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Faith, Hope and Love, these three

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WHEN Ethelred, the Saxon king, saw the monks of Bangor on their knees praying for the success of their countrymen against him, he commanded his soldiers: "Attack them first. They have begun the fight against me." Prayer is a real power in a world which God rules.

In the Episcopal Congress in Boston, Dr. McConnell, in speaking of their theological seminaries, said he "had three objections to urge against the present system of education for the ministry of the Protestant Episcopal church. It does not secure the right men, it does not train them effectively, and it is altogether too costly." If it secured the right men and trained them effectively, no cost would be too great.

CAN't some plan be invented to get the Higher Critics who are given to splitting things up, and the Monists—who are trying to prove that all things, including men, devils and God, are "one," to turn their guns on each other, while the orthodox go on trying to turn sinners from sin to the atoning blood?

NOW THAT the *Interior* has said this, we wonder why it was not said before: "Some so-called scientist forbids us to kiss on pain of the deadly bacilli, and now a Russian comes forward and forbids handshaking for fear of transmission of microbes. It is in order for somebody to move that scientists be abolished for fear of the transmission of the bacillus of imbecility."

At Cheddar, in England, a little boy was scalded to death. The father requested that the church bell might be tolled, but the curate waited upon him with a message from the vicar that this could not be allowed, nor could the body be taken into the church, as the dead child had not been baptized. Did anybody ever say anything about Baptist bigotry at any time?

LET no one doubt that these be days of progress, and let no old fogy ask the embarrassing question, "progress! Which way?" When two universities had a base ball contest on Thanksgiving Day in New York City, the papers were full of it. Column after column adorned with the pictures of the teams appeared. But when recently there was a joint contest of debaters from Yale and Harvard, no crowds gathered and the papers had no reports of the speeches. The judges decided for Harvard. Evidently this generation cares little for brains.

THIS surprised us when found in the *New York Intelligencer*. We have become used to such sneers at inspiration elsewhere, but "is a new thing in the columns of that paper." Rev. Mr. Van Pelt says: "We call attention to the fact that in these directions Paul betrays the prejudices of his Jewish training, and at the same time falls into an inconsistency." Of those very directions Paul says: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

CHRISTIAN VS. JEWISH SABBATH.

SEVENTH-DAY ADVENTIST AND CATHOLIC ASSUMPTIONS EXPOSED.

BY A. S. WORRELL.

Proselytism, as an art, seems well nigh to have reached perfection in the Seventh-day Adventists, whose chief business it seems to be to capture ignorant, unsuspecting Protestants, and make them slaves to the old Jewish Sabbath, which, more than eighteen hundred years ago, was fulfilled with the rest of the Jewish or Mosaic law. In their eagerness to accomplish their work, these Adventists have allied themselves with the Catholics, and unscrupulously publish and circulate some of the most glaringly false assumptions of those highest in authority among the Catholic magnates.

It is my purpose, first, to parry the blow of the Catholics, by showing that their claim is historically impossible, and utterly unfounded in the facts of history. Here is the Catholic claim: "The Catholic church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. . . . They [Protestants] cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves. W. A. Reardon" (for Cardinal Gibbons).

Now this claim is either true or false; and we propose to prove, by unquestioned historic facts, the latter alternative.

It is a fact that Christ arose from the dead on the first day of the week; also, that Pentecost occurred on the first day, a few weeks later. These are Bible facts, which none dispute. It is a fact that the risen Christ showed Himself to the disciples on the same day of His resurrection (John 20:19), and on the eighth day, or a week later, as the Jews counted time (v. 26), though I claim no special advantage from these two statements. But here is a fact of great importance, and decisive of the main point at issue: viz., that the early Christians met, on the first day of the week, to celebrate the Lord's Supper. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," etc. (Acts 20:7.) This sounds very much as if the disciples were accustomed to meet on this day. And Paul, the apostle to the Gentiles was there, and gave his sanction to the service. Surely if it had been wrong to meet and celebrate the Supper on the first day, the apostle would have told them so. Paul preached, and they observed the Supper.

Here is another mention of this same first day: "Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Evidently the first day was a day of prominence with them—a day on which they made contributions to religious purposes—a day of worship—a day for observing the Lord's Supper; and all this under apostolic leadership. And is not apostolic precedent and practice as binding, or as authoritative, as apostolic writing? Undoubtedly it is, when, as above, we have the inspired record of this apostolic practice. Now these two inspired statements prove, beyond a doubt, that the first day of the week was the proper day for Christians to meet, worship, and celebrate the Lord's Supper. Was there any Catholic church at that time? Nay, verily; "the mystery of iniquity" had scarcely begun to work then, and not till centuries later was there any such institution as the Catholic church! It was Paul, and not the Catholic church, that established the first day of the week, or the Saxon Sunday.

Was the first day observed after its insti-

tution or indorsement by Paul? Beyond all question it was. (See Mosheim, Neander; also the personal testimony of Ignatius, Justin Martyr, Theophilus, and many others of the early "fathers," and other secular historians.) No fact of history is better established than that the Gentile Christians observed the first day of the week as the proper time for public religious service. Jewish Christians observed both days, as a general rule.

What, then, had the Catholic church to do with originating the first-day Sabbath? Simply nothing at all. The day, as we have seen, was instituted by divine authority, in honor of the resurrection of Christ, and was observed hundreds of years before there was any Catholic church; for the Catholic church did not come into being, even in its incipient form, until the fifth century, A. D.; and was not fully developed till A. D. 606. Thus we see that this Catholic assumption is utterly baseless.

Constantine the Great was the first Roman emperor that legislated favorably towards the Christian Sabbath; but he was not a Catholic; nor did he do any more than favor the Christian Sabbath that had already been celebrated by Christians for nearly three hundred years prior to his legislation in 321, A. D. Similarly, the Council of Nice, in A. D. 325; that of Laodicea, A. D. 363; and others, made some legislation respecting the Christian Sabbath; but they did not originate it, nor were they Roman Catholics. It is frankly confessed that Constantine and some of his official successors inaugurated measures that, in after generations, helped to give birth to papal Rome; but neither these men themselves had anything to do with originating the Christian Sabbath, nor were they Catholics. Thus the inspired and the historic facts utterly disprove Rome's arrogant claim.

WHAT ABOUT THE SEVENTH-DAY ADVENTISTS? Their claims, when properly sifted, are no better. Let us consider a few facts bearing on this subject.

1. It is a fact that the Jewish Sabbath was never given to any other nation than that of the Jews; and it formed a part of their ceremonial religion, all which was fulfilled by Christ (see Gal. 3:13; 4:5, etc.); thus making room for a better Sabbath.

2. If Gentile Christians are under obligation to adopt the Jewish Sabbath, why not the whole law, including circumcision? There were Judaizing teachers in Paul's day, who sought to bring Gentile believers under the Jewish law, but Paul resisted them (Gal. 4:9; 5:12-14).

3. It is of the nature of an axiom that those who seek to place themselves under the Jewish Sabbath are not only, by probable inference, under the necessity of taking upon themselves the whole ceremonial law, but they must observe this Sabbath as prescribed in the Mosaic law, subject to its penalties. And what was the chief penalty for its violation? "Ye shall keep the Sabbath therefore; for it is holy unto you: EVERY ONE THAT DEFILETH IT SHALL SURELY BE PUT TO DEATH (Ex. 21:14.) Verily this would be "the ministration of death" to the Adventists themselves; for we do not suppose that any one of them has ever kept it "holy."

4. One of the plausible catches of these proselytizers is this: "Is not the fourth commandment a part of the moral law? And do moral laws ever change?" We reply: The command to the Jews to keep the seventh day was not a moral, but a positive law, as there could have been nothing in the day itself to make it binding above any other day, save the authority of the Lawgiver Himself. God could have commanded the observance of any other day as well as this; and, had He done so, that would have been the day to keep. So this plea of theirs is worthless—especially in view of the Scripture fact, already noted, that the "Lord of

the Sabbath" appointed, through His apostles, another day—even the first day of the week, which, according to the highest chronological authority, answers to the Edenic Sabbath; the long day of Joshua putting the Jewish calendar back a day (if, as astronomers claim, a day was lost during Joshua's battle at Beth-horon), and the Christian Sabbath falling a day forward to regain the lost day.

"But," say the Adventists, "there is no distinct command from God to change the day." Neither was there any distinct command to give up circumcision, or to cease to offer burnt offerings and other offerings under the law. True, Paul says the law was fulfilled by Christ, but he does not say, in so many words, that no sort of sacrificial offerings should be made. He evidently includes the Jewish Sabbath with the law, and clearly teaches, as already pointed out, that the whole law was fulfilled; and yet he nowhere says, in so many words, "Offer no more sacrifices." Hence, there is just the same reason for continuing to keep other portions of the Mosaic law as for keeping the Jewish Sabbath, which was a prominent part of the Jewish law.

CONDENSED REASONS FOR OBSERVING THE CHRISTIAN SABBATH.

1. It was the most appropriate day which a ransomed people could observe; being that on which the Savior was raised from the dead, and the Spirit inaugurated His reign.

2. We have precedent, in a way, to show that it was custom, for Gentile churches, under apostolical direction, to meet for public religious worship and for celebrating the Supper, on the first day of the week; and there could be no higher authority emanating from inspired men.

3. We have the sanction of the Holy Spirit for the observance of the first day, in that the Spirit inspired Luke and Paul to record the fact, without censure, that the Gentile Christians did observe the first day instead of the Jewish Sabbath. This, ought, one would think, to be sufficient to justify even the most scrupulous that the Christian Sabbath is the day God designed should be observed by his people during the present dispensation.

Louisville, Ky.

They will be done. This is the prayer of every Christian. It is the lesson of a lifetime. It cannot be learned too soon. So we must keep repeating it from day to day and from year to year. Every repetition ought to deepen the impression made upon the heart, that God's will, not ours, is the thing to be done. Many a time we say, "They will be done on earth as it is in heaven," when we don't really mean it or understand fully what it means. How cheerfully those parents said in their morning prayer, "They will be done." At evening time, when a loved one has been taken away, how hard to feel submission to the very thing they prayed for in the morning! "They will be done" is easily said when everything is bright and cheerful in all our relations in the world; but when the beautiful flower is taken to bloom in a better land, far from the disturbing winds and storms of this life, it is hard to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But to show it in faith shows the Christian spirit that is childlike. There is a trust in God's wisdom and goodness and love expressed in this that is most honoring to him, and full of solace to a bleeding heart.—Exchange.

THE late Dr. Dulles, in speaking of his sufferings, said to a friend a few days before his death: "I have learned a new way of spelling disappointments—beginning with an 'h' instead of a 'd'; His-appointments." What a blessed way to look at the dark things of life!

For the Western Recorder]

THE KEYS OF THE KINGDOM.

BY J. M. PHILLIPS, D.D.

The Sunday-school lesson for January the 27th brings forward a passage of Scripture which for centuries has been used in justification of the worst form of tyranny the world has ever seen. As the subject could be treated in the lesson proper and by the teacher before the class, only in a limited and very imperfect way, some suggestions in a more extended article on the subject while it is still fresh in mind may be appropriate and timely.

If the claims of Popery are true, is it not an extraordinary thing that our Lord, "who knew what was in man," and who clearly foresaw the future of his kingdom on earth, should have in the statement made to Peter, deliberately created, empowered and authorized such a despotism as the Pope of Rome claims to exercise by "Divine right," based on this statement? If such was the import of his words, is it not remarkable that Peter himself seems never to have been conscious of the possession of any such power, as the papal theory implies? Look at his attitude among his brethren, when the time for the exercise of this supposed grant of power had arrived. "When the day of Pentecost had fully come," the time and the occasion had arrived for the Lord's viceroy to exercise the functions of his office. He appears on that occasion certainly as a leader, but not as one who would "lord it over God's heritage." He was the chief spokesman, just as might have been expected, from his hasty and impulsive disposition. Such he had been from the moment he had joined the number of the disciples. But where, in his utterances on that occasion, are the indications of a purpose to claim the slightest authority over them? What was done was done in the assembly of all the disciples—done by their consent and as the free act of them all. The only authority exercised by Peter was such as any Baptist pastor would exercise, as the recognized leader in the church. He was the first to carry the Gospel to the Gentiles, but in this he acted in express obedience to a vision, wherein his Jewish prejudices were overcome, and he for the first time learned that "God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness, is accepted of him." And when he appears in the council at Jerusalem to consider the question touching the necessity for requiring Gentile converts "to keep the law of Moses," which had been the occasion of trouble in the church at Antioch, there is nothing in his utterances to indicate that he enjoyed a primacy among the apostles; but with Paul and Barnabas he delivers his statement, while the decision reached is announced by James, the pastor of the church, and evidently the moderator of the council. When, finally, he writes his Epistles, and exhorts the elders touching the exercise of their authority, he expressly forbids them to "lord it over God's heritage, but to be examples to the flock." And this he does, not as one in whom supreme authority was invested, but as one who claimed no superiority whatever. "The elders among you I exhort, who am also an elder."

It is also a noteworthy fact, that after those earlier years in the history of the church, wherein Peter filled so conspicuous a place, he sank into comparative obscurity. It is Paul who now comes to the front and fills the foremost place, as if to rebuke in advance the pretensions that later on were to be founded on the temporary distinction and leadership of Peter.

What then is the import of the words of our Lord addressed to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven?" To determine this, we must first inquire as to the meaning of the words "keys," "bind" and "loose." Dr. Robertson of the Seminary, in his exposition of the passage in the Convention Quarterly, has given a very lucid explanation of these words. He says: "A key was a badge of power. Isa. 22:22 It was also a symbol of knowledge. Luke 11:52. To bind and to loose are equivalent to forbid and permit." Peter is here divinely authorized to teach and preach and declare what is permitted or prohibited in the kingdom of Christ, with the assurance that what he, under the guidance and inspiration of the Holy Spirit, shall permit or

forbid, will be ratified in heaven, by the Lord himself. But whatever this may mean, it was soon expressly extended to all the apostles in the great commission. As first in confessing Christ, Peter got this commission before the rest; and with these keys on the day of Pentecost he first opened "the door of faith" to the Jews, and then in the person of Cornelius, he did the same for the Gentiles. But that the power conferred on Peter and on all the apostles was not given to them exclusively, is evident from the statement in Matthew 18:18. Here he is speaking to the church, and is giving directions as to how offenders shall be dealt with. If such an one shall "neglect to hear the church, then let him be unto thee as a heathen man and a publican." And "whatsoever ye shall bind on earth shall be bound in heaven * * *." We see here that the same grant of power delegated to Peter was made to the church, and that all of its actions, when guided by the word of God, in receiving and excluding persons from its privileges, shall be ratified by the Lord himself. Every true church of Christ then is invested with the keys of the kingdom, with authority to open "the door of faith" to the unbelieving and unsaved, to receive and to exclude, to teach, and preach, and say what is permitted and what is prohibited in the kingdom of God, with the assurance that what it does, if in accordance with the inspired word, will be ratified in heaven.

These words, then, were spoken to Peter first because he was first in his confession of the Christ; and second, because he was intended to be the really active representative of the company of the apostles. But that, which through Peter was bestowed on the apostles, was again bestowed on the churches built up and established through their preaching and teaching, and there it remains for all succeeding time. But in all this there is nothing said about the forgiveness of sins or priestly absolution. The church may indeed forgive offenses, but it can be done only conditionally, on the supposition of true repentance and living faith.

NO SUBSTITUTE FOR GOD'S PLAN.

BY ATTICUS G. HAYGOOD, D.D.

There are few more affecting scenes in Old Testament history than that which is brought to our view in the closing months of the leadership of Moses. Israel was encamped in the wilderness on the east side of the Jordan, "in the plain over against the Red Sea," "eleven days journey from Horeb by the way of Mount Seir unto Kadesh-Barnea."

The forty years' drill and waiting in the wilderness, were nearly ended.

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, Moses spake unto the children of Israel according to all that the Lord had given in commandment unto them."

We call the fifth book of Moses, Deuteronomy, but it was not a second law, nor simply a second giving of the law. In part of it Moses repeated what he had given them nearly forty years before, but much of it is a book of revised and amended statutes.

Much of the book is made up of exhortations of as powerful and moving a sort as were ever poured out of a patriotic, devout and loving heart. One must go to the life and writings of St. Paul to find anything equal to them, and to the Gospels to find anything that surpasses them. Both of these greatest of men loved Israel and were ready to die for their people.

Recalling the scene and considering the occasion, we can but realize and, in some measure even at our distance, feel the power with which the great leader, general-in-chief, statesman, lawgiver and saint, called upon his beloved people to keep God's commandments that God's promises might be kept to them.

Let one read the sixth chapter of Deuteronomy if he would see what is the divine plan for keeping saving truth alive in the hearts of men; not that there is no other plan, but that the plan herein set forth cannot, in the nature of things, be substituted by any other whatsoever. Not by preaching, nor Christian literature, nor by printed Bibles, nor by any nor by all other methods.

"And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit-

test in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Moses tried every form of statement to get the minds of his people saturated with the supreme importance and necessity of teaching their children all the words of God.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates."

Fathers and mothers were to do this teaching. Priests and prophets might help; it could not be best done by any other than the parents themselves.

What was true then is true now. Thousands of us are preaching, and God ordains preaching as one of the means of saving men. We have all the appliances of modern education, and, if rightly related to God, education will help to save the world; out of harmony with God, help to destroy it. We have thousands of Sunday-schools, and, if rightly carried on—that is in the spirit of Christ—they will help bring the race to God.

But in the development of character all begins in the family. Parents have the advantage of all other teachers; only God can get closer to the heart of a child. And God lays upon fathers and mothers a duty of teaching his Word that they dare not ignore, and that no others can do.

There can be no question that the frequent backslidings of Israel into idolatry were due to the neglect of this duty of teaching the Word of God to their children more than to any other cause whatsoever.

Centuries after the work of Moses was ended and Israel had wandered far from God, it seems that some great-souled reformer arose. The seventy-eighth Psalm shows how he had recalled and brooded over the parting words of Moses. He challenges the attention of Israel, and takes them back to that day in the wilderness when their great lawgiver committed to parents the work and duty of teaching their children all the truth of God.

One of the most moving and far-reaching sermons this writer ever heard was delivered by Bishop George F. Pierce, a man of God, "mighty in word and in deed," from the first paragraph of this noble Psalm. How the fatherhood in him was moved with fear and compassion for his people that day! Few men more faithfully observed the injunctions of Moses to parents to perform this duty of teaching their children the Holy Scriptures and the meaning of them.

Let this article close with the words of the ancient reformer, seeking to bring backslidden Israel again into ways of righteousness and life:

"Give ear, O my people, to my law; incline your ears to the words of my mouth."

"I will utter my mouth in a parable; I will open dark sayings of old;

"Which we have heard and known, and our fathers have told us."

"We will not hide them from their children, showing to the generation to come the praises of the Lord and his strength, and his wonderful works that he hath done."

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

"That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his Commandments:

"And might not be as their fathers, a stubborn and rebellious generation; that set not their heart aright, and whose spirit was not stedfast with God."—Independent.

DUTY, and faith, and love, and goodness, and justice, and mercy have to do with the things that are now; the things that are seen; who can measure their greatness, their value! But when all that has been said, realized most amply, felt most keenly, still it remains true that man was made for a life, for a sphere even greater than the greatest we can know here; that all that is seen is but for a time; that the things that are seen are not eternal.—The Colporteur.

FOUR things come not back—the spoken word, the spent arrow, the past life, the neglected opportunity.—Hazlitt.

OBSCURE WORK.

BY MRS. MARGARET E. SANGSTER.

The temptation of our period is to long for the showy work, for the work which is carried on with a certain flourishing of trumpets, with a glow of enthusiasm, with plenty of people helping and plenty of others looking on. We are in danger of undervaluing the quiet ways and the quiet work, of discrediting that which is done by humble workers in obscure places. Yet perhaps the greatest courage and the highest qualities are those which are displayed at posts of service of which the great world hears little and for which only God cares.

In a farmhouse deep hidden in the recess of the Northern woods, a woman, young, well-educated and beautiful, is spending her days and nights in the constant care of a querulous and exacting invalid. The suffering victim of a nervous malady has become so accustomed to consider herself first that she does not even go through the form of thanking the friend who waits on her so tenderly, nor, in the household accustomed to the ministrations of a rarely unselfish and noble soul, is there any special recognition of what she is doing. The place of duty here is obscure, almost as obscure, indeed, as that of the signal service watcher on the mountain peak, who spends his months in making observations and records by which a brilliant and busy world profits. But the brave Christian woman goes cheerily on one day at a time, never complaining nor deeming herself heroic, and when I think of her I am reminded of Kehl's lines:

Meek souls there are who little dream
Their daily life an angel's theme,
Nor that the rod they bear so calm
In heaven may prove a martyr's pain.

Obscure service is that of a pastor's wife, in a hamlet, tucked away under a mountain peak in the wilderness. She lives remote from the railroad, and mails reach her only once a week. Beyond the telegraph, a dispatch sent over the wires to her nearest station would be carried for delivery forty miles on horseback. I remember this woman a brilliant, beautiful girl, my schoolmate and my lifelong friend. She has never allowed her talents to rust; the musical skill, the fine taste in literature, the gentle manners, have been used in the education of her own children, and the parsonage, where so much of the work has often of necessity been performed by the hands of the mistresses, has been the center of pleasure for the parish.

"A. might have been a famous woman," one of her friends said to me, "had she not married a poor minister, and been buried alive all these years."

Buried alive! I did not so describe the bright, busy, intensely absorbing life my old schoolmate had led; and as for fame, had she not earned something better and more rewarding—the consciousness that she had done her duty in that place where God had put her?

A Sabbath-school teacher's work may be very much in the background, and it may not seem to her, as she sits in the middle of her restless circle of mission boys, that she is doing much good. And her sister, the missionary teacher on the far outpost in the great West, or in some Indian settlement, or over the sea in a land of strangers, simply teaching rudimentary things to slow-witted or inattentive children, any one of these may now and then feel sadly that her work is very lowly. Yet, should she feel sad about it?

Rightly regarded, all work is equally important, and it is faithful performance, not magnificent results, for which the Master looks. The "Well done, good and faithful servant" will be as cheerily spoken, and as gladly heard by the little gleaner who gathered up the droppings of the harvest as by the sturdy reaper who carried full sheaves home at the end of the day. It is required of a man that he be found faithful.—Congregationalist.

THERE is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—Dr. John Hall.

FAITH is the sacrifice of the understanding to God; repentance the sacrifice of the will.—Jeremy Taylor.

For the Western Recorder. GOD'S BENEFICENCE AS SEEN IN THE EIGHTH COMMANDMENT.

BY REV. D. D. FORWARD.

Negation is not the most popular form for the annihilation of a principle. It has been the Lord's method, on occasion, ever since Eve chose the affirmative of Satan instead of the plain negative of God. A prohibition suggests resources. Man, driven in upon himself, is forced to invention and activity. Children are not adepts in reasoning; hence many of the laws of the household, which are but the outgrowth of the enlarged experiences of the older children—namely, the parents—may be enigmas to the child; but he nevertheless has to be taught to heed mother's "don't."

QUESTIONS ANSWERED.

BY SENEX.

A brother asks why I did not answer his questions, which he repeats. Simply because I had already answered questions which covered substantially the same ground. There are too many questions to admit of answering the same questions twice, unless it is a subject of very great importance.

Another asks a question upon divorce, which, among all those which I have received, has not been asked before. He tells of the refusal of a minister to marry a woman who had been divorced, and does not give the ground of the divorce, and then asks: "Does the New Testament permit marriage after a divorce?"

That is a question which has been much discussed, and upon which Baptists differ. They agree with great unanimity that the Scriptures forbid remarriage except for one cause. The point in debate is whether remarriage is to be allowed even when there is this one cause for divorce. There has been very much discussion on this subject, and probably will be to the end.

Those who deny the right of remarriage in any case seem to me to have the best of the argument, and the ground they take would stop divorces. The judges who have granted the greatest number of divorces say that if remarriage was not allowed, there would be one more than one divorce where now there are one hundred.

These three passages which contain the law for Christ's present party are found in Matt. 5:32 and 19:9, and in Mark 10:4. In the first two places our Lord mentions one cause, saying that whosoever puts away his wife except for that offense causes her to commit it. In Mark, talking privately to his disciples, he makes no exception, saying: "Whoever shall put away his wife and marry another committeth adultery against her; and if a woman shall put away her husband and be married to another, she committeth adultery."

Those who advocate the right of remarriage for Christ's present party explain that the law in Mark is to be reconciled with the former by understanding that the sin which is allowed as a cause breaks the marriage tie as completely as does death, and that divorce is only the legal recognition of the breaking of the tie which has already been made. That is, the law in Mark, although freed from the tie, is not allowed to marry again as a very light punishment for a sin which really deserves death by stoning.

Those who argue that remarriage is never allowable argue that in Mark 10 our Lord was talking with his disciples, and that the law in Mark which they were to obey. That the words spoken to the crowd must, if possible, be reconciled to these, and not vice versa, and that they can be easily reconciled. In Matthew he says that whosoever puts away his wife except for that cause causes her to commit it; but if she had already been guilty of it before the divorce, of course the divorce would not have been the cause of her committing it. In the second clause of the verse (Matt. 5:32) there is no exception made, just as there is none in Mark.

It is also, that the law which gives the right of remarriage for the innocent party on the ground that the sin severs the marriage tie, to be consistent, must never allow any condoning of the offense. That a Christian wife, according to this view, who lives with her husband after she knows of his sin, is as wicked as if she lived with a man to whom she had never been married at all. I confess that I side with those who do not believe in remarriage at all, and I wish that all the States took the position on the subject which South Carolina takes. One thing is sure: according to our Scriptures, one is allowed to remarry except the innocent party to a divorce on the scriptural ground. All churches and preachers should stand on that as on a rock, and I think the denomination is a unit on that point. At any rate, all the Baptist churches of which I know, anything stated her to condone them not. Paul's Corinthian allows separation for another cause, but it is only separation, or what is known in law as divorce from bed and board. This does not allow remarriage on the part of either. Such separation is necessary in case of cruelty, danger to life, habitual drunkenness and such causes. But it must never allow of marriage to other parties.

But while I side with those who oppose remarriage, even of the innocent party, when divorce has been obtained for that one reason, yet I do not think the churches should exclude such parties who marry again, but to condone them not to marry, would persuade them if possible that it is at least best not to do so; that life is short and remaining single for a few brief years is not a cross too heavy to be borne. But if they insisted, and it was clear beyond question that they had one reason given in Matthew, I would oppose no further.

A pastor asks: "Should women lead the regular weekly church prayer meeting when there is, of course, a mixed congregation?" Of course not. In Corinthians it is a prayer meeting, a social meeting of the church, in which many brethren took part, about which Paul was giving commands when he said: "As in all the churches, let your women keep silence in the churches, for it is not permitted unto them to speak." The plea that the Corinthian women were especially bad or especially talkative is shown to be without foundation from the fact that Paul goes on to say that these directions were the commands of the Lord. When the Lord Jesus Christ delivered them, the apostle does not tell us; but the fact that the Lord had already given the command to the women to keep silence proves that the command was not merely for the Corinthian women.

In 1 Tim. 2:8 the Greek, which is translated "everywhere," is a somewhat unusual phrase—"on panti topo," in every place. Besides

the meetings in which all the church gathered, they were in the habit of holding prayer meetings in the private houses of the disciples. And Paul directs that in these meetings from house to house the men should lead in prayer. This verse in the Greek reads: "I command therefore that as ye pray, let your men pray, lifting up their hands without wrath and doubting." Lange's Comment is: "As the apostle thus reverts to the public prayers just commended, he now states more exactly when, how and through whom these should be conducted; and with these he adds his special counsel to the women as well as the men. The latter, in an express distinction from the women, are alone to direct public prayers. It thus appears that in the assembly of believers this duty was not given exclusively to the presiding officer, but was performed without limitation by the members of the church. The apostle does not object to this, but only orders that the women shall abstain entirely from it, which, perhaps, in more recent times, they had not always done."

Here in Timothy the plea that this command to women was intended for the women of that age is shown to be entirely without foundation from the fact that the Holy Spirit gives his reason for the command. And the reason is one which applies to the women of the twentieth century and the twenty-thousandth century; to the well educated as to the ignorant, to those who, before conversion, were utterly vile no more than to those who have always been above all shade of suspicion. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." That applies to every woman who descends from Eve, and ever since time.

That any Baptist church could be found to do this thing is terrible. One ordained a man who had three living wives, the first and second having obtained divorces from him on the ground of neglect. After his third marriage he professed conversion, joined the church, and the church ordained him to preach. The brother asks if the man is now living in sin; if so, what he should do to right the wrong, and if the man is living in adultery and persists in it, how the church should proceed to deal with him. The answer is: If a man in such circumstances will not "proceed" to do anything, but the church should treat him exactly as it would if no marriage ceremony had been pronounced over him and the third woman, and no divorce granted from the first. The New Testament does not recognize the divorce. He is as guilty as any married man would be who should leave his wife and children and go off and live with another woman. And the church should deal with him accordingly.

THE GUARDIANSHIP OF PRAYER.

After the lapse of forty years, I think I may be pardoned for disclosing a family incident—an experience of my boyhood days.

My father was a man of restless, ambitious and easily influenced, either for good or evil. For the first time in my life I was to leave home to enter into a business house as clerk in a large town in another State where I would be a total stranger. My home life had been of the quiet, comfortable kind, and the event of my leaving had been long and earnestly discussed in the family circle, and the final verdict, I think, was one of grave apprehension; but I, boy-like, was eager to enter the new world that lay before me so attractively in imagination. I had a sister older than myself, a sweet and gentle girl, who seemed to breathe the very air of heaven, whose intimate companionship had always been a benediction to me. She did not share in the general misgiving in anticipating the new experience that lay before me. She smiled her encouragement and spoke hopefully.

In a short time I bade good by to the dear old home, and entered upon the duties of my new position. I was sent to board at a hotel, and my roommate was a young man, older than myself, who was attending an academy preparatory to entering college. He was handsome, brilliant and witty, but terribly wicked. Ordinary profanity he scorned. He coined his own curses, and they were diabolical. One of his favorite evening recreations was a mock prayer meeting, conducted in a student's room directly under our own, to which he had invited a number of his congenial friends. His exhortations were always eloquent, his prayers fervent. Other students present were called on to take part. These meetings always closed with uproarious hilarity and rollicking songs. Every argument his fertile brain could devise was employed to draw me into the company of his evil life, but, to my own amazement, almost, at the time, I seemed to be held back by some invisible force which I could not explain. I was in his society daily. I admired his dash and wit, but wherever his poisoned missiles struck me they met an armor that was not of iron. The current of my young life sought and found a better channel. A year or so later I returned to my country home for a visit. My sister immediately drew me aside and inquired as to the experience and companionships of my new home. I told her all, and I shall never longer look and smile as she said when I concluded: "I am not surprised; but the result is just what I expected. I knew you would be terribly tempted, so I prayed for you every day, and it just seemed to me that God answered me, and I have had no anxiety for you." Then the power that held me was revealed.

Never long after this I held the hand of this sister, who had been my ministering angel, as she lay dying, and as, at her request, I tried with choking sobs to sing the hymn, "O sing to me of heaven when I'm about to die." It seemed to me that every beautiful fabric my boyish ambition had ever woven in the furnace of my own life was left but ashes; but afterward the memory of that saintly life and gentle influence became my guiding star, when in doubt, and I shall cling to it while I live.—O. G. H., in Presbyterian.

LITERARY.

[All the books noticed in this column will be sent at publisher's prices by the Baptist Book Concern, postpaid to any address on receipt of price.]

New Books.

FIVE STARS IS A LITTLE POOL. By Edith Carington. With original illustrations by W. Rainey. R. I. W. S. Stacey, Robert Barnes, A. R. W. S., and Mrs. Staples.

The five stars are five stories for children—The Little Gardeners, Kind Nelly, The Stolen Peaches, Trespasces, Leaves and Fruit. The stories are interesting and wholesome, illustrating important truths. The mechanical part of the work is of the best. Published by the American Tract Society, 10 East Twenty-third street, New York City. Price \$1.25.

Magazines.

ONE of the very best things we have read in a long time is Esther the Queen by Rev. Mark Guy Pearse. This is published one chapter every month in the Fishers Magazine. The sixth chapter is in the March number, and is on The Deceitful Prince. This is one of the finest commentaries on the Book of Esther.

WE owe God, thanksgiving a grudge. We had meant to do that. Among the things to do was to look at the table of contents of this magazine and write a notice. First article was "Food for Invalids," and we thought we'd glance at that. Instead of a glance we became interested and read it through. The next thing we read was "The Mother's Prayer." We enjoyed it, but alas! where is our morning? And when will that work be done? A magazine has no business to be so interesting as to cheat a busy editor out of his time.

ONE of the most interesting "Nursery Problems" discussed in the March number of *Babyhood* is that concerning the popular apprehension about unusually bright children. The medical editor, Dr. Yale, makes it very clear why such fears are largely groundless. He also answers questions as to "the dangers of excessive crying," "unusual wakefulness," "the causes of stammering," etc. Another valuable medical article deals with the development of the teeth. A dissatisfied baby gives "humorous references to the woes of childhood in high life." "Nursery Helps and Novelties," and "The Mother's Parliament," contains much practical advice on such matters as "teaching our little ones to be helpful," "welcome offerings for the mother's friends," "teaching us, 'trainings,' etc." R. I. W. S., Babyhood, Publishing Co., a Beekman street, New York.

THE *New York Independent* is offering its issue of March 7 for 10 cents. It contains forty pages, of which the greater part are devoted to articles in regard to the South, written by representative Southerners. The Secretary of the Navy writes on "The General Southern Question," the Secretary of the Interior upon "The Cotton Exhibition" which is to be held in Atlanta. Senators Walsh, of Georgia, Call and Pace, of Florida, are among the writers, and one Congressman from each state tells of the outlook for that state. Dr. A. C. Dickinson writes on "Church and Work," and there is something from some well-known man on almost every point of interest. There are some things said of course with which we do not agree; but it is a paper of great value, and a paper whose value will be greater still one hundred years from now.

THE *Journal of Hygiene* for March contains: The Grip, by Dr. C. H. Shepard; How Shall we Meet the War Foot by Dr. Lewis; Hygiene for Advancing Years, by Rachel B. Gleason, M.D.; Hygienic Treatment of Dyspepsia, by Dr. Hal Mullin Wyman; Consumption Transmitted by a Horn; Notes Concerning Health, No. 41, by the Editor; Hygiene for Women, by Jennie Chandler; Topics of the Month: Mortality in New York State and City; Economy of Food.

PHILIPPS BOOKS once wrote these words: "Most surely these latter years have had a peace and fullness which they did not used to be. I say it in deep reverence and humility. I do not think it is the mere quietness of advancing age. I am sure it is indifference to anything which I used to care for. I am sure that it is a deeper knowledge and a truer love of Christ. And it seems to me unimpaired by this should have come in any way except by the experience of life. I find myself pitying the friends of my youth who died when we were twenty-five years old, because, whatever may be the richness of the life to which they have gone, and in which they have gone, and in which they have been living ever since, they never can know that particular manifestation of Christ which He makes to us here on earth at each successive period of our human life. All experience comes to be but more and more of pressure of His life on ours. It cannot come by one flash of light or one great convulsive event. It comes without haste and without rest in this perpetual living of our life with Him. And all the history of outer or inner life, of the changes of circumstances or the changes of thought, gets its meaning and value from this constantly growing association to Christ. I cannot tell you how personal this grows to me. He is here. He knows me, and I know Him. It is no figure of speech. It is the real thing in the world, and every day makes it realer. And one wonders with delight what it will grow to as the years go on."

BUT my God shall supply all your need according to his riches in glory by Christ Jesus.—Paul.

Give a child a task with the understanding that it can be done or left undone "according to feelings," and you give him his first taste of tramp life. That is the stuff a vagabond's backbone is made of.—"foelin'a."

DR. BROADUS' FUNERAL.

Many hundreds of people were unable to get standing room at Walnut Street Church last Sunday long before the hour appointed for the funeral of Dr. John A. Broadus. The church yard and the streets were filled with people, and all the way to the cemetery the streets were lined with solemn spectators. Among the visiting brethren present were Drs. P. S. Henson, W. D. Thomas, J. M. Frost, T. P. Bell, A. C. Davidson and A. J. S. Thomas. The exercises began with the hymn, read by Dr. Frost:

"While thee I seek, protecting power,"
Dr. Weaver then led in a fervent prayer. Dr. Dargan read a part of the twelfth chapter of Daniel and the fifteenth of First Corinthians, a most appropriate selection. Dr. Kerfoot then led in prayer. It was a prayer of submission, of thanking God for Dr. Broadus and of invoking the divine blessing on the work he had been called to lay down.

Dr. Pickard gave out the hymn, "Father, what'er of earthly bliss,"

Dr. Thomas was the first speaker. There are times in the experience of all when one life seems a small thing, one among so many. Yet who can help feeling to-day how great and powerful one life can be? What a diffusive, pervasive and wide-spread power one life may become. Not at the head of armies nor in the councils and cabinets of nations, but born in a quiet country home, and without official position, in less than three score and ten years Dr. Broadus became such a great power over all our land and far beyond in all lands. The sorrow at his death is confined to no class. Educators, men of science, of letters, of thought, of culture—all weep together. Those panting to be educated weep. The uncultured weep, and the ungodly weep as well. Wherever Dr. Broadus went virtue went out of him. He and Dr. Boyce were true yoke fellows. Each needed the other and helped the other. Memory brings emotions that educate one's whole being. The speaker would be faithless to his friend and to his Lord did he not hasten to say that whatever Dr. Broadus was in life, character and work, the great formative and unifying force of it all was faith in Christ. And it was not a vague, indefinite faith that some ill-defined benefit, somehow, comes to men through Christ; it was a clear and firm trust in the atonement of the Son of God. He could keep pace with all the philosophers and critics, but they could not rob him of his love to Christ nor his faith in the atoning sacrifice of the divine Savior. That faith made his life beautiful and fruitful. Take Christ away from this life and it would be robbed of all of its meaning. Christ lived in him. Not natural endowment or culture, but riches of grace in Christ Jesus made Broadus what he was. His virtue, his knowledge, his self-control, his all came from faith in Christ, as did his godliness, brotherly kindness, love and charity. His life was harmonious because directed by faith. He was Christ's man on earth, and faith made him all he was. Faith worked in him.

He had a strong love of knowledge which showed itself in early life. He had an educated father, of strong intellect, who gathered cultured people about him, and the boy's thirst for knowledge became a passion. He loved knowledge in all directions because he loved truth. It is said an educated man is one who knows something about everything and everything about something. Dr. Broadus did better than that; he knew much about many things and a great deal about some things. While devoted to Biblical study, he kept himself well informed on all lines. He was a great reader, partly for love of it, but chiefly because all knowledge helped him to teach and to preach. He used to say to his students: "I know it is the edge of the axe that cuts, but the weight that sends it in." He was a diligent seeker for truth. The speaker never knew but one other man who was so great a redeemer of time. Here is how he kept so well informed in so many directions. He fit something into every moment. Hence he never ceased to grow. Alas that some are full grown when they leave the Seminary.

Dr. Broadus was a student, but not a recluse. He was social and had broad sympathies. He took an interest in society that he might improve it. He had wonderful social powers, with rare tact in conversation. He could see how to say something good about the worst and to lift up both the worst and best. He was wise as well as scholarly. He did not flatter, but he just helped you. In criticizing you he would send you away enlightened and thankful. He loved men. He did not wish to be professor in the Seminary; he preferred to preach, and reluctantly he made the sacrifice at the voice of his brethren and at the call of God. Then he gave his life to this work. He was a great preacher. He could put high and profound thought very simply. He never desired to seem profound but to impart the truth. He preached the Word and nothing else. He built up all parts of the nature. What a privilege the speaker enjoyed to sit under Dr. Broadus' ministry when he was a young pastor. We shall hear him no more. He has ascended to the fellowship of the saints in light with Boyce, Williams and Manly, with whom he had sweet fellowship on earth. He knows Christ now as he could not know him here, now that he is above all sorrow and suffering.

When Boyce died we thanked God we had Broadus left, but now Broadus too is gone. We will never see his like again. What now? If we could hear him he would speak hopefully. When Abraham died God blessed Isaac. God has an Isaac somewhere. God took Dr. Broadus, and he belonged to God.

DR. WHITSITT.

Dr. Whitsitt next spoke. The evening paper said truly, "our first citizen is dying to-night." Dr. Broadus was always first wherever he chose to stand. He was first among the Baptists of the South and of the entire country. He was an oracle, and will be for ages to come. In the splendor of his genius, the graces of his character and the greatness of his achievements, he towers almost above our conceptions. He took hold of the logical education and gave it a new impulse and direction. He lived moved and had his being in the enterprise. It was no experiment with him. To fail would have been to him crucifixion of soul. His imperious will and his perseverance defied discouragement. Few men have won crowns at heavier cost. If you seek his monument, look around. The difficulties were appalling. The speaker told here of the struggles of the Seminary. There were seven students when they resumed work in 1865, after the war. Never did Dr. Broadus do more brilliant teaching than when only one student was before him. In 1867 he came to the University of Virginia and solicited the speaker to attend the Seminary. Then began their acquaintance. "He was the greatest man I ever saw," said Dr. W.

impressively. The darkest day in my generation came in 1874 when Boyce returned from Louisville to Greenville discouraged as never before. Broadus sprang into the breach, seized the standard and carried the day. This, though unknown to the public, was his noblest achievement. He declined high and flattering offers. Luther and Melancthon, Calvin and Zwingli were called twins. We had our twins—Boyce and Broadus. He reminded the speaker of Shakespeare in that he knew without learning. He had the enthusiasm that comes from faith in men, in truth and in God. He was a commander. He could value men of the opposite party. He was loyal to his church and denomination, and he was a lover of good men. He had insight and sympathy. His feet were firmly planted on Southern soil, and yet he was equally loved in New England. He was of an illustrious family. He was the highest among others who were high. Andrew Broadus, of Caroline county, Va., was a man Henry Clay called "the past master of eloquence." Dr. Broadus was very like this kind man. For thirty years he was the greatest force in the Southern Baptist Convention, though he held no office. Treasures like these in an earthen vessel seem a waste. He ought to have lived a thousand years.

The speaker told an incident at the railroad station in Greenville, S. C., when Dr. Broadus told of a little daughter who had died. Her death exerted a greater influence on him than else had been possible to her. Henceforth Dr. Broadus will be a glorious memory. His work shall increase. His prophetic stood ever first in his life and character. The Germans say "the theologian is born in Scripture." This was true of Dr. Broadus. "My father, my father, the chariots of Israel and the horsemen thereof."

PASTOR EATON.

Pastor Eaton then spoke. The doctrine of immortality comes to us with an added force when a man like Dr. Broadus dies. Could it be that all this talent, learning and character cease to exist? If in this vast assembly there is one who has a doubt of immortality, let him come and look upon that noble face cold in death. Let him think of all that this great man was and "be not faithless but believing."

Dr. Broadus was an admirable example of the man in the parable who received five talents from his master and rendered his account: "Lord, thou deliveredst unto me five talents. Behold I have gained beside them five talents more." To him the Master said, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Where can we find a happier example of great talents, rare opportunities and noble achievements? Many elements of greatness met in Dr. Broadus and blended in beautiful harmony. He was a great teacher. Only those who have seen him in the class room, and who had eyes to see it, can appreciate his marvelous insight into the mind of the pupil and his wonderful skill in adapting his instruction to that mind. Had he been nothing but a teacher he would have been famous. He was one of the few great teachers our country has produced. He was also a great scholar, and the two do not always go together. He was the peer of any of the world's scholars. He would have been famous as a scholar had he been nothing else. His work as a scholar will abide. He was a great preacher, one of the greatest the world ever saw.

"The common people heard him gladly," and the most thoughtful and cultured never failed to be greatly edified. Soon after coming to Louisville I had Dr. Broadus to preach for me, and sitting just there was that great and good man, that Christian philosopher, Dr. J. Lawrence Smith. Sitting just in front of him was a little boy, and the philosopher and the boy listened with equal interest. I do not say with equal profit, as the great preacher set forth the truths of the kingdom of God. From the first sentence you felt you were in the hands of a master, and that feeling remained with you and increased to the close. He had that rare eloquence which exalts not the speaker but the truth.

And he was a great man in personal character. There was a union of tenderness and strength. He was a true gentleman. That is a grand old word—gentleman. It is gentleness on manhood. You felt in his presence that he was a man of lofty character. There was a subtle something about him which softened you and uplifted you as he came near. The broad sweep of his master mind took in alike the great world movements of history and the sorrows and joys of a child.

Of my deep sense of personal bereavement I will not speak. A strong support has been removed. One is taken to whom I could ever go, on whose sympathy I could always rely and whose judgment I could trust. I was never in his presence without feeling the uplifting power of his character, and I owe more to him than can be told.

Who will take his place? has been sadly asked ever since his failing health gave warning that ere long we would be called to do without him. No one will take his place. He has filled his place on earth worthily and well, and has now gone to fill the place prepared for him by a Savior's love. Let us fill our places better because of what this life and this death are to us.

And now he has gone to his reward. Many of you remember not long ago how he stood just there and told of his first effort to save a soul. He was a boy, just converted himself, and he looked for some one he could persuade to accept Christ. He saw a half-timided young man, Sandy, and timidly approached him. Sandy listened, was touched and persuaded to become a Christian. He thanked the boy. For years afterward, so long as Sandy lived, whenever Dr. Broadus visited the old town, Sandy would run to greet him with, "Howdy, John—thankee, John! thankee, John." In telling it Dr. Broadus turned his face upward, and it seemed as he face of an angel as he said that when he reached the shining shore among the first to greet him he expected Sandy would come with— "Howdy, John—thankee, John."

Dr. Broadus has now received Sandy's greeting. He has received the greeting—and what a greeting!—of Boyce and Manly and Williams and others of the noble dead he loved here. His course finished and his work ended, he now wears his triple crown of life, of righteousness and of glory. He has reported to his Master—"Thou deliveredst unto me five talents, behold I have gained five other talents beside them," and he has heard from that Master's loving lips the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Dr. Christian gave out the hymn, "Asleep in Jesus, blessed sleep." Dr. Hemphill, as a representative of other denominations, spoke. It was an honor and a privilege he

had not dared to hope for to speak on this occasion. He vividly recalled the first time he saw Dr. Broadus. In his admirable life of Boyce it is said that James P. Boyce went to hear the great Thornwell, and in his eagerness grasped the seat in front. The speaker was a student in Columbia, S. C., and in the Baptist church, erected chiefly by Dr. Boyce's energy and benevolence, he first heard the marvellous voice of Dr. Broadus. He sat in the gallery, spellbound. Among the first to greet him as he came to Louisville was Dr. Broadus. Ever since he had been a friend and counsellor. The speaker would represent the people of Louisville. He was out citizen. A hush was over the whole city and sadness was in every face when it was known that Dr. Broadus was dead.

Aristides bore so spotless a reputation that he was called *The Just*. When they were about to banish him a citizen gave as a reason that they were tired of hearing people call him *The Just*. But nobody envied Dr. Broadus his pre-eminence. He was a bond of union for the Christians of Louisville. His broad sympathy and Christian love pervaded all denominations. Not the least of his good works was this. He was one of the truest and best of friends. He was the brightest star of the Conversation Club, and every one was glad when came his turn to speak. His conversation was better than any other the speaker ever heard. His friendship was a treasure. All his life was under control of his love for Christ. When he closed his commentary on Matthew—his greatest work, and into which he poured the treasures of his learning and experience—he expressed his supreme desire in quoting the hymn:

"Jesus, the very thought of thee
With sweetness fills my breast," etc.

That prayer is now answered.

Louisville has been favored in the number of her citizens of character and intelligence and in the eminent ministers of Christ who have preached by speech and life the glorious Gospel of the blessed God: Stuart Robinson, Edward P. Humphrey, James P. Boyce, Basil Manly, R. H. Rivers, John A. Broadus. What a heritage is the memory of such a man! To use words which once I heard from those now silent lips:

"Thus, though oft depressed and lonely
All my fears are laid aside,
If I but remember only
Such as these have lived and died."

DR. HENSON.

Dr. Henson of Chicago made the last address. It is fitting on such an occasion as this that another John A. Broadus should speak, and there is none left on earth. His words were "apples of gold in baskets of silver." He had the tongue of the learned that he might speak in season to him that is weary. We are now too stunned to think or speak clearly. Our happy years were bathed in the sunshine of his sympathy, and future years seem barren because bereft of him. We ask—is he dead? Is John A. Broadus dead?

By Baptists and by all Christians he was honored for his noble character and for his loyalty to his convictions. His death is a great loss to Christendom. He was courteous, courageous, and gentle. There was a union of catholicity and conviction such as is seldom seen. Many of us feel a sense of personal bereavement. His heart never missed a beat nor his hand a grasp till smitten by the paralysis of death. He was the inspiration of the speaker's young life. The country people in Virginia listened to him gladly, never suspecting his learning or his profundity. "He was the ideal of my young life,"

as Cicero said of Archias—if there is any power in my speaking, it is due to my friend. At the University of Virginia a little circle of us met him from week to week to study Greek philosophy. Those nights are ambrosial across forty years. Though in that time rivers of blood and tears have flowed, here is one man who never lost his balance nor the love and confidence of his countrymen. His utterances make responsive echoes in all our hearts. It has been said that he bound denominations together in Louisville; he bound the nation together by the love of his great soul. He was a Baptist on deep conviction, never apologizing for his principles. He believed Baptists have a history to be proud of and a mission yet unfulfilled. Yet he loved all who loved Christ and he won the hearts of all. As a member of the International Sunday-school Committee and of the Bible Board he was pre-eminent. He was a princely scholar. He had an eye and a stride which enabled him to keep pace with the greatest scholars of earth, but he never allowed his spirituality to be dampened by his intellectuality. He never studied the Bible on tip-toe, but on his knees. He never lost his footing by the currents about him nor his head because of the miasma with which the Prince of the Power of the air has filled the last decade of this century.

He is gone, but his light is not out. There are stars so far away that if they were blotted out they would still shine on for a hundred years. So will Dr. Broadus continue to shine. He will live in your hearts and in other hearts all over the world. When Moses died the people wept, and well they might, for there was but one Moses. But lo! Joshua comes, and the walls of Jericho fall down and the promised land becomes the heritage of God's people. Elijah is taken up, but his mantle falls on Elisha. So God's work goes on. It is strange that Broadus should die! Yes, he will live ten thousand times ten thousand years. This world is only a school. The real sphere for the noblest work is beyond. The Lord had need of Dr. Broadus in the higher sphere. It is enough; heaven hath need of thy gifts. Brother, beloved, fare thee well, till we meet in the bright beyond.

The procession then moved to the grave. The Confederate Association, the Conversation Club and the students, who had occupied reserved seats, accompanied the body. The music at the church was led by the Confederate Choir. At the grave, near the graves of Boyce and of Manly, as the body was lowered, the students sang with a peculiarly solemn and impressive sweetness:

"He leadeth me, oh! blessed thought!"

Dr. Sampey led in a tenderly fervent prayer, and Prof. McGlothlin pronounced the benediction. Thus we buried the body of Dr. Broadus and went sadly to our homes.

Consumption Conquered.

"CANNABIS SATIVA," the wonderful East India Remedy has proved itself, beyond all doubt, the most effective means for conquering Consumption, Bronchitis, Catarrh, and all kindred affections of the throat and lungs, as well as nervous diseases. Thousands have been cured, and new victories are being daily recorded. If you are suffering with any of these troubles do not despair, but send for particulars of this wonderful remedy and make a thorough investigation of its merits. I will forward receipts absolutely free of charge, together with bona fide statements of those who have been cured, and every evidence of the value of this great remedy. It will cost you nothing to convince yourself and perhaps add many happy years to your life. Address: **W. A. ROYER, 221 Powers Bldg., Rochester, N. Y.**

Some sorts of pears, notably the Bartlett, Clapp's Favorite and Lucretia, never fall of a crop, and by using some varieties may be planted so as to come in one after another. The pear is a sure crop all the time, and the wonder is that more of them are not to be seen about the farm houses.

GEORGETOWN COLLEGE.

It is with the sincerest pleasure that I have heard of the dormitory for girls to be built at once at Georgetown College. To those familiar with the situation there can be no question of the wisdom of this step. The denomination is to be congratulated that the trustees seem to be awake and progressive. It must be a great delight to President Davidson. The present building has served its day well, but it is woefully out of date. The facilities elsewhere are immeasurably superior for health and bodily comfort. Such things will not be overlooked by parents, and ought not to be. But now with the new dormitory, with every modern improvement, I do not know of a more inviting place from every point of view. Baptists can patronize their college not merely because it is Baptist (a thing sometimes stretched too far), but because it is the best. Georgetown College is bound to win. What other college has such a constituency? What other such a location—combining healthfulness, the peerless bluegrass scenery, cultivated society and accessibility? It is midway between the rigours of the North and the languors of the South. As a Kentuckian I am proud of Georgetown College, and expect to be prouder as the years go by. It is just great enough now to be made really great by additional endowment. The money ought to be given. It is my prayer that the rich men and rich women of Kentucky may be turned of God to this institution.

J. S. FELIX.
Asheville, N. C., March 14.

THE MODERN WAY

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We call special attention to the request of Mr. Samuel Colgate on the 14th page for minutes of District Associations. At his own personal expense he has built a magnificent fireproof building located at Colgate University, New York, for the purpose of collecting and preserving Baptist History. He also needs minutes of General Association of Kentucky for 1894-1895 and 1895-1896. He also wants minutes.

Have something to do, something to love, and something to hope for.—Dr. Chalmers.

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The Standard Electrotype bought of you in January has proved a great success. For six years my wife has been constantly taking medicine for one disease and another, but since she began to use the Electrotype she has had no need to take any medicine and nothing would induce us to part with it. REV. C. G. THOMAS, Devo, W. Va.

DR. DEPUY'S EXPERIENCE.

The following is from Rev. W. H. DePuy, A. M., D. D., Editor of the People's Free Ledger and several other well known works, and now assistant editor of the Christian Advocate at New York, a position which he has filled for more than twenty years.

New York, Dec. 20, 1883.

Myself and family have received so much benefit from the use of your Electrotype, and I have become so thoroughly convinced of its practical value as a curative agent that I feel warranted in commending it without reserve to the public.

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I cheerfully give you my permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community. Very truly yours,

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WITH THEIR FLOCKS ABIDING.

BY F. W. FARRAR.

In the field with their flocks abiding. They lay on the dewy ground; And glimmering under the starlight The sheep lay white around. When the light of the Lord streamed o'er them, And lo! from the heaven above An angel leaped from the glory. And sang his song of love. He sang that first sweet Christmas. The song that shall never cease— "Glory to God in the highest, On earth good-will and peace."

OUR PULPIT.

DOMESTIC EVILS.

BY JOHN BALCOM SHAW, D.D.

"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel."—Jeremiah li. 4. The life of every great city is an admixture of the good and the bad; the pure and the impure, the elevating and the degrading; but none more markedly so, more lamentably so, more alarmingly so than the life of this, the metropolitan city of the Western Hemisphere. The good, of which there is so much, every right-minded citizen rejoices in, is proud of, and desires to perpetuate and increase; while the bad he grieves over, discounts, condemns, and strives by every means within his power to exterminate. But the bad, seeking the dark and lurking behind bolts, and barricades, as it has the habit of doing, is not as easily discovered as is the good; it does not, therefore, usually receive its proportionate and proper share of attention, but in many cases, in most cases, pursues its foul and mischievous course without hindrance or protest. Hence the fact that life-long residents of our city are frequently as ignorant of the evils that rock and reign behind our walls, as if they had their homes in a foreign land, and "distance lent enchantment to their view;" and hence the need that these evils should be often dragged to the light and shown in all their hideousness and heinousness, before it is possible to bring about either their removal or their reform. I begin with the domestic sins of our city, because the home is the embryo, the spring, the secret of every other form and phase of our civilization. Free our homes from evils and you immediately emancipate the nation from the tyranny of wrong. On the other hand, allow our family circles to go untouched and uncleaned, and all the work you do without will be but temporization. The stream is never clearer than the fountain. The church and the state are both founded upon the home. When God set out to select a peculiar people for himself, how did he begin? With what did he begin? With Abraham, the father of the faithful, in whose seed and through whose seed all the families of the earth had the promise of being blessed. When God undertook to found his church in the world, what plan did he pursue? A similar one. He began with the family, and over

since, in the Old Testament and the New, in ancient and modern times alike, the church and the family have been closely allied and interrelated. They are not to be separated; they cannot be separated and he who proceeds upon any other theory, or builds upon any other principle, is a false and dangerous philosopher who deserves to be excommunicated from the sphere of credence and confidence. We adopt the true principle and begin with the home-life, and in doing so we shall start at the centre and work our way out to the circumference.

Are there any evils that menace the domestic life of our city? Yes, legions of evils, evils of the most malignant type that cause us to hold our breath for very fear the instant we come upon them. Many of these, probably all of these exist elsewhere, everywhere, but they assume their most pronounced form, and exercise their widest and most pernicious influence here among us. I cannot name them all; I must content myself with the enumeration of two or three only, selecting those which seem to me to be gnawing the most ravenously at the foundations of our domestic life and to constitute the most alarming dangers that now assail our city and, in its turn, our country.

I. If we are to take them in their order, we must name first, the decadence of our home-life; that is, the robbing of our domestic circles of their home element. Taken as they run, New York homes are wholly unworthy of the name. They are not homes, they are mere tabernacles, hotels, caravansaries, where we get our bed and board, but scarcely anything more. They have no fireside glow, no atmosphere of domesticity, none of the peaceful serenity, content and congeniality which characterized the homes of our forefathers. Would you know how inferior our homes are, compare them with those of London, a city more than twice as large as ours; compare them with the homes of our outlying country-districts; compare them with the homes of our childhood, the memory of which is always a delight and a benediction. How rarely do our families come together, except at the table! How seldom do they form a circle and keep it intact even for a single evening! How infrequent is an evening at home with the young men and women of the household! They seek their pleasures abroad. To sit down and spend a quiet hour with the family would be a "bore" and an affliction. Even "the old folks at home" have no attractions for them. In our homes, as well as out in the rush of business, we are most of us restless, uneasy and nervous. Fondness for home is almost an extinct passion.

There are two causes for this evil which I have been describing: (a) The migratory character of the life we lead in this city. New Yorkers are always "on the move." Some families change their place of residence every six months, and they have grown so used to this that they think no more of getting their effects together and changing flats, than they would of packing a trunk and driving to the railroad station. Many are obliged to move because of change of circumstances, change of situations, change of plans, or change of family conditions, but others (and they are in the large majority) move because they like it, because the restless spirit of our metropolitan life has so taken control of them, that they are not content to stay for any length of time in one place, or under the same roof. And the better circumstanced are no better than their less fortunate neighbors—they are worse, if anything.

Fashion decrees that they shall spend the year in at least five different places. The result is they go to Newport for the first half of the summer, and Lenox for the second; they take a month's sojourn the latter part of winter in Lakewood, and when spring dawns they hie to Florida, or Barnuda, or California; the time which may happen to intervene between these courses, conventionally is gracious enough to allow them to spend at their homes in New York. Thus this class of our population are "on the move," too, and deserve to be classified with the nomadic tribes that have no abiding place, but wander to and fro over the face of the earth. The question with me is, what will such people do in heaven where each is given a mansion, and will be obliged to make it his home through the long unbroken ages of an endless eternity! (b) The second cause of this restlessness is to be found in the distraction and excitability of our city life. There is so much going on all the while, so many theatres and concerts and meetings and receptions and clubs, that many have no time or inclination to stay at home, and domesticity becomes a hard-earned and exceptional virtue. Would to God that there were not so few who could claim it!

Now, these two factors are destroying our home-life, they are breaking up our homes and turning us off upon the world; they are robbing us of the very influences of which we stand the most in need. Let us awake to our danger, and set a strong, irresistible guard at our threshold. When we lose our homes we lose all.

II. I name second in this list of evils, the deterioration of our domestic relations. Can anyone deny that the marital relation is on the decline? Not if he keeps his eyes open to the world. Divorce grows more popular every year, and separations multiply at an alarming ratio: Add to these the unhappy and incompatible alliances that are not brought to public gaze, the number of husbands and wives between whom there is a feeling of jealousy, or lack of sympathy and confidence, but whose pride leads them to conceal their situation from the world, and you will have, I venture to believe, a large majority of all marriage relations. Think of the atmosphere which such parents give to a home! What can you expect of children reared under the influences that are dominant there. They lose all filial respect and love; they grow quarrelsome and unloving themselves; they become desperate, unhappy, ashamed; and rush out into the world to get away from the sights and sounds that haunt them at home. Heaven pity the children born to such a lot as this!

This is not the only domestic relation that is deteriorating. Brothers and sisters do not love each other as much, or confide as much in each other as they might, or as they used to. If you would know how weak this bond is—a bond that should be the tenderest and most tenacious—see how easily they are weaned from each other after marriage, how quick they are to fall out at the least provocation, how hard it is for them to have amicable business dealings with each other, and how prone they are to quarrel and become enemies over the division or distribution of their inheritance.

Then there is the servant question—is not that relation deteriorating? Ask the housewives, or rather listen to what they have to say, for they will usually volunteer their judgment upon this point without being asked. It will be conceded on all sides, I fancy, that the difficulty encountered with the ordinary servant of to-day is

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one of the most fruitful sources of unhappiness and discomfort from which our homes are suffering. Where the blame is to be placed in this instance I would not attempt to say; it is enough to believe that there are two sides to this question as there are to most others. The only way to remedy this evil, the deterioration of the domestic relations, in my judgment, is to quicken the conscience of Christian men and women, and to persuade them to put more religion into their family life. Christians should marry with greater conscientiousness than they do, and when married should remember that having taken each other for better, or for worse, they are to honor, live up to, and submit to their matrimonial vows. If the love of Christ be in our hearts it will sweeten and strengthen every domestic tie and make us better fathers and mothers, brothers and sisters, sons and daughters, masters and servants. Religion in the home is the crying need of this generation!

III. The third greatest evil at work in our homes to-day is secularization. Gradually the world creeps into them and takes possession of everything and everybody it finds there. Behold how the Sabbath is kept by the large majority of families in New York City! The Sunday newspaper is the first order of the day; after that comes an hour or two of lounging, then an elaborate dinner, then outside diversion or exercise, and last of all social pleasure and conviviality. Not a thought of the church, not a thought of God the day through, but an irreligious, a godless home from beginning to end. This Sabbath desecration is the index to the rest of the life of the home. The Bible fares no better than the Sabbath. A family altar is unthought of, religious instruction to children absolutely neglected. The little ones, perhaps, are taught to say their prayers, but there responsibility stops. All the religion they ever get is secured without, at the hands of others, and all the religion that finds its way into such homes is the religion which the

children bring to it. Parents of this congregation, I have been describing the average home of our city; would yours come into this category? Stop and reflect! Do you read the Bible to your children? Do you teach them the principles of Christian morality? Have you a family altar? Does your home keep the Sabbath? Rest not, I beseech you, till you can answer all these questions affirmatively. Take Jesus into your homes. Give Him a place at the table, in the drawing-room, at the family circle, everywhere. With Jesus there, your home becomes world-proof.

IV. The last evil I shall name is that which results from the discipline exercised in most of our homes. Discipline is absolutely necessary to a child, and if he does not receive it from his parents he will go through life handicapped, crippled. Nothing can take the place of home training. The discipline of school, of college, of business, of adversity even, will not, and without it there will be a lack, a deficiency, a defect, which nothing will have the power to remove. Despite this fact, which all of us who have grown to manhood or womanhood can witness to, home training is a thing lamentably, almost universally neglected. In some homes there is no discipline whatever; you discover this the moment you enter them. The children's wills are law. They do as they want to. The only time an attempt is made to compel them to mind is when visitors are by, and then what a scene there is! The miracle of miracles, almost, to me is how such children turn out as well as they sometimes do. In other homes there is discipline, but it is of the most spasmodic and capricious sort. It goes by fits and starts. It is intermittent, one day strict, the next lenient; one hour it consists in scolding, the next in petting; one moment in flogging, the next in caressing. It is worse than no discipline at all, for it has no basis or standard, save the mood or temper of the parent. There is still another kind of discipline exercised in our homes. This might

be described as conflictive discipline. The father takes one mode, and the mother another; one says "yes," the other "no," and the child is made a sort of pendulum that oscillates between the two wills. If the pendulum could assume a position of rest half-way between the two extremes, it would not be so bad, but generally one pushes him from this side, and the other from that, till the child is kept in a state of perpetual trepidation and uncertainty. When will parents learn that the training of their children is a duty for which they will have to give a strict account at the last day; and that if they will not care for them, and seek to train and develop and equip them, they should not bring them into the world?

These, then, are the greatest evils now threatening the homes of this municipality: decadence of the home life, deterioration of the family relations, entrance of a spirit of secularity, neglect of parental discipline—four regiments marching against this city, larger, stronger, more to be feared by far than the most desperate army of the commonwealths that were marching against our National Capital; and unless we call out the full police force of Christian vigilance, duty and responsibility, and put these on post, our homes will be ruined, and with them shall fall the city's strongholds and safeguards, the nation's chief aid and means of defence.—Preacher's Magazine.

THE OLD GUARD.

FIND enclosed \$2 for renewal to the RECORDER. Send the good old paper on; can't do without it; have been reading it from its first issue. J. W. VALLANDINGHAM. Harrisburg, Ky.

HEREWITH I send you my check for \$7 for which please renew my subscription for one year and send me the Holman's Self Pronouncing Teachers' Bible; also advance the subscription of J. S. Clark and send the Bible to Miss Sue Clark. Miss Sue Clark tells me that her mother first subscribed for the RECORDER when it was first published at Shelbyville, Ky., she thinks about sixty years ago. In 1854 her mother died, and her brother, J. S. Clark, renewed the subscription in his own name. In 1888 her brother died, but owing to the fact that the name of the brother was held so sacred by the three surviving sisters, and the fact that the WESTERN RECORDER was a household necessity, they have always renewed in his name. One of the sisters, however, died two years after the brother. During that sixty years the RECORDER has made its regular visits with the exception of a short time during the war when its publication was suspended. Furthermore, she expects those visits to continue as long as they live. I myself have been a regular subscriber for twenty-nine years. In the year 1865 I thought the best thing I could do was to take unto myself a wife, and the next best thing was to subscribe for the RECORDER.

J. R. MONTGOMERY. Taylorsville, Ky.

ENCLOSED find postal order for \$2 to renew my subscription for the coming year. I have been taking the RECORDER continuously for about half a century. My father before me took it under its various names; so it has been in the family near a century. I am much pleased with its tone and spirit. Especially am I delighted with your position in regard to auxiliary societies. The church is what Jesus Christ founded and set up, and said the gates of hell should not prevail against it. Its fold is broad enough for all Chris-

tian work. Let us be careful that we do not lower its lofty position and commanding influence by calling in the aid of so many human societies which have no authority in the Scriptures. There is but one structure of which Christ is the corner stone. In that building his children only should be built and cemented for work whose influence should move the world and commend its power and influence. Success to you and the RECORDER. SAMUEL H. SHOUSE. Versailles, Ky.

THE dear old RECORDER makes its weekly visit to us, as it has done for fifty-one years. Mammy and Pa have taken it for fifty-one years. It has always come to W. J. Robertson, and it was his request that it should still come in his name, as you know. My grandfather, James Moorman, was one the first subscribers to the Baptist Banner, which, you know, was the RECORDER's first name. Now, Mr. Harvey, I want to make my mother a present of one of your Bibles.

Mrs. LILLIE R. MOORMAN. Glendale, Ky.

FIND check for renewal and credit for same and oblige one that has been a regular reader of the paper since long before the war.

J. W. AUSTIN. Bradfordsville, Ky.

I SEND you \$3.50 to renew my subscription on RECORDER to Jan. 1, 1896, and \$1.50 for the Bible you offer. I have been taking the RECORDER ever since it was edited by John L. Waller, and am as well pleased with it now, if not better, than ever before. I hope you will stand firm in the defense of the truth. The church of the living God is the ground and pillar of the truth and the organizations called Christian that are not governed and directed by the church are innovations upon it and its author.

W. T. B. WHITE. Crab Orchard, Ky.

I AM fortunate to have had a government appointment by our Secretary Morton, of Agriculture, as beef, cattle and sheep tagger at Dold & Son's packing house, of Kansas City, Mo., a little over a year ago now. My employment keeps me constant and watchful and sometimes, too, after night, or usual hours of work. I am very thankful for the commission, and am using all the energy and strength of an old man past sixty-four in the performance of my duties. We love and read the RECORDER with increasing interest. We have been, as your old books may show, subscribers for more than thirty years—away back before the time of Editor Rust and my old friend M. W. Sherrill. The new Bible is splendid, but the print is too dim. S. WRIGHT. Kansas City, Mo.

ENCLOSED I send \$5.50 to pay for two years' subscription and for the premium Bible. I have been hard pressed for money, or I would have sent long ago, but I have now gotten things easy, and will keep paid in advance in future. I like the RECORDER, and will take it as long as it remains as it is, if I live. I am much interested in your discussion with Dr. Kerfoot. I think the church can do its work without the help of societies. I want to hear something from Bro. Spencer and Bro. Loftes on that subject. May God bless you.

ALLEN PHILLIPS. Vowel's Mill, La.

My husband, David VanMeter was taking the RECORDER when we were married; I do not know how long he had been taking it. He took it as long as he lived, which was twenty-five years. Since his

death I have taken it for nineteen years. Thus, you see, I have been reading the paper for forty-two years. I have been sending it to my sister, Sallie Stanfield, who lived in Kansas, but now she is dead, and I still send it to my brother-in-law, O. C. Stanfield.

FANNIE VANMETER. Trenton, Ky.

BE assured I have no thought of discontinuing the RECORDER. It has come into my own family now nearly thirty years. My children learned the alphabet on its margin. Then it was almost as much a part of my father's household as the hallowed memory of my parents.

MARY H. HATCHER. Trenton, Ky.

FOR the forty-third time I renew my RECORDER. I am not tired of it yet, for it improves continually; sound in faith and faithful to give the alarm where encroachments are made on the time-honored principles of the Bible and the Baptists. May God bless you abundantly in your field of labor.

LEWIS H. SALLIS. Ep. Ky.

ENCLOSED you will find \$3.50 for a subscription for your valuable paper and Bible you so generously offer your patrons. I had just supplied myself with a new Bible. I want this for my own reading for the helps it contains. We commenced taking your paper in the sixties, and I have read it up to the present and hope never to be deprived of it. You defend the Baptist cause with so much wisdom and courage. I am delighted with the new change of the paper.

Mrs. A. B. MITCHELL. Umstead, Ky.

I HAVE been taking the RECORDER for about thirty years, and cannot do without it. My time is not up, but I send you \$3.50 for one year and your Teacher's Bible. Please give credit and send to

B. T. DAWSON. Masonville, Ky.

ENCLOSED find \$3.50 to renew my subscription for the WESTERN RECORDER and the premium Bible. Should I not be numbered with those of the "Old Guard"? I was a subscriber to the Baptist Banner, and also contributor, in a discussion with my cousin, John L. Waller, in 1844. And I was assistant editor with Dr. Wm. C. Buck in 1846, and I was both a subscriber and contributor to the WESTERN RECORDER when owned by Dr. Otis and his successor, Mr. Duncan, from whom G. W. Robertson and I became the owners in 1864; and I was the editor until the fall of 1866. I am still a subscriber and expect to be as long as I live.

J. C. WALLER. Urbana, Ill.

My husband joined the Baptists in 1861, subscribed the same year for the RECORDER and continued to take it the remainder of his life; his death occurred in 1891. I expect to take it as long as I live, as it is now a part of my life in my declining years. A few months ago I sent the paper and machine to a widow and her daughter. They were well pleased with both. I will now renew my subscription, which expires in May 1895, in order that I may give the Bible to a bright little boy of thirteen years. You will please find check for \$3.50.

Mrs. FANNIE MADDOX. Christiansburg, Ky.

PLEASE find enclosed a check for \$2 for renewal. It is true, money is scarce, but I feel I cannot do without the paper. I feel it is a sure support to me while passing down the stream of time. I feel the shadow has lengthened out far behind me. I am swiftly passing to

the seventy-fifth mile post. I have been a reader of the RECORDER nearly all my life. My father was a subscriber when it was called the Baptist Banner. I have been an actual subscriber since 1852, except a short time during the civil war. I expect to read it as long as I have the opportunity. I feel it is still improving. I was delighted with the editorial on the young people's movement. I think the church is the place to do church work, young or old. When you organize societies to do church work outside the church, then you detract that much from the church. If all of us would do our duty in the church, our time and ability would be fully monopolized. May God's richest blessing rest on the RECORDER, its editors and proprietors.

M. B. TICHENOR. Thurston, Ky.

I SEND you \$2 you will please place to my credit. I have been taking the RECORDER for thirty years. The paper was never better than it is now.

S. H. POPE. Hickory Flat, Ky.

We have had your paper in our family when and ever since it was the Baptist Banner, with the exception of a short while during the war. Please find enclosed \$3.50 for renewal and Holman's Self-pronouncing Sunday-school Teachers' Bible. Respectfully,

D. W. EDWARDS. Versailles, Ky., Jan. 28.

ENCLOSED you will find post-office order for \$3.50, to pay my subscription to WESTERN RECORDER for one year from November 11, 1894, to November 11, 1895, and the balance, \$1.50, for the Oxford Bible. I guess that I might be long to the "Old Guard." I have been reading the RECORDER about forty-five years, am pleased with the paper, and think I will like it better in its present form.

A. M. ALEXANDER. Lexington, Ky., Jan. 7.

AS MY time for the WESTERN RECORDER is up March 7, 1895, I enclose \$2, for which set my time one year hence. I don't know whether I can claim to be one of the "Old Guard" or not. I will be sixty-seven years old the 22d of this month. I commenced taking the paper about the year 1856, and have taken it ever since except four years during the war. I like it now better than ever. It is a great satisfaction to read its pages in my old age. Yours truly,

J. T. JOHNSON. Walton, Ky., March 1.

ENCLOSED find \$3.50 for renewal of the RECORDER and Holmes' Self-pronouncing Sunday-school Teachers' Bible. My time expired February 1, 1895. The RECORDER has always been sent in my husband's name, which is S. T. Drane; but now since his death please send to my address. I have been taking the RECORDER since '52, and have read it ever since. I can remember my father, Rev. E. G. Berry, took it when W. C. Buck was editor. May the Lord bless you in your work. Yours respectfully,

Mrs. R. E. DRANE. Smithfield, Ky., Feb. 4.

ENCLOSED please find P. O. order for \$3.50 for WESTERN RECORDER for 1895 and Teachers' Bible, your premium for this amount of money. I have been a subscriber for the RECORDER for over thirty years. Can't do without it. Truly yours,

D. PORTWOOD. Fort Worth, Jan. 12.

ENCLOSED find a money order for \$7.50, which is my subscription to April, 1896, and the Bible. I had thought I would pay up and stop the paper, as money is so hard to

get; but after praying over the matter, and knowing the worth of the paper in my family, I decided to try it another year. I do not see why it is that so many Baptists do not take their own state paper, unless it is because they have not the spirit of Christ. I remain yours, as ever.

STICKLAND ANDERSON. South Knoxville, Tenn., Feb. 16.

THE BIBLE received. Many, many thanks. I certainly think it a wonderful premium, and I value the RECORDER next to my Bible. Have been a reader of this paper many years. My father took it from the time it was first published, and had it sent to me when I was first married, thirty-nine years ago. I have taken it ever since, and don't know that I have ever missed a copy. I suppose I would be considered one of the "Old Guard." The paper comes in my husband's name, but it is literally mine, and I love it so dearly. In Christian love,

Mrs. L. A. DONNER. Cave City, Ky., Jan. 30.

I RECKON I might say that I am almost, if not altogether one of the "Old Guard," for I have been taking the RECORDER. I cannot tell how long, but away back yonder. I cannot do without the dear old RECORDER. As long as it keeps as good as it is, I expect to be a lifetime subscriber. Yours very truly,

W. F. CRANINGHAM. Grahamville, Ky., Jan. 17.

ENCLOSED you will find \$2 for another year's subscription for the WESTERN RECORDER, the grandest and best paper that has ever come under my observation—the most able defender of Bible truth, has firm convictions and the courage to express them. I have been a constant reader of the paper for many years, and language is inadequate for me to express my high appreciation of its meritorious columns and the great comfort and information I have derived from perusing its pages. I would not, could not be without it for ten times the price. I sincerely wish every Baptist in our land could have it and read it. I do not think some of them would be so much inclined to be turned about by every wind of doctrine. I am as firm as the Rock of Ages. Although my husband is an Episcopalian it does not make the slightest change in my views. May the Lord forever bless the dear RECORDER, its editors and the managers, and may success crown all your efforts in trying to do all the good you can for sinful mortals, is my sincere desire, for Jesus' sake.

M. E. SELLARS. Henderson, Ky.

The Neograph

The new Stencil Process Printer will make 2,000 copies of a written or typewritten original. Any one can use it. Price, \$10 up.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MARCH 21, 1895.

DR. BROADUS DEAD!

A thrill of sorrow and a chill of dread swept through many thousands of hearts as they learned last Saturday that Dr. John A. Broadus had died at forty minutes past three that morning. The sorrow was that one so loved, honored and trusted should be taken away, and the dread was as to what his death might mean in the loss to the denomination and to the world. Dr. Broadus held a place no other man has ever occupied, and none other is likely ever to occupy. All that was said of him at his funeral is true. His greatness stands confessed in the people's tears. When Edmund Burke died at Bath in 1797, Canning wrote: "There is but one event, but it is an event of the world: Burke is dead." But Broadus was more to our people, more than Burke was to anybody, and Broadus is dead! Ah! we do not feel that it can be true. Surely, our hearts tell us he is not quite gone. The blow stuns us and benumbs our sensibilities.

We can never forget when we first saw him. He came to Lexington, Va., to preach the baccalaureate sermon at the commencement of Washington and Lee University in 1867 when the writer graduated. It was a grand occasion and a grander sermon. Instead of discussing some question of science or philosophy or ethics, common on such occasions, his text was "One Jesus which was dead, whom Paul affirmed to be alive" (Acts 25:19). That sermon profoundly impressed that great and brilliant assembly. It was simple gospel. It has stayed with us ever since and will be with us forever. This sermon was eminently characteristic of the man. The theme of his life here and the theme of his song in glory was and is Jesus, Jesus, Jesus.

We cannot here attempt any analysis of Dr. Broadus' character. For this the reader is referred to what was said at the funeral (a report of which we publish elsewhere), the tributes we will publish hereafter to what will be said at memorial meetings and to his biography which must be written. There will be a memorial meeting at the Southern Baptist Convention. Great as a scholar, great as a teacher, great as a preacher, and great as a man was John A. Broadus, a marked man in earth's proudest assembly. And because he was so great he was as tender as a woman and as simple as a child.

The great scholar has passed away, but his work remains a bulwark to the faith and a light to the world. The great teacher is gone, but his lessons continue and will continue to mould hearts and direct lives in the service of Christ. The great preacher is silent, but the echoes of his voice reverberate around the world, and his loving words written in star-fire on the printed page and on immortal souls shall be bright and quenchless forever. The great man has fallen, but his work was done, and the deep and broad mark he made upon his age can never be obliterated.

Dr. Broadus had what Dean Stanley called "the magnetic force of genuine goodness," along with what Ruskins calls "the one pure kingdom that consists in a stronger state and a truer thoughtful state than that of others, enabling you therefore to guide them and to raise them toward a better life."

He was strong because he had his footing in eternity.

He led a laborious and self-sacrificing, but a joyous and successful, life. Turning his back upon most tempting offers of comfort in positions of high usefulness, he faithfully gave himself up to his chosen work. One by one his noble co-adjutors dropped from his side. First Williams, then Boyce, and then Manly left him, and now he himself has gone, leaving the loved Seminary to those he had specially trained to carry on the work he knew he must so soon lay down, and who, we are sure, will, under God, make the future of this noble institution worthy of its past, and of the great and good men who gave their lives that it might live.

England's noble poet said of Sheridan:

"Long may we seek his likeness, long in vain, And turn to all of him that may remain, Sighing that nature formed but one such man, And broke the die in moulding Sheridan."

Let us rather rejoice and be glad that God did make one Broadus and gave him to our country, our section, our denomination and our Seminary. His own bright cheerfulness should cheer us. He fulfilled most happily the injunction of the dying Spurgeon, whom he greatly resembled in many things: "Bless God for starlight, and he will give you moonlight; praise him for moonlight, and he will give you sunlight; thank him for sunlight, and you shall yet come to that land where they need not the light of the sun, for the Lord God giveth them light forever and ever." Into that light Broadus has gone to meet Spurgeon, and Boyce, and Manly, and Williams, and Fuller, and Jeter, and Mell, and Winkler, and the rest he loved here, and who have greeted him there "where the Lamb is the light thereof."

We can appropriate the tribute of Tennyson to Wellington—a greater than Wellington is here, though we have no Tennyson to write of him:

"Foremost captain of his time, Rich in saving common sense, And, as the greatest only are, In his simplicity sublime. O good gray head which all men know, O voice from which their omens all men drew, O iron nerve to true occasion true, O fall'n at length, that tower of strength Which stood four-square to all the winds that blow, Such was he whom we deplore, The long self-sacrifice of life is o'er."

If all the other religious papers have a list of readers worthy to be compared with those of the RECORDER, editors ought to be a happy race, despite their poverty and the hard times they have with their writers. It is the men who wish to edit, or wish that their writings should not be edited who abuse the paper and the editor. But for one angry letter which comes from such men, there comes a hundred from the readers who do not write and who, if they write, courteously ask to be edited, which more than compensate for the abuse.

Very many words of loving encouragement come to us from our subscribers when they renew their subscriptions. There have been a very large number in the last two months who have taken time to tell how they love the RECORDER and pray for it. There have been an unusually large number who have told of the good the RECORDER has done to their friends, as well as to themselves.

One noble Baptist who is among the most faithful and earnest of all the Lord's soldiers, sending money to send the paper as a present to two of her friends wrote: "I have taken the RECORDER every week since I was married in 1875.

I have often sent a year's subscription to others. It is so exceptionally good this year, if possible I would like for these new subscribers to begin in January, and get the back numbers. But if it is not convenient, let them begin now. One of my brothers married an Episcopalian, I sent them the RECORDER for a year and she was converted to the Baptist faith. I fed my own husband on it, he being a Cumberland Presbyterian and he is now as strong a Baptist as I am. She lent her own RECORDER to a Pedro friend for some time, and now that friend is a staunch Baptist.

We have received many such letters. How they enable us to thank God and take courage. Dearest of all are the letters from the grand Old Guard, a number of which we publish instead of the catechism lesson which we give every three months for review Sunday. It is a thing to thank God for, that among Kentucky Baptists there are so many who have been steadfast and true to their paper so long.

Bro. J. C. Smith, of Brownsboro came into the office to renew the subscription of his mother, Matilda Smith. She was one of the Old Guard, and since her death, in tender memory of her, her son has kept up the subscription of the paper she loved so well in her name. There are two other families mentioned in the letter on the other page in which the RECORDER is thus a weekly remembrance of the noble dead.

Not long since we called upon the Central Methodist, whose editor had claimed scriptural authority for infant baptism, to kindly furnish us the passages, without note or comment, which are supposed to teach infant baptism. We did not expect any passage would be cited and in that regard we are not disappointed. The editor simply replied that the passages teaching infant baptism were next to those teaching "close communion" and the giving of the Lord's Supper to women. Since the Central Methodist does not believe there is any scripture for close communion, this reply is a virtual confession that there are no passages for infant baptism. To say that passages called for will be found immediately follow certain other passages which are not believed to exist, is to say that the passages called for cannot be found. So the Central Methodist thus surrenders the case, and concedes that there are no passages of scripture which teach infant baptism. We hope, therefore, to see no more in its columns any claim advanced that infant baptism has any Scripture warrant. We know all the time that there were no such passages, but since our contemporary made the claim, we asked to see the passages he thought had any such meaning. Now that he refuses to furnish any, and even says, that they stand next to passages he does not believe to exist, his surrender of the case is complete.

Still we have no objection to citing some passages which teach "close communion" and giving the Lord's Supper to women. Here are a few. Luke 22:19, 20; Matt. 28:19, 20; Acts 2:41, 42; 1 Cor. 11:23-29; Gal. 3:27, 28. Other passages could be cited, but these cover the case. And now that Bro. Meek has so ignominiously capitulated, we respectfully call upon anybody who believes the Bible teaches infant baptism to kindly furnish us without note or comment the scripture references believed to contain such teaching. If the Bible contains such teaching, let us have the passages, without note or comment.

We wish to keep our readers posted as to the "advancement of religious thought" along various lines, and so we announce that two books have been written in England to prove that we are now having the Millennium. Dr. Stuart Russell's *The Parousia* and Dr. Hampden-Cook's *The Christ Has Come* are the books in question. We recently referred to the existence of this belief, but now we enable our readers who care to pursue the subject to find out all they wish to know. So we have with us the Premillennialists who believe Christ will soon come to usher in the Millennium, the Postmillennialists who believe Christ will come at the close of the Millennium which is itself a long way off, and the—what shall we call them—who believe that the Millennium is on hand now and has been ever since the year A. D. 70. We have not read any books on the subject nor are we particularly anxious to do so. We have read a few tracts, articles and short pieces, however.

An article recently appeared in the *Chautauquan*, teaching that when a man dies his spirit "is bound by invisible ties to his desk, store, or workshop," and cannot escape. The writer farther says: "Many a person without visible organization lingers in misery in and about the house that he once owned, tied to it because he can center no interest in anything else, a stranger in the place he tries to call home." This sounds as if it came from a lunatic asylum.

Bishop J. H. Vincent is editor of the *Chautauquan*, and he has publicly expressed regret that such language should have gotten into the paper, though the article passed through his hands. The brilliant and genial bishop is widely known and admired, but we see how fallible he is as an editor. Can anybody tell why it is that such fallible men become editors, while the infallible ones are left to be the critics? Why not reverse it? Here again recurs our same old question about our papers. Surely there is some way to do whatever ought to be done.

It is announced that the Rev. Thomas Dixon, Jr., has resigned the care of the Twenty-third Street Baptist church, because the "conservative" members did not like his "sensational methods." It is stated that he will start an independent enterprise with no denominational baggage." We will see what we will see.

We are pained to learn of the death of the Hon. and Rev. Lewis M. Ayer at his home in South Carolina. He was pastor for a time at our old home, Murfreesboro, Tenn., and he had many friends in all parts of the South. He was a general in the Confederate army, who went into the ministry.

There are not three divine institutions, the church, the Sunday-school, the Young People's Society. There is but one divine institution, the church, and everything must concentrate toward it and revolve around it as the planets revolve around the sun.—Standard.

Well and truly said. And there can be no substitute for the church and no supplement to the church. There is sad need in these days for emphasizing this truth.

LIPPINCOTT'S MAGAZINE says: "Editors and readers, who are fit for their posts, necessarily judge manuscripts on impersonal grounds. In the office of any properly conducted periodical the merit of an article is far more important than its source." There are some who seem to forget this when they insist they must be allowed "their say."

Editorial Varieties.

We congratulate Bro. S. M. Province and his lovely wife that they will reach the twenty-fifth anniversary of their marriage on the 26th of this month, and hope they will have many more years bright with joy and peace.

A Christian (?) Science (?) church (?) in Boston had a \$2000 house for meeting—we can hardly call it a house of worship. The dedication sermon was prepared by Mrs. Sady, the founder of the sect, and delivered by Mrs. Bemis.

The *Biblical Recorder* wishes to see some practical results from the Fortress Monroe Conference. So do we all, and so hope we all. But the final action in the case must be taken by the Southern Baptist Convention at Washington and the Home Missionary Society at Saratoga.

The cause of woman's suffrage does not seem to be making any progress now. The bill for it was recently defeated in the South Dakota Legislature. The following resolutions were adopted: "We are opposed to woman's suffrage, believing the right of franchise should be curtailed rather than extended."

Mrs. DeHaven, of LaGrange, widow of Judge DeHaven, has bought a large lot opposite the present church in LaGrange and will build upon it a beautiful Memorial church. The house on this subject it appears that among the revival meetings, one the regular audience, and the other for the Sunday-school. Sister DeHaven is as generous as she is wealthy.

The Baptists have more theological students in the United States than any other denomination, having 18.6 per cent. of the whole. The per cent. of the other denominations is as follows: Presbyterian, 15; Methodist, 14.9; Lutheran, 14.7; Roman Catholic, 13.4; Congregational, 9.7; Disciple, 8.5; Episcopal, 4.7; all others 6.4. Methodists and Lutherans have gained most rapidly, and Roman Catholics have lost, since 1881.

We have received information through the editor of the *Chautauquan* that among the young people's societies in our churches in Massachusetts, there are 253 of them, of which 137 are Y. P. S. C. E., 6 are "Union," 94 are B. Y. P. U., and 16 are "miscellaneous." We hope this information will prove satisfactory to the good friends who have commended on our item on this subject. It appears that among the Baptists of Massachusetts, 91 out of 253 young people's societies are B. Y. P. U. This information comes from Bro. M. P. Johnson, "State Secretary of B. Y. P. U. of Massachusetts." It appears that the B. Y. P. U. has not a very strong position on the Massachusetts coast.

The Institute for the colored people Dr. Warder arranged received their hearty cooperation, and went off most satisfactorily. Elder P. H. Kennedy, the state missionary for the colored brethren, rendered untiring aid, as did others. We were unable to present, except by the names of Bro. G. C. Lottimer, O. P. Gilford and C. R. Henderson. Boston is generally and were greatly hurried then; but what we saw and heard show that the Institute was highly appreciated and did good. We hope many more will be held. Now that Dr. Warder has got his hand in arranging institutes, there is no telling what possibilities under his genius may become actualities. These institutes for the colored brethren form a part of the work contemplated by our Fortress Monroe Conference.

A friend in Virginia sent and got a copy of the editor's little book, "Faith of the Baptists," and showed it to a Lutheran who objected to the statement on page 73, that the Lord's Supper does not "contain the body and blood of Christ in any mysterious way, as the Lutherans teach." This Lutheran does not believe that, and our friend asks us to explain. That is simply the doctrine of Consubstantiation for which Luther contended so strongly against Zwingli. We think the doctrine is wrong, but that possibilities under his genius may become actualities. These institutes for the colored brethren form a part of the work contemplated by our Fortress Monroe Conference.

The N. U. P. P. is now established in twenty-two states besides the District of Columbia and Canada. We notice on the advisory Board the names of Bro. G. C. Lottimer, O. P. Gilford and C. R. Henderson. Boston is generally headquarters. The headquarters for Kentucky are in Lexington. What is the N. U. P. P.? Ah! we should have stated that in the beginning. It is the National Union for Practical Progress.

It is a movement that proposes to give practical progress to the world. The aim of the Union, as set forth in its constitution, "is to unite all moral forces, agencies and persons for concerted, methodical and persistent endeavor in behalf of the public good, and especially for the abolition of unjust social conditions." These are worthy objects surely, and we wish the N. U. P. P. much success in accomplishing them.

This disposition of "free thinkers," "liberals," etc., to claim everything, is well illustrated in the claim of Ernest Haecckel that almost all the men of science now living agree with him that there is no immortality and no personality. We deny that one-tenth of them agree with him. Indeed, on his principles, one of them can agree with him, since assent to his doctrines involves personality. When a man advocating some erratic notion claims that the great majority agree with him, just put it down that he does not know what he is talking about. The spiritualists in this part of the country are worthy of notice as many advertisements as the census takers were able to find. The readiness of many people to agree to what they think most others think, without stopping to consider, leads the advocates of odd notions to claim everything.

FAMILY CIRCLE.

THE SNOW SHOWER.

BY WILLIAM C. BRYANT.

Stand here, by my side, and turn, I pray. On the lake below thy heavy eyes: The clouds hang over it, gentle and gray. And dark and silent the water lies: And out of that frozen mist the snow in wavering flakes begins to flow. Flake after flake. They sink in the dark and silent lake. See how in a living swarm they come From the chambers beyond that misty veil: Some hover awhile in air, and some Rush prone from the eaky like summer hail: All dropping swiftly or settling slow. Meet, and are still in the depths below. Dissolved in the dark and silent lake. Here delicate snow-stars, out of the cloud, Come floating down in a dry fall, Like spangles dropped from the glistening crowd. That whiten by night the milky way: There broader and burlier masses fall. The sullen water buries them all. Flake after flake. All drowned in the dark and silent lake. And, some, as on tender wings they glide From their chilly birth-cloud, dim and gray, Are joined in their fall, and, side by side, Come clinging along their unsteady way: As friend with friend, or husband with wife. Makes hand in hand the passage of life. Each mated flake. Sinks in the dark and silent lake. Lo! while we are gazing, in a swift haste Stream down the snow, and, in air, is white. As myriad birds, in a sudden chase. They fling themselves from their shadowy height: The fair, frail creatures of middle sky. What speed they make, with their grave so light. Flake after flake. To lie in the dark and silent lake!

LADY BETTY.

BY MARIE DEACON HANSON.

Elizabeth Stansfield Merton was certainly a stately name for a girl of pink and white humanity to bear. Judge Henry Barton declared it was absurd to christen his grandchild such a name. And, as the latter grew and developed into a laughing, dimpled lassie, the judge assumed a judicial air, and, after one day, and announced that henceforth she should be known by the name of Betty, affirming that it suited her from the crown of her head to the sole of her foot. As no one had the courage or the audacity to oppose the judge, his word became law in the matter. There were those in the pretty village of Churchtown who nodded their heads sagely when a babo was born one morning in a home on the hill, where Judge Barton and his daughter and her husband lived—nodded their heads and wagged their tongues, informing each other, with many a wise look, that the child was "sure to be spoiled by her grandpa." It was a well-known fact among the townsfolk that, though Judge Barton on the bench was severe and dignified, Judge Barton at home was affable and sociable, ever betraying an intense love for his only child that the busybodies predicted would befriend and embrace with added fervor his daughter's daughter. But Betty had left babyhood behind and was enjoying girlhood, and still, to the outward eye, gave no signs of having been "spoiled." One could scour the hills for miles around to find a sweeter, rosier face, a more generous, loving disposition than were Betty's. To her mother and grandfather she was all in all. To her father, "Lady Betty," as Mrs. Merton loved to call his blue-eyed daughter, was precious above and beyond all estimating. Across the road from Judge Barton's, and a little further down the street, stood a large, rambling house whose ancient walls resounded to the tramp of boyish feet and the ring of merry young voices day in and day out. The Carleton boys made life sweet and burdensome alternately to their invalid mother and to the other inmates of their home. But to Betty they were never wearisome. She commanded, she entreated them. She scolded and commended them. She was their queen, they her loyal subjects. Never queen had more faithful ones. Whether in her most imperious or most generous mood, she was alike charming, wholly irresistible to these sturdy boys, who had never possessed, yet always longed, for a sister of their own. "I couldn't come in, could I?" It was Betty who uttered these words, one cold January morning, as she appeared at the door of the boys' workshop and peeped within. "We'd like to have you," answered

Harold, the eldest, "but we've got everything spread round in here. You may spoil your pretty dress." "Hannah could lend her an apron," suggested Philip, next in age, looking up from the paper he was pasting together, to smile at Betty. The latter's inquiry, however, had been a mere matter of form, as she now made apparent by entering, and proceeding to make herself comfortable on the end of the carpenter's bench, Harold's special property. "There's nobody at home and I thought you'd like to have me," she explained, watching Gerald, the youngest brother, as he struggled valiantly with the prow of a boat he was fashioning. "The toboggan slide is nearly finished. Grandpa said for you all to be sure and come to the opening on Saturday. And I've asked Tom Beecher," she added, smilingly. "Betty Merton!" It was Harold's voice that rang out sharply. "Then I shan't come, if he's to be there. That's all." The smile vanished from Betty's eyes, and she looked severely at the speaker. "For shame, Harold!" she cried. "Why are you unkind always to Tom. Why don't you like him?" "Tom won the prize at school that Hal ought to have had," Philip interposed. "It was when you were away, Betty's eyes." "Mamma says so." "But he did," Betty maintained, stoutly. "Wasn't my grandpa there? I guess he wouldn't have had anything to do with it if there was cheating going on. Tom's a gentleman, and honest if he is poor. Mamma says so." "And he pulled me on my sled clear to the top of the hill," remarked Gerald, stepping closer to Betty. He always thought and said the best of everyone, this brown-eyed lad, with his light hair and blue eyes. "I wouldn't be jealous of a boy that never has good times, and has to work so hard," Betty said, smilingly. "He's always studying. I hate to see a fellow peering away all the time," the latter returned, glancing out of the window, not caring to meet Betty's eyes. "He studies hard because he's going to be a teacher and take care of his mother. He told me so," Betty replied. Then, suddenly slipping down from her perch, she stepped closer to Harold and added, earnestly: "It isn't like you, Hal, to be so unkind. He does not have things as you do. Why, he's never had a real new overcoat. And think of the nice ones that you boys have just got." "The boys? The school laughed at Tom," came he had his uncle's coat made over," Philip said, "and it's an old one and thin at that." "Mo' her said she wished she knew someone that would take Hal's old one. It is good, and warm, but too small for him," Gerald said. "I guess it would fit Tom." "Tom Beecher have my coat? I think not, Betty Merton!" Harold cried, his face flushing angrily. For a minute Betty was silent, but her lips curled piteously. Philip saw them and cried hastily: "Don't, Betty. Hal didn't mean to speak like that." It was the first time any one had spoken in that voice to Betty. Only loving tones had been hers. But she was a little woman and new to the occasion, even though it was hard. "No, he didn't mean it," she said, slipping a soft, warm hand into Harold's and looking up with sweet, wistful eyes. "It's so easy for words to leap out when we feel cross. But you'll come on Saturday, won't you, Hal, dear, because you promised. Never mind about the coat, but just be nice to Tom." "Lady Betty imperious was charming. But Lady Betty, half-terrible and coaxing, was irresistible." Betty's eyes flashed unceasingly from one foot to the other. Long ago he had acknowledged to himself that his dislike to Tom Beecher was unreasonable and unworthy of him. The difficulty lay now in coming to his fault at all. "Yes," Harold said. "But there stood Lady Betty, clearly expecting the best of him. And then, there were his father's words, spoken just before leaving for his last trip—his tall, strong, dearly beloved father, who had said: "Take good care of mother, Hal, and look after Phil and Gerald. You're the man of the family when I'm away, you know." "The man of the family" should set a good example. "Yes, I'll come," Harold said at last. "Oh, Hal!" "Only two words, but Betty's voice in itself was enough. "And be nice to Tom?" after a moment. "Yes." "Let's go and get the cookies now that Hannah promised us," Harold answered, turning to the door, but not before Betty had seen the light of his

eyes that made him appear a very different Harold from the one of a few minutes ago. So do one's feelings alter the face. Saturday dawned clear, bright, but cold. The Carleton boys gathered at the slides early and enjoyed two or three delightful trips when Gerald whispered mysteriously to Betty, his eyes sparkling mischievously: "There's a surprise ahead for you, Lady Betty." The latter was about to question, when a shout from Philip arrested her attention, and she turned to see Tom Beecher coming toward her, happy, smiling, rosy, wearing a cape overcoat that she had seen many a time before, though on a different boy. "Hannah and Hal went down with it last night," Gerald said, bustling with the importance of his knowledge, while Betty looked around for Harold. The latter, however, was half-way down the slide, as he reached the bottom, he called back, in answer to Betty's glad cry of—"You dear, dear boy." "Oh, it's nothing to fuss about." But later, when Harold stood beside her, and the slides were being taken more frequently and more merrily, and Tom was the happiest boy in the yard, Betty said earnestly: "Oh Hal, I'm so proud of you." "And you helped me," the boy answered quickly. "If it hadn't been for you, Lady Betty, I couldn't have done it." It was nearly dusk when Mrs. Beecher heard laughing voices coming nearer and nearer to her tiny cottage. She arose and looked out of the window, and the sight she saw gladdened her heart for less than an hour. Harold, Tom, Philip and Gerald, a prancing four-in-hand, driven by Lady Betty, were coming down the hill in the grandest style. "Bless their hearts," Mrs. Beecher murmured to herself, looking past the boys to Lady Betty's sweet, happy face, she added: "And, every one said they'd be spoiled. If she is, it's in the right way. There isn't one to equal her in the land." And then, as the turnout landed with grand flourish in front of the door, and gray clouds for less than an hour "good night," the widow said, softly: "God bless her and keep her always as loving and true as she is to-day, and the boys, too."—Churchman.

THE NEW HIMALAYAN LAKE.

BY REV. HOMER C. STUNTZ.

These Provinces have had an absorbing topic of interest before them for the last several months. They have been not for less than a formation and bursting of a new lake in the valley of one of the two head streams of the Ganges. The record of that lake is sufficiently interesting to make a most readable volume. After an unprecedented fall of rain last year (1893) a landslide of vast proportions occurred near a village called Gohna (pronounced Gona), in the Province of Garhwal. The mountain from which millions upon millions of tons of earth and rocks were hurled rose almost sheer to a height of 4,000 feet above the valley below. Through this valley flows the Alaknandi River, meeting the Bihai Gussaga at Chamoli, twenty miles below, and uniting with it to form the mighty Ganges. So terrific was the force with which this mass of loosened shale and stone went thundering into the valley, that it blocked the gorge to a height of nearly 600 feet above the river; the impact being sufficient to ram all the debris together in an impervious dam, behind which the Alaknandi poured its hourly flood. Government authorities were at once apprised of the occurrence, and experts were promptly sent to examine the wonder and pronounce upon its stability or otherwise. It was found that the dam was wedge-shaped with a thickness at river-level of about half a mile, and at the top of about 400 yards, that the upper 200 feet were built up of shale and small rocks, while all the lower portion was a solid mass of granite and huge boulders. The Government engineer, who reported on the dam, prophesied that it would burst during the rains of the present year, and that all the towns and villages and property in the fertile valley below would be swept away. Then began a series of preparations for disaster such as have rarely been seen. The Government of these Provinces ordered the removal of all the iron suspension bridges which had been put up on the streams leading from Gohna to the plains. A telegraph line, with an office at every village, was constructed, and Lieutenant Crookshank, R. E., put in charge of the work of warning villagers and others along the valleys below, and preventing any of the Government arrangements had to be hastily made, and cost immense sums of money. Meantime the water behind the dam was daily increasing, and a lake began to take shape. The daily papers re-

ported its increasing depth and length almost every day. Then our "rales" came and anxiety became intense. Behind the dam hamlets and villages were slowly submerged by the rising flood, which attained a maximum of 600 feet in depth, and the miles in length, and half a mile in width. Villagers left their huts to the devouring waters. Priests rang their temple bells and beat their tom-toms in profitless frenzy. Temples and idols and fields and houses and crops were swallowed up with silent pitilessness. Below the dam lay a hundred miles of fertile valley, filled with towns and rich lands. All these thousands of people, their houses, their ancestral fields, their temples, their schools, their public buildings, were at the mercy of their new enemy. The descent was swift, in some places 450 feet to the mile. At Serinagar, sixty miles from Gohna, was our mission station with its mission-house, large school-house, native pastor's house, etc., with many native Christians, teachers, and preachers. The dreaded rains came on. At each village the people were assigned a place of safety 200 feet above the stream. Lanterns were hung nightly at intervals of ten feet from water level, so that the tireless watchers could measure the height of the flood should it come in the night, as lantern after lantern would be put out by the rising tide. At last, on Saturday morning, Aug. 21th, a personal note from Sir Charles Crosthwaite, Governor of these Provinces, stated: "The water began flowing over the top of the Gohna dam at 6:33 this morning." Then for forty hours no word came. All were in suspense. The time Sunday night came of the worst. At 3:30 Sunday morning, with a terrible roar and crash, one hundred feet of the shale and silt at the top of the dam gave way, and the flood started on its swift career of destruction down the valley. Telegrams were quickly dispatched all along the line. Little shots signalled danger from office after office. The last lingerers fled to the hills. And how the flood came! At Chamoli, twenty miles away, its crest was 160 feet high. It rushed down the valley as though at Serinagar, 45 feet, and its speed twenty miles an hour. During the entire hundred miles to Hardwar in the plains below, the average speed was fifteen miles an hour. The havoc was of a most terrible, it was complete. Cities that had stood for centuries were simply blotted out. At Serinagar not even a foundation stone marks the site of our mission premises. But not a life was lost. This testimony to the perfection of the Government arrangements for saving life is eloquent. The burst occurred at the darkest hour of a foggy, rainy night. Photographers were there with all their appliances, but they could only glimpse to the hazardous crashing of mighty rocks, rolling like peas down the narrow gorge, and gnashed their teeth in disappointment. As the waters tore their way through the dam, the heavy bowlders settled together, and formed a dam which the movement of the ever-lashing hills. Behind this dam is a peaceful lake, three hundred feet deep and about two miles long. This will remain a new Himalayan lake.—The Independent.

HOW AN OFFICER WON PROMOTION.

The scene of a pleasant little story of a young man's quickness of wit is laid in Egypt. It appears that when Kasim Pasha was Minister of War for Egypt, he issued stringent orders that his officers should never appear unshaved in public. One day his men in the street a Lieutenant who had "bearded" the Pasha and disregarded his order. "To what regiment do you belong?" demanded the indignant minister. "To the—Regiment at Assoueh." "Go into your carriage at once, so that I can carry you to the camp—ment and have you publicly punished." The Pasha soon stopped his carriage and entered a shop for a few moments to make some trifling purchase. Seizing the opportunity, the culprit darted into a barber's stall, and minus his beard, regained his post before the return of his jailer. For the remainder of the route the officer buried his face in his hands and seemed the picture of apprehension. As he reached the camp, he found that all the officers were assembled to witness the degradation of their comrade, who all the while kept well in the rear of his chief. "Come forward, you son of a dog!" cried the irate Pasha. His Excellency gave one long look of blank astonishment at the shaven face, and then, with an appreciative smile breaking over his war-worn features, turned to the assembled officers, and said, "Here, gentlemen, your old Minister is a fool, and your young Lieutenant is a Captain."—Ex.

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A TANGLED WEB.

BY MRS. GEORGE A. PAULL.

"Come on, Charlie."
"Oh, wait a minute for a fellow, can't you. Oh, boy, I forgot my French exercise. Never mind, go on without me. It's no good waiting. I shan't be through in time to go."
"Is it just the translation?" asked Ralph, turning back into the school-room where Charlie was leaning over his desk, with a flushed face.
"Yes, I know the verb for to-morrow," answered Charlie. But what's the use in waiting? It always takes me a year to get those old translations, and I shall not be through in time to do anything. Go on without me, and I'll start studying sooner next time, see if I don't!"
"Look here, old fellow, it won't be half as much fun without you. I will tell you what we can do to help. I have my translations all right. Just copy it when we come back. It won't take you fifteen minutes to copy it, and I suppose it will take nearly an hour to translate it, for it is tough this time and no mistake. I remember I had a pretty bad time before I finished it. If you copy it, there will be plenty of time after we come back, before the tea bell rings, and then you can come on now."

Charlie hesitated. He had never copied an answer to an example, or used a "crib" in his life, and he knew very well that there was no difference between his copying his translation from a schoolmate's exercise book and using a crib, a thing which he looked down upon with profound contempt. It had been any other day, and if he had not wanted to play hare and hounds so much, he would not have hesitated for an instant to refuse the proffered assistance. But it was a fact that if he refused to translate the page himself, he never could get through in time to overtake the boys, and have any part in the game, and if he just made up his mind to use his friend's translation, he could copy it quickly when they came home before the time for the evening meal, and go off with the rest to enjoy the first game of hare and hounds of the season. While he was thinking about the matter, Ralph had gone to his desk, taken out his exercise book and opened it temptingly at the right place to show Charlie the exercise neatly translated and copied.

"See, old boy," said Ralph. "Now you know it won't take you any time to copy that into your book, and it is sure to be as good as your translation would be, for if I do say it myself, I can parleyvous better than you. Now, come on, and don't keep the boys waiting any longer."

It was hard to refuse, and Charlie did not like to own up to his conscientious scruples to a boy who evidently saw no harm in it, and who urged him to accept his own exercise to copy from. If only he had let his story book go, and prepared his lessons at the right time, he would never have found himself in this dilemma, and Charlie was the prince of procrastinators, and he had lingered over an interesting book while the rest of the boys were hard at work, and it was not until they were nearly through that he, too, tossed his books aside and began to work in earnest. It was so easy for Charlie to learn that he was very apt to leave his lessons till the last minute, and so have them poorly prepared, where some plodding boy, who had had to spend three or four times the amount of time that Charlie needed, would pass above him in the class. He was making special exertions just now to keep at the head of the class, for he had been promised a trip to Boston if he stood first at the end of the term, and not even for the sake of his favorite game would he risk imperfect recitations. While the other boys were getting ready to start, he hastily went over his algebra, and was dismayed to find that it was harder than usual and company was dispatched as rapidly as he had expected. He had almost given up all hope of starting with the others, but he thought that perhaps he could overtake them, knowing the direction in which the hare was supposed to lead them. Charlie was a great favorite among his companions, and they lamented sorely when they found that he was not going to be able to start with them.

"I say, it's a shame, old-boy," said Harry Martin. "We ought to have seen that you were getting yourselves ready when the rest of us were at work, and then you could have come now. It was a shame in us to let you dawdle over that book, and then lose all the fun."

"Oh, yes, of course it's all your fault," returned Charlie. "I ought to have a governess or a nurse to look after me, and make me study when it is time, and bring me in and put me to bed when it's dark. No, Harry, you shouldn't blame any one but me for it. I knew well enough I ought to have been studying, and I just let it go so as to

finish that story. I did think I could finish up my algebra in quicker time, though. Well, don't wait any longer for me. I will meet you as soon as I can. I guess I can cross the track somewhere."

One of the boys insisted upon waiting for him, and so Charlie made what haste he could while Ralph walked about the room, not expediting matters in the least by his evident impatience. As soon as he saw Charlie close his algebra, he was off, but Charlie had called after him, and he came back to see what his friend wanted, and then it was that Charlie discovered that he had forgotten to prepare his French. Under all the circumstances, Charlie found it too hard to tell Ralph to start off without him, and say that he did not want to copy the exercise but would translate it himself. He made up his mind that whatever happened he would never do such a thing again, and, closing his desk and seizing his hat, he was soon rushing along with Ralph, both boys doing their best to overtake the rest of the party. It was anything but a comfortable afternoon for Charlie. He wished over and over again that he had studied his lessons when he should, so that he might have been ready to start with the rest, for if he only had had the time he could have done his translation just as well as now. It was not from an inability to do the work that he had consented to copy it; merely the lack of time to do it without losing the game.

"Bother it all, anyway," he grumbled, when he fell and scratched his hand badly. "I wish I had stayed at home and done my work. I haven't had any fun at all, and now I shall feel as if I had stolen that exercise all the rest of the term. I tell you it don't pay to do such things."

When he went back to the school he had copied the translation into his book and then went upstairs to prepare for supper, feeling just as he knew he would, as if he had literally stolen the exercise. With the smarting pain in his hand, and his uncomfortable feelings about the exercise, he did not prove a very pleasant companion that evening, and the teacher assented to his request that he might go to bed half an hour earlier than usual. The boys were not allowed to study in the evenings, and Charlie would have torn the leaf out of his book and written the exercise over again, for the sake of having a more comfortable conscience about the matter.

The next day he was surprised to find that his exercise was marked "perfect." It was unusual for Ralph to have so high a mark in his French, although he was, as he had said, a better French scholar than Charlie, and the latter wondered not a little how his friend had succeeded in being perfect when he had the rest of the class had made several mistakes, for it was an unusually difficult exercise, bringing into use the past tenses of the verbs in a way that was the despair of the class. He received his teacher's praises for his perfect work with a hot face. He could not tell him that they were undeserved, nor did he like to receive any recommendation that he knew he so little deserved, for he was an honest boy.

"I shall never do anything like that again as long as I live," he said to himself decidedly, as he left the class, but it is very seldom that we can do one wrong thing without its leading to another. The next day the exercise was still harder, and, though Charlie did his very best and worked diligently over it, he was called up to the desk to receive a reprimand from his teacher for carelessness.—Interior.

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Green, blue, red, purple, black, etc. per 100. \$1.00 per 100. \$2.00 per 100. \$3.00 per 100. \$4.00 per 100. \$5.00 per 100. \$6.00 per 100. \$7.00 per 100. \$8.00 per 100. \$9.00 per 100. \$10.00 per 100. \$11.00 per 100. \$12.00 per 100. \$13.00 per 100. \$14.00 per 100. \$15.00 per 100. \$16.00 per 100. \$17.00 per 100. \$18.00 per 100. \$19.00 per 100. \$20.00 per 100. \$21.00 per 100. \$22.00 per 100. \$23.00 per 100. \$24.00 per 100. \$25.00 per 100. \$26.00 per 100. \$27.00 per 100. \$28.00 per 100. \$29.00 per 100. \$30.00 per 100. \$31.00 per 100. \$32.00 per 100. \$33.00 per 100. \$34.00 per 100. \$35.00 per 100. \$36.00 per 100. \$37.00 per 100. \$38.00 per 100. \$39.00 per 100. \$40.00 per 100. \$41.00 per 100. \$42.00 per 100. \$43.00 per 100. \$44.00 per 100. \$45.00 per 100. \$46.00 per 100. \$47.00 per 100. \$48.00 per 100. \$49.00 per 100. \$50.00 per 100. \$51.00 per 100. \$52.00 per 100. \$53.00 per 100. \$54.00 per 100. \$55.00 per 100. \$56.00 per 100. \$57.00 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Gleaner Department.

J. N. HALL, FIELD EDITOR, FULTON, KY.

[All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Western Recorder, Louisville, Ky.]

T. E. BURLINGAME and Hyde have had a good meeting at Oakton, Ky. Several professions and additions to the church.

The Gleaner man is aiding pastor Panick in a series of meetings with his splendid church in Jackson, Tenn.

Bro. W. E. PENN has given the denomination a valuable song book, Harvest Bells, and they are worthy a place in our churches.

I HAVE agreed to preach the dedication sermon for the Oakton church the 2nd Sunday in April, and for the 2nd church of Paris, Texas the 3rd Sunday in April.

The contest for local option in the town of Slaughter'sville, Ky., resulted in a victory for temperance. Good. And not a Baptist voted for liquor. That's good too.

The Mayfield grand-jury is putting the violators of the local option law in that town to flight and expense. Several have been indicted and the prosecuting attorney shows no quarter. Several of the outlaws will have to meet the full penalty of the law.

Not until last week did I hear of the death of Bro. J. T. Bolinger, one of the strong members of Mayfield church. He died very suddenly, but was ready for the summons. He was a warm, earnest Christian brother, and will be greatly missed.

Bro. C. M. GLOVER, of Puxico, Mo., asks if one Baptist church has the right to refuse to receive a member that brings a letter from another Baptist church. I answer yes. If such were not the case a man might impose his alien immersion and close communion on sound churches by going to the loose ones for a letter.

The minister's meeting in Mayfield last week was exceptionally fine. A large number of the brethren were in attendance, and the discussions were good. Pastor Pettie did well in making all of us feel at home. The introductory sermon by Bro. T. H. Pettit was strong and timely. The next meeting will be at Fulton, Tuesday night after 2nd Sunday in April.

A GOOD brother asks me why I so frequently refer to 1. Jno. 1:8-10, when speaking of modern sanctification. I answer, because John in that place shows so clearly that this late doctrine is an error, and I think it is my duty to point out errors to my friends when I know they are falling into them. It would certainly be very criminal on my part to allow a friend to cherish a false doctrine when I can cite him to the very language in the Bible that will correct him if he will believe it. Such is certainly the case with modern "sinless perfection" when the above scripture is read.

But I am asked why not say something about Matt. 5:48? It reads as follows: "Be ye therefore perfect, even as your Father which is in heaven is perfect." I am told this is a command; but a correct rendering gives it the future tense. "You shall be therefore perfect." Emphatic Diaglott. "Ye therefore shall be perfect." Rotherham. So also new version. The meaning is that persons who accepted Christ's teachings, and lived by them, instead of being like Jews, Gentiles and all sinners, would form character after the or-

der of God's character, and thereby show themselves to be children of God. God is perfect, and those who become followers of Christ will imitate that character.

Then, too, the word "perfect" has various meanings, and when applied to men it must express a comparative rather than an absolute character. James says "Every good and perfect gift comes from God." That does not mean that every blessing is as perfect as the heavenly state. Paul said, "In malice be ye children, but in understanding be men"—the word for "perfect." 1. Cor. 14:20. We are not to be perfect as to moral character but full-grown as to knowledge. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. Here is a man that James says is "perfect," and yet he has to "bridle the whole body." This shows that the idea of "sinless perfection" as modern sanctificationists teach it is not taught in this strongest passage they claim. Neither is it taught in any other.

But I am asked, what shall be done or said concerning those who profess it? Shall they all be called liars? Probably not. It may be some are really deluded. It may be that some others are simply converted at the time they think they are sanctified. And it may be that many of them are plain, common place, old fashioned hypocrites. It makes but little difference as to the opinion we may have of those who profess it, since the book is squarely against it. It is a delusion and a snare, and very hurtful to genuine piety.

SOME verdant brother who fails to put his name to his note asks to which one of the following Baptist churches Paul and Peter belonged: "Regular Baptist church north; regular Baptist church South; regular Baptist church colored; Six Principle Baptist church; Seventh-day Baptist church; Free-will Baptist church; Original Free-will Baptist church; Separate Baptist church; United Baptist church; General Baptist church; Baptist church of Christ; Primitive Baptist church; Old Two Seed in the Spirit Predestinarian Baptist church?" It is altogether probable that the Baptists have so haunted and tormented this innocent friend that he has wisely imagined the whole world was turning Baptist. But his distinctions and confusion may be measurably removed by the fact that there are no distinctions of "north, south or colored" in the regular Baptists. They are all simply and only Baptists, and religiously are one people. The other sects he has found wearing the name Baptist are all of modern origin, and neither Peter nor Paul knew of them. Peter was a plain, unvarnished, regular Baptist. He was baptized by John the Baptist, as were the other apostles. Paul was baptized by Ananias, who was also baptized by John. Thus Paul and Peter were simply, only, essentially scripturally, and especially Regular Baptists.

A RECENT issue of the Baptist and Reflector had a striking picture of a priest dipping a goat, as an illustration of the theology of Campbellism. The author of the picture was Dr. Lofton, who also said that the proper name of the people of whom he wrote was not "church of Christ," or "Christian church," but "Campbellite church." I think the brother is right, and yet I wondered if it was proper to call the Campbellite church by the improper name of "Christian church" on great occasions, as the Southern Baptist Convention, for instance, and when

we write an article for the papers call them Campbellites. How about it, Bro. L.

"Who founded the Campbellite church?" The devil. "Where did he found it?" In the imagination of preachers and people who are not satisfied with God's church that we read about in the New Testament, and have joined some sectarian party that has been established by men. "What proof have we that it was founded there and exists there?" Because you can find it where else on earth.—T. R. Burnett in Gospel Advocate.

This is a very candid and Christian like confession. I have been saying for some time that the devil founded the Campbellite church, but instead of accepting this fact as a great truth many of those people became offended at what I said. But Bro. Burnett is one of their leading debaters. He knows all about the thing. He cannot be said to be prejudiced against them; nor would he concede a single point unless truth and candor compelled him. But he frankly, pointedly, unequivocally makes the noble confession. The devil founded the Campbellite church! Please don't get mad at me for that. It is a painful fact, and may have cost Bro. Burnett a great heart-effort to confess it. But the truth here confessed should be oft repeated. And he is right in saying the devil started the thing in the imagination of preachers, and people who were not satisfied with God's church, but preferred one established by men. The devil always starts his churches in that way. He gets people displeased with what the Lord has said and done, and then induces them to substitute their own inventions for the Lord's institutions. That is what he induced men to do when he founded the Campbellite church. I think if Bro. Burnett will now repent of his sins, and be converted, that he is in a fair way to get into the kingdom. May the Lord bless him in his escape from Babylon. When he is converted he will be diligent in leading his brethren along the same high-way of life, I hope.

The following is a part of Dr. Tyler's reply to Mr. Lucas.

Here is a man who has read The Christian Evangelist a quarter of a century, and at the close of this long period of time, appears in print to say that a congregation of baptized, penitent believers, endeavoring to be and to do all that the Lord Jesus would like to have them be and do, is not a church of Christ? This is hard on The Christian Evangelist. What it has been doing all these years that it has not taught this good man that whoever confessed Christ before men, believing in Him, repenting of sin, and submitting to the authority of the Christ in baptism, is a Christian beyond a doubt. What has it been doing that this dear brother has not learned that a congregation of such persons is a true church of Christ? If a congregation of baptized, penitent believers meeting regularly to worship God through the one Mediator, recognizing to the New Testament as the only authority in the Christian life—if such a company is not a church of Christ, there is no church of Christ on earth.

While I think Mr. Tyler is correct in saying Baptist churches are true churches of Christ, yet I think Mr. Lucas is also right in saying that if Baptist churches are true churches of Christ, then Campbellite churches are not, and should at once disband. Both gentlemen are right. The only thing needful to do is to allow Campbellism to return to the dark shades from whence it came, and for the converted people who have been deluded into Campbellism to join the churches of Christ.

An Only Daughter Cured of Consumption. When death was hourly expected, all remedies failed, and Dr. H. J. Jones was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking the patient to pay postage. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Croup in twenty-four hours. Address: Dr. H. J. Jones, 1008 Race Street, Philadelphia, Pa.

FROM THE MOUNTAINS.

On the 11th of Jan. I left home for the mountains of Kentucky, to assist Bro. John A. Woods in a meeting. I reached him about the 13th, tarrying on my way a day in Louisville, and one in Junction City. On the 16th, we left his home at Beaver Creek coal mines, Pulaski county, and came to Burnside where we were to begin a meeting. I took lagrippe on arriving at Burnside, and was not able to preach for several days, however the meeting began, and when I became able to preach we entered the Presbyterian church, preaching several days. The result was encouraging indeed. There being no Baptist church in this little town, Bunstin Baptist church, one mile away, received three by letter as the result of our preaching. But we feel that these were not all the results. The Christians of the town are principally Presbyterians and Methodists, but the preaching had the effect of making the entire town realize that Baptists have a scriptural doctrine, and that of salvation "by grace through faith." We were much pleased with the kindly dealings of these people with us, so much so, that ere long we hope to see the Baptist flag as their accepted banner. Bro. W. R. Davidson, of McKinney, was with us a few times. Closing here, Bro. Davidson and myself went down in Wayne county, at a place named Frazier, Salem Baptist church, and preached a few days, having as results, seven or eight happy conversions to the Lord Jesus Christ. The church was much revived, and a deeper work of grace begun in the hearts of this people. I then went to Mill Springs, preaching four times. This is a point where the Campbellites once had an organization but have none now, I believe, and indeed, we were royally treated by the people of this place. We hope to see a Baptist church established here. A great work needs to be done and can be done, up there in those mountain counties. A large field, needing earnest and efficient workers. The people appreciated the gospel and treated us so kindly and respectfully that we feel much inclined toward them. Bro. Davidson is a very excellent, good sound gospel preacher. We were with him a few weeks, and to be with him is to love him. But they need more workers in the mountains—more preachers, well prepared for the work, and willing to bear hardships. May God bless these kind hearted mountain people. And asking the prayers of all Christians that I may soon be able to go and begin an earnest, efficient labor among them I close. Fraternally yours, W. C. WOOLDRIDGE, Stithton, Ky.

DIED. Deacon David Moore, of Paducah, has finished his course, kept the faith, and gone to receive the crown. He departed Saturday, Feb. 16th, surrounded by his faithful family and kind friends. Bro. Moore was 64 years old. He was loved by everybody. He was a member of East Baptist church of Paducah. He has been a member of this church about four years. He came from Tennessee here. He was a member of the Baptist church there. He was one of our deacons. O how we miss him! He always met you with a smile. We hope to meet him again in a better world than this. He leaves a wife and seven children to mourn his death. Bro. Carpenter preached his funeral. His record is without blemish as a faithful man of God. M. A. JONES.

"TAKE MY YOKE UPON YOU."

The intolerable yoke of the ceremonial law which the scribes and pharisees, of whom it is said, "Ye laden men with burdens grievous to be borne," and ye yourselves touch not the burdens with one of your fingers, endeavored to place upon the neck of the people, differs from Christ's yoke which is easy. While it is true that we are called to be free men in the kingdom of grace we should not forget that there is a yoke for our necks as well as a crown for our heads. His yoke means our service and our obedience to his commands.

I love to think of this yoke as signifying not only our labor, but Christ's assistance as well. He "helps our infirmities." The Lord has not put both ends of the yoke upon man; neither has he reserved it all to himself. He says you take one end, I will bear the other. So "we are laborers to gether with God." In all the Lord asks us to attempt he promises his assistance. The work is all done under the yoke, Christ's burden. Now, if Christ be laboring with us shall we fail?

The Lord's yoke means the Lord's methods. Success does not come from methods of man and co-operation of God, but from God's methods and man's co-operation. Let us discharge the work and means committees, and go into an executive committee of the whole observing simply whatsoever he has commanded. Perhaps in this way we will get into all the world, the Lord be with us, and we will preach the gospel to every creature. W. A. R.

WILL YOU HEARTILY HELP?

Two months for a mighty work! Will you heartily help? This has been a year of great blessings to our mission work on the foreign fields. We ought in gratitude to God to do great things for him here at home. We can and ought to press forward and pay off our indebtedness. Let every church and pastor take hold heartily as we can pay every dollar we owe. Many are doing nobly. Let the movement fail because you are "Other heavy demands" on men and churches prove that they are not so account. God has greatly blessed us as a people notwithstanding our talk of hard times. We can and ought to come up in this great work which he has committed to us. I have sent a letter to your pastor asking him to present your work to you, I hope you will encourage him.

Let us observe in this month each sees best, a day of fasting prayer—in humiliation, in faith let us look to God for his blessing. He can, he will help us. We have a plenty with which to honor our father. Oh that each of us with hearts of gratitude and love do our duty. Let us do this thing leave unto God the rest. brother in the work: R. J. WILLINGHAM, Cor. Sec'y Richmond, Va.

Awarded Highest Honors—World's Fair 'DR.' PRICES' CREAM BAKING POWDER MOST PERFECT MADE. A pure Grape Cream of Tartar Powder, free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

LONG RUN ASSOCIATION.

Sunday meeting, to be held at Chestnut-street Baptist church, Louisville, March 29, 30 and 31.

FRIDAY. 7:30 P. M.—Sermon on Acts 22:1—W. L. Pickard.

Relation of the pastor to the Sunday-school—M. P. Hunt.

SATURDAY MORNING. 9:00-9:30—Devotional exercises.

10:30 to 10:40—Bible doctrine of foreign missions—J. T. Christian.

10:40-10:50—Discussion.

11:30-11:40—Bible authority for Sunday-schools—T. T. Eaton.

11:40-11:50—Discussion.

11:50-12:00—Question box.

SUNDAY MORNING. 9:30—Sunday-school.

11:00—Sermon—E. C. Dargan.

D. Y. BAGBY. H. C. ROBERTS.

THE CRISIS IS UPON US.

One thing is certain: The Home Mission Board cannot carry its present indebtedness through the coming summer.

If our brethren do not furnish us the means to pay the Board will be compelled to discharge its missionaries.

To many of them that will mean extreme privation. It will mean lack of food, of clothing, of shelter and schooling for the children, of medicines and physicians for the sick.

I shrink from the picture of want and distress it will entail on our brethren whom Christ has called to work in these destitute places.

How can the Board be spared this cruel necessity? Let our brethren in Florida, Mississippi, Louisiana, Texas, Arkansas, Indian Territory, Oklahoma, in the mountains and on the frontier, tell our churches throughout the South that it will mean for the Home Mission Board to be so paralyzed that it must withdraw its aid from a man.

Grandoin, Howe, Ware, Early, H. Holt, Comper speak and tell them what it will mean to those missionaries now in the field and what it will mean to our cause for generations to come.

Perhaps some will hear you though we speak in vain. Tell the churches in your own states tell Virginia, the Carolinas, Georgia, Alabama, Tennessee, Kentucky, Missouri that dark and enduring disaster is folded in the abandonment of a thousand mission stations, and retreat from the work so well begun.

L. T. TICHENOR.

It is waste of good things to use "pearl glass" or "pearl glass" unless you get the right shape and size for your lamp.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of high glass.

HOME AND FOREIGN BOARDS.

This is manifestly a time when general and supreme effort should be made to relieve our Home and Foreign Boards.

Times hard, money scarce, and the necessities of these two Boards are unusually great.

We would have no unusual trouble to meet the demands, except for the most unprecedented and unprecedented financial crisis that has been upon the earth.

It is not that our Secretaries or the Boards have been unwise or unfaithful. Indeed, they have done just what the Convention authorized and expected them to do.

If they or the Convention had known what financial disaster was ahead, there would have been a policy of retrenchment, rather than to have been experienced the dangers that confront us in the loss of credit and an abandonment of positions and advantages already achieved at much expense.

A retreat ought not to be suffered, if it can possibly be avoided. This can be done, we are well persuaded, if our leaders and people appreciate the importance of the situation, and determine to prevent it.

Small contributions from the masses, if they can be reached, within the next six weeks, will accomplish the work.

Let all our people, in all our churches, from one end of the country to the other, be properly informed and kindly and lovingly appealed to by brethren who have this matter on their hearts, for a liberal contribution as their necessities will allow, though small, and the result will be gratifying.

Will not brethren and friends, in the bounds of the Convention, allow and respect an appeal of this general character coming from me, which is made under a sense of impending calamity to our Boards and the enterprises they are organized to foster?

Faithfully, JON. HARLISON.

Montgomery, Ala., March 9, 1886.

Stewart Dry Goods Company

Silks.

Never Before Have we been able to show such VALUES in our Silk Stock.

Kai-Kai 22 1/2 C and 39 C Wash Silks

Taffeta Checks 45 C

Taffeta Scotch Plaids, 60 C and \$1

TAFFETA GRANITE, TAF-FETA ARMURE, TAFFETA FACONNE, TAFFETAS in infinite variety are shown by us for Shirt Waists and for Suits at 75c, 85c, \$1.00, 1.25 and \$1.50.

But We have not neglected Chinas, which we show in Plain and Fancy from 40 C to \$1

Shoes.

Before the arrival of our Spring stock we have determined to make prices on a few lines that will be a harvest to bargain-seekers.

Misses' and Boy's heel and spring heel Shoes 98 C

Misses' Patent Leather spring heel, \$1.25

Misses' Red Goat, spring heel, \$1.25

Ladies' Button turn and welt, Patent Leather and Kid, sizes 1 to 3 and A to E \$1.65

Ladies' hand turn and Opera and one-strap slippers, all sizes, \$1.24

Ladies' French Kid Opera and Common Sense, Patent tip, Oxford, \$1.48

Ladies' French Kid, hand turn, low button, common \$1.48

All the above have been carried over from last season and are about one-third the usual price.

The Stewart Dry Goods Co. (INCORPORATED.) NEW YORK STORE LOUISVILLE, KY.

Opened on last Monday morning, March 18, the largest best selected stock of high-grade Dry Goods to be found in the South.

Muslin Underwear. \$10,000

Worth of this class of goods just opened and will be offered at prices far below former figures on this class of goods. NOTE OUR PRICES:

Gowns.

Muslin Gowns, ruffle, tucked yoke, 50 C

Muslin Gowns, lawn ruffle, H. S. collar and cuffs, 69 C

Muslin Gowns, yoke all over, embroidered, \$1.00

Muslin Gowns, Irish emb. and tucked yoke, \$1.25

Skirts.

Muslin Skirts, 8 tucks, full length, 50 C

Muslin Skirts, 4 tucks, cambric emb. ruffle, 65 C

Muslin Skirts, 9-inch emb. ruffle, \$1.00

Muslin Skirts, extra size, from 50c to \$3.00

Drawers.

Muslin Drawers, cluster tucks, 25 C

Muslin Drawers, cluster tucks and cambric ruffle, 25 C

Muslin Drawers, tucked and Scotch emb. ruffle, 35 C

Muslin Drawers, extra quality, emb. ruffle, 50 C

Corset Covers. Chemises.

Good Cambric, plain, 20 C Muslin, corded band, 35 C

Extra Cambric, emb. yoke, 35 C Muslin, lace yoke, 40 C

Extra Cambric, Point de Paris yoke, 50 C Cambric, extra size, 39 C

Children's Muslin Underwear

We make a specialty of this department, and show a full and complete line for all ages.

Cloak Department.

During the past week we have received a large assortment of CAPES AND JACKETS, SUITS, SEPARATE SKIRTS, SILK AND WASH WAISTS, selected with great care, and we promise our customers some surprising novelties in this line.

Our Mail Order Department Not Equaled in This City.

WRITE FOR SAMPLES.

Mention RECORDER.

WOOLEN Dress Goods

Mean something besides Crepons,

Though you might not think so on seeing the VAST QUANTITIES we have in both BLACK and COLORED, from 50 C to \$4

We also mention this week: All-wool and Silk-mixed Dress Goods, at 45 C

Shadow Stripe Bege at 50 C

Jacquard Figure Bege at 55 C

Serge Melange 75 C

Illuminated Whipcord \$1

3 Specials in Black. 42-inch Sergo 50 C

44-inch Cheviot 75 C

46-inch Cashmere 83 C

Challis.

Our own importation of PURE WOOL FRENCH CHALLIS 25 1/2 C

This price NOT FOR ONE DAY ONLY, but as long as they last.

Carpets.

Now is the time of year to become interested in this class of goods. We show exclusive styles in AXMINSTERS, MOQUETTES, BODY BRUSSELS, TAPESTRIES, VELVETS, INGRAINS.

2,500 pieces Matting, styles never before shown here and at bargain prices. 5,000 pairs Lace Curtains at prices far below competition.

Japanese Rugs,

every size and shape, will be found in our stock; also the largest assortment.

The Stewart Dry Goods Co. (INCORPORATED.) NEW YORK STORE LOUISVILLE, KY.

ed the dangers that confront us in the loss of credit and an abandonment of positions and advantages already achieved at much expense. A retreat ought not to be suffered, if it can possibly be avoided. This can be done, we are well persuaded, if our leaders and people appreciate the importance of the situation, and determine to prevent it. Small contributions from the masses, if they can be reached, within the next six weeks, will accomplish the work. Let all our people, in all our churches, from one end of the country to the other, be properly informed and kindly and lovingly appealed to by brethren who have this matter on their hearts, for a liberal contribution as their necessities will allow, though small, and the result will be gratifying. Will not brethren and friends, in the bounds of the Convention, allow and respect an appeal of this general character coming from me, which is made under a sense of impending calamity to our Boards and the enterprises they are organized to foster? Faithfully, JON. HARLISON. Montgomery, Ala., March 9, 1886.

"Dixie Flyer" and "Quickstep" Sleepers to Florida. Nashville to Jacksonville, Fla., without change, via Chattanooga, Lookout Mountain, Kenesaw Mountain, Atlanta, Macon and Tifton, takes up immediate connection of L. & N. trains, leaving Cincinnati Louisville and St. Louis at night, in Union Depot at Nashville. In addition, "Quickstep" through sleeper leaves St. Louis 7:50 a. m. daily and runs through to Jacksonville over same route without change. Berths reserved at L. & N. city ticket office. This line gives daylight ride through the picturesque mountains and old battlefields of Tennessee and Georgia, and is famous for "always being on time." Write to R. C. Cowardin, Western Pass. Agent, 120 La Clede Building, St. Louis, Mo., W. L. Danley, G. P. & T. A., N. C. & St. L. Railway, Nashville, Tenn. Doctrine without duty is a tree without fruits; duty without doctrine is a tree without roots.—Talbot W. Chambers, D.D.

50c. SPECIAL OFFER! SEEDS AND PLANTS. To introduce our unrivaled stock, we will send, postpaid, the following Plants and Seeds, which is less than one-third their regular price if bought separately. Please order at once and mention this paper when you write, for this offer may not appear again. The collection consists of 1 Beautiful Hardy Hydrangea; 1 Prize Winner Chrysanthemum; 1 Bride Gladiolas; 1 Tuberosa; 1 Palm; 1 New Carnation; 1 packet Sweet Peas, finest varieties, mixed; 1 packet Pansies, fine, mixed; 1 packet Machel Mignonette; 1 packet Nasturtium, large flowering; 1 packet all kinds Flower Seeds, mixed for wild flower garden. The above is the most liberal offer made yet. When you order, if you send the names and address of five persons who buy flowers, we will send something nice extra. Our Illustrated Catalogue of Fruit Trees, Grapevines, Roses Plants and Seeds sent on Application. F. WALKER & CO., Louisville, Ky. Agents Wanted To sell PRIMO'S PERFECTION WASHER! Best Washer in America. Sold only on guarantee. Money refunded if not satisfied at end of 30 days. No duty. Address: THE PRIMO PERFECTION WASHER Co., Sole Owners and Manufacturers, BLOOMINGTON, IND.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of high glass. HOME AND FOREIGN BOARDS. This is manifestly a time when general and supreme effort should be made to relieve our Home and Foreign Boards. Times hard, money scarce, and the necessities of these two Boards are unusually great. We would have no unusual trouble to meet the demands, except for the most unprecedented and unprecedented financial crisis that has been upon the earth. It is not that our Secretaries or the Boards have been unwise or unfaithful. Indeed, they have done just what the Convention authorized and expected them to do. If they or the Convention had known what financial disaster was ahead, there would have been a policy of retrenchment, rather than to have been experienced

Items of Interest.

Our late unlamented Congress managed in its last moments to add a fresh disgrace to the country. The United States and Great Britain agreed to leave the decision of the Behring Sea difficulty in regard to Canadian seals to arbitration. The arbitrators decided that damages were due to the Canadian sealers for the seizure of their boats. These sealers put in claims to about \$1,000,000. Secretary Gresham succeeded in wise management in negotiating them to agree to take a lump sum of \$45,000.

This sum was placed in the regular appropriation bill but was thrown out by the house on the ground that the majority of the claimants were really United States citizens who had broken the laws of this country on the subject of seals, and who claimed to be Canadians to get this money fraudulently. Then Secretary Gresham asked for \$20,000 to pass upon the claims, the only thing left to do if the United States to maintain her word and her honor and the Senate threw that out.

The Protestant church was holding a meeting two Sundays ago in the house of worship at Lompanaka, in Bulgaria, several Germans and United States citizens being among the number. A mob of the Greek church entered the building, attacked and drove out the worshippers, and completely wrecked the interior of the church. Several of the Germans were seriously injured.

If reports be true, Alaska will have a veritable treasure chamber like the famous ones in the Arabian Nights. The Treadwell gold mine is known to be one of the most profitable in the world, and gold is found in large quantities along the Yukon river. Dr. Day, the mineralogist has found lead mines within the Arctic circle. Diamonds of great brilliancy are to be found on Mt. Edgecumbe, near Sitka. Mt. Wrangell furnishes bright garnets, and Mt. Elias beautiful amethysts.

Some of Mr. Tilden's heirs respected his will, though it was set aside by the courts and they could have grabbed it with the others. This left at least \$2,000,000 from his estate for the library he willed to give New York. The trustees of this sum and the trustees of the Lenox and Astor libraries have agreed to unite in one great free library which shall be an honor to the city.

Trinity Church, Episcopalian, in New York City, is a great landowner in the city, worth at least \$7,000,000. It has been fighting hard to keep from obeying the law in regard to putting water into tenement houses. It advanced the contemptible mean plea, to avoid the expenses of the house and tenement houses, though occupied by several families because they were not built for such. But the Board of Health has not surrendered, the Court of Appeals has decided that this enormously wealthy corporation shall obey the law and give its tenants clean water.

The Star has abolished the use of the knout for offences committed by the peasantry. Statistics were shown to him showing that in the last ten years 3,000 had died from being whipped with knouts.

Companies have dodged the law in regard to the expiration of patents by applying for extensions here and in foreign countries at the same time. The foreign patents were granted, but the companies employed men to resist the granting in this country and have it delayed for years thus lengthening the time. The U. S. Supreme Court has decided that the patents in this country expire with the others. This is a great blow to the Bell monopoly on the telephone, and reaches far in many other directions.

W. W. Astor went to England to live and concluded to become an editor or at any rate to run some papers. He purchased the *Pull Mail Gazette*, a magazine and another paper, give one million for the other. After selling another million in running them, he tried to sell the lot for \$300,000. Failing to receive that, he resolved in disgust to drop the publications altogether. It is said he will return to the United States.

There has been heavy fighting between the British and the natives on the Brass river, Guinea coast of Africa. The poor Africans defended their country and homes with great valor when the British gunboats went up the river and attacked them. But they were driven from their town Nimb, which was burned by the invaders. In the battle Major Sir Claude Maxwell, commander on the English side, was killed.

The German Reichstag passed a bill asking for another international monetary conference to see if there is not some way to get the world to use silver again. The German Commercial Congress met in Berlin on Feb. 23rd, and passed a unanimous resolution regretting the action of the Reichstag.

Dr. Parsons of Rochester, N. Y. writing to the *London Freeman* after expressing many indignations at the contemptible trucking of the much trumpeted reform mayor of N. Y. City to the liquor dealers adds: "As a matter of fact, the only mayor whom I have known to enforce the law against the sale of liquor is the Democrat and an Irishman. The people of the U. S. generally will be equally surprised and delighted to know that one major a veritable lot in his loneliness did that."

New England Conservatory of Music. (The Leading Conservatory of America.) Founded by Dr. E. Temple, Carl Fisher, Boston, Mass. FRANK W. HALL, General Mgr., Boston, Mass.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. With an extra word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. The money accompanies the notice, it will be brought down to 100 words.

HARLEY. At his home in Smithfield, Henry county Ky., of congestion of the lungs. Wm Harley, aged 78 years, one month and 19 days. Funeral services were held in the Baptist church at Smithfield, conducted by Rev. J. A. Mehan of the Southern Baptist Theological Seminary of Louisville, Ky., taking a text Rev. 14:13, after which the remains were followed by a large concourse of relatives and friends to the Smithfield cemetery, where the last sad rites were performed. Bro. Harley was born in Shelby county, Ky., Jan. 12, 1823. When about two months old his parents moved to Trimble county, where he lived with them until he was married to Miss Frances E. Swift in 1843. Their happy union was blessed with ten children, all of whom arrived to years of manhood. All survive him to mourn his loss with their dear mother, except one son, William Thomas, who died Feb. 29, 1891 and who feel that their loss is his gain. His life was that of a Christian and he had been for many years a strict member of the Baptist church. He and his wife together united with the church in 1860 and remained a member of that church until his death, always endeavoring to live in the love and fear of God. He was a patient sufferer for six weeks before the Lord called him home, seeming at all times to bear his suffering with calmness and Christian fortitude. He assured that he was in the hands of Him who doeth all things well, and told his wife that he was prepared to obey the summons of his Saviour at any time, that death had no dread for him; that his only regret was to leave his dear companion and children. Our brother has left many friends who deeply feel his loss as he had always lived an honest, upright life, always in Christian love and in all his dealings doing to others as he would be done by, sympathizing with and helping the poor and needy. We feel assured that since he has ceased from his labors his works will follow him.

M. ELLROY. Bro. Henry McElroy died in Caldwell county Ky., March 5th, 1866. He was born on the 26th 1807. He was a man of unusual strength of body and mind. From early manhood he attained entirely from the use of intoxicating drinks and had almost uninterrupted good health to old age. He was an upright, worthy citizen and a consistent and useful Christian. Was fifty-five years a member of the Baptist church at New Bethel, Logan county, Ky. He was highly esteemed by his neighbors and acquaintances who not only sympathized with his bereaved relations in the loss of one greatly honored and beloved.

R. W. MOREHEAD. DICKNEY. In Cave City, Ky., on the 4th of March, 1866. Mrs. Fannie Dickney died at the age of 94 years. She was baptized in 1837 by Rev. O. H. Morrow, and united with Salem Baptist church Barren county. From that time till her death she lived a beautiful Christian life. She was most happy when she could contribute to the happiness of others. She was a great blessing to her family and the community in which she lived. She leaves an affectionate and sorrow stricken husband and five children and two sisters who deeply mourn her death, but their loss is her gain. Blessed are the dead who live in the Lord. N. G. TERRY. Glasgow, Ky., March 8, 1866.

SEELEY. Benjamin Winslow Dudley Seeley fell asleep in Christ at the home of Mrs. John Stout, deceased, near Mt. Vernon church, Woodford county, Ky., on last week. At the request of the friends of the deceased I went to Mt. Vernon on Monday morning, the 4th of this month, to present and address the congregation on this sad occasion. The house was crowded, and many of his acquaintances from a distance were there, among them was Dr. Davidson, the President of Georgetown College, who took part in the services. Rev. Z. T. Cady, the pastor of Georgetown Baptist church, and other ministers were also present. Bro. Seeley had married in early life a Miss Dolly Heger, who died a long time ago, but whose memory was sacred to him, and he expressed a desire to die apart from life that he might meet his beloved Dolly in the better land. Bro. Seeley was beloved by all who knew him. Was clerk and deacon in the church at Mt. Vernon, and was for years secretary of Elkhorst and Kentucky Baptist General Association, as well as a member of the Board of Baptist Education Society connected with Georgetown College. His place was always filled except at the last meeting of the Board, he was too unwell to attend. Farewell, dear brother, I hope to meet him in the better land. Wm. M. PRATT.

Catarrah Cannot be Cured. With LOCAL APPLICATIONS, as they cannot reach the seat of the disease, and in origin is blood or constitutional disease, and in origin is cure you must take internal remedies. Hall's Catarrah Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrah Cure is not a quack medicine. It was prescribed by one of the best families in this country for years, and is a regular prescription. It is composed of the best ingredients known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients of the cure does such wonderful results in curing Catarrah. Send for testimonials free.

F. J. CHERNEY & CO., Props., Toledo, O. Sold by Druggists, price 75c.

THE SOUTHERN BAPTIST CONVENTION, Through Its SUNDAY-SCHOOL BOARD, Furnishes to the Sunday-schools a Series of Periodicals Admirably Sound Exposition of Scripture, Strong Denominational Lessons. Constant Emphasis of Missions. Keep your Sunday-school children in touch with your denominational life and work. The Young People's Leader Leads in the Young People's work. SEND FOR SAMPLES OF ALL.

Prices. The Teacher 50c a year. Advanced Quarterly 10c a year. Intermediate Quarterly 5c a year. Primary Quarterly 5c a year. Lesson Leader 5c a year. Picture Lesson Cards 5c a year. Young People's Leader 50c a year. Had Words: Weekly 50c a year. Semi-monthly 25c a year. Monthly 15c a year. Child's Gem 25c a year. Bible Lesson Pictures 5c a year.

When ordering for one quarter, divide the above prices by four. Terms cash. Broadest's Watchmen, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cts. Reward Cards, Sunday-School Record Book, etc. Especially pretty line of Reward Cards. Bibles and Testaments any style and price.

BAPTIST SUNDAY SCHOOL BOARD, T. P. BELL, Corresponding Secretary, Nashville, Tenn.

RHEUMATISM AND NEURALGIA CURED. By the Vici Magnetic Disc. Best authority says that Rheumatism and Neuralgia are caused by clots formed by the acids in the blood. The best known method for dissolving these clots is a gentle current of electricity. The Vici Magnetic Discs consist of two metallic plates charged with electricity. The plates are placed on the limbs and produce a gentle electric current throughout the body. The Discs will last you a life-time and will positively relieve sufferers from Rheumatism, Neuralgia and all kindred diseases. This method is simple and effective. If you are a sufferer, you should have a pair. The price is \$1.00 per pair, mail postage. Send for a pair, and be relieved of your suffering. THE MAGNETIC DISC CO., Goddin Hall, Richmond, Va. [Please mention this paper.]

Don't Read This Unless You Want Bargains in Books.

Matthew Henry's Commentary on the entire Bible 3 vols. cloth, well-bound, with notes. Prefatory Note by Dr. Jno. A. Broadus. Regular price \$10.00. We will send it to any address upon receipt of \$6.00. Cost of carriage additional.

Memoirs of Dr. Jas. P. Boyce. By Dr. Jno. A. Broadus. A few copies left. Regular price, \$1.75. Our price \$1.10 postpaid.

Bible Doctrine on Inspiration. By Dr. B. Manly. List price, \$1.25. Our price, 94c, or \$1.00 postpaid.

Jamison, Faucett & Brown's Commentary on Old and New Testaments. 4 vol. cloth. Regular price, \$8.00. Our price, \$4.80, as long as they last. Delivery additional.

Talks on Getting Married. By T. T. Eaton. Suitable for wedding present, and only 75c postpaid.

Ministry of the Spirit. By A. J. Gordon. (Just out.) Regular price, \$1.00. Our price, 75c, postage 10c.

Story of the Bible. FOSTER. Regular price, \$1.50. Our price, 75c, post 15c. Order now.

Child of the Ganges. "A Story of India." by R. N. Barrett. A splendid book for Sunday-school Libraries. Regular price, \$1.25. Our price, 85c postpaid.

Pilgrim's Progress. Illustrated. Cloth bound. Regular price, 50c. Our price 30c postpaid. For a short while only.

Chushing's Manual of Parliamentary Practice (Standard). Regular price, 75c. Our price, 35c postpaid. Fill present stock is exhausted.

Wide, Wide World. MISS WATTHEBHE. Regular price, \$1.50. Our price, 90c postpaid. Not many left.

Grace and Truth. MACKAY. Cloth bound. Regular list, 75c. Our price, 45c postpaid, as long as present stock lasts.

Jesus the Messiah. EIDERSHEIM. New edition. 1 vol. Cloth. List price, \$1.75. Our price (for limited time), \$1.05, postage, 15c.

We fill all orders for any books published at lowest prices. Always send us your orders and they will receive prompt attention. We also fill all orders for Sunday-school literature, libraries and supplies of all kinds. We make a specialty of mail orders now, so send to us for anything you want in the book line.

Baptist Book Concern, LOUISVILLE, KY.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

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CAPITAL, \$200,000. RESERVE, \$200,000.

General Banking

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When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association. If the time comes when you are bound to raise money you can get the cash out of this stock quicker and easier than most any thing else you can buy. For particulars, address JOHN H. LEATHERS, President, or C. M. PHILLIPS, General Manager, Louisville, Ky.

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Joseph E. Peter, of Peter & Bury and Stone Co. Paul Jones, Wholesale Merchant. A. G. Longham, Barbee & Castleman, Insurance. Stephen R. Jones, President Kenney Wagon Manufacturing Co. Call on or address. C. M. PHILLIPS, Gen'l. Mgr., Louisville, Ky.

ROYAL BAKING POWDER

Absolutely Pure

THE MARKETS.

Report for the Week Ending Saturday, March 10, 1905.

Cattle—The receipts were light and but little doing. The market closed up firm on all grades. Nice butcher steers are 10 to 15c higher than on Monday. Other grades are about steady. The outlook is favorable on good cattle.

Hogs—Receipts of hogs were very light. Market firm, tops selling at \$4.50. Light hogs in good demand. Prospects look good. Sheep and Lambs—Receipts light and market steady. Very little doing in this department.

CATTLE

Table listing cattle market prices: Extra shipping cattle, 1,400 to 1,500 lbs. \$4.50; Light shipping, 1,200 to 1,400 lbs. \$4.25; Best butchers, 1,000 to 1,200 lbs. \$4.00; Fair to good butchers, 800 to 1,000 lbs. \$3.75; Common to medium butchers, 600 to 800 lbs. \$3.50; This, rough steers, poor cows and sealaws, 400 to 600 lbs. \$3.25; Good to extra oxen, 1,200 to 1,700 lbs. \$3.00; Common to medium oxen, 1,000 to 1,200 lbs. \$2.75; Feeders, 800 to 1,000 lbs. \$2.50; Stockers, 600 to 800 lbs. \$2.25; Bulls, 1,200 to 1,500 lbs. \$2.00; Veal calves, 500 to 600 lbs. \$2.00; Choice milk cows, 10,000 to 15,000 lbs. \$1.75; Fair to good milk cows, 8,000 to 10,000 lbs. \$1.50.

HOGS

Table listing hog market prices: Choice packing and butchers, 225 to 300 lbs. \$4.50; Fair to good packing, 180 to 225 lbs. \$4.25; Good to extra light, 140 to 180 lbs. \$4.00; Fat sows, 120 to 150 lbs. \$3.75; Fat sows, 100 to 120 lbs. \$3.50; Roughs, 150 to 400 lbs. \$3.25.

SHEEP AND LAMBS

Table listing sheep and lamb market prices: Good to extra shipping sheep, 80 to 100 lbs. \$3.50; Fair to good sheep, 70 to 80 lbs. \$3.25; Common to medium sheep, 60 to 70 lbs. \$3.00; Bucks, 100 to 150 lbs. \$2.75; Extra lambs, 50 to 60 lbs. \$3.50; Pair to good lambs, 40 to 50 lbs. \$3.25; Common to medium lambs, 30 to 40 lbs. \$3.00.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 9, 1905.

BURLY-1904 CROP.

Table listing burlly tobacco market prices: Trash, green mixed, \$2.00; Trash, sound, \$2.25; Common lugs, \$2.50; Medium lugs, \$3.00; Good lugs, \$3.50; Common leaf, short, \$4.00; Common leaf, \$4.50; Medium leaf, \$5.00; Good leaf, \$5.50; Fine and selections, \$6.00.

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Table listing burlly tobacco market prices: Trash, green mixed, \$2.00; Trash, sound, \$2.25; Common lugs, \$2.50; Medium lugs, \$3.00; Good lugs, \$3.50; Common leaf, short, \$4.00; Common leaf, \$4.50; Medium leaf, \$5.00; Good leaf, \$5.50; Fine and selections, \$6.00.

DARK-1904 CROP.

Table listing dark tobacco market prices: Trash, green or mixed, \$2.00; Trash, sound, \$2.25; Common lugs, \$2.50; Medium lugs, \$3.00; Good lugs, \$3.50; Common leaf, short, \$4.00; Common leaf, \$4.50; Medium leaf, \$5.00; Good leaf, \$5.50; Fine and selections, \$6.00.

DARK-1904 CROP.

Table listing dark tobacco market prices: Common lugs, \$1.50; Medium lugs, \$1.75; Good lugs, \$2.00; Common leaf, short, \$2.25; Common leaf, \$2.50; Medium leaf, \$3.00; Good leaf, \$3.50; Fine and selections, \$4.00.

DARK-1904 CROP.

Table listing dark tobacco market prices: Common lugs, \$1.50; Medium lugs, \$1.75; Good lugs, \$2.00; Common leaf, short, \$2.25; Common leaf, \$2.50; Medium leaf, \$3.00; Good leaf, \$3.50; Fine and selections, \$4.00.

SALES, WITH COMPARISONS.

Table comparing sales for the week and year to March 10, with comparisons for Year 1904 and Year 1903.

REJECTIONS.

Table listing rejection statistics for the week and year to March 10, with comparisons for Year 1904 and Year 1903.

Items of Interest.

There have been two disgraceful riots. In New Orleans the white longshoremen struck, and when negroes were employed to load the ships the strikers attacked them, killing eight and wounding others. This having showed that the police could not afford sufficient protection, the troops were ordered out and guarded the men at work. The other riot was more disgraceful. Members of the legislature of Indiana in the State House attacked the Governor's secretary for doing only his duty of carrying a message from the Governor to the Legislature, and he was so much injured it is feared he will die.

As the United States mail steamship Alliances was passing by Cape May, Cuba, six miles from shore, a Spanish gunboat signalled her to stop. The Alliance, saluting the Spanish flag, kept on her way, whereupon the gunboat fired at, but failed to hit her. Secretary Gresham telegraphed to Madrid: "This government will expect prompt disavowal of the unauthorized act and due expression of regret on the part of Spain." Spain promptly disavowed and apologized.

Among the dead of the week are Worth, the man-milliner of Paris, aged 70. He was an Englishman by birth. Cesare Cantu, the historian, died in Milan in Italy on the 11th, aged 91. He was the author of many histories and many poems. His greatest work was "Universal History," which has been translated into several languages. He was an Italian patriot in the old days of Austrian rule, and was imprisoned for three years. He even wrote a very popular novel. Yet a thousand people have heard of Worth to one who knows anything of Cesare Cantu.

Fine Poultry. We call the attention of our readers to the "add" of Mrs. Nellie Dick on page 16 this issue of the RECORDER. The lovers of pure poultry will be interested in her announcement. She has spared no expense in securing the best. Her fowls are of the purest strains. Her business methods are strictly honorable. She will treat you right. Try her.

Gospel Hymns WITH A TUNE FOR EACH HYMN. 750 Hymns, strongly bound in Maroon colored cloth, for \$1.00 per copy. If by Mail, add 10 cents postage. Editions of WORLDS ONLY, at 50c, 25c and 10c per 100, will be issued in February.

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Wall Paper. Samples and Book "How to Paper" mailed free. Per Roll: Handmade Paper, 50c; Gilt Paper, 60c; Gilt Paper, Embroidered Gold, 75c. Send 5 cents to pay postage. 222 W. Market St. Louisville, Ky. Hohl-Montanus. BEST OF REFERENCES.

WANTED AT ONCE—Baptist Teachers & Superintendents, 10 Principals, 2 College Presidents, 10 Piano, 10 Vocal, 5 Art, 10 Education, 5 Primary, 5 Kindergarten, 4 Government, 1 Latin, 2 Greek, 5 Mathematics, for full term Address with stamp, COLUMBIAN TEACHERS' BUREAU, Vanderbilt Building, Nashville, Tenn. eow

A Cure for Deafness. Those afflicted with deafness, the result of catarrh, will be gratified to learn that many marvelous cures of this affliction are being effected by the use of a new scientific invention which medicates with perfect safety the cavities of the internal ear. Persons who have been deaf for many years are reported to have had their hearing restored within a few minutes, and the cures are permanent. The treatment is being introduced by Dr. J. H. Moore, a competent and reliable physician of Cincinnati, O., who is for a short time sending medicines for three months' treatment free to a limited number in order to establish the wonderful power of the treatment.

Cheap Excursions. March the 5th, and April the 2nd, 1905, the Iron Mountain Route will sell Home Seekers Excursion tickets at rate of one fare plus \$2.00 from St. Louis, Cairo, and Memphis to points in Arkansas, Texas and Louisiana, limit of ticket twenty days from date of sale, with stop over privileges either going or returning. Free heading chair cars quick time, and sure connections, make the Iron Mountain Route the most desirable to points in Arkansas and Texas. For general information, maps, folders, free books on Texas and Arkansas, call on or address H. L. G. Matlaw, S. T. A., 254 W. Main Street, Louisville, Ky.

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