheism affirms that everything is God and God is everything. Monism affirms that there exists but one substance in the universe, that substance is God and everything is part of that one substance.

To think to escape this conclusion by calling monism ethical, is to no purpose, because we can apply the same adjective to pantheism. Monism is pantheism and ethical monism is simply ethical pantheism, that is all. The same is true of aesthetical monism, dynamic monism, philosophical monism, physical monism, &c. They are simply aesthetic, dynamic, philosophical and physical pantheism. No man can do anything to monism to make it pass, that we cannot, with equal ease and equal reason, do to pantheism. Monism is simply a new name for pantheism, and it is pantheism, pure and simple. Wrapping it up in esopetoidais verbs does not change it in the slightest.

Some critics claim to know exactly how the old Hebrew writers would express themselves, and hence they claim to be able to separate the books of the Old Testament into various documents. A few years ago an eminent Hebrew professor made a translation of Ecclesiasticus (an apocryphal book) from Greek into Hebrew. It was an attempt to reproduce the original Hebrew which had been lost, though the Greek translation remained. After the learned professor's work was done, a copy of the original Hebrew was discovered, and then, Dr. Stalker says, the professor's Hebrew restoration "was a spectacle to gods and men."

When Bishop Potter (Episcopalian), of New York, made his deliverance in regard to prohibition, his picture was hung in the windows of drinking saloons in his honor (?) because his talk suited the saloon-keepers. Now Bishop Nelson (Episcopalian), of Georgia, has made a somewhat similar deliverance, and the Christian Advocate expects his picture will be hung in Georgia saloons.

Dr. Bruce says that the church is passing through a period, not of religious declension, but of transition. He who is giddy thinks the world turns round. Dr. Briggs has gone from the Presbyterians to the Episcopalians, and many of his utterances indicate that he is at present in a state of transition to the Catholics.

Editorial Varieties

Home has been described as "the place where we grumble most and are treated best."

The number of Roman Catholic pilgrims this year to Rome has fallen far short of what was expected.

The Gospel is making good progress in Corea. There are 94 churches there and of these 46 were organized in the last year.

Marshfield, Massachusetts, voted recently to allow liquor licenses, but the Prohibitionists succeeded in getting the price for each license fixed at a million dollars.

A church in Richmond, England, was in debt, and the committee to raise the money wrote a begging letter to John Ruskin. He replied, declining to help them, and they sold his letter for \$6.00.

We are pained to learn of the death last week of James Guthrie Stephens, Esq., of Breckinridge, Ky. He was a leading citizen, a prominent Baptist and a useful man. We tender our condolences to the bereaved family.

Dr. Whitsett has returned, having completed his investigations abroad. He declares that he is confirmed in his views as to 1844 and that he will write another book to prove those views. This is just as we supposed.

The Foreign Mission Board at Richmond has appointed two messengers from Kentucky to the Kentucky Missionary Conference in New York next month, viz.: Dr. E. Y. Mullins and the editor of the Western Recorder.

The town of Guilford, Conn., this year will pay no taxes. There is money enough on hand from the sale of franchises to pay all town expenses. Generally the franchisees are given away to those who will satisfactorily look after the men who thus rob the public.

At the recent local option election at Glasgow the saloons were again defeated and the town remains "dry." We congratulate Glasgow. The contest is on hand in Franklin and we hope temperance will prevail. Dr. White is active in his efforts for righteousness.

"J. E. W." writes to the Outlook the question: "Is it the preponderant conclusion of scholars that the New Testament mode of baptism was by immersion?" The Outlook answers: "Yes, usually so." The Outlook is a Pledobaptist paper.

In the town of Northfield, Vermont, liquor can be bought only at the town agency. The town has passed an ordinance that at the end of each month the name of every one who has bought liquor, be published in the papers along with the quantity and the price.

"I am desirous of restoring to them the blessings of law, which they have feebly and deservingly exchanged for the calamities of war and the arbitrary tyranny of their chiefs." Thus spoke his majesty George III. in a proclamation concerning the American colonies in 1776.

Dr. D. L. Leonard reports \$14,786,620 given for evangelical foreign missions the past year. He reports 4,671 ordained missionaries with 74,225 "helpers" of all sorts; 2,828 stations; 1,742,421 communicants on the various fields. Of these 74,776 were added last year.

The official name of this country, according to our federal constitution, is "The United States of America." So the question is raised as to whether any lands outside of America can become a part of our country without a change of name to correspond. We do not think the name will stand in the way for a moment.

In Germany the results of the marriage of Protestants and Romanists have been carefully studied. It has been found that of \$20,000 children from such marriages, 27,200 grew up Romanists and 22,700 Protestants. Such marriages have not, in Germany at least, proved advantageous to the Romanists.

We need the following in the Christian Guide of last week: "Dr. Whitsett has ceased no little stir and commotion among the Baptist papers in advocating Allen Emerson." The editors do not know anything about an "Allen Emerson," and as for "Allen Emerson," he is also a new one, of whom we never heard before.

Owing to the bitter attacks upon Queen Victoria in the French papers, she has decided to go to Bordighera by way of the St. Gothard tunnel, thus avoiding France. Why anybody on earth should wish to attack such a venerable and such a nobility as Queen Victoria, we are unable to see. Whether the French may say about Great Britain, in the name of all that is respectable let them not assail Queen Victoria.

Ruskin's relish for favors was as good as seventy-five as in the past, men all envy. His last: "My palate never was so well, because when I was a child I was given only the plainest food. When I was a boy, too, I had but one or two toys and no amusements. Hence the keen delight which I take now in every little pleasure." Yet Ruskin's benefits were very meagre. Had they indiged him, the world, in all probability, would never have heard of him or of them.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st—Pastor Eaton preached in the morning on "Opportunities for doing good," and took collection for Orphans' Home. At night he preached on "Yielding to God." Three joined by letter. Final vote on selling the property took place Wednesday night. Will tell about it next week.

Broadway—Pastor Jones preached on "I am the way," and on "It is time to seek the Lord." One profession. Pastor Jones lectured at Bardston Thursday night.

Chestnut-street—Pastor Weaver preached on "Walking worthy of our vocation," and "Salvation to the uttermost." The ladies gave a dinner.

East—Pastor Christian preached on "The shepherd and his flock," and on "An earnest seeker for truth."

McFerran Memorial—The new pastor, Bro. W. W. Hamilton, preached on "Woe is me if I preach not the Gospel," and on "The thorn faithful unto death." Two received by letter. Pastor Hamilton had a fine welcome, and he made a happy impression. The congregation gave him and his family a reception Thursday night. Young people's meeting Tuesday night.

Twenty-second and Walnut—Bro. J. N. Freidrich preached at both hours.

Franklin-street—Pastor Jenkins preached on "Bringing men to Christ," and on "The beginning and end of sin."

German—Pastor Wm. Ritsmann preached on "The former days," and on "Healing the paralytic." The pastor enters on his sixth year of service.

Highlands—Pastor Daves preached on "The new birth," and on "God's best gift."

Logan-street—Pastor Montgomery preached on "Three one things," and on "I remembered God." One baptized.

Parkland—Bro. W. M. Murray preached on "Living near God," and on "Growing in grace."

Portland-avenue—Pastor Tralls preached on "Overcoming the faith," and on "The prosperity of the wicked."

Southgate-st—Pastor McFarland preached on "Rivers of peace and waves of righteousness," and on "Watchfulness in well-doing."

Third-ave.—Pastor Boyet preached on Matt. 7:1, 2, and Bro. Leger preached at night on "Gideon's band." One received by letter and one baptized.

Twenty-sixth and Market—Evangelist J. H. Dew preached on "God's guidance." Afternoon at 8:30 special sermon to young women. At night on "Sowing and reaping." Received 13 for baptism, 6 baptized and 1 joined by letter. Preaching every night. Meeting growing in interest.

The Point—Pastor Farrar preached in new quarters. Sunday-school very large.

Clifton—Bro. Stephens preached on "Work in China," and Pastor Foster preached on "Casting out into the deep."

East Mead—Bro. Brown preached on "Humility," and Pastor Cooper preached on "Sin."

Cedar Creek—Pastor J. W. O'Hara preached on "Faith," and on "Hearing and obedience."

Oakdale—Brother C. D. Graves preached on "Moses lifting up the serpent," and Pastor Hill preached on "Watchfulness and well-doing." Ten received for baptism. In all there were 24 additions in the meeting. Bro. Ray preached with great power.

Pastor Daves presented a paper on "Barn of Water and the Spirit," taking the view that "born of water" means the natural birth. The paper elicited a lively discussion.

SEMINARY NOTES.

None of the brethren are now exactly ill. J. J. Griffin is on a rapid road to recovery.

A. F. Tidrick is visiting New York Hall.

J. E. Magill addressed the Y. M. C. A. of New Albany, Ind., last Sunday afternoon.

J. A. Jones and Chas. Owens are conducting a protracted meeting with the Mayville ministers. Bro.

Jones leads the singing and Bro. Owens does the preaching.

Bro. Tenney, of Rochester Theological Seminary, made an address on the "Student volunteer movement" to our student body on prayer-meeting night. We hope that by some means, if not through this movement, more and more to come in touch with Rochester.

To the weekly missionary meeting Bro. S. R. Scarborough, of Texas, made an excellent address on Mexico. Scarborough has been there, and could make bright his speech by personal remembrances.

Bro. W. A. Boyd has for two weeks been helping Bro. Briggs in a meeting with the church at Lancaster. Several additions to the church have already been made, and the meeting is still in progress.

Bro. W. J. Ray is still preaching for the pastor in his meeting. Twenty-four additions to the church have been made as yet, and the meeting will probably continue another week.

Bro. O. H. Fry has accepted a call to the care of the church at Gas City, Ind. He will leave the Seminary to take up his new work in about two weeks. Fry is a worthy and a hard-working student, and will doubtless throw his whole soul into his work as a pastor.

A. O. Cree lectured in the city of Cincinnati on Friday night last. On his return trip he preached on Sunday at Ashland, Ky., both morning and evening.

Miss Mary Scarborough McDaniel, at 514 West Broadway, entertained the Current Topic Club of the Seminary. Her father is a member of the club.

Sunday supplies: E. A. Forbes, Pewee Valley; J. H. Bennett, Mill Creek; P. T. Evans, Southport; C. E. Stanton, London; A. C. Cree, Ashland; Thom. Brown, East Mead; J. T. Riddick, Ghent; C. W. Wall, Garden-street Lutheran church, city.

THE STATE.

Dr. Warder, Corresponding Secretary State Mission Board, has been quite sick for several weeks, and for most the week he has been confined to his room. We are thankful to God that his present condition is more hopeful. This explains why some letters and other matters connected with his office have not received more prompt attention.

We are pained to learn of the death of Mrs. E. G. Minor, one of the main stays of our church at Meadow Hill, Shenandoah county, Va. She was a woman of rare gifts and graces—a model wife and mother and a devout Christian. "Her children rise up and call her blessed, her husband also and he praiseth her."

Capt. G. Y. O'Neal, of Versailles, a brother of the Hon. J. V. O'Neal, of this city, died last week after a lingering illness. He was a Union soldier in the war, and has been soldier for many years a prominent and highly-esteemed citizen of Versailles. He leaves a widow and two children. He will be greatly missed.

OTHER STATES.

Bro. John Aym, of Fort Smith, Ark., writes: "Rev. N. R. Pittman, of Clinton, Mo., accepts the call to the First church, this city, and will be with us by April 1st. My brethren in Kentucky were too much for us in our effort to secure Dr. Ferryman. He has a grand work and we are gratified that his people like him so well. Second church here organized March 4th with 30 members. L. Quinn, pastor."

Bro. R. L. Stratton has accepted the call to our church at Salina, Kansas, and he has entered upon his work there. He has invited him to supply them for awhile and were so well pleased that they wanted him to remain with them permanently and be consented.

The New York papers tell us that Pastor H. Allen Tupper, Jr., has resigned at Mt. Clair, New Jersey, and will soon devote himself to mission work in New York City. He will have a great field.

Evangelist Sid Williams and his sweet singer, J. A. Brown, have been aiding Pastor D. G. Whittinghill at Coliseum First church, New Orleans, in a protracted meeting, with the aid of Misses J. M. and J. W. Foster. Whittinghill says of Evangelist Williams in the Baptist Standard: "Bro. Williams is one of the greatest men, and certainly the greatest evangelist we have, if we are to judge a man by his works, and what other way is there?" We admit the greatness of Bro. Williams, but we insist "there are others."

Pastor J. H. Butler is highly delighted with the welcome he has received at Trenton, Tenn., and with the outlook of the field. Pastor Ryals did fifteen years of noble service there.

Ray Creek church, Ga., was troubled with dissensions. The recalcitrant were excluded from its fellowship, and this was followed by a revival in which the excluded were received back into the fellowship with the troubles left outside, and 50 were added to the church, mostly by baptism.

A meeting in the Durham Creek church, Laurens county, S. C., closed with 18 additions all by experience and baptism. Among those baptized were some men, heads of families.

A meeting in the Fellowship church, Sabine parish, La., resulted in 24 additions to the fellowship of the church. Among those baptized were two who had been Methodists.

Thirty were added to the fellowship of the Sardis church, La., at the close of a meeting.

Pastor R. L. Stratton writes: "Please change the address of my paper from Brookfield, Mo., to Salina, Kas. Things are starting off pleasantly. Three additions on Sunday, March 4."

A meeting in the Jamison church, Orange county, S. C., closed with 15 professions of religion—all of whom were received into the fellowship of the church.

A two-weeks' meeting in the Ray-town church, Jackson county, Mo., resulted in 27 additions to the fellowship of the church, 24 by experience and baptism.

A meeting in the Foley church, Mo., revived and strengthened the church and added 14 to its fellowship.

Pastor H. M. Fallaw held a meeting in his Newry church, S. C., which closed with 21 received for baptism. The church is preparing to build a house of worship.

Fifteen have been added to the fellowship of the Tigersville church, S. C., 14 by experience and baptism. The Bethlehem church, near Tallahassee, Ala., was greatly revived in a meeting which added 14 to its fellowship.

A meeting in the Pine Hill church, Ala., closed with 11 additions by experience and baptism and 2 by letter.

Fifteen were added to the fellowship of the Bethesda church, Ala., as a result of an eight-days' meeting.

A meeting in the Hatchchubbee church, Ala., closed with 12 additions to the fellowship of the church.

Seventeen have been added to the fellowship of the DeQueen church, Ark., as the result of a three weeks' meeting.

A meeting in the Mt. Nebo church, Sullivan county, Mo., resulted in 21 additions to the fellowship of the church with others to follow.

A church has been organized at Jones, St. Genevieve county, Mo., which takes the name Genevieve.

A meeting in the Antioch church, Cass county, Mo., resulted in 14 additions, all by experience and baptism. Four were heads of families and one entire household was baptized.

CURE FOR CATARRH.

To Prove the Superior Merit of This Remedy, Trial Packages Will be Mailed Free to Sufferers.

Knowing the great prevalence of catarrh, and the suffering it produces, Dr. Blosser has determined that every sufferer shall have an opportunity of testing his remedy, which has met with such unprecedented success in curing this distressing disease. Dr. Blosser has such confidence in his Catarrh Cure, that he will send a free trial sample, by mail, post-paid, to every applicant. He does not ask any one to buy the remedy without having tested it. Write to Dr. J. W. Blosser & Son 115 Broad St., Atlanta, Ga.

AS WILL be seen in our advertising column, the price of the Baptist Hymnal has been reduced to 50 cents per copy for the music edition and 25 cents per copy for the word edition. This reduction makes it possible for every Baptist church to secure one of the best Hymnals ever made. The book contains 723 hymns, and 221 tunes, and is fitted to all the needs of the church. It is a marvel how such a book can be offered at such prices. We are prepared to fill all orders for the book in either edition. As there is likely to be a great demand it may be well for churches to send in their orders early. W. P. HARVEY.

ELK CREEK CHURCH.

Last Saturday and Sunday I had the pleasure of preaching for Bro. Cates, the popular and well-beloved pastor at Elk Creek. The monthly church meeting on Saturday was well attended. On Saturday evening I attended the young men's prayer-meeting; and greatly enjoyed the worship. The happy state of the church is evident from the fact that almost, if not all, the male members lead in public prayer. The church, from all indications, is in a high state of prosperity. The congregation on Sunday was large. The pastor is off on a visit to Texas, and in his absence he has arranged for pulpit supplies. We greatly enjoyed our visit. Was met at the train by young Bro. McDavitt, and entertained at his father's home. Then I spent Saturday at Bro. Shendler's, and dinner Sunday with Bro. James Vanarsdale and family. W. P. H.

DEAR RECORDEE:

I shall conclude you are right in your contention, that "Paul would not have been a greater apostle if he had never persecuted Christians." If you can fit into that view Simon's answer to Jesus' question, "There was a certain creditor who had two debtors, the one owed him five hundred pence, and the other one fifty. When they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. "I like it very much." Another matter. Are scholars agreed that Jesus drove the money-changers out of the temple with the scourge of small cords? I never had reason to doubt it till I noticed the passage in the Revised and Bible Union Version. King James' version reads, "And when he had made a scourge of small cords he drove them all out of the temple, and the sheep, and the oxen." The Revised and Bible Union read, "Drove them all out of the temple, led the sheep and the oxen," changing and to both thereby seeming to limit it to the sheep and oxen. Very truly, J. S. MILLIKEN.

FOR the dear old RECORDEE and to my dear brethren who are scattered hither and thither doing God's work, I say to you by God, his grace, blessed my labors since I came to Missouri the last time, which was the last of July. From that time to the first of September I held five meetings, and God blessed the work to the good of souls. There were 39 baptisms, a part of whom I myself had the pleasure of baptizing, and of seeing the others put Him on in baptism.

The first of December I began as district missionary for the Nevada Association and God did wonderfully bless the labor of his servant's hands. I held meetings at the following places: Arola church, where we had 5 conversions and I baptized 3; at Moundville we had 30 conversions, and I baptized 8 and 3 await baptism; at Deerfield we had 4 for baptism; next at Moore's School House we had an old-fashion county meeting. The people were hungry for the Gospel, and listened to the old story of the Cross with good effect. I received 26 into the Moundville church, had 4 for baptism. I had the pleasure of baptizing 16 last Sunday week, and 4 await baptism. From there I went to Bethlehem Valley, where we had prospects for a good meeting, but the terrible snow storm and unfavorable weather caused us to close the meeting after only a few days. We received 1 for baptism. I am pastor at Bethel, and have been called at Deerfield, Osage Valley and Moundville. The call at Moundville is for half a year. The brethren there had not had any preaching for a long while, and never for more than one-fourth time before. But they say it was the greatest meeting ever held there, and they are going to work. Thank God for all of this, for to him belongeth all the praise and honor now and for evermore. Pray for me and the work that has been done and is to be accomplished yet.

Your brother in the work, WILL H. ENGLISH.

DR. HENRY VAN DYKE resigned the pastoral care of the Central Presbyterian church, of New York, and the congregation have given him a purse of \$30,000. We think there are a good many Baptist pastors who would resign at a much lower figure than that.

TO CURE A COLD IN ONE DAY.

This Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

We have received a copy of the Mayville Evening Bulletin giving an account of the death of Mrs. James H. Hall of that city. She was one of the brightest and best as well as one of the fairest of the women of that entire section of Kentucky. She and her gifted husband have long been prominent Baptists, and the writer has shared their princely hospitality. She was a daughter of the late Thomas Jackson, and had spent her life in Mayville where she will be greatly and sadly missed. We tender our sincerest condolence to the bereaved family.

ORDINATION.

Providence church, Wolfe county, Ky., having Bro. Robert J. Rose and Strib Raney as candidates for their ordination, a number of ministers were invited, and on Saturday, Feb. 17, 1900, the church met, and after singing and prayer delivered said candidates into the hands of the presbytery, and not having a sufficient number of ministers present to act, a motion was made and seconded to adjourn until Sabbath morning, Feb. 18. Prayer by Jeff. Brewer. We then had the pleasure of hearing a sermon from each candidate. Met pursuant to adjournment, and after prayers were offered, &c., candidates being delivered into the hands of the presbytery. James M. Roberts came forward and read 1 Tim. 2:1-8 and Titus 1:5-10. After laying on of hands by the presbytery and ordination prayer by James M. Roberts, the Bible was presented to each candidate. Charge given by James M. Roberts, theme, 2 Tim. 2:10. It is the privilege of this meeting will be remembered in time yet to come. JAMES M. ROBERTS.

CENTENNIAL MEETING.

A general meeting for Bethel Association in the interest of the Centennial work will be held at Pembroke, Ky., March 20-22. Arrangement is made for Alvan addresses by our best speakers from four states. We want a committee of three from each church in Bethel Association, all the pastors and workers. Free entertainment will be furnished. Let all who will attend send names and time of arrival to J. G. Now, Pembroke, Ky.

MARRIAGES.

Married by Pastor Eaton of Walnut-street church, at the Fifth Avenue Hotel in this city, on the 28th of February, Mr. Edwin M. Orr, of Smithdale, Ark., and Miss Minnie Eads, of Sacramento, Ky. The happy pair make their home at Smithdale, Ark.

Married March 7, 1900, in the Baptist church of Leitchfield, Ky., Mr. Wood Larkins and Miss Amanda Veech, daughter of Elder H. Veech, by Rev. I. W. Bruner.

The Methodists of Louisville recently raised over \$100,000 for their Twentieth Century Fund. The Baptists of Louisville have larger numbers and greater wealth than have the Methodists, and it remains to be seen what we will do. The Baptists of England have raised \$411,257. What will the far more numerous and far wealthier Baptists of this country do?

The four Universalist churches in Brooklyn have agreed to hold extra meetings in the hope of a revival of religion. What is the use of reviving the sort of religion that tells people to go along and do as they please, and they will go to Heaven all the same?

The Springfield Republican thinks there is a special fitness in the holding out of Lady Smith, since Lady Smith, for whom the town was named, held out to live 94 years.

We are sorry to see in one of our very best exchanges the statement that "the great argument for missions apart from the command of the Master is the misery of the unchristianized world." The one great argument, aside from the command, is that the souls of our fellow-men are lost, and that God will be glorified by their salvation.

FORGIVENESS FOR THE RECONCILED.

THAT CHURCH LIBRARY.

I was deeply interested in a brief statement, perhaps in the "Editorial Varieties," in the RECORDER some weeks ago? It was to this effect: Some pastor had procured a number of books, sound in Bible teaching, and used them in his church and community as a kind of free circulating library.

Only one thing hindered me from its immediate adoption, viz.: I did not have the money to buy the books. This put me to thinking, devising some plan by which this eminently practical idea might be put into operation in our churches. Why not make out a list of useful, instructive, sound doctrinal books, such as "Theodosia Ernest," "Grace Truman," "Little Baptist," "Faith of the Baptists," "Leander Hall," "Baptist History Vindicated," "Did They Dip," "Immersion," "Communion," "Behind the Scenes," "Before the Footlights," etc., and give them as a premium to any church for a certain number of new subscribers to the WESTERN RECORDER? Make up two or three lists, as some churches could not procure a large number of subscribers; some perhaps could take all the lists. Or make statement of the net price of a large number of books and allow so much for each new subscriber, and let the purchaser select such books as desired.

The books procured, appoint some one to take charge of them and loan a book, say two weeks to one person and then have it returned, always keeping track of the book, as our Sunday-school librarians do. In this way many people who are unable or disinclined to purchase books would get much valuable reading.

I hope you will adopt this suggestion and give us this rare opportunity to enlighten and instruct our members and people in our communities. I promise to try to be among the first to get a library. Yours for truth, J. G. Bow.

Fembroke, Ky.

MEANS AND ENDS.

One of the passages that we study in our Sunday-school lessons this week is especially pertinent to the times in which we live. Satan is represented as taking our Lord to "an exceeding high mountain" and showing him "all the kingdoms of the world and the glory of them." "And he saith unto him, 'All these things will I give thee, if thou wilt fall down and worship me.'" Jesus desired to establish his kingdom over the world. Satan offered him a short and easy method of gaining his end. All that he had to do was a little evil, and he would gain a great good. It was the temptation to achieve good results by evil methods, to believe that the end justifies the means.

This is exactly the doctrine that is being preached with great success in the realm of statesmanship to-day. We can hardly take up a daily paper without finding that some public man defends it. It does not matter, they tell us, whether European aggressions upon Oriental nations can be defended morally or not, they are bringing these people under the influence of European civilization; they are opening new regions to the Gospel. We are not to inquire whether the war that Great Britain is waging against the Dutch Republic is a just one or not, we are told that the only point worth considering is whether or not a British victory will extend an Anglo-Saxon

civilization. If it will do that, that is justification enough. The end justifies the means.

Apart from the downright immorality of this defence, those who make it seem to be strangely oblivious that it is practically nothing else than the substitution of the power of fleets and armies for the principles of justice and righteousness. At the Hag e Conference, last October, it was generally assumed that national action could be so controlled by the principles of equity that the world had passed beyond the period when wars would be waged that could not be justified on high moral grounds. It was assumed that weak nations were safe in the presence of the strong because their rights would be respected, and the sanctity of treaties would not be violated. Belgium and Holland and Switzerland were to be as secure as though they could match the fleet of England or the army of Germany. The moral law was to dominate brute force. We do not say that the war in South Africa cannot be justified on moral grounds, we only point out that many of its defenders are not justifying it on those grounds. They content themselves with saying that whether it is just war or not, British conquest will result in good. If that defence is tenable, any nation that sees its own advantage in war can justify it on the same grounds, and moral restraints have ceased to operate. Might makes right, and the nation that has the strongest fleet and the heaviest batallions can always plead that it is for the interest of civilization that it should conquer weaker or less civilized people and annex their territory.

This teaching becomes peculiarly repulsive when Christians apologize for injustice on the ground that it will open new regions to the spread of the Gospel; but time and again we have heard good men make that argument. They say that, whatever the justice or injustice of a national policy, the net result is certain to be a new opportunity for preaching the Gospel. Now we are not discussing the question whether, as a matter of fact, in any specific case, a nation's policy is right or wrong. We simply point out that the good men who are admitting that it may be wrong, and yet are indifferent to its moral aspects because the cause of religion will be advanced thereby, are guilty of approving evil that good may come.

It may be an old-fashioned and antiquated morality, but it is the morality of the New Testament, that good ends are to be sought by good means, and that, when the means are not defensible in themselves, the ends to which they contribute should be deliberately foregone. When we begin to justify any action whatever on the simple ground that it will result in good, we have forsaken righteousness for expediency, and have practically denied the existence of a Providence that is moral, that loves righteousness, and hates iniquity. —Watchman.

A BIT OF BAPTIST HISTORY.

In the fall of 1872 the German Bund Conference of Baptists met in the city of Hamburg, Germany, in the church of which Bro. Oncken, the old pioneer Baptist of Germany, was then pastor. I had gone up to the conference from Hanover with Bro. Boltsman, who was then pastor of the church at that place, and had the pleasure of meeting many of our brethren there from

Denmark, Sweden, Switzerland and Russia, all of which belonged to the Bund. The brethren had come up to this conference very much depressed in spirit, still full of hope and love and the firm belief that God would be with them in their deliberations.

Dissentions had sprung up among some of the brethren, and the baptist cause was hampered, if not seriously threatened, by it. Some time previous to this, quite a large number of the congregation of Bro. Oncken had gone out of the church in anger, as claimed by Dr. Oncken, and without letters, had organized a church at Altona, a beautiful suburb of Hamburg, and had erected a beautiful and commodious church edifice. Then they sent to Copenhagen, Denmark, for Dr. Koepner, and to Berlin for Dr. Leyman, pastor of the church in that city, and these, with others, dedicated the church, Dr. Oncken the while protesting against their action, claiming irregularity. The excitement following was intense; the bitterness between the hostile brethren, Oncken on the one side and Koepner and Leyman on the other, was not only manifest in speech, but in the press and the pulpit. The prominence of the brethren, not one of whom could have been under 70 years of age, judging by their long locks of white hair and their bent forms, not one of whom but had passed through trying ordeals, hardships and imprisonment for conscience' sake. And their learning and standing in the denomination made the matter far reaching, entering into every mission and church in the whole denomination. Under these trying conditions the brethren met, as I have said, sorely perplexed and depressed. They felt that God would not bless their coming together and their deliberations until they had gotten right with him. The brethren, too, had suffered persecutions, they had passed through many trying times, hardships and even dangers. They had been imprisoned, whipped and scourged, but their faith had never weakened and their trust in God was abiding as was that of the prophets of old; but this was a new difficulty, not warfare from the outside, but difficulties, dissensions, bickerings and strife within the fold of the faithful. In this dilemma they found the only solution was in prayer. Never will I forget the warm, fervent prayers that went up to God on that occasion for the unity of the Spirit that they might be filled with his love and brought into the marvelous light of his truth. One whole day was spent in prayer, the early hours of the night found them on bended knees wrestling with God for a blessing. It was the early morning of the second day that the blessing came, and it came in power and might. The Scriptures had been read, a song sung and now the prayer. I have forgotten the brother's name, but he was full of the Spirit, his prayer was fervent and earnest, and he plead with God for an outpouring of his great love. When he had finished there was not a dry eye in all the house, and the amen had hardly been said when the brethren, Oncken, Koepner and Leyman, rushed to a common center and, throwing their arms each around the other, wapt hitherly in the presence of that great congregation. Need I say that there was great rejoicing in that conference? And from that moment there was a unity of the Spirit in all that was said and all that was done, S. M. S.

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\$4.75 MEN'S SUITS.

We have still a grand selection of these suits. They are all wool, French made and button piped, and every suit guaranteed. They were our regular \$7.50 and \$8 goods.

At the request of some of our patrons, we will continue the choice \$9.75 of any of our fine Overcoats for one week more, at

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A TRIP WEST.

It was my first trip so far to the setting sun, taking me almost five hundred miles beyond Memphis, through the State of Arkansas, through the Indian Territory and into the Territory of Oklahoma as far as Oklahoma City. Leaving Nashville by the N. C. & St. L., and then by the L. & N., I left Memphis by the Choctaw route. This last road is a great through line, reaching far out into the West, a comparatively new road, well equipped and destined to be one of the great thoroughfares from Memphis to the West, Southwest and Northwest. It has shortened the trip immensely both in miles and hours, passing by Little Rock and almost directly to the setting sun.

South McAlistar, in Indian Territory, and Oklahoma City were the points of destination for the work we had in hand. The former had more of our time, though the latter is the larger place. Indeed, Oklahoma City is quite remarkable. It is not yet twelve years old, and has a population of about 15,000, is well laid off, compactly built, with great, business houses and many beautiful homes.

The purpose of the trip was to sit in a council for the adjustment of difficulties between the forces of the Home Mission Society of New York and of the Home Mission Board of the Southern Baptist Convention, working in these Territories. Conditions had become quite serious, and were in desperate need that something should be done, and that quickly. In each of the Territories there were two general bodies, one standing for the interests of the Home Mission Board, the other for the interests of the Home Mission Society. The impression had gone out and become very general that the difficulties grew out of a conflict between Landmark and anti-Landmark, between favoring and not favoring alien immersion. Manifestly this is not true, as was clearly developed in both places. The doctrinal differences were drawn in and became emphasized in the main basal point of conflict. And the main basal point of conflict was an issue between two lines of work, one pursued by the Home Mission Board and the other by the Home Mission Society, and furnished a striking and forceful illustration of the importance of a due regard for Christian comity between the two great bodies in pursuing their work both as to methods and as to fields. From every high and noble consideration these difficulties, or even the differences, should not have been.

Dr. Morehouse had with him

for the Home Mission Society Dr. Meridith, the District Secretary from Kansas; Dr. Rairden, its Western Secretary, and Dr. A. O. Armstrong, of the Central Baptist at St. Louis. Lacking one in each place, he selected Bro. McGee, a missionary of the Society in the Indian Territory, and Dr. Buxton, a resident physician of Oklahoma, for that Territory.

Dr. Kerfoot, of the Home Mission Board, had with him, beside myself, Dr. R. C. Buckner, Dr. A. J. Holt and Dr. J. B. Gambrell. Then the general bodies in the Territories had each five representatives, and we had two councils, one for each Territory. The meetings in both were characterized by thorough good feeling all round, every one wishing to do that which was best and to end the strife and contention which had wrought such mischief. Indeed, the meetings at times were delightful in their flavor and religious power.

I will not attempt here to indicate the conclusions reached in either place. These will be given out in proper and formal shape by Dr. Armstrong, who was the Secretary. Suffice it to say, the conclusions were reached after pains-taking and thorough-going work, were unanimously adopted, were satisfactory to all as the best possible under the circumstances, and have in them the promise and possible potency of harmonious action hereafter. In my judgment the same brotherly consideration, and the same regard for Christian comity cultivated and manifested years ago, as we had it in these two meetings, would have made these councils unnecessary, would have saved much hard feeling, unseemly contention and many painful heart-aches, and, withal, would have been much to the glory of God and the advancement of his kingdom. There are great opportunities for the Baptists in these two Territories, and what is done should be done with speed and might. The work can be carried forward as never before, and the Baptists of the South should realize their responsibility before God to plant the kingdom here, and put large money with the Home Mission Board for this work.

They have been at work in these Territories many, many years. Here H. I. Buckner worked as far back as 1847. Here the Home Board had its representatives who planted the Gospel first among the Indians and then among the whites who moved here from the States and elsewhere. What is done now will tell wonderfully in the coming years. May our people rise to an adequate conception of what they can do, what before God

they should do. May God lead them on to larger things and crown their efforts with the glory of his blessings. J. M. Frost. Nashville, Tenn.

HAS FUN A PLACE IN A RELIGIOUS MEETING.

There was a time when it was considered a violation of good taste to smile when in a religious assembly. Then the serious nature of the object of the meeting impressed itself upon every one, and the heart was ready to consider the most solemn themes. Those were Puritan days, when the character of a nation was being formed, and men were being prepared to show heroism and martyrdom. Then people could listen for two hours to a sermon which was full of instruction, and the subject formed the basis of their thinking and conversation during the week that followed. We point back to those days as the days of religious heroes.

But to-day a sermon must not exceed a half hour, and better, of only twenty minutes in length. Doctrines must not be presented because people do not wish to hear them. The serious consideration of truth must be kept from the general public. To draw an audience the preacher must consult the popular taste and strictly conform to it. Such are some of the things that are said to the ministers of the Gospel.

But these things represent only a part of public opinion. There are hosts of people who are willing to leave the nature of the message to the preacher and will receive it because they have confidence in his calling to a ministry from God. They are hungering for truth and cannot be satisfied with anything less than the sober and devout presentation of the Word of God.

These honest people are, however, often offended by the conduct and words of those who are the teachers of the people. When they look for food they receive merely chaff. Whether it be a sermon, a lecture, or an address, the popular speaker seeking to conform to the tastes of the public substitute for the holy truth of religion a series of jokes, and instead of seeking to produce deep conviction, is satisfied to arouse the mirth of his audience. People want fun and he gives them fun. As he is a religious teacher, and the pulpit is his rostrum, he uses that place in order to show his facility in expressing funny sayings and stories. Nor is he careful as to the purity of them. If his language borders on the vulgar without being actually obscene, his hearers laugh the louder and he feels more successful in his mission. He becomes popular, however, and that is his gauge of success. From the self-satisfied expression he wears he reveals his consciousness of success.

At a recent meeting when a clergyman entertained his audience with jokes, and some of them bordering on the impure, the people laughed long and loudly, but after the meeting many expressed the shame they felt at the bad taste displayed by the speaker and the prostitution of such an occasion to so low a purpose. There were hundreds there who will ever remember that speaker as the man who told unsavory jokes.

Brethren, our Guide Book, the Bible, is not a book of jokes. If the minister of the Gospel should increase his power by the use of fun, surely there would have been some fun placed in the

Gospel, but there is none of it. Our model, the Lord Jesus, did not use jokes. We look in vain for such things in the words of any of the men who by inspiration gave the message of salvation. Why should we do it?

The fact is, the joking clergyman is an offense to earnest Christian people. His fun turns souls from the consideration of soul-saving themes to the beggarly elements of an irreligious popular assembly. To play upon an audience so that one moment they will laugh uproariously and next moment be shedding tears may show ability of a certain kind, such as may be seen at any time in a minstrel show, or in a theater, but it does not win souls to Christ. It does not open the way to the kingdom of God. Imagine John the Baptist cracking jokes on the banks of the Jordan! No, you cannot. Then in doing the same kind of work he was sent to do, why should you?

Will there not be a revival of the sense of need for religion on the part of the people when there is a revival of the solemnity of the work and message on the part of the ministers of the Gospel? Brethren, let us eliminate the element of fun from religious meetings.—Commonwealth.

DEAR RECORDER:—

You will kindly stop sending the RECORDER to my address at Yangchow, China. Whatever I am due you on the paper, I shall be glad to pay while at home. We will leave China about the 1st of March. My address after June will be Savoy, Texas. We will go via England, hoping to reach New York City by the 21st of April. Bro. Crocker and wife will be in charge in this station while we are at home.

I always enjoy reading the RECORDER and it has been coming to me the past eight years.

To-morrow is the 1st day of the Chinese New Year and the report comes that Pu Chure, a nine-year-old boy, takes the dragon throne as Emperor of China. So Kuang Hsu, the present Emperor, is set aside. China has not much hope so long as the Empress Dowager rules in Peking with the old moseback mandarins to help her on. We will wait and see. Success to the RECORDER and its many readers.

Yours in His work,
L. W. PIERCE.
Yangchow, China, Jan. 30, 1900.

A SUGGESTION.

I suggest that in case the alternate for the Convention sermon is not called to render that service, the Committee on Public Worship ought to give him the chief appointment for the following Sunday, for reasons that easily appear. He is a man whom the Convention recognizes and wishes to hear. The attention of the Hot Springs Committee is called to this. Why not start a precedent?
J. J. TAYLOR.
Norfolk, Va.

"How do you manage to live here?" inquired a minister of an old poverty stricken pilgrim, as he sat in his forlorn and leaking cottage, that was not much better than a hut. The aged man had his Bible on his knee, and replied: "Sir, I am sitting under the shadow of Jesus with great delight, and his fruit is sweet to my taste." This would have been a weary land to him; the journey was hard to a footsore pilgrim; but he could find repose under the cool shadow of the Rock, and wait with patience until his name was called to go up to his heavenly home.—T. L. Cuyler.

Locomotor Ataxia.

Appears Without Apparent Cause and Resists all Ordinary Treatment. A Modern Method That Has Had Many Successes.

Locomotor ataxia is a disease of the spinal cord and often appears without any known cause whatever. One of the commonest and earliest signs is a tired feeling noted in the knees and ankles. Often a sense of numbness associated with it.

The disease is stubborn in yielding to treatment and was for many years considered incurable. It has now been fully demonstrated in a large number of cases that it can be cured by the use of Dr. Williams' Pink Pills for Pale People. A recent case is that of William H. Harrison, of 1309 Washington Street, Boston, Mass. When interviewed Mr. Harrison said:

"In July, 1898, while on a pleasure trip to St. John's, New Brunswick, I was taken with a nervous trouble that rapidly grew worse. My limbs became numb, and on awakening in the morning I could not get up without great difficulty. I called a doctor who diagnosed the trouble as locomotor ataxia. My father at once brought me back to Boston, and I was treated by the best doctors. I was confined to my bed for three months. The doctors' treatment helped me somewhat in the morning, but I never had a cure. When I was able to get up I went about with

two canes, as I was unable to control the movements of my limbs. For a year and a half I was not able to do any work whatever. I used several advertised nerve medicines, but received no benefit.

"One day a friend recommended Dr. Williams' Pink Pills for Pale People, and I got some. By the

time I had taken the third box I found that they were doing me good. At this time I could walk only with canes and did not attempt to go out of the house. I continued taking the pills and in two months' time the numb feeling had left my limbs and I was able to walk naturally and without the slightest difficulty.

"Dr. Williams' Pink Pills for Pale People effected a radical cure in my case and I have never had a return of the trouble. I am glad to recommend the pills as the best medicine for nervous afflictions."

W. H. HARRISON.

Subscribed and sworn to before me this 26th day of August, 1899.

JOSEPH E. DEXTER, M. D., Notary Public.

All the elements necessary to give new life and richness to the blood and restore shattered nerves can be found in a condensed form, in Dr. Williams' Pink Pills for Pale People. At druggists or direct from Dr. Williams Medicine Company, Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

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Lv. Louisville No. 41. No. 46. 10:00am 10:00am
Lv. Owensboro 11:00am 11:30am
Lv. Henderson 12:00pm 12:00pm
Ar. Evansville 1:15pm 1:15pm
Ar. Mt. Vernon, Ill. 4:15pm 4:20pm
Ar. St. Louis 7:45pm 7:20pm

ST. LOUIS TO EVANSVILLE & EAST.

Lv. St. Louis No. 44. No. 49. 8:00am 8:00pm
Lv. Mt. Vernon 11:00am 11:30pm
Lv. Evansville 12:30pm 12:00pm
Lv. Henderson 3:00pm 3:00pm
Lv. Owensboro 5:45pm 5:00am
Ar. Louisville 8:00pm 8:00pm

LOUISVILLE TO EVANSVILLE.

Lv. Louisville No. 41. No. 46. 10:00am 10:00am
Lv. Henderson 10:45am 10:45pm
Lv. Owensboro 11:00am 11:30pm
Lv. Henderson 12:00pm 12:00pm
Ar. Evansville 1:15pm 10:45pm 11:30am

EVANSVILLE TO LOUISVILLE.

Lv. Evansville No. 42. No. 47. 8:00am 8:00pm
Lv. Henderson 9:15am 9:00am 8:00am
Lv. Owensboro 9:30am 9:00pm 8:00am
Lv. Henderson 11:15am 10:00pm 8:00am
Ar. Louisville 11:45pm 7:00am

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Items of Interest.

NEWS THE WORLD OVER.

The gold at Cape Nome, which promises to be the greatest gold region on this continent, was discovered by Mr. Huttberg, a missionary of the Swedish Society. Last summer the missionaries bought a claim for the Society and worked it ninety days. They took out \$75,000, which paid the debt of their Society, paid for substantial buildings for the mission and left a surplus.

Germany is not getting much pleasure out of its acquisition of Kiao Chow in China. The death rate is terrible, although the deaths of the soldiers were not given in the annual report it is thought from the desire to oblige the "go" to the "colony." The typhoid fever is the disease which is most prevalent. The officers contend that their part of China is as healthy as any, which is small consolation to the friends of the dead.

The Russian papers deplore the capture of Drozje with even more earnestness than do the papers in the other European countries. They declare the Transvaal has a right to its independence and to an outlet to the sea. They suggest that the best help for the Boers would be to create a diversion against the British, and aver that it is the duty of Europe to "read the most infamous of all the wars England has ever waged for predatory purposes." But Europe will not interfere. The way in which Europe saw the Armenians murdered proved that.

Secretary Root has decided that war exists in the Philippines; he says there is no question about it. Hence the soldiers have not the right to buy their discharges. This is a cruel decision to those papers who have been advocating the Christian Science treatment and have been insisting the war is over.

The famine in India grows steadily worse and it is feared will continue to grow worse for six months. The government has now 4,000,000 employed on relief works, paying them enough to keep them alive. The region involved has 8,000,000 people. Among the Indian states there are serious famines, and it is hoped the time will soon come that these will render such awful famines impossible.

Mr. Walton, Member of Parliament, has made an extensive trip in China. He says Russia has made Fort Arthur an impregnable fortress, governs Manchuria and her influence is predominant in Peking, England being scarcely noticed. In South China the French are as aggressive as the Russians in the North. The London Times calls attention to his statements in vigorous words. The loss of China and Persia will probably be an important part of the cost to England of the South African war.

A correspondent of the Outlook says that some Armenian revolutionists, especially in the provinces of Van and Bitlis, are thinking of bringing on a general massacre if possible, in the hope of securing European intervention. They are willing to see their own friends slaughtered to carry out their schemes. They ought to know by this time that Europe will not interfere where no money is to be made. If they could only discover a big gold mine now!

The House passed a resolution calling upon the State Department to know if there was any secret alliance between the United States and Great Britain. Secretary Hay replied: "There is no truth in the charge of secret alliance between the United States and Great Britain; and no secret alliance, convention, arrangement or understanding exists between the United States and other nations."

Warning is sent that the plague has reached Yucatan, having been carried there from Brazil. Meanwhile it is spreading in Mexico and in India. Quarantine officers in Mexico and in the gulf states, Porto Rico and Cuba, have been directed to observe strict quarantine against Yucatan.

A despatch from Grandjars, Mex., says that the earthquake in southern Mexico did greater damage than was at first reported. There was great destruction of property and some loss of life in many of the mountain towns. A tidal wave, or rather three tidal waves in rapid succession overran the country for a mile inland from the beach, the coast villages were destroyed and number of persons drowned.

After the world thought it was thoroughly established that the cold bath to reduce temperature was the best of all things in typhoid fever, here comes the distinguished Kramer and says it isn't! He says the high fever diminishes the vitality and violence of the bacilli and increases the resistance of the tissues. In all cases in which no effort was made to reduce the temperature, he found the duration of the fever lessened and convalescence much more rapid. He never gives antipyretics in any case, nor the cold bath, unless collapse is threatened. He lost six out of 100 cases, and says: "The shorter duration of the febrile fever leaves the patient in a better condition than a protracted, attenuated fever, such as follows cold bath treatment."

DEATHS.

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

MCCOMB.

Dudley J. McComb died at French Lick Springs on the 6th, aged 35 years. He was the son of Mr. and Mrs. J. J. McComb, and was born in Hopkinsville. While Dudley was a child, the family moved to Louisville and he has resided in this city till his death. He was troubled with rheumatism in his ankles and some time ago was relieved of an attack by going to French Lick Springs. Although he had also some liver trouble, he was not thought to be dangerously ill. His brother Jesse returned from French Lick on Tuesday afternoon, bringing a most encouraging report of his improvement. Therefore the attack was all the greater when a telegram came from Dr. Howard saying he had died suddenly at 11 o'clock that night.

Brother and Sister McComb have the deep sympathy of the community, as well as of their many personal friends, in this second deep affliction which has come upon their happy family. Their family circle had never been broken till Nov. 23d, when their youngest son, Frank T., died suddenly of peritonitis. And now so soon Dudley has followed and only two of the children are left, Jesse, the oldest, and Miss Anna, the youngest. Frank T. died suddenly of peritonitis. And now so soon Dudley has followed and only two of the children are left, Jesse, the oldest, and Miss Anna, the youngest.

Those who knew Dudley best, loved him most. He was so generous that he was known by his intimate friends as "Old Jess' hand." His devotion for Frank was like that of Jonathan for David. "I try to love you, my wonderful boy, the love of women." And his grief, repressed as strong men regard grief, told on his health which had begun to fail before Frank's death. May God comfort the sorely bereaved family. A FUNERAL.

HORN.

M. H. Horn was born in Madison county, Sept. 9, 1825; died in Daviess county, Feb. 23, 1899. The funeral was preached by Revs. W. H. Dawson and E. J. Conkley Feb. 25. He was buried at at Southampton church, of which he was one of two surviving elder members. He became a Christian when young; was a zealous and faithful worker for his Master, loved by all who knew him. He will be greatly missed by his wife and children, all of whom are grown. He was very patient in his long illness, and so willing to die to his Master, it makes the loss easier for us to bear. But, oh, we miss him so! Though that's another link binding us to God. DAUGHTER.

HOUSE PAINTING FACTS.

Pure White Lead is the best paint in the world, and always has been since paint was first used. Floods of ink, cargoes of paper, and fortunes in money are expended every year to convince the public that Pure White Lead is the poorest paint, that to make it fit to use it must be "extended" or mixed with zinc or "infer" material (barites, china clay, etc.).

This concerted attack all along the line is claimed to be in the interest of the public; improvement in quality being the pretext for it, but the facts when shown disclose a very different reason for all this mighty effort to convince consumers of paints that what they have found by experience to be the best in the world is really poor stuff.

The reason may be said to be this: First, White Lead on account of its superlative has come into such general use for all painting that it is present in every paint made, and therefore is naturally the target at which the efforts of all would-be paint substitutes are directed. Second, the cost of the "infer" material is one-half-cent to one cent per pound; so that a mixture of a little White Lead, costing five cents per lb., with the other material mentioned, yields a very large profit when sold at or near the price of Pure White Lead. No wonder that "combination leads" are so highly praised and the pure article derided. The profit were ten times as great if the quality of the mixtures would not doubt increase in excellence in same proportion. (In the estimation of their manufacturers.) Few people will be deceived after knowing the facts, for on general principles an article which costs one cent per pound and less cannot be sold for six or seven cents, unless the buyer is deceived.

A house when well painted with Pure White Lead and Pure Linseed Oil has to be repainted only once in five or six years. A single coat is usually sufficient to make it as good as new. If painted with zinc or barite, or if the mixture is of inferior quality, with the lead, the surface will soon crack and crack, and the paint peel off in spots so that it can never be used so long as it is a good job. This has been the experience everywhere for fifty years or more, and the discovery of this sudden discovery by makers of other material that Pure White Lead is the poorest kind of paint ever made, and that it does, makes the true paint, really only a discovery of a new way to make big profits out of consumers.

As showing the real composition of the "combination leads" which are referred to as zinc and barite preparations as containing a little "infer" material, an analysis of twenty-five different brands of these mixtures shows the following proportions: White Lead 65 pounds. Zinc 25 " Barites 100 " or by percentages. White Lead 27%. Zinc 51.8%. Barites 18.2%. This was the average of the whole twenty-five samples, but some contained all, all being principally barites, but all sold under the brand "Pure White Lead." This examination shows the real quality of the goods sold to consumers of paints shows that, even if it were true that the addition of zinc and barite truly improved White

The Singer No. 24.



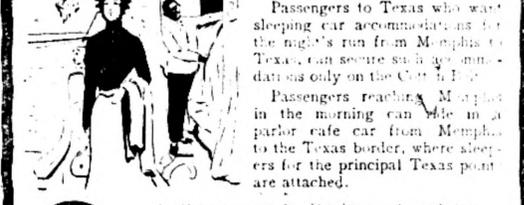
AUTOMATIC CHAIN-STITCH. The general advantages of this type of machine for family sewing comprise greatest ease and quietness of operation, simplicity of construction and the elasticity of the single thread seam. When needle is threaded the machine is ready, the stitch requiring neither bobbin nor shuttle. The thread is taken from one spool and is so interwoven and twisted that seam cannot rip unless it is finished end is unlocked. When this is done, the entire length of thread can be quickly withdrawn without injury to the fabric. Every genuine machine carries the trade-mark. You can try one Free. Old machines taken in exchange.

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

DOORS SASH BLINDS

LUMBER. W. J. HUGHES & SONS CO. Fourteenth and Maple Streets, Louisville, Ky.

The Only Through Sleeper Route to Texas.



Passengers to Texas who want sleeping car accommodations for the night's run from Memphis to Texas, can secure such accommodations only on the Cotton Belt.

Passengers reaching Memphis in the morning can ride in a parlor car from Memphis to the Texas border, where sleepers for the principal Texas points are attached.

In addition to sleepers at night and parlor cars during the day, both day and night trains on the Cotton Belt carry sleeping cars for the morning and evening runs. The trains run without change. The service is excellent and the fare is a minimum of any road in the country.

Write and talk to the agent or agent who will tell you how to get on what you want your ticket and where to get it. Make the best time and enjoy the ride. We will send you an interesting little book. A Trip to Texas.

FRER J. JONES, D.P.A., Memphis, Tenn. W. C. MILLER, E.P.A., Memphis, Tenn. G. ADAMS, T.P.A., Nashville, Tenn. F. R. WYATT, T. P. A., Cincinnati, Ohio. R. B. SUTTON, T. P. A., Chattanooga, Tenn. E. W. LAURENCE, G. P. and T. A.; St. Louis, Mo.

ILLINOIS CENTRAL MEMPHIS AND NEW ORLEANS.

THE FAST LINE TO TWO FAST TRAINS DAILY. The MEMPHIS and NEW ORLEANS-LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, OAK DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m.

THE NEW ORLEANS SPECIAL. Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vestibuled train with through Sleeping Cars. Meals served in Dining Cars.

On Mondays and Fridays this train carries a Pullman Tourist and Sleeping Car from Louisville to LOS ANGELES SAN FRANCISCO, CALIFORNIA, without any change or delay.

W. J. HUGHES, City Pass. and Ticket Agt., 220 Fourth Ave., Louisville, Ky. W. A. HOLLAND, A.S.P.A., Louisville, Ky. A. H. HANCOCK, S.P.A., Chicago, Ill.

Lead, in practice the proportion of the cheap ingredient will predominate and the consumer receive little value for his money. The lesson to be drawn from this is, use only pure lead. It is the only one standard. Adulterated leads are good only for the seller.

Only One Line That Does It. There is now only one line operating through double daily service from Missouri River points to California, and that line is the Union Pacific. "The Overland Limited" is the fastest train in the West, and its equipment of Free Reclining Chair Cars, Buffet smoking and Library Cars, Pullman Dining and Sleeping Cars is unsurpassed. No other line offers equal facilities for California travel. For further particulars and for advertising matter address J. F. Aglar, General Agent, Mo. Louis.

If every year we would root out one vice, we would sooner become perfect men.

ROYAL BAKING POWDER

ABSOLUTE PURE

Makes the food more delicious and wholesome

Items of Interest.

NEWS THE WORLD OVER.

Mr. Edward J. Phelps died in New Haven on March 13, aged 78. He came from one of the leading families of New England, and was distinguished as a lawyer, a statesman, a scholar and a gentleman of the old school. He was ambassador to England under Cleveland and since his return has been Professor of Law at Harvard. The country can ill spare such men.

The Filipino attached Agarr in force and continued the attack for several hours, but were at last driven away. They were in such large force that Generals Young and Wood were compelled to send for reinforcements, and a battalion of the Forty-ninth Infantry has been sent to Agarr. General Bates needs more men to garrison towns, because leaving them ungarrisoned is a great encouragement to the Filipino leaders.

General Mariano Gomez takes his place beside Wades Hampton and John K. Gordon in his old-fashioned ideas of independence. The municipality of Havana was on the point of voting him some money, as he is old and needy, but he declined to take it from them or from others.

In a pending trial for murder in Salt Lake City, eleven white jurors were chosen and one negro who had been a soldier. The white jurors objected to sitting with him, and therefore the Judge ordered him. He is very indignant and intends to seek "redress for the affront"; how does not appear.

Lentille has had cause to know that the Christian Science plan of saying the war is over has not stopped the fighting of the Filipinos. In a fight at Libmanan Adjutant Galleher was wounded and died of his wounds. He was a general favorite and his loss will be deeply mourned. His body will be brought back.

There has been an explosion of gas in the Red Ash Mines near Montgomery, W. Va. Several men were implicated by it according to the first report, but many of them were not in the mine. Forty-two lives were lost and five were taken out badly injured. The cause of the explosion is unknown, but it is thought a minor entered an unlined room with an open lamp.

Mount Amma in Japan has of late been showing unusual signs of disturbance. On Feb. 13 there was a terrific explosion followed by a continuous rumbling which still continues when the telegram was sent. For some time there had been light earthquakes about in Yokohama which had led to the predictions by old residents of serious disturbance.

Hon. Alfred C. Harmer, known as the "Father of the House," died at his home in Germantown, Pa., on the 13th, aged 78. He was first elected to Congress in 1858, and has served continuously since then. For many years he has served in the Speaker, and the only time he has been in Congress this session was when he went to swear in Speaker Henderson. His death makes Mr. Bingham the Father of the House.

Headed, if the papers are correct, brings her troops home to recuperate when they have been in tropical countries for a year. In view of the great number of teams among the United States troops in the Philippines and the consequent loss or outside, due to the climate, some are bringing back and others sent in their places. The all-afloat of the climate have not been so much as have been taken out badly injured, and the term of the volunteers expires July 1, 1901.

Leut. E. F. Keshler of the Ninth Infantry was shot at a village near Turin, where he had gone to look for concealed rifles. His soldiers burned the village in retaliation for his death and killed twenty Filipinos.

The correspondent of the London Times in St. Petersburg says that Russia is mounting troops on the border of Afghanistan in spite of doubts. A merchant who was shipping goods was told that the delay was caused by the passage of troops. Twenty thousand are already concentrated at Kabul, and the Russians make no secret of their belief that Herat will be occupied.

General Buller took a few prisoners of the rear guard left by the Boers to hold him back while they carried off every gun and wagon safely. Among these prisoners was a woman who had been fighting for her husband's side. On being asked why she was there, she said simply

that she was too good a shot to be spared from the line.

There has been a feeling of relief that the plague had been stamped out in Hawaii. The most radical and thorough efforts were made, the white infested districts being entirely burned. But the latest advice tall of three cases in one day, two of which proved fatal.

DEATHS.

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

[Additional obituaries on 15th page.]

HALL.

[Mrs. James H. Hall died Feb. 7, 1899; age 67 years. In the death of Sister Hall, our church and city have alike suffered and been made sad. For many years she has been intensely and prominently connected with the moral and Christian life of our city, and in both circles she will be sadly missed. Her uniformly gentle spirit and modest demeanor endeared her to all who knew her and made her friends equal her acquaintances. She never courted consideration, but her kind and gentle character was her own and yours. As a worthy and faithful member, she met the duties of life, and in them all she magnified the worth of woman.

Unselfishness was a part of her very life, constituting its chiefest charm and crowning glory—with her it was not "me and mine," but "you and yours." She would have rather endured pain than to have inflicted it; to have performed an act of kindness, than to have received it.

Her life was a living illustration of kind and loving unselfish deeds. She lived for all who loved her, and would have gladly died for all who loved her.

Twenty-five years ago, the professed faith in the Master and was baptized by Brother J. H. Frost into the fellowship of the First Baptist church of Hayville. From the beginning of her church life, she was unusually useful in the service of the church. For many years she was the church in the midst of her organist and President of the Ladies' Aid Society. She was always the light of the pastor and in many ways contributed much to the success of their work.

She gave freely of her time, means and prayer to the Redeemer's kingdom. The years of her church life were years of almost ceaseless service. She was a worthy woman, an earnest Christian and a true daughter. She was graciously spared to see all of her family members of the church she loved.

The grief-stricken mother, bereaved who survived, and two sorrowing children, who survive her, had the great prayer and sincere sympathy of many loving hearts. She leaves them the everlasting consolation of the promise of God, verified in her own life. May her life and influence be to them an inspiration and blessing in the years to come. Her death will demonstrate a death that is not of woman, and the rest from her labor, but her works do follow her.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of this Peter & Richard Stone Co. Write for price and catalogue. Warehouse: 37 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

CHINESE BAPTIST PUBLICATION SOCIETY.

Letters from China tell of the progress of the work. A new tract by Dr. Graves has just been issued. And Bro. Greene's "Outlines of Theology" were about ready for the press. The Gospels of Luke and John had just been printed in Romanized colloquial for the British and F. B. Society. Bro. Chambers says the missionaries are much interested in our work and will have all the work we can do.

When I was in Richmond three weeks ago, our Foreign Mission Board authorized me to raise ten thousand dollars for a plant for the Society. This will pay a very desirable lot that is offered us for about \$8,500 in gold, put up

press buildings, buy additional presses, type, machinery, &c. With this plant, we think the press will be self-supporting within two to five years and a source of revenue to be used in the production, cheapening and distributing the literature of the Society.

The great object of the Society is to print Bibles, Christian books, Christian tracts, Sunday-school supplies and a Baptist paper. There is no such paper in China, nor are there any Sunday-school helps, except Pedo-baptist helps, published in China. Will the pastors please call attention to our needs and ask brethren and sisters privately to help us? Send all money for the Chinese Baptist Publication Society to Dr. R. J. Willingham, Richmond, Va.

I am yours fraternally,
E. Z. GRIMMONS,
Kossuth, Miss., March 5, 1900.

SALVATION ONLY THROUGH CHRIST.

BY J. G. M'OLINTOCK, D.D.

From beginning to end, Salvation is the meaning of the Bible. Its message is redemption for the souls in bondage. God reaching out his hand to lift up the fallen. If the Bible means anything it means that men need not perish even though they have sinned. "Why will ye die?" is the great question. God does not desire it. There is no need that you should die, for there is provision made in the Divine plan of life—life in its fulness, life eternal. Our lesson teaches:

Jesus Christ is the salvation God has planned and provided for the lost world. From the first promise to the final crown of glory, God's plan centers in Christ as a personal Savior. All the law and all the prophets bare witness to him. The New Testament tells of him as God incarnate, sacrificed on the cross for sin, raised from the dead, seated at the right hand of the Father as our Advocate, giving new life through the Holy Spirit, who changes our sinful nature in the new birth, sanctifies us by his cleansing power, and finally by grace brings us through the gates of death to glory and endless joy—in brief, is God's plan of salvation received in the Scriptures.

But there is salvation nowhere else but in Christ. "Neither is there salvation in any other; for there is no other name under heaven, that is given among men, whereby we must be saved." God has no alternate scheme. He was not experimenting when he sent Christ into the world and to the cross. In Christ wisdom and justice meet. All the conditions of the problem are satisfied. Reject Christ, and God has nothing else to offer. Reject Christ, and man must save himself or be forever lost. What does the world offer to save man? Education? But an educated brain with an unchanged heart only makes a man a greater power for evil. Philosophy? Socrates reached heights of philosophy to which no man outside the light of revelation has been able to climb. But the life of Socrates can not be read by our school children till it has been expurgated! Is it Socialism? But socialism without the restraining power of holiness is practically the dominion of the passions, the carnival of selfishness and lust. Will you put morality, living according to nature, in place of Christianity? But these are results of the change of heart, and come to man after Christ has been gotten in the soul.

Watches by Mail

OUR ILLUSTRATED CATALOGUE showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Gold Goods, etc., is now ready and will be sent on application. We also issue a special Watch Catalogue.

204-206 West Market St.
This firm is reliable.—EDITOR.
Kindly mention the Western Recorder.

C. P. BARNES & CO.,
LOUISVILLE, KY.

FREE SILK DRESS

Good to extra size
Common to medium size
Feeders
Sheepers
Bulls
Veal Calves
Milk cows—Cheese
Fair to good
HOGS.

Chase packing and butchers, 25 to 300 lbs. 4 00/00 00
Fair to good packing, 150 to 200 lbs. 4 00/00 00
Good to extra light, 100 to 150 lbs. 4 00/00 00
Fat hams, 120 to 150 lbs. 4 00/00 00
Fat sheep, 100 to 120 lbs. 3 75/00 00
Figs, 50 to 60 lbs. 3 75/00 00
Burgals, 100 to 200 lbs. 3 50/00 00

BERRY AND LAMB.
Good to extra shipping sheep 4 50/00 00
Fair to good 4 25/00 00
Common to medium 3 75/00 00
Sheep 3 50/00 00
Hogs and feeders, per head 3 50/00 00
Best butcher lambs 3 50/00 00
Fair to good butcher lambs 3 50/00 00
Tail-ends 3 50/00 00

This is the final conclusion of History and Experience, agreeing with the Word of God: If you would enter into life, enter through Christ the Door. If you would reach heaven, travel by the straight, the narrow way—there is no other that leads to glory.—Interior.

Home-Seekers Encouraged.
The Union Pacific Railroad will make one trip, P. M., for the month of March from Chicago and Omaha March 15, April 15 and 17th, to Kansas, Nebraska, Wyoming, Colorado, Utah, Montana, Idaho, Oregon and Washington. Purchase tickets from your nearest ticket agent. For maps, time tables and further particulars apply to J. P. Aglar, General Agent, St. Louis, Mo.

There is not a common or ordinary thing in "Pillars of Orthodoxy" or "Defenders of the Faith." It is all at high-water mark. In a short time the special offer will close and the price will be \$125 a copy. Better order now. See advertisement on 11th page.

The day is happily past when the man who lives in the country thinks that a jolt-wagon is good enough for his riding and driving. He now requires when he goes out on business or pleasure as good a rig as you will find in the cities, and this is right and commendable, for if any one on earth deserves the good things of life, it is the farmer who has worked so hard to advance the material interests of the country. But in buying a carriage or buggy, it is not necessary to go to the city to buy the fancy prices that have too often been asked.

SALES WITH COMPARISONS.

Following were the sales for the week and year to March 14, with comparisons:

	Week.	Year.
Year 1900	4,713	28,894
Year 1899	4,056	41,197
Year 1898	3,819	38,361
Year 1897	4,574	41,854

SALES.

Total sales of raw crop to date	17,100	18,300	22,000
Sales raw crop to date, original inspection	20,471	20,227	27,275

REJECTIONS.

Rejections this week	129	144	123
Percentages of rejections:	30	30	30
Rejections Jan 1 to date	9,121	9,545	9,617

RECEIPTS.

Receipts this week	1,820	1,895	1,748
Receipts Jan. 1 to date	11,875	11,245	10,227

BULLET—1890 CROP.

	Red.	Color.
Trunk, green or mixed 6 bags 00	5 50/00 00	5 50/00 00
Trunk, mixed	5 50/00 00	5 50/00 00
Common bags	5 50/00 00	5 50/00 00
Medium bags	5 50/00 00	5 50/00 00
Good bags	5 50/00 00	5 50/00 00
Common leaf, short	5 50/00 00	5 50/00 00
Common leaf	5 50/00 00	5 50/00 00
Medium leaf	5 50/00 00	5 50/00 00
Good leaf	5 50/00 00	5 50/00 00
Fine and selections	10 00/00 00	10 00/00 00

BULLET—1899 CROP.

	Red.	Color.
Trunk, green or mixed 6 bags 00	5 50/00 00	5 50/00 00
Trunk, mixed	5 50/00 00	5 50/00 00
Common bags	5 50/00 00	5 50/00 00
Medium bags	5 50/00 00	5 50/00 00
Good bags	5 50/00 00	5 50/00 00
Common leaf, short	5 50/00 00	5 50/00 00
Common leaf	5 50/00 00	5 50/00 00
Medium leaf	5 50/00 00	5 50/00 00
Good leaf	5 50/00 00	5 50/00 00
Fine and selections	10 00/00 00	10 00/00 00

BULLET—1898 CROP.

	Red.	Color.
Trunk, green or mixed 6 bags 00	5 50/00 00	5 50/00 00
Trunk, mixed	5 50/00 00	5 50/00 00
Common bags	5 50/00 00	5 50/00 00
Medium bags	5 50/00 00	5 50/00 00
Good bags	5 50/00 00	5 50/00 00
Common leaf, short	5 50/00 00	5 50/00 00
Common leaf	5 50/00 00	5 50/00 00
Medium leaf	5 50/00 00	5 50/00 00
Good leaf	5 50/00 00	5 50/00 00
Fine and selections	10 00/00 00	10 00/00 00

BULLET—1897 CROP.

	Red.	Color.
Trunk, green mixed 6 bags 00	5 50/00 00	5 50/00 00
Trunk, mixed	5 50/00 00	5 50/00 00
Common bags	5 50/00 00	5 50/00 00
Medium bags	5 50/00 00	5 50/00 00
Good bags	5 50/00 00	5 50/00 00
Common leaf, short	5 50/00 00	5 50/00 00
Common leaf	5 50/00 00	5 50/00 00
Medium leaf	5 50/00 00	5 50/00 00
Good leaf	5 50/00 00	5 50/00 00
Fine and selections	10 00/00 00	10 00/00 00

THE MARKETS.

LIVE STOCK.

Report for week ending Mar. 10.

	Price.
Ships good export steers, 1,200 lbs. and up	8 50/00 00
Light shipping, 1,000 to 1,200 lbs.	8 00/00 00
Best butchers	8 00/00 00
Fair to good butchers	8 00/00 00
Common to medium butchers	8 00/00 00
Thin, rough steers, poor cows and calves	1 50/00 00