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## WESTERN RECORDER.

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The *Richmond Advocate* says: "The woman who goes about shrieking that this is the age of woman usually wants it understood that she is the woman."

God will give you strength to do the work he has appointed for you. But his promise does not include any work with which you may load yourself which does not belong to you.

CAN any one say this better than the *Richmond Advocate* says it? "The pulpit parrot trying to play Parkhurst is a pitiful spectacle. Polly should confine her talents to asking for a cracker."

The *Christian Inquirer* says with great truth words needed in these days: "Mutilated and imperfect doctrines must produce mutilated and imperfect living and result in mutilated and imperfect characters."

The *Tex. Star* has resolved to stop gambling in the form of speculation if his power can accomplish it. He has announced to the banks that they must end the gambling that has been so rife, and has told the brokers they will continue to advise and assist speculation at their peril.

ACCORDING to the figures as given in the *London Baptist*, the Foreign Mission Board of our English brethren for two years has received \$75,000 per year less than its expenditures. The churches are telling the board to retrench in such plain words their meaning seems unmistakable.

A HIGH railroad official recently said: "We find that we cannot afford, as a matter of economics, to work the men seven days in the week. Their nerves give out; they are not themselves; and presently there come disasters which cost a great deal more than it would to give them a day of rest."

WILLIAM E. DODGE, the man of great ability and great wealth, would never own stock in a railroad which ran trains on Sundays. He believed that God deals with individuals, and not with companies. If a dozen men conspire to commit murder, all of them are held guilty of murder, even by human law.

AN exchange speaks with high praise of boys' clubs which "take the boys out of the streets and put them under the influence of earnest men who use every exertion to make useful men out of them." Are these men any more earnest than the others, is their influence any better than that of the mothers, and are "clubs" better than homes?

We find the following opinion of the "Parliament of Religions" in the *London Freeman*, and, so far as we know, this seems to be the general opinion: "Already the ridiculous Parliament of Religions has passed into oblivion, leaving only a ponderous and unreadable volume to commemorate its foolishness and an occasional laugh at its tinsel and buncombe."

For the Western Recorder.

## UNITY OF GOD'S PEOPLE.

BY J. A. HIRTLEY, D.D.

The "unity of the people of God" is a unity in "the faith which is in the Son of God," exhibited in applied redemption.

"The doctrine of Christ" is moreover denominated "the redemption that is in Christ Jesus." Rom. 3:24. Redemption is perhaps the most frequently employed, if not the most comprehensive designation of the work and doctrine of Christ. Its primary signification is the purchase of salvation; the purchase of deliverance from sin; recovery unto God. It is called a price. "Ye are not your own, for ye are bought with a price." 1 Cor. 6:20; 7:23. "Ye were redeemed not with corruptible things, . . . but with the precious blood of Christ." 1 Pet. 1:18, 19. It is called a purchase. "The redeemed of the Lord" are styled "the purchased possession." Eph. 1:14. Ministers are enjoined to "feed the church of God, which he hath purchased with his own blood." Acts 20:28. It is called a ransom. "The son of man came to minister, and to give his life a ransom for many." Matt. 20:28. It is redemption from the curse of the law; from the righteous condemnation which the law pronounces upon the transgressor. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13. It is redemption from all sin. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people," etc. Titus 2:14. It is redemption unto God. "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5:9.

The saved of all generations are called the redeemed of the Lord. Isa. 35:9; 62:12; 63:4; Rev. 5:9.

Their redemption is predicated of the death of Christ. But his death as a great remedial measure in the divine economy is more far-reaching in its results than the actual recovery of those who are saved. It is the ground of the entire mediatorial work and government of our Lord. Because he humbled himself, in the nature and form of man, "and became obedient unto death, even the death of the cross," he is exalted to the throne of universal dominion. Phil. 2:6-11; Eph. 1:20-23. "Crowned with glory and honour." Heb. 2:9. Invested with unlimited authority and power. Matt. 28:18; John 3:35; 17:2; Luke 10:22. The object of supreme worship by all intelligent beings; and through his divine mediation, the arbiter and administrator of all goodness and mercy to fallen man. "Upholding all things by the word of his power." Heb. 1:3 and "by whom all things consist." Col. 1:16. He is the preserver of the race; and hence, in the language of Paul, "the Saviour of all men, specially of those that believe." 1 Tim. 4:10. And in the words of John, "We have seen and do testify, that the Father sent the Son to be the Saviour of the world." 1 John 4:14. "By the grace of God he tasted death for every man." Heb. 2:9. Yes, "he died for all," 2 Cor. 5:15; otherwise he could not have effectuated the way of peace and reconciliation, and the harmonizing and subordinating of all things to God, which was "through the blood of his cross." Col. 1:20-22.

As "mediator between God and man," he "gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6. "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:2.

As the risen and exalted Redeemer, whose death is so all-efficacious, pervasive, and far-reaching in its effects, and the only ground of reconciliation unto God, he offers the benefits of his redemption to all who will

come to him, hear him, or receive his mercy. Though "he died for all," yet all do not "live unto God," for the reason affirmed by our Lord, "Ye will not come unto me that ye might have life."

To found a theory of redemption on a few such passages, detached from their true connection and interpretation, and rest in it, either as securing the salvation of all men, or otherwise by the supposed moral effect and persuasive influence of Christ's, as a martyr's death; or even as the most exalted and disinterested manifestation of the love of God to man, being sufficient to remove the guilt and defilement, and overcome the dominion of sin, is an idle dream and a ruinous deception. Belief in such a doctrine has no such quality in it as that of unity with the Lord or with his saints.

Redemption is indeed the great work of Christ, and it is the fundamental doctrine of the Scriptures. But a doctrine, however true, and however abounding and efficacious in its provisions, will nevertheless be unavailing, unless applied. Applied redemption, is the sinner's receiving and realizing its benefits. As Paul would say, "by whom we have now received the reconciliation," Rom. 5:11, viz., the benefits of his sacrificial death. Its application involves the Spirit's work in regeneration, for He is the applicator. And it is through applied redemption that sinners are brought into union with the Father and the Son.

Now redemption is applied in the forgiveness of sins. "Christ Jesus came into the world to save sinners." 1 Tim. 1:15. "He shall save his people from their sins." Matt. 1:21. Sinners are saved from sin none otherwise than as their sins are forgiven them. The forgiveness of sin is essential to the saved state. It is a fruit of redemption. The blood of Christ is the procuring cause. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins," etc. Acts 13:38. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Colossians 1:14. "Washed from sin," in Scripture usage, is the equivalent of "forgiveness," "pardon," "remission," "putting away sins," etc. "Christ hath loved us, and washed us from our sins, in his own blood." Rev. 1:5. To be washed or cleansed from sin, is an essential preparatory to entrance into and union with the Father and the Son.

Again, redemption is applied in the justification of the sinner. It is the ground or procuring cause of it. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. "Much more, then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:9.

To be "in Christ Jesus" is to stand justified and accepted of God in him. "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. Their justification "through faith in his blood" removes condemnation, and they are "made us accepted in the beloved." Eph. 1:6.

Redemption is also applied in sanctification. The sanctified are those who are set apart as holy unto the Lord, styled "holy brethren, partakers of the heavenly calling." Heb. 1:4. They are "made partakers of Christ," who "was holy, harmless, undefiled, and separate from sinners." Heb. 7:26. Now it was the will of the Father that the Son should lay down his life to redeem us to himself. "By the which will we are

sanctified through the offering of the body of Jesus Christ, once for all." Hebrews 10:7, 10. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12. "For of him are ye in Christ Jesus, who of God is made unto us . . . sanctification." 1 Cor. 1:30. Being a fruit of applied redemption, it distinguishes those who are partakers of the benefit, as in the Father and the Son, and hence one spiritually, with all such as are united to them.

Finally, it is applied in adoption. "When the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father; so that thou art no longer a bond-servant, but a son, and if a son, then an heir through God." Gal. 4:4, 5. R. V. Sonship, or the child relation to God, with its consequent heirship, its present blessedness, and the "glory which shall be revealed in us," is through the redemption by Christ Jesus, "which relation is entered upon 'through faith in his blood.'" "As many as received him, to them gave he power (the right, R. V.) to become the sons (children) of God, even to them that believe on his name; who were born . . . of God." John 1:12, 13. "Ye are all the children of God, by faith in Christ Jesus." Gal. 3:26. "And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

The glory of sonship, or of the child relation, of which all the redeemed of the Lord are partakers, is in a large measure the glory referred to in his intercessory prayer, when he says, "The glory which thou gavest me, I have given them, that they may be one, even as we are one." John 17:22. Now it is said, "As many as were led by the Spirit of God, they are the sons (children) of God." Rom. 8:14. And "The Spirit himself bearing witness with our spirit, that we are children of God," (16) is a testimony of the very highest order that we are in the Father and the Son, and united to them, while the recognition of each other on scriptural grounds, as children of God, is a strong link uniting us together in the Lord.

The redemption by Christ Jesus is applied by the ministration of the Holy Spirit, a summary statement of which we have in 1 Cor. 6:11: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus (through his redemptive work), and by the Spirit of our God." The fruit of redemption, as applied by the Spirit, is conditioned upon "repentance toward God and faith toward our Lord Jesus Christ."

Sins are not forgiven without repentance. This is the process of dying unto sin. There is no spiritual life unto God without death unto sin. "Ye are dead, and your life is hid with Christ in God." Col. 3:3. Faith in the living, risen Redeemer, not apart from his death, but as efficaciously bearing and exhibiting it through his unchangeable priestly work, as the all-sufficient "propitiation for our sins" (Rom. 3:25), and the all-effective reconciliation unto God (Rom. 5:10, 11), is "the faith which is in the Son of God" (Gal. 3:25), and hence the faith which saves the soul. Heb. 10:39. It is that faith by which we enter into union with the Father and the Son, and which alone can become a bond of union among saints. It is "the faith of God's elect." Titus 1:1. Yes, the one faith of the inspired declaration, "One Lord, one faith." Eph. 4:5.

The most effectual way to prove your ability to fill a place of greater responsibility is to fill well the place you now occupy.

For the Western Recorder]  
**THE INFIRMITIES OF A GREAT MAN.**

BY J. R. SAMPEY, D.D.

Who could be so foolish as to hint that Dr. Broadus was other than perfect? Will it not seem almost sacrilegious merely to suggest that our great leader was after all our brother in weakness? Be it so. To me at least Elijah is dearer because he once ran away from danger, and asked under the broom-tree that he might die and leave this wicked world. Elijah on Mount Carmel seems superhuman; Elijah fleeing by night is my brother. If then we are in danger of removing our unique teacher and counsellor from the ranks of men, let us remember that with all his gifts and graces he was "born of woman," and hence "was of few days and full of trouble."

During the thirty-six years of his connection with the Seminary Dr. Broadus was often in poor health. He broke down in the middle of the very first session in Greenville, and for several months was compelled to remain idle while his busy colleagues were teaching his classes. What a trial to his noble heart! He knew that his associates were already heavily burdened, and then he was so ambitious to study and to teach! Read his tribute, in the Memoir of Boyce, to the noble man who helped him in his hour of weakness: "They did the work, of course; but they did it so ably, and with such cheerful kindness, such unflinching and delicate efforts to prevent their colleague from being pained by the situation, that, now when they have all passed away, the matter is remembered with unspeakable gratitude and affection." I wish everybody who loved either Broadus or Boyce would get this magnificent Memoir and read it through. It is David talking about Jonathan, and the author speaks of nothing else with such delicacy and beauty as of the love that bound them together.

Again in 1870 Dr. Broadus needed rest. The strain of teaching all the week in two great departments of theological study, and then preaching every Sunday, had overtaxed his physical strength. So at Dr. Boyce's suggestion Dr. Broadus was "sent to Europe for his health, on leave of absence for a year, with salary and provision for expenses." A dozen years later and Dr. Broadus was again compelled to give up teaching for a few weeks during the session of 1882-3. This was my first year as a student of the Seminary. From that session until the present there has always been more or less of uneasiness in the minds of our students lest Dr. Broadus should be taken before they could complete their studies in his departments. But he has toiled on and outlived his three great associates. This result could never have been attained without constant attention to health.

Many persons have heard his earnest counsels to young men to take plenty of time for sleep, for the eating of food and for exercise. He even gave advice as to wearing flannel and other details, and often remarked that he had a right to lecture others on the subject of preserving their health, because he had not been signally successful in preserving his own. But he tried in later years to husband his vital forces. Often have I heard him say, "I expect to live as long as I can." He knew that we loved and revered him, and he was too wise to throw away his valuable life by imprudence.

Who can begin to understand the love of our lamented President for his work? What a trial it was to his sensitive nature to see his young colleagues doing his work! But I shall never forget the patience and resignation with which he bore the trial. Truly God's grace was sufficient for him. Would not my friends Dargan and Robertson gladly testify to the exceeding joy of helping our great master by sharing the burdens of his closing years?

I count it a great privilege to have assisted him for some years, in my own imperfect way, after the death of the lamented Riggan. A few days after I was elected assistant instructor to Drs. Broadus and Manly I learned from Dr. Broadus that he was troubled somewhat with writer's palsy, and that I could help him greatly by the correction of spelling, punctuation and other details in the manuscript sermons submitted to him for criticism. So long had his pen been held in place while toiling for the benefit of others, correcting exercises, writing letters and books, that, like the sword of Eleazar, it clave to his hand.

Perhaps many persons have wondered

why Dr. Broadus did not call their names in passing salutations on the streets and elsewhere. To some he explained his inability to recognize his friends at any considerable distance. Those wondrous eyes that could see every jot and tittle in a Hebrew or Greek book, and that were so often lit up in speaking with a magnificent glow, and that could look down into one's inmost soul, were yet unable to distinguish the features of the most intimate friend ten paces away. This was a real cross to one so extremely courteous and considerate as Dr. Broadus. Our city has never known a higher type of a gentleman, and it would have been to him a pleasure to recognize and speak to all his many friends on our thoroughfares and in other public places.

And what more can I add? These few infirmities all pertain to the body. Had he no element of weakness in his mental nature? Did he not sometimes do what was wrong? Kind reader, answer these questions for yourself. The wisdom and goodness of this man have so overwhelmed me that I cannot be his critic. To me, as to thousands beside, he has been a benediction. His counsels were always wise and wholesome, and I am content to say that I never knew a better man. There was nothing sordid in his nature. He was generous, broad-minded, just. Strong in intellect and in will, he possessed an emotional nature of unsurpassed richness. A man of great faith, undying hope and glowing love, he was indeed a valiant soldier of the cross. Infirmities he had, but he mastered them. Comparatively a frail man, he outworked almost all his contemporaries. O man of God, is not the heavenly rest all the sweeter after the stress and strain of a supremely busy life?

LET THEM SEE JESUS.

BY REV. THEODORE L. CUYLER.

The great aim of true Gospel preaching is to make men see Jesus Christ. The minister who is not content to hide himself so entirely behind the Cross that his audience shall "see no man save Jesus only," is not called of God to the ministry. The Gospel contains a system of salvation; but it is not the system that saves anybody. Nineteen-twentieths of our average congregations believe the chief propositions of Christianity as much as they believe that Columbus discovered the West Indies. But that faith works no saving change in heart or life. The only saving faith is that which sees Jesus, submits to Jesus, and joins the soul to Jesus. It joins person to person, the sinner to the Saviour. Christ did not formulate a creed and ask His auditors to subscribe to that creed; His constant call was, "Come unto Me!" "He that believeth on Me hath everlasting life." It was not the Atonement as a glorious doctrine, but Himself as the divine Atoner whose blood cleanseth from sin. "I, if I be lifted up, will draw all men unto Me." What a monstrous mistake it is to prepare the most eloquent discourse or to present the most orthodox discussion of theology in such a way as to project either discourse or discussion in front of the cross and conceal the crucified Lamb of God.

Some ministers lament the fewness of conversions under their preaching. May not one cause be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine, atoning, loving Saviour? People come to church on Sunday—some of them weak and weary, others sorely tempted, others conscience-smitten, and others hungry for comfort.

Having made a sad failure in their own attempts, some of them want a power out of themselves to lift them into a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from the dominion of these besetting sins. Others come with aching hearts and long for a comforter; often behind smooth faces are concealed the terrible scars which temptations or trials have inflicted. If all these people could make their desires known, they would cry out, "We would see Jesus!" O, my beloved brethren, is not the chief demand upon our ministry that first, last, and all the time we should be holding up Jesus the Sin-bearer, Jesus the Life-giver, Jesus the Sympathizer and Consoler, Jesus the Intercessor, and Jesus the Centre and Glory of the Gospel of salvation? If we fail in making our congregations see Him, then the most eloquent discourse is a pious sham.

Perhaps there is another cause for the

small number of conversions in many communities. It is that men of the world see so little of Christ in the daily lives of those who profess to be His servants and "witnesses." There is no argument for Christianity equal to that which is presented by a pure, honest, and beautiful life inspired by Christ's Spirit. Nothing repels and disgusts the unconverted like the daily contact with those who profess Christianity and manage to make it odious. Dr. Horace Bushnell once said, "We preach too much and live Christ too little." There are people who go home from church saying, "What a capital sermon that was!" and that is the last of it. They devour sermons greedily but with very little growth in godly living.

We emphasize that word living. Is it church-going, or praying, or Sunday-school teaching, or any one, or even many, modes of special service that is the main duty of Christ's followers? No, indeed. All these good things ought to be done; but the weightier and more vital thing is to live Jesus Christ boldly and beautifully before the world. The best sermon may set forth how to live; but a noble and holy life is the actual achievement. No words that Paul ever sent to Rome or to Corinth have impressed the world more than the "living epistle" in which he copied his Master so grandly every day.

Dr. Bushnell was right. There is more good preaching than good practicing. The downward pull of inconsistent Christians during the week counteracts the upward pull of the best discourses on the Sabbath. Jesus Christ demands of us more than a formal confession of Him; He demands conduct. He demands character. He demands the copying of His example. "If ye love Me, keep My commandments." Is this possible? Yes, it is not only a possibility, but a duty, and ought to be a delight. We may, by our Master's promised help, so live that when men see us, they may see Jesus.—The Evangelist.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

A subscriber is troubled about the prevailing practice of churches and Sunday-schools resorting so much to suppers, concerts, exhibitions and the whole round of amusements for raising money. She says their pastor is opposed to the practice, and therefore is not in favour much with the church. Is this plan of raising money according to the Bible?

No, I think not; and it is a great evil. One would almost think that the chief purpose for which churches and Sunday-schools exist is to get up entertainments for the amusement of the people, especially of the young, and to raise money for religious uses by these means. The whole system is pernicious. It is detrimental to piety and the development of Christian character, gives a false impression to the world of the fondness of the young for amusements, and has a tendency to lead them to the theatre with other mischievous tendencies; besides engendering a great many petty contentions, envies, bickerings and strife. The little money gained is gained at too great a loss of moral and religious influence. If money is to be raised let it be done by fair, honest giving, according as the Lord has prospered each one. That is all he requires of his people.

"What relation does a man sustain to a Baptist church, who united years ago by baptism, but now claims that he has only lately been converted?"

He sustains the same relation as any other member. He united on a profession of faith in Christ and by baptism. The church received him believing him sincere, and that he was truly converted. And he is now a member in good and regular standing, if he has done nothing to impair his standing. If he honestly believes that he is but just now converted, and the church after hearing statements agrees with him in that belief, and if he desires baptism now, inasmuch as he claims that he had not faith when at first baptized, he may be baptized again, providing the church agrees with him. Such cases sometimes occur. But he may be mistaken as to his conversion now, as he was at first. And what he calls his late conversion may be only a quickening of his old religious life. The best thing, if he will be content

with it, is to accept his new conversion, if it be a real conversion, and let his former baptism suffice, since it was submitted to honestly and with a sincere desire to obey Christ in the act.

"How can a church proceed to take a preacher's credentials from him?" In an absolute sense a minister's credentials cannot be taken from him. They are his property and no one can take them away any more than they could take any other article of property. But if he proves himself an unworthy man, the church of which he is a member can discipline and exclude him, and depose him from the ministry. Any church which has lost confidence in him can publish that fact, if they so desire. And if, being disciplined, excluded or deposed, he still uses his credentials to impose upon the people, and to gain access to the churches, he could be published as an impostor and even prosecuted before the civil courts.

A brother who writes that he is a "Bible Baptist" asks: "Where do Baptist churches get their authority for receiving members of sister churches under their watchcare? And what jurisdiction have such churches over such persons? And what is the advantage of it?"

If I rightly understand this case—but I am not sure that I do—it refers to a local custom which may prevail in some places, where members of one church, temporarily residing in the neighborhood of another church, wish to worship and fellowship with them, but do not unite with them. The member asks the sympathy and watchcare of the church while sojourning with them. Or the church of which he is a member asks the church with which he sojourns to watch over and help religiously this member while with them. The church under whose watchcare he is, has no jurisdiction over the person, since he is not a member of that church, but of another. They can advise, counsel and caution the sojourning brother. That is all. It is as if a father who has a child living away from home asks some friend there to take a friendly interest in him and aid him, by sympathy and advice, so far as he may be able to do so.

I keep thinking I have surely covered all possible ground in regard to divorces, when I receive a question which brings up an entirely new case. The last received is this: "A man is convicted of murder and placed in the penitentiary for life. After some years of confinement he escapes and his whereabouts is not known. His wife, a Christian woman, was faithful to him during his imprisonment, visiting him occasionally. But she is now divorced and married to another man. Is she in adultery, and should she be excluded from the church?" If the man has not made his whereabouts known to his wife, he is probably dead. Were he living he would have found some way to communicate with a wife who stood by him while in prison.

Therefore I do not think the church should do anything to her. Though I think she ought not to have married again and risked committing a sin, even though the first husband were probably dead. If now he should come to life, the case would be entirely altered, provided he has been true to her and did not, during his concealment, give her Bible grounds for a divorce.

I do not think, says Dr. Maclaren, it is good thing to break down the children's bread too small. A wise teacher will not then blend with the utmost simplicity something that is just a little in advance of the capacity of the listener, and so encourage a little hand to stretch itself out, and the arm to grow because it is stretched. If there are no difficulties there is no effort, and if there is no effort there is no growth. Difficulties are there in order that we may grapple with them, and truth is sometimes hidden in a well in order that we may have the blessing of the search, and that the truth found after the search may be more precious. The tropics, with their easy, luxuriant growth, where the footfall turns up the warm soil, grow languid men, and our smiling latitudes grow strenuous ones. Thank God that everything is not easy even in that which is meant for the revelation of all truth to all men. Instead of turning tail at the first fence, let us learn that it will do us good to climb, and that the fence is there in order to draw forth our effort.

He who is to bless the Israel of God must dwell near the God of Israel.

THAT CATHOLIC PRIEST AGAIN.

Dear Sir: In your issue of date 14th March, you say Union Seminary, New York, has employed a Catholic priest to teach its students. This is an entire mistake—and you surely know that it is. Your many ignorant readers will be misled by it. Please be kind enough to contradict it in your next issue. Yours, J. B. TAYLOR, Graduate of Union Seminary.

It would be well, in writing to Baptist papers, for Presbyterians not to attempt the worn out sneers at Baptist ignorance. The Recorder has not "many ignorant readers." None of our readers are so ignorant as to be "misled" by our statement into supposing that the Catholic priest was appointed a full professor for life in Union Seminary, or we would have said that he was "appointed professor."

We saw statements in the Northern Presbyterian papers that Union Seminary has employed Father Doyle to lecture to its students to teach them "How to Preach," as he was a very fine preacher. We supposed he was to deliver a course of lectures. The avowed purpose was to teach the students. It seems he only delivered one lecture.

This is what President Hastings, President of Union Seminary, says on the subject in a letter to Mr. Taylor: "The Paulist Fathers in this city are quite celebrated as preachers, and noted for their success in reaching and moulding the masses of the common people. Father Doyle is one of that school, and perhaps the most distinguished. We have a Hibernical Society in the Seminary, and it has been suggested that it might be to our advantage to hear a single address from Father Doyle before that society, that the students might learn something from his methods. Accordingly he was invited to deliver such an address, and it was very acceptable in every way with one word in it that the most particular object to be."

We take it for granted that Father Doyle was "paid." If so, he was "employed." We do not see that the principle is changed by the fact that he only delivered one lecture that he might teach the students "something new and profitable." We hope our "ignorant readers" will make special note of the fact that the Catholic priest only delivered one lecture. We did not intend to give a full account of Union Seminary but only to show how far it had progressed in "liberality" that in a city filled with eloquent and Protestant and Baptist preachers, it had chosen a Catholic priest to lecture to its students to teach them how to preach.

FROM W. C. WILKINSON, D.D., LL.D.

The chief charm of Dr. Broadus to me was that of all the men of the ministry and out of it, I have never met with one in the world who impressed me so profoundly or won me so completely as Dr. John A. Broadus. Seldom, if ever, in any character has there been found such a combination of scholarly refinement and sturdy common sense, of masterfulness and modesty, of the highest intellectual qualities and of devoted and sweetest spirituality, as in the person of him with memories of whom all hearts have been full for the last two weeks. There are great men who impress you with a sense of awe, as if they carried about them something like the divinity which is supposed to "hedge about a king." Dr. Broadus never awe'd men in this fashion, but the youngest, humblest, and most illiterate were drawn to him instantly by a subtle something that made them feel at home with him, and as if they could confide in him and trust him with the deepest secrets of their souls.

FROM P. S. HENSON, D.D.

In the course of a long stretch of years, during which I have been brought in contact with many magnificent men in the ministry and out of it, I have never met with one in the world who impressed me so profoundly or won me so completely as Dr. John A. Broadus. Seldom, if ever, in any character has there been found such a combination of scholarly refinement and sturdy common sense, of masterfulness and modesty, of the highest intellectual qualities and of devoted and sweetest spirituality, as in the person of him with memories of whom all hearts have been full for the last two weeks. There are great men who impress you with a sense of awe, as if they carried about them something like the divinity which is supposed to "hedge about a king." Dr. Broadus never awe'd men in this fashion, but the youngest, humblest, and most illiterate were drawn to him instantly by a subtle something that made them feel at home with him, and as if they could confide in him and trust him with the deepest secrets of their souls.

Very human was he, and so was in touch with human kind, and yet this humanness was permeated through and through with the grace of the gospel, and this gave to him a double winsomeness that made him weigh irresistibly on the mind. Very sincere was he, and this too felt assured of both in his manifestation of friendship and his championship of principles; and this awakened confidence that never was withdrawn. Very modest was he—so modest, indeed, that sometimes he seemed almost too self-depreciatory and yet it was not the clinging of a coward nor the affectation of a hypocrite, but the genuine shrinking of a sensitive soul from occupying places of prominence and power. Like the lone John Knox, he would fain have chosen an humbler sphere; and like the heroic Paul he could say, "I am weaker than a woman, and much trembling;" and yet when called by the voices of his brethren, or compelled by circumstances to forge to the front, how courageously he carried himself, just as everybody knew he would, and how proud we were of him when, on "occasions of great moment" when "the flower and chivalry" of all denominations

were gathered in some great assemblage, and Broadus appeared as the representative of our great Baptist brotherhood. Without blaze of trumpets or glare of fireworks, he would rise to the height of the occasion and make all his hearers instinctively feel what a magnificent thing it was just to be a man—a Christian man—like *him*. Truly, by manifestation of the truth, he commended himself to every man's conscience in the sight of God. He never raved nor ranted, nor tore a passion to tatters. He never seemed to have practised elocution nor learned the tricks of the rhetorician. He simply talked in the calmest, clearest and most delightful way.

Perhaps we of the South—if I may still be allowed to identify myself with the people in whose midst I was born—have been only too apt to adopt the top-lofty and declamatory style of oratory, and perhaps no man who has lived in these latter days has done so much to give us worthier conceptions of effective public speech than that prince of preachers, John A. Broadus. From his high place in that great school of the prophets, the Southern Baptist Theological Seminary, his influence has gone forth and been potent in the hearts of the pulpits both North and South, and will be through all the coming years, and the whole world will be better for his having lived in it. He rests from his labors and his works do follow him. Chicago, March 25, 1895.

FROM J. W. WARDER, D.D.

Dr. Broadus had genius of a rare and masterful type. Great talents, and industry, and power of acquisition, and University training, only partly account for his unusual gifts. What else he would not have been the preacher, and orator, and teacher, and author, and conversationalist he was. But his sermons, speeches, lectures, books and talks, derived their matchless excellence and charm and supremacy over all the ages, and all classes, and all grades of culture, and intelligence from native original genius. And Dr. Broadus not only had extraordinary talents, learning and genius, but what immensely increased his effectiveness, he was endowed with marvelous tact. In this he surpassed all the eminent men we have known.

THE OLD FAMILY BIBLE.

The old Family Bible! I can see it now, lying on a small round table in the corner of the room where we met for family prayers. It was never put on the shelf with the books of the library (that would have been a kind of sacrilege), but was kept apart by itself, as on a pedestal, in a private room. It was to be handled with care, and not to be touched lightly, with too familiar grasp; but to be taken up reverently and read slowly and devoutly. For it did not belong to what is called literature; it was not the work of genius, however great; it was the work of a man whose will was wrought into his will; the one authority that we were to obey: at once our only guide and our only hope.

That feeling clings to me still. I love the old Bible partly because it is old; because it has come down from past ages. I cling to its very words, as we have them in the old English forms; so that I have never been quite reconciled to the "Revised Version." No doubt it has a great value as the work of scholars, whose researches furnish manifold sidelights, that may be used as marginal notes, to illustrate the text. But this excellence is balanced—and I think overbalanced—by changes that do not add one particle to the understanding of the original, while as a form of words they often mar what was transcendently beautiful before. Sometimes a mere transposition of words takes away half the force of a passage. Here is a singular sentence: "Thou shalt be no more death." How simple! How grand! But this the revisers must seize, as it were by the tail, and swing it about so as to read, "Death shall be no more!" which does not change the meaning, but only gives us a sentence that is very flat in place of one that is full of majesty.

And here is the great and unpardonable sin of the Revised Version, that it breaks up the rhythm of the old Bible, which comes on the listening ear like the tone of the organ. Spurgeon once said, "The best version known to me reads better than they know English"—a comment quite natural for one who had formed his own robust style on the masters of English of the seventeenth century, the great age of English literature, and the one in which King James' Version was made in English "pure and undecayed."

As a work of scholarship, I admit fully that the Revised Version is one of the greatest monuments of learning that has been produced in our day. As such, its value is, indeed, "immeasurable," and that all may profit by it, I would have said. But when the affection asserts itself in a vigorous protest, as one must say: "For me if I can have but one, the Old is better!" To judge by experience, I cannot substitute the Revised Version for the Old at family prayers without marring the sweetness and tenderness of the holy hour. I have tried it, but I find my associations are too much marred by the alterations which, to my sensitiveness, seem to be infinite in number, while in too many cases they are infinitesimal in value. But the smaller they are, the more they offend me because they seem unnecessary. These minute alterations prick me like pins. They excite a feeling of resentment, that takes from the holy calm in which I like to read the word of God. It is wicked in me to feel as I have been sometimes tempted to feel, that some of those petty changes have been made, unconsciously of course, from more wantonness, as if the revisers had been seized with a mania for changing?—Evangelist.

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.

WALKER'S COMPREHENSIVE CONCORDANCE, 922 pp. Boston and Chicago: Congregational Sunday-school and Publishing Society, 60th St. \$2. This is a very convenient and very comprehensive concordance. It evinces great care and a cautious weighing of the importance of each word in its respective passage. The aim has been to omit all words nobody will look for and to insert all that will be sought. So far as we have tested it, the work is satisfactory. Proper names are included. The common version is followed. It will be some time before a concordance of the revised version is made. This is simply a concordance, no notes or comments being given. Dr. Hazard gives an admirable introduction.

THE PSALMS. III. By Alexander MacLaren, D.D. New York: A. C. Armstrong & Son. \$1.50.

If there is any one man better fitted than any other to give an exposition of the Psalms, that man is Dr. MacLaren. And if there is any one portion of Scripture he is better fitted to expound than any other, that portion is the Psalms. This volume covers from the 90th to the 150th Psalm inclusive. It is rich, juicy and delicious. We do not believe this volume is surpassed by any of the entire series of the Expositor's Bible. The beauty of this series is that each volume is complete in itself, and can be bought singly. This volume admits a rich feast.

PALESTINE IN THE TIME OF JESUS. Martin Seidel, D.D. New York: Anson D. F. Randolph & Co. 75 cents.

Here is a most convenient little manual which will prove a most helpful introduction to the New Testament, giving the historical setting of the life of our Lord and the apostles. Most books on this subject are too elaborate for general use. Here is one the busiest man can find time to read. It is a book of unusual value, written in the full light of the latest and best scholarship.

FORTY WITNESSES TO SUCCESS. Charles Townsend. New York: Anson D. F. Randolph & Co. 75 cents.

This is a series of stimulating and helpful talks to young men. Forty prominent men in different callings answered questions as to the causes of success or failure in life. From six hundred of such answers, the material of this book is gathered. The four topics are: Yokes in Youth, How to Succeed, How to Fail, Religion and Business. It is a book of practical value.

THE LIFE OF JOHN R. MOFFETT. By Rev. S. H. Thomson, A. M. Introduction by J. B. Taylor, D.D. Salem, Va.: Mrs. Pearl Bruce Moffett. \$1.

The whole land was shocked when the Rev. J. R. Moffett was killed by the saloon keeper whose business he had denounced. Here is a loving and interesting sketch of his life, prepared by a sympathetic heart and published by the widow. The boy, the youth, the man and the preacher are in succession portrayed, bringing out the noble traits in his character and tracing the development of that character. We heartily wish the book a wide sale and a wider reading.

We have received from the International Bible Agency, of New York City, a copy of their bourgeois Bible, with a note calling attention to the changes made in the helps in this new edition.

The changes are a great improvement. It was a great pity that a Bible so well bound, and with such clear, large type, and published at such reasonable prices, should have been made obnoxious to evangelical Christians by its unsound helps. It was unfortunate for the publishers, for those who reverence their Bibles as the infallible word of God, are the ones who buy the Bible for themselves and make presents of it to their friends and their children.

The helps are greatly improved, but there is still left a dead fly or two in the ointment. These are to be found in Prof. Spurrell's article. He says: "It is now generally held that the Hexateuch was composed out of four different documents." It is now generally held—as it was in the beginning, is now and ever shall be—that the Pentateuch was composed by Moses, and is no patched-up affair. "When the several documents were worked up into one story, and what were the dates of each document, we are not informed." The date of the whole writing was the life of Moses for the Pentateuch. We hope that the next edition will be further improved by omitting all such expressions.

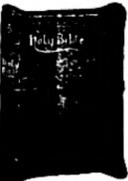
THREE AND TWENTY. By Jennie W. Drinkwater. Boston: A. J. Bradley & Co.

This book has the excellencies and the failings which we have learned to look for in the stories of this authoress. She introduces too many characters for the length of her books. Her changes of scene are too abrupt. On the other hand, her characters are fresh, and not the usual stereotyped ones. And they say a great many original and quotable things, and things provocative of thought. The books are all wholesome and inculcate a true religion. The name of the publisher alone would guarantee that.

AGAINST the dark background of the popular ignorance and the priestly prejudices, Peter's answer, "Thou art the Christ!" bursts forth resplendent, like a glowing star amid storm-veiled clouds.—John E. Tuttle.

OUR OFFER

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THE YOUNG PEOPLE'S MOVEMENT JUST ONCE MORE.

BY F. H. KERFOOT, D.D., LL.D.

MY DEAR BRO. EATON: I hoped when I wrote my last article on this subject that it would be the last that I should have occasion to write before the proposed conference in Washington. Several things, however, in your last reply require some notice at my hands. I will, however, endeavor to be brief.

I. IN A FALSE LIGHT. Of course you would not intentionally put me in a false light before your readers. Least of all would you intentionally do this in what you would suppose to be the last article, to which I was not expected to reply. Yet in one or two references to my position your language does place me, I think, in a false light. (1)

1. I made no confession whatever that argued against the importance, or even the "necessity," of the Young People's Movement, so far as the purposes for which it is proposed to organize are concerned. I frankly admitted, as everybody interested in the movement will admit, that noble Christian characters have been developed, and may be developed, by the churches without any special organization of the young people. I frankly admitted, too, that a special organization of this kind is not a necessity to the existence of Christian churches. But this is a very different thing from admitting that there is no actual need for such an organization to do the work we all admit ought to be done by the churches. The question is not whether the churches can do something in the way of developing Christian character without such an organization, but whether the churches cannot do this work far more efficiently with such an organization than without it—whether, in fact, if the churches are to do this work as they ought, there is not a crying need, amounting to a practical necessity for such an organization. I think there is. I have never made any admission whatever that denies such a necessity. (2)

2. You put me in the attitude of intimating that God-appointed methods can be improved upon. I certainly never made any such intimation as that. "Let God be true and every man a liar." But you simply beg the whole question in controversy when you assume that God has dictated specifically and definitely, and in detail, all the means to be used by his churches in the development of Christian character. I challenge you to bring to your support any respectable exegeses of the Bible who will say with you, that "to say that any new means for developing Christian character can be wisely introduced is equal to saying that God made a mistake, or omitted something that ought to be included." My contention is that the Saviour has required of his churches, the proper care of young Christians, the "lambs" of his flock, and the proper development of Christian character, and he has laid down in general the principles for doing this: but that he has left his churches and his people free to do this by any means whatever that may be consistent with the general teachings and principles of his Word. One method at one time may give better results, another at another. And his people are left free to devise any and every means, not opposed to his Word, for securing the desired results. The whole history of his churches from the very first until now has been a constant illustration of this freedom on their part, your own church and you among the rest. Every church is constantly living and practicing in accordance with

this freedom. And in so far as the churches, in accordance with this freedom, have themselves devised and adopted one means or another for doing their God-appointed work, they have been free to improve old methods or adopt new methods, provided always, of course, as already said, the methods adopted were in accord with general principles, and special teachings of the Bible. It was the methods, or means, which the churches have adopted, in the liberty left them by the Bible, that I said were susceptible of improvement. I never dreamed of intimating that any means or methods which were specifically and permanently God-appointed were in any sense susceptible of being improved upon. You cannot possibly be further from such an idea than I am. (3)

3. You charge me with the undignified course of having said "You're another." That expression, as you and I were accustomed to hear it when boys, carries with it a charge that would be a very improper sort of a charge against a Christian brother in a dignified debate. I call you and our readers to witness that I have never used any such expression. To use an argumentum ad hominem is not by any means to say "you're another," according to the received version of that unclassical language. (4)

4. You represent me as having surrendered on the point of Scripture proof. This also is a mistake. I fondly hoped that you would see what I was driving at in what I said on this point. I never made any sort of claim that there was specific chapter and verse Bible authority for a special organization of the young people. What I said on that point was all intended to show you what seemed to me the ridiculous absurdity of your claiming any such thing for the Southern Baptist Convention and State Association. I said I thought we have abundant warrant in the Scriptures for all of these organizations; but I never for one moment put myself in the attitude of having to hunt up special passages that directly and specifically authorize such organizations. My claim as to the Bible warrant for such organizations has been all the time that they come under the head of those means which the churches are left free by the Bible to employ, or not employ, in carrying out the duties imposed upon them by the inspired Word—claiming only that in all such organizations they must not conflict with any special Bible teaching or principle as to the independence of the churches. I am sorry you seem not to have seen what I was driving at. I hope I was not so unfortunate with many of my readers.

II. NEW MATTER INTRODUCED. When I announced my purpose to close our discussion with my last article, I did not suppose that you would introduce any new matter in your reply, to be answered. You see fit, however, to be accommodating, and to do what you have heretofore refused to do. You give us the chapter and verse which you rely on as authorizing the Southern Baptist Convention and our State Association. I promised when you would do that to point out in those passages equal authority for the Young People's Organization. I am, therefore, bound to take some notice of this new matter. The only notice, however, which needs to be taken now of those passages is to the effect that you must be very hard pressed for chapter and verse proof to quote the passages that you do as specific authorization for the organization of the Southern Baptist Convention and our State Association. Where is there in them, pray, the

slightest hint of any organization of the churches into an Association, with President, Vice President, Foreign and Home Mission and Sunday-school Boards, Auxiliary Women's Union, etc., etc.? You quote "1 Cor. 11:8 where Paul said he took 'wages' of other churches that he might serve the brethren at Corinth. And then you say: "Here is the Bible authority for co-operation of churches in mission work." Yea, verily, and pretty good Bible authority also for co-operation of churches in almost any sort of Bible work which they are not able to do so well singly. But where is there here a hint of the specific authority for the organization of a convention for this work such as we have in our Southern Baptist Convention? Absolutely none. Again, you quote "1 Cor. 16:12, where Paul called on the churches of Galatia to send money for the poor at Jerusalem." And you say: "Here is Bible authority for the co-operation of the churches in benevolence." Yea, verily. And putting these two passages together I should say here we have pretty good Bible warrant for "the co-operation of the churches" in almost any God-appointed duties, where they can perform them better by co-operation than singly. And there is no reason why this plan of co-operation may not apply to the work of the Young People as well. But you undertook by these passages to show specific Bible authority for the Southern Baptist Convention and our State Association. You wind up with saying "Here is authority for co-operation." But where, I ask, is the specific authority for separate organizations? Not a hint of it except on general principles. And there is fully as much of that in these passages for a Young People's Movement. These passages, I repeat, are very good apostolic examples for co-operation in Christian work, where the churches can do the work better by co-operation than they can singly. Other portions of the Scriptures would limit all such co-operation, and indeed all Christian activity, by a proper regard for the independence of the churches. And the manner of the co-operation is as free, I think, as the fact of the co-operation, and to be governed by the same general principles. But, my brother, if you want to find specific Bible teachings for organizations like the Southern Baptist Convention and the State Association, you must "try, try, again." (6)

I am very hopeful that I shall not have to write any more on this question. Of course, I expect to be at the disadvantage of not having the "last say." I am willing to stand that, and also to abide by what I have written. I only make the simple request that in closing you will be as particular as possible to let the language of my closing article mean just what I intend it to mean, that and nothing more. Of course your disposition will be to do this.

Only in noticing an article where there is to be no reply, it is incumbent on the one who writes last to be specially particular in this matter. Again thanking you for the courteous spirit you have shown in this discussion, I remain fraternal-ly, (7) F. H. KERFOOT. (See our reply on this page, etc.)

How's This? We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO. Props., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. West & Texas, Wholesale Druggists, Toledo, O. Waiding, Kinan & Marvin, Wholesale Druggists, Toledo Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free. If we suffer, we shall also reign with Him.

AT THE UNIVERSITY.

MEMORIAL SERMON IN HONOR OF DR. BROADUS BY DR. J. WILLIAM JONES.

[From the Charlottesville, Va., Progress] At the University chapel last evening, Dr. Jones announced as his text: "Know ye not that there is a prince and a great man fallen this day in Israel?"

He said that he had scarcely been able during the past week to think of anything else than of the great and good man who had died at Louisville a week ago, and he had, therefore, determined to lay aside other preparation and speak of Dr. John Albert Broadus, whom he admired so warmly and loved so tenderly.

Dr. Jones presented the character and life of Dr. Broadus under these heads: 1st, as a scholar; 2d, as a teacher; 3d, as a preacher; 4th, as a leader; 5th, as an author; 6th, as a man.

These points he elaborated and illustrated with incidents and personal reminiscences. He closed his sermon as follows: "Dr. Broadus concluded his memoir of Dr. James P. Boyce, his great colleague in establishing the Theological Seminary, by saying: 'O Brother beloved, true yoke fellow through years of toil, best and dearest friend, sweet shall be thy memory till we meet again! And may the men be always ready, as the years come and go, to carry on with widening reach and heightened power, the work we sought to do and did begin!' How appropriately these words might now be applied to himself!

"When he was here last year and preached those two noble sermons in the Public Hall he had asked me to relieve him by making the opening prayer at the evening service, but as we were walking up the aisle—I suppose that there came to him thoughts of the old days when he was accustomed to preach to the crowds who packed that hall—he whispered to me, 'John I may never have an opportunity to lead these people in prayer again. You must let me make the prayer.' And some of you will remember the appropriate, tender, fervent prayer he made for the University—its professors, students, and families. He closed his noble sermon by a touching allusion to how he used to stand on that platform and preach Christ, said that he might be delivering his last message at the University, and made an eloquent and stirring appeal to the young men to take the old book as God's inspired word, and go to the old gospel as the only way of salvation. Alas! he was delivering his last message at the University. He has gone to join Gessner Harrison, and William H. McGuffey, and James L. Cabell, and John Staige Davis, and Albert Taylor Bledsoe, and William Cecil Dabney and others whom he knew and loved here, and sitting at the feet of "The Great Teacher" they are studying great problems which the ripest scholarship of earth can never solve.

"Friend of my boyhood, teacher of my opening manhood, counselor, brother beloved through all of these years, farewell. We shall sadly miss thee! But by God's grace, we shall meet again in the bright beyond!"

He recalled with deep emotion that all of these had now "crossed over the river" and the speaker only remained, and of how the memory of that sermon had lingered with him, and blessed him ever since.

The next speaker was Prof. F. H. Smith, an old-fellow student, a brother-in-law, and a life-long devoted friend of Dr. Broadus. He spoke first of Broadus the student—an earnest worker, mastering

thoroughly every subject, always prepared for lectures and examinations, and bearing off with greatest credit the highest honors of the University. He spoke of him as being at the same time an humble, active Christian, thoroughly refuting by his daily walk and conversation the popular and pernicious fallacy that "every young man must sow his wild oats." He said that Broadus' student life was an admirable illustration of the proverb, "The boy is farther to the man," as he displayed as a student all of those qualities which made him the great and good man he was.

Professor Smith then spoke of him very tenderly in his family relations, and as the charm of home and the social circle. He spoke of his life-long friendship for and active interest in the University, his powers as a preacher, his gifts and success as an author, and his noble qualities as a teacher, and a man, and held him up as a model for the study and imitation of our young men.

Professor Smith's address was earnest, eloquent, touching, and telling, and the vast congregation seemed deeply moved.

Dr. Jones then said that it had been expected that two old members of the church would speak of Dr. Broadus as they knew him as a pastor, but that they asked to be excused from that service now.

Dr. Jones said that there came to him hallowed memories of boyhood and opening manhood, when he knew Dr. Broadus as pastor, chaplain, teacher, preacher, friend, counsellor, brother beloved. But he could not attempt to speak of these without taxing too long the patience of the audience, and marring the effect of the two noble addresses to which they had listened. He contented himself, therefore with relating several incidents illustrating Dr. Broadus' wonderful power as a preacher, and closed by reading a poem which he said, was written Saturday evening by "a University lady."

There has been a general enquiry as to the name of the author, and a general demand for the publication of the poem, and so we give it in full as follows:

"FEAR GOD AND WORK."

BY MRS. J. WILLIAM JONES.

[Dr. John A. Broadus closed his "Memorial of Gessner Harrison" before the Society of Alumni at the University of Virginia, July 2nd, 1873, with these words: "And let it be the last words spoken to-day concerning Gessner Harrison, spoken as it were in his name to the professors and the students of the University he loved so well. 'Sirs, brothers, fear God and Work.'"]

"Fear God and Work" are words of gold Which will for ever be enrolled, As watch-words for our coming youth, By one who grandly lived their truth.

"Fear God and Work," this motto rare Was born of virtue and of prayer. 'Tis matchless author lived it well, And working in the harness fell.

"Fear God and Work," to rest he laid But leave behind this noble refrain; Let us take up the note sublime And sound it till the end of time.

"Fear God and Work," his silver tongue Spoke priceless words to old and young, And though he ne'er will speak again, His blessed teachings still remain.

When the eyes are opened by prayer and penitence, when the ear is purged by listening humbly for the revelation of His will, then all life, all history are full of Him.— F. W. Farrar.

An Only Daughter Cured of Consumption. When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calicut, 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, in the world that consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking a cent stamp to pay postage. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty days. Address Dr. H. JAMES, 1028 Race street, Philadelphia, Pa. c-o-w

RESOLUTIONS

ADOPTED BY THE FIRST BAPTIST CHURCH AT ATLANTA

Rev. Dr. John A. Broadus, President of Southern Baptist Theological Seminary, died on the morning of the 16th inst. at his home in Louisville, Ky.

He died rich in the inheritance of the Saints. Dr. Broadus was, by common consent, one of the most remarkable men of this generation. He was a man of unusually vigorous intellect, strong common sense, lofty character, and a great loving heart all blended with beautiful christian simplicity and earnest devotion to the truth.

His sound judgement gave him a clear insight into human nature. He thoroughly understood and knew men. His knowledge of character, thus acquired, gave him great influence and power to control. No man knew better than he how to manage men.

It has been said of Dr. Broadus that he would have been famous as a scholar if he had never been anything else. He was a student with patient thought and careful investigation. His opinions, when uttered, became standard, as they were worked out by clear reasoning and gave evidence of his sound sense.

To his uncommon talent he added an uncommon industry.

He never tired in the search after truth. No obstacle in his way presented hindrances that he did not set to work patiently and laboriously to remove.

Dr. Broadus was a true man. His life was built upon a lofty ideal. He was always and under all conditions, courteous, gentle and loving. His capacity for usefulness was enlarged because he had broad and genuine sympathies. He had interest in men because he loved them.

His crowning excellence was his beautiful christian life adorned by his simplicity and tenderness.

Dr. Broadus was a most earnest and devoted disciple of his Lord whom he lived to serve.

"Precious in the sight of the Lord is the death of his saints."

He has met the greetings of the faithful where shadows and sorrow never come. Eternity alone can measure the impress of his great life work upon this generation and those that are to follow until the end of time. He has now entered upon the joys of his Lord, but his death has left with us a work no living man can discharge so faithfully and so well. Therefore, resolved,

1. That this church and congregation have learned of the death of Dr. Broadus with grief and profound sorrow.

2. That while we mourn the death of one so distinguished in usefulness, we are profoundly grateful for the record he has given the world in the highest type of christian living.

Resolved: That we tender to his co-laborers in the Seminary and to his bereaved and stricken family our sympathies in their deep affliction while we pray that they may be sustained by God's grace in this hour of their sadness and sorrow.

W. J. NORTHEM, B. F. ABBOTT, J. J. MADDOX.

THE REVOLUTION

Of medical agents is gradually relegating the old-time herbs, pills draughts and vegetable extracts to the rear and bringing into general use the pleasant and effective liquid laxative, Syrup of Figs. To get the true remedy, see that it is manufactured by the California Fig Syrup Co. only. For sale by all leading druggists.

A TRIP TO FRANKFORT AND WILLIAMSBURG.

Several weeks ago, I accepted an invitation to lecture on "Baptists in History" to our Baptist young people at Frankfort. I more than realized my anticipated pleasure in meeting many old acquaintances. At the request of the pastor, Bro. W. C. Taylor, I promised to return soon and preach for him. In compliance with my promise, I preached last Sunday night. On Monday Brethren Taylor and Kirtley aided me in greatly increasing the Frankfort subscription list of the WESTERN RECORDER. From newspaper reports, I expected the church had made progress, but I must confess my agreeable surprise in finding it in the lead in our State Capital, and also one of the best churches in the state. The pastor has not only proved himself a successful and skillful soul-winner, but he is a wise organizer, and I know of no church in the state better developed—about half of the 600 members have been added during Bro. Taylor's pastorate. Let it be borne in mind that Pastor Taylor's senior deacon is Col. Tom Rodman.

On Saturday before the fifth Sunday, I attended the Young People's Institute at Williamsburg. The attendance was not large, but those present enjoyed the exercises. The number of students at the college, on account of the hard times, is not so large as it was last year. In looking at the two magnificent school buildings and the church and parsonage, we thought and thanked God for the plain, humble and consecrated brother, W. J. Johnson, who has left such a monument of usefulness. He lived not in vain. The Young People's meeting will be reported by Bro. Cleveland of Springfield. W. P. H.

We have had the January number of the London Sunday Magazine on hand for two or three weeks, but have been too busy to examine it thoroughly, as we always do the first copy of a magazine to learn its tone.

The magazine is a good one. It is edited by Rev. Benjamin Waugh and is published for \$1.00 per year. The International News Company, 83 Duane St. New York City are the agents for the United States.

One of the illustrated articles in an interview with Dr. George F. Pentecost in London, and is amusing. He gave to the reporter a

sketch of his life and labours, his year at Georgetown College, his two years in the Northern army as a soldier, his marriage, his pastorates in various places. But never by a word did he indicate that he had been a Baptist. He said he had a large and important pastorate in Brooklyn and one in Boston, and after being with Moody for four years he was pastor again in Brooklyn, where he built up "the second largest Congregational church in the United States; it has now become the largest." Not a word to indicate that his other pastorates were Baptist ones!

The reporter says, "I was curious to know whether Dr. Pentecost, as a Congregationalist, found any difficulty or restrictions in Presbyterian methods or the reverse." "No," he said in reply. "I have found no difficulty or restriction in Presbyterian methods. I am and always have been, inclined to the Presbyterian form of government, believing it to be the most nearly conformed to the New Testament teaching or example."

Dr. Pentecost said, "I have been trained a Congregationalist." Is he ashamed of the Baptists, or does he feel that the Baptists are ashamed of him?

The warm loves and fears that sweep over us as clouds, must blend with God to attain their perfection. That which is so beautiful and attractive must be succeeded by what is more beautiful and attractive, and so on forever.—Ralph Waldo Emerson.

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We will send any 6-Plant Collections for \$5.00, any 12 for \$10.

- Set No. 27. 1 Wisteria, 1 Akebia Quinata, 1 Ampelopsis, 1 Vining Honey-suckle, 1 Hardy Hibiscus, now, 1 Hydrangea Paniculata and 5 other plants for the flower garden. 26. 1 Caladium Esculentum, 6 Gladioli, 1 Dahlia, 2 Tuberoses, 1 Cannula, 1 Tigridia, 1 Amaryllis, 2 Madeira Vines, 1 Yucca, 1 Moon Flower. 25. 1 Carnation, 1 Bouvardia, 1 Palm, 1 Dracena, 1 Ivy, 1 Hibiscus, 1 Azalia, 1 Rose. 24. 2 Roses, 2 Geraniums, 2 Verbena, 1 Heliotropo, 1 Fuchsia, 1 Tuberoso, 1 Achyranthus, 1 Cuphea, 1 Smilax, 1 Gladiolus, 1 Carnation, 1 Hardy Hydrangia. 23. 4 Palms, all different sorts, 4 Dwarf French Cannas. 22. 10 Chrysanthemums and 10 Roses, all different sorts. 21. 10 Carnations and 10 Roses, all different sorts.

- Set No. 17. 10 Roses and 10 Geraniums, all different sorts. 16. 20 Gladioli, elegant mixed sorts, and 8 Tuberoses. 14. 20 Tuberoses, double Italian or Pearl, all flowering bulbs. 13. 16 Bedding or Basket Plants, 16 different sorts. 12. 20 Chrysanthemums, all different sorts. 11. 8 New large flowered French Cannas, 8 sorts. 10. 12 Beautiful Climbing Vines, 6 sorts. 9. 18 Begonias, blooming varieties, 10 different sorts. 8. 14 Fuchsias, single and double. 7. 20 Splendid Carnations. 6. 20 Geraniums, all classes, double, single and scented. 5. 20 Geraniums, double or single, 10 varieties.

F. Walker & Co., 644 Fourth Ave., Louisville, Ky.

Mention this paper.

KENTUCKY AND THE HOME BOARD.

Last year by April 1st Kentucky had given us over \$8,000. This year adding amounts secured but not received to amounts shown by Treasurer's book, the total would be about \$7,000. In the month of April last she contributed about \$1,800. This would leave her about \$1,000 short of the amount we have asked of her. We have ranked her with Virginia, of whom we shall surely receive \$10,000, and with Georgia from whom we will probably get a larger sum. How glad we would be if in this emergency she would give us the full amount we ask.

I. T. TOBENOR.

B. W. D. SEELY.

At the last regular meeting of the Executive Board of Elkhorn Association, a committee was appointed to draft and have published a memorial on the life of our deceased brother, B. W. D. Seely.

From the origin of this Board till his death, which occurred March 2nd, 1895 at the residence of his friend and neighbor G. B. Stout, Bro. Seely had been one of its most faithful members and held continuously the office of Secretary and Treasurer. While every member of the Board feels keenly the loss we have sustained, yet we are equally grateful to God for sparing our brother to us for so many years of useful service. We feel that his uniform christian character was a blessing to us all. He was faithful and efficient in every duty assigned him. He was always patient and uncomplaining in the midst of the trails and disappointments we have often met, the common lot of all institutions organized and controlled by fallible men.

If adverse criticism came to us concerning any special action or the general management of the Board, or if the members of the Board were at any time inclined, to judge harshly the churches and

pastors because of failure to render financial support and spiritual sympathy in the work assigned us, Bro. Seely was always ready to apologize for human weaknesses and human failures.

He had no ambition to occupy the higher seats in the eyes of men. Like his Master he simply went about his Father's business as he understood it. He asked no other compensation than the approval of his own conscience and the judgement of his brethren. If at any time he was the recipient of compensation for extra heavy service, it was by the action of the association and often against his protest.

The Committee commend to all who may read these lines the life and character of our deceased brother as eminently worthy of study and imitation.

J. W. APPLETON, J. J. ROCKER, Committee.

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THE EARLIEST CHRISTIAN HYMN.

Translated from the Greek of Clement of Alexandria by the Rev. Dean Plumptre, D.D.

Curb for the stubborn steed. Making its will give heed; Wing that directest right. The wild bird's wandering flight. Helm for the ships that keep Their pathway o'er the deep: Shepherd of sheep that own Their Master on the Throne. Stir up Thy children meek With guttles lips to speak. In hymn and song Thy praise. Guide of their infant ways. O King of saints, O Lord, Mighty, all-conquering Word. Son of the highest God! Wielding His wisdom's rod. Our stay when cares annoy. Giver of endless joy. Of all our mortal race O Jesus hear. Shepherd and Sower Thou, Now helm, and bridle now. Wing for the heavenward flight Of flock all pure and bright. Fisher of men, the blest. Out of the world's unrest. Out of sin's troubled sea. Taking us, Lord, to Thee. Out of the waves of strife With bath of blissful life. With choicest fish, good store. Drawing Thy nets to shore. Lead us, O Shepherd true. Thy mystic sheep, we see. Lead us, O holy Lord. Who from Thy sons dost ward. With all-prevailing charm, Peril, and curse, and harm. O path where Christ hath trod. O Way that leads to God. O Word, abiding eye. O endless light and life. Mercy's fresh-springing flood. Worker of all things good. O glorious Life of all That on their Maker call. Christ Jesus, hear: O Milk of heaven, that greet From full, o'erflowing breast Of her the mystic liltle. Thy wisdom hath supplied. Thine infant children seek. With baby lips, all weak. Filled with the Spirit's dew From that dear bosom true. Thy praises pure to sing. Hymns meet for Thee, our King. For Thee, the Christ: Our holy tribute this. For wisdom, life, and bliss, Singing in chorus meet. Singing in concert sweet. The Almighty Son. We, who are born in Christ, A people pure from stain. Praise we our God again. Lord of our peace:

FARRAR ON TEMPERANCE.

The April Contemporary contains an article by Archdeacon Farrar in which the arguments for total abstinence are stated with force and clearness and with great moral earnestness.

To begin with perhaps the lowest arguments: there are myriads of households in which total abstinence would greatly increase the chances of family happiness on the ground of economy alone. If, as the experience of hosts of abstainers daily proves, all the best and brightest elements of human happiness can be attained in as high a degree as is possible on earth without touching alcoholic liquor, how much might be gained and saved in this way for higher ends? Even in multitudes of middle-class houses a self-denial, which to most persons would be very trivial, would in the course of years make all the difference between bright or squalid surroundings, between good or bad education for the children, between the pinch of debt and poverty or the laying by of something for a rainy day. Many a respectable household has been brought to poverty by its wine merchant's or brewer's bills. According to the Statist even six glasses of wine daily (divided between a family of two or three persons) means £18 5s a year, and six glasses of spirits £24 6s. 8d. a year.

And as for the poor it is perfectly appalling to think that (as I know by experience) in lairs of the utmost squalor, where the parents are always begging and the children always starving, they manage to find enough somehow, to keep themselves constantly muddled

with two-penny ale. Socialist orators denounce with fury the luxuries of the rich; but the luxuries of the rich, much as they are to be deprecated, are innocence and harmlessness itself compared with the criminal madness of self-indulgence which makes so many hundreds of thousands of the poor destroy themselves, and plunge their wives and children into abject irretrievable misery because they will not—will not, until at last they cannot—resist the tyranny of a brutal and self-created appetite. The stream of horrible profits which drunkards pour into the enormous reservoirs of the drink trade is a stream swollen by untold misery to the innocent, and a stream which everywhere leaves the slime of its overflow over devastated areas of society. But, apart from drunkenness, and all its ruinous incubus upon the well-being of our country, the amount of hopeless waste caused by the drinking habits of our poorer population is the main cause of the pauperism and demoralization with which, for so many wery years, the best men have struggled in vain. If there were no other and deeper grounds for temperance efforts, they would be amply justified by the immense prosperity which the working classes might achieve for themselves if they would divert into the channels of useful trade the vast mass of wealth—amounting according to some calculations to £50,000,000 a year—which they spend on an article of consumption which is not a food, but a needless stimulant; and which even in measures that are deemed moderate, is to large multitudes of men a source not of strength, but of weakness, not of health, but of widespread anguish and disease.

II. Apart from honorable economy, a man may wisely become a total abstainer, if, from hereditary or other causes, he feels that alcohol might, under any circumstances, be to him a source of moral danger. With such examples as we have before us in history and literature, it is idle for any man to pretend to feel insulted by a suggestion of the possibility of his becoming a slave to drink. Neither education nor intellect necessarily places any man above the peril of excess. Who does not know the falling of Pitt, and of many statesmen who were his contemporaries, in what Sir George Trevelyan has described in his haunting chapter as the "Age of Gout?" Who does not know the deplorable degeneracy of Bonnie Prince Charlie? Who has not read of the infirmity of Addison? Who has not mourned over the pathetic outcry of remorse and wretchedness uttered by Burns, by Charles Lamb, by Hartley Coleridge? One of the most eminent clergymen and men of genius of this age says, in one of his published letters: "I must be on my guard, for I find that I am getting an ugly fondness for alcohol."

What multitudes of men, ay, and of women—men and women of high principles and religious instincts—have yet been slowly swept into the vortex of excess under the influence of misfortune, of solitude, of depression, or of old age! "Let us all carry with us, deeply stamped upon our minds," said Mr. Gladstone at Liverpool in 1882, "a sense of shame for the great plague of drunkenness, which goes through the land sapping and undermining character, breaking up the peace of families, choosing for its victims not the men or the women originally the worst, but persons of strong social susceptibility, and open in special respects to temptation." This great plague and curse gentlemen, let us remember is a national curse, calamity, and scandal."

III. Such motives for abstinence might be more than adequate, even if alcohol were, as a rule,

beneficial to health. There are many who would cheerfully give up a lesser good to avoid the chance of a worse evil. But, if total abstainers are firmly convinced that alcohol, even in moderation, is not normally conducive to health, but, in its measure, injurious to it, they can at least appeal to many facts and many testimonies of the utmost weight. They are told on the highest chemical authority that alcoholic drinks contain only an infinitesimal amount of food. They can adduce strong arguments to show that abstinence from drink promotes longevity. Alcohol is proved by the most decisive evidence to be injurious in every way to children. It is so little necessary to support physical exertion that experiments like those of Sir H. Havelock in India; and of Lord Brassey on the Great Northern Railway, and of Dr. Parkes in the case of soldiers on the march, and of Dr. Nansen among Arctic explorers, have proved (among multitudes of others) that alcohol is inimical to powers of endurance. At our great foundries, when special efforts are required, alcohol is at once knocked off. There are 32,000 prisoners in the three kingdoms, and though the immense majority of them have been either inebriates, or, at least non-abstainers, no alcohol is given them during their sojourn in prison for years together, and yet prisoners form one of the healthiest and most long-lived bodies in the country, and constantly leave prison greatly improved in health and appearance. Nor can the very strong testimony of some of our most eminent surgeons and physicians be ignored, given as it has been on purely medical grounds, and as the results of wide observation. I will not quote the statements of men, however able, who are noted for their connection with the temperance cause, such as Sir Benjamin Richardson and Dr. Norman Kerr, but those of others who will be recognized as perfectly impartial authorities. "Alcohol," said Sir Andrew Clark, "is a poison; so is strychnine; so is opium; it ranks with all these agents." He said that for at least twenty-five years he had been a physician to one of our greatest hospitals, and had to inquire into the habits and health of about 10,000 people a year, and, as a result of his studies, he held that—

"Health is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which, in nine times out of ten, is injured by alcohol; it can bear it sometimes without obvious injury, but be benefited by it never. Alcohol, in small doses, will take the bloom off and injure the perfection and loveliness of health both mental and moral. If there is any honest man who really wants to get at the truth, I would risk all I possess upon the back of the statement that as certainly as he tries the experiment for a month or six weeks, so certainly will he come to the conclusion that, however pleasant alcohol is for the moment, it is not a helper of work."

"The effect of alcohol upon the nervous system," says Dr. Brunton, "may be described as one of progressive paralysis." "There is a great deal of injury done to health by the habitual use of wines... and alcohol in its various shapes," says Sir William Gull, "even in so-called moderate quantities. It leads to the degeneration of tissues; it spoils the health, and it spoils the intellect." I will quote but one other testimony out of many—that of Sir Henry Thompson, in a letter to the Archbishop of Canterbury: "I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice... to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally

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deemed moderate." Are total abstainers so very imbecile if they attach some importance to evidence so emphatic from such competent recognized authorities, which might be almost indefinitely multiplied from other sources.

IV. Not to exhaust the number of motives, I will mention but one more. The motive which leads men to become total abstainers is the hope, and the desire, of influencing others whose very salvation may depend on their being delivered from a terrible temptation. No one can estimate the force of this inducement so intensely as those of the clergy who, like myself, are brought into almost daily contact with, or cognizance of, tragedies the most brutal, miseries the most unspeakable, the depths of Satan, the horrible degradation of womanhood, the death and anguish of children, the catastrophe and devastation of homes, the abnormal debasement of souls, the chronic and revolting squalor the unspeakable, immeasurable, and apparently illimitable areas of human misery in its most unmitigated forms, which have their source and origin in the temptations forced upon the poor by the shameless multiplication of gin-shops and public houses. These "gins and traps of moral ruin," as Earl Cairns called them, are to myriads of those for whom Christ died—what the flames of the guttering rushlight are to the wretched moths who flutter about them and through them, and into them, until they are first singed and maimed, then shriveled and scorched to death. Bad enough in many countries, this condition of things is worst of all in England, and in our dependencies and colonies—especially among those savage races who stand to us in the relation of the helpless childhood of the race—which in this respect we have injured by our commerce, our customs, and our example. That drink causes evils worse, because more continuous than war, famine and pestilence combined, is, as Mr. Gladstone told the House of Commons on March 5, 1880, "true for us, and is the measure of our degradation and disgrace." "We stand," we have been told, "by universal consent, almost, if not quite at the head of all nations given over to the abuse of ardent liquor," which since the introduction of gin in the seventeenth century has been (as Mr. Lecky calls it) the "nameless curse" of English civilization. The great American orator exclaimed: "If I thought there was a stain on the remotest hem of the garment of my country, I would use my utmost labors

to wipe it off." But the abuse of drink constitutes no mere stain on the garment of England; it clothes her in garments dyed with blood. Now, if all the most influential voices tell us that it is of supreme and primary importance to combat and suppress this vice—if, according to the Archbishop of Canterbury, this is "in one way the work of this present day of Christ, for unless it is done very little else can be lastingly done;" if Lord Shaftesbury, with his unrivaled experience, was right in his conviction that "it is impossible, absolutely impossible, to do anything permanently or considerably to relieve poverty until we have got rid of the curse of drink;" if, as Lord Beaconsfield said, in the success of our efforts to control it "is involved the triumph of the social virtues and the character of the great body of the people;" if, according to Lord Chief Justice Coleridge, we might, but for drink, shut up nine out of every ten gaols in England; if, we could thus, in the opinion of men like Bright and Cobden, make England such a paradise as at present we hardly dream, then total abstainers are hardly deserving of being held up to scorn and contempt for showing, by their personal example, how easy it would be for multitudes to find safety and happiness in the small and even pleasurable self-denial which they have adopted. If the £135,000,000 per year, or more, which we annually spend on intoxicating drink, with results so infinitely disastrous alike to the nation and to individuals, were more wisely used and less ruinously wasted, not only would drunkenness and the most prolific causes of crime be nearly exterminated, but squalor and pauperism would become hideous phantoms of the past, and most of the frightful evils by which we are now afflicted would cease to drag down our prosperity as with a hand of fire. I have not, in this paper, urged even a tithe of the arguments which weigh with us; but I trust that enough has been said to convince every fair and reasonable man that the example of total abstainers might be profitably followed by many who now despise it, and might tend to an immense amelioration of the happiness of the human race.

The Great Light... I. F. FRANK, in Front St., N.Y.

**Sunday - School Lesson.**

INTERNATIONAL  
**BIBLE LESSONS, 1895.**

SECOND QUARTER.

SUNDAY, APRIL 14.

**THE WICKED HUSBANDMEN.**

Mark 12:1-12.

MOTTO TEXT.—“They will reverence my son.”—Mark 12:6.

It was the last day of his public teaching. How often would he have gathered his nation as a hen gathereth her chickens, but they would not. Again he resumed his parables. He is speaking to the chief priests and rulers who had come to him in the temple. But the men of Israel had also gathered round and were listening. The parable was directed against these priests and rulers, and they knew it.

“A certain man planted a vineyard.”—This representation of the kingdom of God as a vineyard is found often in the Old Testament, especially in Isa. 5:1-7, a passage with which the hearers were familiar. Palestine was a country of vineyards, and they understood the imagery. “And set a hedge about it.”—The word “hedge” means any kind of fence, though more properly a thorn hedge. This kept out thieves and wild beasts and also the foxes which were so destructive to the grapes. “And digged a place for the wine fat.”—A collar under the wine-press into which the wine flowed. The grapes were trodden by feet in the wine-press.

“And built a tower.”—The watchtowers in the vineyards were sometimes quite high—thirty or forty feet. The watchmen who guarded the vineyard from thieves and from foxes stayed in this, and also the workmen at the season of grape-gathering. All these particulars are mentioned in Isaiah. They are told graphically to impress upon the hearers how much God had done for his vineyard. He had neglected nothing. For the failure to bring forth richly no blame could be attached to Him. In Isaiah he asked with sad pathos, “What could have been done more to my vineyard that I have not done in it?”

“And let it out to husbandmen and went into a far country.”—It was customary for owners to let out their vineyards to tenants who were to pay them either in money or in kind, and to go away to the cities or to other estates. These husbandmen in the parable were to pay in kind. The owner had done everything which an owner could do, and he was under no obligation to let the men have his vineyard to cultivate. The going away may be intended to refer to God's making no visible manifestation of his power afterwards as he did during the destruction of Egypt and the desert march. He planted his vine on the fruitful hills of Canaan, with great power. Then he left it to the priests and Levites and rulers. He had a right to expect that a nation so favoured would try to keep his law and worship Him.

“At the season,” at the time of the fruit. “That he might receive from the husbandmen of the fruit of the vineyard.”—The prophets of the Old Testament are represented under the figure of these servants. They were sent to demand the fruit which the people and their rulers were required to produce—obedience to the law and love of God.

“But they caught him and beat him and sent him away empty.”—A king always punishes with great severity any injury inflicted upon

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A few left of Fine French Gingham, in plaids and stripes, only at **12 1/2c** per yard, worth 35c

Pretty Zephyr Gingham **10c** per yard

A lot of dark dress Gingham worth 10 cents to close **7 1/2c** out at

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All linen Damask towels with knotted fringe and colored borders, each at **10c**

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We have just received an immense lot of fine all silk ribbons that our Eastern buyer bought for spot cash at a peremptory auction sale in New York. Our assortments consist of the latest conceits for dress trimming and millinery purposes in Dresdens, Stripes, Checks, Figures and Plisse. These ribbons are worth 15 cents to 25 cents more per yard than we ask for them.

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3 1/2-inch,	25c	2 1/2-inch	20c	3-inch	34c	4-inch	34c
3-inch	28c	3 1/2-inch	25c	PLISSE.....			
4-inch	34c	.....		4-inch	40c	.....	

## Spring Dress Goods.

The elegance and variety of our assortments of silks; silk and wool, all wool and novelty dress goods for the present season, in texture, weave, combination and colorings, are as indefinitely beautiful as the varied hues of the flowers of Spring.

Changeable Crepe Macot, 36 inches wide, quite a **35c** novelty, at

All-wool, Checked Suitings, in mixed colors, 36 in. **35c** wide, per yard,

All-wool Granite Weaves, very stylish, mixed colors, 36 in. wide, a yard **45c**

All-wool Crepons, 40 inches wide, in tan, tulu, cornflower blue, rose, gray, cerise, navy and brown, a yard **50c**

## Wash Goods.

Pretty Sheer Dimities, in dots and figures at **8 1/2c** per yard

Old-Fashioned Irish Lawns in pink, blue, heliotrope, red and black stripes, per **10c** yard

New Striped and Figured Crepons, in those delicate, exquisite tints, all shades **12 1/2c** per yard

Jaquet Duchesse, one of the season's newest fabrics, **12 1/2c** per yard

High Grade Domestic Satines in the very latest patterns and shades, per yd. **18c**

We have other wash goods of different styles too numerous to mention.

## Matting.

We are and always have been the LEADERS OF LOW PRICES of Mattings, both China and Japanese. Last year we broke all previous records by selling more Mattings by one third than we ever did before. Plain and fancy patterns, jointless, in fact, you can get any kind with us. We invite your inspection, and you must judge for yourself.

Plain White Straw Matting, per yard **8c**

Fancy patterns in Straw Matting, per yard **12c**

Fancy patterns in Jointless Matting, per yard **15c**

## Silver Belt Buckles.

For our pretty line of Silver Belt Buckles. The very latest patterns at from **20 to 28c**

Ladies Silver Belt Pins **10c** each

Sterling Silver Belt Pins at **20 and 24c**

## Chenille Table Covers.

With heavy knotted fringe at **40c**

## Ladies Jackets

and Capes for

Spring Wear.

A few JACKETS left from last Spring. We have cut the prices in half. Those that sold for \$3.00 are **\$1.50** now

## Our Mail Order Department.

Samples and prices sent by mail of all kinds of merchandise—WITH THE EXCEPTION OF CARPETS—FREE. We have a regular department, under the supervision of one of the firm, for this branch of our business, and will assure those intrusting their orders to us that they may depend upon having them filled with the same promptness, and at the same prices, as if under their own supervision.

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# J. BACON & SONS,

his messengers, because his authority and sovereignty are defied, and he is in a special sense under obligation to protect those whom he sends to represent himself. The thing to have been expected by these husbandmen was prompt and severe punishment, which they deserved. But in condemning these men, as did those old Jews to whom the Lord spoke, all of us condemn ourselves. What fruit do we give to God in return for the talents confided to us?

“And again he sent unto them another servant.”—Not the destroying soldiers. Oh the infinite long-suffering of God! Oh the total depravity of man! Instead of being touched and softened by the owner's patience, they are encouraged by it to greater crimes, just as in these days we go on in sin, heaping up wrath against the day of wrath. The third servant came. Growing still bolder in crime, as they saw themselves unpunished, they killed him. Because sentence against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil.

“Having yet therefore one son, his well beloved, he sent him also last unto them.”—Teachers must be very careful in the exposition of this parable in not mingling what is God's, and what refers to the householder in the parable. Taken as a whole, the parable refers to Israel and Israel's God and the rejection of the Saviour. But

some of the particulars suit the householder and not God. As has been well said, “Parables must not be made to run on all fours.” That the father should trust his son into the hands of those who had murdered his servants, seems blind folly on the part of the owner. But God sent his Son in order that he might die, a Lamb slain for sinners from the foundation of the world. It showed a faith still left in the good feelings of the husbandmen, that the Father should say, “They will reverence my son; God knew they would crucify his Son; but for his elect's sake He sent him to his atoning death.

“This is the heir.”—If he was dead the father would care nothing for his estate, having no one to whom to leave it. Kill him, and they could enjoy their bloody gains without further interruption. This proposition bears an evident analogy to the ambitious and absurd attempt of the Jewish rulers in the time.

“And they took him and killed him and cast him out of the vineyard.” Thus quietly he lets his enemies see that he knows all about their plotting to kill him, and he tells them they will be successful. The people who were standing round listening heard only the story; the rulers and Pharisees knew he was referring to them.

“What shall therefore the lord of the vineyard do?” The other evangelists tell us that he asked the

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**Baptist Book Concern, Louisville, Ky.**

rulers this question. Desiring not to show to the people that they were the ones meant, the rulers gave the answer which the Lord repeats after them and emphasizes: “He will come and destroy the husbandmen and give the vineyard to others.” Simple justice required that. The others were the Gentiles who should be brought into the kingdom while the chosen people were rejected.

“And have ye not read this scripture.” A cutting question to those men who professedly devoted their lives to studying the Scriptures. Our Lord quotes from Psalm 118, which the Jews applied to the Messiah: “The stone which the builders rejected is become the head of the corner.” The corner stone, lying at the foundation where two walls are joined together—the

stone on which those walls rest. The builders were the priests and rulers of the Jews who rejected the Messiah. But their rejection could not overturn the purposes of God, and the rejected Saviour should be the corner stone. So God had willed it, and so it should be, no matter how marvelous it might appear.

“And they sought to lay hold on him.” He had told them plainly that they should be successful in their designs against his life, and therefore they felt emboldened to seize him. But they feared the people, therefore they left him and went their way to plot and await their opportunity.

**For delicacy,**  
for purity and for improvement of the complexion nothing equals POZZONI'S POWDER.

## WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 4, 1895.

## THE YOUNG PEOPLE'S MOVEMENT ONCE MORE.

Dr. Kerfoot gives us still another article which will be found on our fourth page. We are glad to get it, for we wish his side of the case to be fully presented. We again indicate by numbers in parentheses, the paragraphs on which we comment. We will try not to introduce any "new matter" into this reply.

(1) We do not think we put Dr. Kerfoot in a "false light," though no doubt it was an unexpected light to him. His language was in the same number as our reply, and the reader could judge for himself of the propriety of our comments.

(2) Dr. Kerfoot fails to note the meaning of the word *necessity*. A need may be slight or it may be great, while a necessity is absolute. Whatever is necessary is indispensable. He admitted the validity of our formula: If A be necessary to B, then B cannot exist without A. But we find B does exist without A. Therefore A is not necessary to B. He had claimed that this young people's movement was *necessary*, not "to the existence of the Christian church," but to the development of Christian character. He made the plea that we are confronted by "a condition and not a theory." This plea was refuted by showing that developed Christian character (e. g., Dr. K. himself) existed without any such "movement." Of course a thing may be helpful without being necessary; but the reader will remember that it was the plea of *necessity* with which we were dealing. Whether this "young people's movement" is helpful to the development of Christian character, is another question entirely, and one in which the burden of proof rests with Dr. Kerfoot. He has not brought any arguments to prove it. He told us how mothers are needed for training boys, how improvements are made in farming and other things, how many of our young Christians lack training, and then he jumped to the conclusion that *this particular* young people's movement was needed. Even if we admit that something more is needed, it by no means follows that *this particular thing* is needed. We submit that Dr. Kerfoot has advanced no argument to prove that there is "a crying need" for such an organization. He mistakes a noisy clamor for a crying need.

(3) Our brother assailed our position that nothing is right in religion which the Scriptures do not teach. We reminded him that he argued just as did Knott in his controversy with Chillingworth, though we were careful to say that we did not believe Dr. Kerfoot agreed with Knott. Here again Dr. Kerfoot argues exactly as do the Pedobaptists in regard to infant baptism, and yet he does not agree with them. The more scholarly Pedobaptists admit that the Bible does not teach infant baptism, but they claim it is not forbidden and that God "has left his churches and his people free" to adopt "any means whatever that may be consistent with the general principles and special teachings of his word." Bishop McTear admitted that Methodism was not taught in the Bible. His contention was that the New Testament lays down no general system of government over the churches, and therefore Christians are left

free to form any system they think will do good so long as they respect the "general principles" of Scripture. Of course the Baptists reply that we are bound not only to do and believe what the Bible teaches, but we are prohibited from going any farther along any line than the Scriptures authorize. Dr. Kerfoot is right in saying that church history "from the very first until now has been a constant illustration of this freedom on their part," and alas that it should be so. There is no lesson church history teaches more plainly than the danger of arguing just as Dr. Kerfoot argues. Had the early churches not felt themselves at liberty to go beyond Scripture teaching in "doing their God-appointed work," there would never have been any papal hierarchy, or any corruption of Christianity, or any inquisition. Constantine thought it would greatly help to do the "God-appointed work" of winning the world to "Christ if church and state could be united. And just that has been the plea made in behalf of every departure from the faith and practice of the New Testament. And just this the Baptists have opposed to the death through the centuries.

Dr. Kerfoot says that our "own church" has used "this freedom." As his charge is general our answer must be so. We beg to assure him that if he will point out any particular in which Walnut-street church has taken any action unsupported by Scripture teaching, we will do our best to have that action reversed. But suppose many things had been done by all our churches without Bible warrant, is that any reason for doing something *like* the Scriptures do not teach? Nay, verily! If in some things we have gone wrong, the remedy is to get right on those things rather than to do something else that is wrong. No number of departures from Bible teaching can justify any additional departure. Yes Christ told Peter "Feed my lambs," but he did not say "organize them into societies."

Our brother challenges us to produce "any respectable exegeses" to support our view. Alas, that most of the "exegeses" believe in infant baptism and in other things not taught in Scripture, and so they are obliged to claim the "freedom" for which Dr. Kerfoot argues. We cited Armitage and Newman in our last article to prove that the position we maintain has always been that of the Baptists. Now we add Curtis, who says (p. 318): "The Baptists have been distinguished for their attachment to the Scriptures. They, and they alone, have never appealed to anything else for proof of any portion of their faith and practice, as Christians." We can offer as much proof of this as may be desired. This is the vital principle of Baptists. Whenever we yield this, there will remain no longer any logical reason for the existence of the Baptist denomination. But there is no danger of any such yielding. When God prescribes certain means for accomplishing a certain result, as He has done in the case of developing Christian character, to introduce changes in these means is saying in the strongest way possible to say it that God made a mistake which needs to be corrected, by human wisdom. Can Dr. Kerfoot or any one else suggest a stronger way of charging a mistake upon the Almighty?

(4) Oh! no. Not "undignified" but illogical. We called on Dr. Kerfoot to cite scriptures favorable to a general organization of young people's societies. He replied that he had as much scripture for that as we had for something else. This, we said was no answer, but

was simply saying "you're another." Still since our brother objects to that expression, we cheerfully withdraw it. His answer is just like that of Bro. Meek when we called for scriptures favorable to infant baptism.

(5) When a man claims Bible authority for anything, and on being twice called on to cite passages, declines to do so, we call that a surrender on that question. Here again Dr. Kerfoot declines to cite any passages, and concedes that there is no "specific chapter and verse" Bible authority for a special organization of the young people. This time he does surrender, if he did not surrender before. Since all the Bible is composed of chapters and verses, whatever is taught in it must be taught in some chapters and verses. Our brother admitting that no chapter and verse favors his position, removes that point from controversy between us. Whatever the Bible teaches, it must teach somewhere between Gen. 1-11 and Rev. 22-21. All of this is made up of chapters and verses. Whatever therefore is not taught in some chapter or verse, is not taught at all, and if the Bible be the "all-sufficient" rule of faith and practice, whatever is not taught in it has no proper place in Christian faith and practice. Could anything be plainer?

(6) We cited those two passages because our brother challenged us to do so, and not to introduce any "new matter." Those passages do prove all we claimed they proved, viz, that churches may scripturally co-operate in missions and benevolence, and they "so far forth," as we said, justify the existence of the Southern Baptist Convention. We did not rest the whole case of the Convention on these two passages. He now asks us for the Bible authority for "separate organization" such as the Convention and our State General Association. We cannot answer this without introducing "new matter" to which our brother objects and which we have started out not to do. But we are frank to say that in whatever respect it can be shown that the Southern Baptist Convention or any state body of Baptists is acting without Bible authority, the mistake should be corrected. It cannot be urged as a reason for going yet farther in the wrong direction. We ventured to cite two passages of scripture, (that is the only time we tried,) and Dr. Kerfoot objects to it as introducing "new matter" and yet he suggests that we "try, try again." When we do try, we will do it, we assure him.

(7) We have no disposition to press our brother to write any more than he wishes on this subject. We were gratified when he consented to write these articles, because we were sure he would make as strong a showing for that side of the case as could be made. That he has done this, seems to be generally admitted. Those who agree with him have heartily endorsed and commended his deliverances. Then too, he is such a Christian gentleman that it is pleasant to discuss a subject with him. What he has failed to prove, we may safely assume, no one else will prove. We close by saying again—there is nothing right in religion which the scriptures do not teach; and with insisting that whatever may be done about this "young people's movement" it be kept actually and absolutely under the control of the churches.

A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unregarded by the door, will not impress the present age.—James Stalker.

## THAT YOUNG PEOPLE'S CONFERENCE (I).

There are several things in regard to the proposed conference (I) in Washington about the "young people's movement" which need to be explained. We mentioned a meeting of some of the leaders in the "movement" held in Nashville recently, and the next week the *Christian Index* came out as follows:

We notice from the WESTERN RECORDER that three or four brethren held a conference in Nashville, in reference to the proposed meeting at Washington City, to consider the organization of the young people. We had understood that this meeting was not to be mentioned in the papers, as the *Index* had orders "not to mention anything about it in the paper" by one of the brethren in the Nashville Conference. How is it that the RECORDER was not forbidden to "not mention it"? We do not understand why the *Index* has not as much right to give the news promptly as the RECORDER. Neither can we understand why "no mention" of the meeting should have been desired.

We waited to see in the papers some report of the proceedings at Nashville, but no report has been furnished. We would like to know: Who called the meeting in Nashville? Who were invited to attend? What conclusions were reached? Why were any papers "forbidden" to speak of it? Why was no report of the meeting furnished to the press? These are questions that need to be answered. Any suspicion of a secret conclave to devise a scheme to be suddenly sprung on the denomination will be unfortunate in many ways. Such methods cannot succeed among Baptists, who do not like to have things done in the dark. We hope some one who can speak for the Nashville meeting will tell just what was done there. Our columns are open for answers to the questions asked.

Another matter needing explanation is as to who are invited to that conference. The *Religious Herald* says: "The enemies of the 'movement', if there be any, are obviously not expected to be present." Who are these "enemies" who are expected to stay away? Does it include all who do not agree with the *Religious Herald* as to what ought to be done? Is the conference (I) to be a wholly one-sided affair and only one side to be allowed a hearing?

The *Central Baptist* says: Indeed, if we remember rightly, the call invites only those who are in favor of an organization of the young people of the South independent of, though friendly to, the existing international organization. It occurs to us that it might have been better to invite all of the young people of the South to send representatives and let the majority decide what is best to be done. The call at once rules out a great many who might yield their preference if shown the consideration of a cordial invitation.

It is a misnomer to call a meeting, packed to do a certain thing, a conference. There can be no objection to a *real* conference on any subject of denominational interest where all sides are given a fair hearing, provided it does not divert attention from more important and more pressing needs. But to concoct schemes in secret conclaves, to make calls for only those in favor of a certain thing, and to give only one side a hearing is not the way to reach wise and satisfactory results. Are the brethren who are managing this alleged conference (I) afraid of the light? Are they afraid to have both sides of the case presented?

Of course, in a free country any number of men can get together on any basis they please, provided it be not seditious, and they can form an organization to suit them. It now seems as if those who wish to do a particular thing about the "young people's movement" will

be present in Washington, while the other side will remain away. Those present, representing only one side, can effect any organization they desire and then they can make any claims they see fit. But let these brethren remember that such an organization will not have the sympathy and support of the denomination.

We have been trying to find out whether the editor of the RECORDER is invited to this alleged conference; but so far we have been unable to settle it. Dr. Gambrell, brell, the chairman of the "Department of the Green" would "personally" be very glad to have us present, but he is not quite sure that the invitation includes us. Dr. Christian, who secured the signatures to the paper we published last week, cannot say positively whether we are invited or not. Many who signed that paper, however, agree with us thoroughly on the merits of the question involved and are squarely in favor of a full and free conference where both sides shall have a fair hearing and where the idea shall be to reach the result that shall be most satisfactory to the entire denomination in the South. An exparte conference will not reach the best results, and we are at a loss to understand why any brethren should want such a one-sided affair.

We had a pleasant visit from Dr. J. S. Coleman, last week. He is much improved in health, looks well, and hopes soon to be "as good as new." He has given up his churches, to which he is so devoted, and which are so attached to him, simply because he cannot well travel over such an area. He is able now for active service, though he hopes soon to be perfectly well. Dr. Coleman has a remarkable history. In a ministry of forty-two years he has baptized 35,470 converts, organized 35 churches, conducted the ordination of 35 ministers, dedicated 63 houses of worship, some of them handsome and costly, raising money to pay for many of them. He was Moderator of the General Association of Kentucky for fifteen years, and he has presided over his district association, one of the largest and strongest in the land, since 1857. He has been wonderfully blessed in his work, and has wielded and still wields a controlling influence. He has had no breakdown of his powerful frame, but the gripe and he have been having a wrestle for some time past, with at present the bright prospect of a near and complete triumph for the preacher. He does not think of retiring from the active ministry; he looks as if he were good for forty-two years more of work. He will serve for special denominational occasions, to preach special series of sermons and to be pastor where his charge does not lie in more than one county.

THOMAS GARTHWAITE, of Ecclefechan, who recently died, says the *London Baptist*. Was Carlyle's tailor all his life. His words in regard to Carlyle are now proof of the truth of the old saying that no man is a hero to his valet. "They tell me that Tam was a great man in London," he used to say, "but he never was thocht see muckle of here. He wisnae ill te please. He just wrote for a suit and I sent it, and he wore it till done, and then he sent for another, and never a word about fit. He was gude enough man that way."

PERHAPS your Master knows what a capital plowman you are, and he never means to let you become a reaper, because you do the plowing so well.—Spurgeon.

Editorial Varieties.

The Examiner of the 21st inst. publishes an "Anthem for Easter," music and all. Shades of Dr. Bright!

The Seventh Annual Sea Side Bible Conference, conducted by Dr. L. W. Muehl, will be held at Asbury Park, New Jersey, July 19th and 20th next.

The Baptists and Reformers is mistaken. We never said the present century would end with the year 1900.

The London Spectator tells of a four-year-old girl walking with her father through a cemetery. Pointing to the graves, she said: "What are these for?"

Memorial meetings in honor of Dr. Broadus have been held in all parts of the country.

A layman has had published 100,000 copies of Jonathan Edwards' famous sermon, "On free distribution."

The new Baptist Year Book is out. The total number of regular Baptists in the United States is given as 2,697,421.

Dr. H. H. Harris delivered last week in Norton Hall the first series of lectures on the W. D. Gay foundation.

The Christian Inquirer had a subscription list of 1700 and it was an able man who writes the paper.

The Courier-Journal for March 27th was the "woman's number."

The Union Theological Seminary is becoming "liberal" in discipline as well as in doctrine.

The funeral of Mrs. Olive Walton, wife of Dr. I. N. Walton, took place Sunday, 11 A. M., from the Allensville Baptist church.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. In the morning Bro. J. W. Vesey was ordained to the ministry.

Broadway—Pastor Pickard preached at both hours. He left Monday to visit Pastor Lamsey at a meeting at Paris, Kentucky.

Chesnut-st.—Pastor J. M. Weaver preached as usual.

East Evangelist George Robert Cairns preached. One received for baptism and one by letter.

McFerran Memorial—Pastor Jones preached. He lectured at Harrodsburg last week and at Greensville this week.

Franklin-street—Pastor Roberts preached. One received by letter and one for baptism.

German—Pastor Berlier preached as usual. Baptized one.

Highlands—Pastor Dawes preached at both hours.

Parkland—Bro. I. A. Hailley preached at both hours. Pastor Hagby being in the country.

Portland Avenue—Pastor Thompson is in place again. The surgical operation was completely successful.

Southgate-street—Pastor Wolford preached as usual.

Third-ave.—Pastor Taylor preached. One received by letter.

Twenty-sixth and Market—Pastor Inlow preached.

City Mission.—Pastor Ragowsky preached. Fifteen requests for prayer.

NEW ALBANY.

Tabernacle—Pastor Wicker preached at both hours. It is likely the church will ere long again increase his salary.

THE SEMINARY.

Dr. Kerfoot makes the commencement address at Williamsburg Institute.

Several brethren are confined with the measles.

Dr. Sampy accompanied the remains of Mrs. Dr. Skinner to Versailles last Saturday.

Since the weather has become pleasant tennis is much indulged in.

Examinations have been posted. The first occurs April 30th in Polemia.

Several of the brethren have again begun street preaching on Sunday afternoon.

Bro. W. E. Mitchell has been here visiting his friends. He goes to his new charge at Carlisle next Sunday.

Dr. H. H. Harris delivered three lectures last week on Missions, which were much appreciated by all.

The supplies were: R. Y. Blalock, Point Mission; J. A. Mehan, Clifton, morning; Bunyan Davis, Holcombe Mission.

Last Monday was Missionary Day. The Missionary Society adopted fitting resolutions respecting the death of our beloved Dr. Broadus, which was freely discussed by students and professors.

Bro. G. S. Tanner read quite an excellent paper on Thibet. After the paper Dr. Dargan introduced Rev. J. W. McCullon, of Japan, who gave us a stirring speech on his five years' work in that wonderful country.

MOBERLY.

THE STATE. Pastor Pretridge has been aided in a series of meetings by Bro. E. S. Alderman at Williamsburg.

The funeral of Mrs. Olive Walton, wife of Dr. I. N. Walton, took place Sunday, 11 A. M., from the Allensville Baptist church.

We join with the Somerset church in its regret at the decision of its beloved A. A. K. Egan, to accept the call to New Haven, Conn. We do not blame the Baptists of that city for

"coveting the best gifts," but we regret greatly to lose from our state a young man of exceptional ability, tact, and greatness of all, piety. Pastor Foster will be a man of mark anywhere, but we prefer it should be in Kentucky.

Pastor Robert G. Patrick writes from Mayville: "The little church at Aberdeen, O., just across the river from here, closed last week a gracious meeting in which the church was greatly revived and twelve were added to the membership."

Pastor W. H. Bruner writes from Chambers: "March 24th the writer visited to convert to the faith a small part of the good results of a two weeks' meeting recently held with Union church, Hancock county."

Bro. J. K. Nunneley writes: "Bro. W. H. Egan of Georgetown was ordained to the Gospel ministry by the Baptist church of Georgetown, March 24th."

FREE TRIP TO WASHINGTON CITY AND SOUTHERN BAPTIST CONVENTION

The WESTERN RECORDER furnishes first-class round-trip tickets from Louisville and return, and good for the usual limit, for 15 NEW SUBSCRIBERS, each paying \$2 in advance.

OTHER STATES. Pastor J. T. Betts writes from Asheville, N. C.: "Our meeting at the French Broad Avenue church in which Bro. Neighbour did all the preaching closed last Sunday with 65 professions of conversion."

Pastor S. O. Mitchell writes from Lampasas, Texas: "Meeting with our church of three weeks just closed. W. C. Lattimore, Pastor at Belton, Texas, did the preaching. Church greatly revived."

A meeting in the Zion church, Carter county, Tennessee, closed for nine days and closed with 15 additions to the fellowship of the church.

Pastor H. B. Pender writes from Nacogdoches, Texas: "We have just closed a glorious meeting in which I was aided by Bro. Sid Williams. Last Sunday I buried seven happy converts in baptism, and expect a number more to follow."

Bro. M. J. Breaker writes from Independence, Mo.: "Our prayer-meeting last Wednesday evening and our services yesterday (Sunday) morning were in memory of Dr. John A. Broadus."

We take the following items from the report of a Sunday in a Southern Baptist church: "Miss W.'s rendition of 'Sowing the Seed' was so full. Miss H.'s recitation was good, as was also that of Misses M., D., and M."

Ten have been added to the fellowship of the Cedar Springs church, S. C., all by experience and baptism.

A meeting in the New Decatur church, Ala., closed with 11 additions. The church was wonderfully strengthened spiritually.

The Mars Hill church, Ala., has set apart Bro. J. A. McCrary to the full work of the Gospel ministry.

ROSE TOBACCO CURE

Has been on the market for nearly five years and cures 98 out of every 100. Many say it is the only absolute Cure. It is harmless. Price, \$1.00 by mail.

Order of Rose Drug Co., 2105 and 2107 Third Avenue, BIRMINGHAM, ALA.

OUR GUARANTEE.—We offer three Tablets for \$2.50 and in case of failure to cure, money will be refunded.

A meeting in the Blountsville church, Ala., closed with 20 professions of religion and 12 additions to the fellowship of the church.

Eleven have been added to the fellowship of the Brookwood church, Ala. Bro. F. D. Hamilton, who came from the Methodists, was licensed to preach.

The Indian Spring church, Monroe county, Ala., has set apart Bro. W. L. Fort to the full work of the Gospel ministry.

We find in a news letter from another state this most remarkable statement: "The Ladies' Aid Society are seeking for a pastor."

I AM overwhelmed with sorrow. These words, from my friend Hon. Robert Walker of Scottville, Ky., tell the sad story.

I agree with you in your position on the Young People's organization. You have the denomination in Kentucky with you, especially the brethren. As ever yours, J. M. PHILLIPS.

Easter Fixings For Boys. Confirmation Suits in blues and blacks of new and handsome weaves, Tricots, Chevots, Worsted and Serges, appropriate, neat and dressy. Shoes, Hats, Waists, Ties and Hosiery, in fact all a boy can wear.

WESTERN RECORDER, Louisville, Ky. W. P. HARVEY, Business Manager. P. S.—As the railroads grant better terms this year than they have done heretofore and than we expected, we will add to the ticket an order for four days' board at a first-class boarding house to each of those whose railroad ticket is \$10 or more.

To believe is to be strong. Doubt cramps energy. Belief is power.

Not a Patent Medicine. Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinan). will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians.

LEVY BROS., 3rd and Market, Louisville, - - Ky. DINNER SETS AND TOILET SETS. In the latest designs. CUT GLASS, ARTISTIC POTTERY, LAMPS, ETC., ETC. J. DOLPINGER & CO., No. 316 W. Market St., Louisville.

FAMILY CIRCLE.

AN EARLY CALL.

BY JOSEPHINE POLLARD.

What a stir there was in the underworld. Where thousands of elves were snugly curled in their little cribs...

For the Western Recorder.]

A MAID OF THE REVOLUTION.

A True Story.

BY BELLE V. CHISHOLM.

During the Revolutionary War, the King of England bought or hired soldiers from a German prince, paying a certain sum of money for each man.

Nellie Lucas was a daughter of a Captain in Washington's army and as sturdy a little patriot as you would find in the country.

"Little girl, please tell me where I can hide! I am fleeing from death-hounds who are in hot pursuit of me."

Nellie was sorely perplexed. He was her father's enemy, but, for though he was, she could not leave him, weak and bleeding, to his fate.

low, and from the cloud of dust that darkened the air in their wake, she knew that she must decide at once wherein her duty lay.

"Here! Within these branches you can hide. The leaves are thick and with my playmates I have often hid."

Scarcely had he gained a place of safety, when the soldiers dashed into the woods, and a few moments later, with steeds reeking with foam, they paused before Nellie, and the leader said:

"Do not be frightened, child. We know you are a patriot's daughter, and we would not harm a hair of your head, but we are after a bloody Hessian foe, and we sighted him back a mile or so, and think he took this road."

"Good luck!" exclaimed the leader, looking pleased. "I'm glad we took this road instead of that one leading over the hill. Did this bold Hessian go up, or down, or straight ahead?"

"Just as I thought; he's making for the mountains. Quick, boys, or we shall lose the trail!"

Then, at the little maiden's signal, the wounded Hessian came down from his hiding-place and, stooping, touched his lips to his fair preserver's hand.

She then laid aside her sewing and, after tenderly binding up his bleeding arm, brought him food from the kitchen to satisfy his hunger.

"I am glad they did not find him, for though he is," Nellie said to herself as she watched him making his way into the woods, "perhaps if I had not been true to my country in this helping an enemy to escape, but it was keeping the Golden Rule to do as I would wish his little girl to do to my dear father were he pursued by those who sought his life."

"I am glad they did not find him, for though he is," Nellie said to herself as she watched him making his way into the woods.

It was fully two years after this incident that Captain Lucas was wounded in an engagement which ended disastrously for the American army.

Just after the noon hour, when Mr. Brayton returned to his office, he was given his mail, and as he proceeded to open it, he noticed that young Temple lingered.

Yes, I have had my griefs; and yet I think that when I shake off life's annoyances, I shall, in my last hour, forget All things that were not joy.

NELLIE'S BLUE EYE.

BY HARRIET CARLY COX.

Robert Brayton, millionaire, sat in his private office for the moment alone. The morning had been a busy one, and his visitors of a particularly trying kind; and now that they were gone he breathed a sigh of relief, a sigh that sounded exactly like that of an ordinary individual.

Harry Temple, clerk and private secretary, sat in the outer office, wearily opening the pile of letters that post-boy had just left on his desk.

Finally, he reached the crank pile. It was larger than usual, but of the same nature. There were numerous demands for endowments for old ladies' homes, unnumbered of missions and numberless odd societies, and the usual mass of requests for situations, advice, etc.

One ambitious young man wanted to borrow twenty-five dollars, that he might be married at once, and show the city swill whom he had cut out how things were done in Jersey.

Another wanted any old gloves his daughter might be ready to lay aside. She wouldn't mind if they were a little large; they were better if they were.

It was the old story over again, and after another they were thrown into the yawning waste basket.

Half curiously young Temple tore it open. Children were not common as correspondents, and Mr. Brayton had a warm spot in his heart for children.

"Please, Mr. Brayton, won't you help me buy Nellie Fowler a new eye? Maybe you don't know who she is, but she is a very nice girl."

"I'm glad they did not find him, for though he is," Nellie said to herself as she watched him making his way into the woods.

Harry Temple leaned back in his chair and gave a low whistle. The typewriter looked up from her pile of letters and smiled; but Harry was busy rereading the letter.

"What is it?" he asked. "Here is a letter," hesitatingly replied the young man, "which I don't know whether you wish to see or not; and he turned it over in his hand."

"One of your famous 'crank letters'?" queried Mr. Brayton. "Better let me see it if it's a good one," and he smiled as he handed it to the young man.

Yes, I have had my griefs; and yet I think that when I shake off life's annoyances, I shall, in my last hour, forget All things that were not joy.

Her fingers flew over the keys, and Temple, who was halfway to the door, stopped a moment. The youngster may not have any decent clothes," he suggested.

Three days passed and the episode had not been mentioned in the office.

"Oh," Johnnie said, "just's soon's I got your letter I wanted start right off; but I had to wait for Ma to make me a new coat." He glanced proudly at the ill-fitting jacket.

"It was great fun coming, 'cause in one place the cars was awful crowded, and lots of folks had to stand on. One fellow wanted me to give him my seat, and the conductor said I'd better, too, 'cause I was a youngster, and could stand 's well 's not. But, sir, says I, no, sir, I ain't agiving up seats this trip; and I wish to be comfortable myself; but I have business with Mr. Harry Brayton. Then he looked at me queer and walked away."

Temple assured him, very gravely, that it was easy after one knew the way.

And as they kept on talking, Johnnie expressed his opinion on all subjects from the revival at home to the Brooklyn strike.

Just here Mr. Brayton came in. Johnnie didn't notice him particularly, for a good many had come in since he had sat there.

And Johnnie went in; and just what conversation took place no one ever knew. The clerks in the outer office could hear the hum of voices, the rich, full voice of Mr. Brayton and the earnest, childish voice of Johnnie.

First they went for lunch. Johnnie all unconscious of the interest and amusement he created, and Mr. Brayton only smiled and raised his eyebrows when his acquaintances looked, bowed, and looked again.

Johnnie was modest in his desires for lunch. He despatched soup-twatery for him, sir. He gussed he'd have some turkey and stuffin' and sweet potato, pumpkin pie, ice cream and nuts.

"These disposed of, they went to a store where Johnnie was told to select an eye like Nellie's; and as he did so, Mr. Brayton stood near the window, apparently looking out; but his sharp eye was on the boy and his quick ear caught the conversation.

"No," said Johnnie, very emphatically, "that isn't the color at all. It's a different blue, just like the lake in summer when there ain't any clouds."

One tray and another was brought, but the blue that the boy wanted was not there. Finally he spied an eye in the show-case.

"That's it!" he cried. "Let's see her!" "That is an imported one of the very finest material," remarked the clerk, with a doubtful glance at Johnnie, and an inquiring one at Mr. Brayton's back, "and it costs a great deal."

"Well," said Johnnie, drawing himself up with a fine air of superiority, "I just guess you don't know who wants to buy that eye. Mr. Brayton here, sir, can buy anything in all this world that he wants. I guess if you'd only one eye, you'd want the other to be

[Concluded on eleventh page.]

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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.]

For two weeks I have been aiding pastor I. N. Penick in a meeting with the Second Baptist church, Jackson, Tenn. It was a great pleasure to work with such a noble little band, and the Lord blessed us in the services very greatly. There had been sixteen professions of conversion when I left, and a very considerable number of young men and ladies still greatly concerned. Pastor Penick is a very fine preacher, and very popular with his people. He is one of the students in the Baptist University, and works hard both in school and in his church. The young preachers in the University gave very material and valuable assistance in the services, and to them is due a large share of the credit for the work and labor in the meeting. There was no excitement, and no clap-trap methods, but the conversions seemed to be very pronounced and joyous. Pastor Sloan of the Highland avenue church, together with his people, gave us much assistance, and showed a very cordial spirit. Pastor Tribble, of the First church, was sick most of the time and could render but little help on that account, but the First church people showed us much kindness. The Baptist interests of Jackson are in good shape, and on a rising ground. The University is a great power; and the Methodist school has one or two excellent Baptist teachers in it. The unfortunate wrangles of the past few years are not now remembered except with general regret, and a spirit of fraternity that is inspiring and cordial is now clearly manifest. There are some wise, conservative Baptist workers among the laymen, and all the preachers are men of excellent parts. President Savage, of the University, is managing the school with great skill and satisfaction, and the work the boys are doing was very highly complimented by him in my presence. Baptist interests in Jackson should become very aggressive, because it is the center of influence for a widely extended section of country.

How many kinds of churches do we read of in the Bible? Not by any means as many as we read of in the Sunday-school literature, and the religious papers of the day. In our modern talk we can hear of the visible church, the invisible church, the local church, the universal church, the militant church, the church triumphant, the Jewish church, the Christian church, the Catholic church, the protestant church, besides all the specifically denominational churches that have to be duly recognized as constituting a great sisterhood of churches. Our modern literature is full of such church stuff. Do we have much of it in the Bible? No. The Bible knows nothing of a great, big, invisible, universal, all-comprehensive church, unless when the aggregate of all saved people is referred to, and considered as one assembly. The church idea of the Bible is always an assembly, a collection of people, local and visible. The church at Jerusalem, Rome, Corinth, Antioch and etc., were local, visible churches, composed of visible, real saints. The churches of Judea, Samaria, and Asia were local bodies of visible saints. There is no church idea in the Bible that would justify one in speaking of the "invisible and universal church," for there is no such church. Such an idea is a

mere figment of the mind, and has been invented by modern literalism for the purpose of belittling the divine authority of visible churches that will not affiliate with every invention of man that assumes to be a church. It is presumed that there are Christian people, children of God, in all denominations, and this presumption is probably correct. It is then said, "Are not these Christians, children of God, in God's invisible and universal church?" No, for the sufficient reason that there is no such church. Men become children of God by faith in Christ. They become church members after becoming children of God," if they ever do, and by attaching themselves to a church. Jesus said, "Except a man be born again he cannot see the kingdom of God." The new birth is first, the kingdom and its privileges come afterward. The privilege of son-ship in God's family is offered to all, and may be had by faith in Christ. The privileges of churchship is also offered to all who become children of God by faith, and may be had by all who will apply to Baptist congregations, and receive a gospel baptism into them.

WITH real pleasure I note the thorough and effective work that is being done in the Southwestern Baptist University, Jackson, Tenn., this session. Some thirty-five or forty young preachers are in attendance, and among them can be found some choice fellows. This school is doing a fine service for these young men, and rich indeed will be the results to the cause. I hear that the young men are kept so busy that any special attention to the foot ball brutality is next to impossible, and with only a few is such an unseemly business desirable. That is a matter worthy of note. The college that can boast of a class of students that are too much engrossed in doing good work in the acquisition of knowledge to waste any time in learning the arts of savagery in "teams" of any kind, is the college for the people. The modern craze on this subject will happily be short-lived, indeed, and regretful reflections will be all that will abide to remind us of our narrow approach to barbarism in the "team mania." So mote it be.

WHAT do the following statements from leading Campbellite preachers mean? Is the reformation about to occupy strictly Baptist ground? Read and see.

"Nothing is essential to Salvation that is not essential to Christian character. Immersion in water is not essential to Christian character; it is therefore not essential to salvation." J. J. Haley, in *Christian Guide*, Jan. 20th, 1893.

"We ought not to be repeating the unscriptural negation of our reformatory fathers that there is no scripture assurance of salvation at all to a penitent believer until baptized." R. T. Matthews in *Apostolic Guide* 1892.

"When I think of men and women who love God devotedly and show that they do by their lives of piety and self-sacrifice, as many unimmersed persons have done, I would not say for my right arm that they will be lost. On the contrary I expect them to be saved, and I base my expectations on the mercy of God who, I am sure, will forgive and save all who thus love and serve him, notwithstanding the imperfection of their obedience." J. W. McGarvey, in *Apostolic Guide*, May 17, 1889.

In speaking of the death of Dr. Wilson, pastor of a Presbyterian church, Dr. B. B. Tyler, a leading Campbellite said: "He entered into the rest prepared for the peo-

ple of God." *Christian Standard*, March 30, 1889. Yet Dr. Wilson had never been immersed.

J. S. Lamar, in *Christian Evangelist*, Apr. 25, 1889, says: "Our better and loftier spirits do not say the baptized are saved, and the unbaptized are lost."

T. P. Haley, in *Christian Standard*, April 1st, 1893, says: "Some men and women have been brought to Christ and to pardon who have not our views on the plan of salvation. Some have not been immersed at all, and some who have been immersed, were immersed without any reference to the remission of sins, believing they were accounted righteous when they believed, not when they were immersed. But we admit they became Christians without holding some doctrines peculiar to our plea."

Prof. John Shackelford says in *Christian Standard*, April 8th, 1893: "Bro. Grubbs holds that a man is justified by faith when he is baptized for the remission of sins. I hold that a man is justified by faith when he exercises faith, that is when he receives Christ into his heart."

It seems to me that if we wait a little longer on this union with the Campbellites that they will surely become sound in the faith.

ANOTHER Catholic fraud is perigrinating amongst the easily deluded Catholics of Mexico, and claiming to be able to raise the dead and perform many other equally miraculous feats. The fraud is a woman, and the authorities have gently notified her that some other section would probably suit her better. The same remark would be applicable to the priests and bishops who pretend that they can change bread to flesh, and wine to blood, and reproduce the veritable body of Christ by the utterance of a little Latin mummery. They are as great frauds as the woman who pretended to be able to raise the dead, and the wonder is how they can induce any sensible man or woman to believe such stuff.

MR. SLATTERLY says Mgr. Sattoli ought to be loaded into a cannon and shot across the sea, to his own native home. That would be a pretty bitter trip, but I am satisfied that in some way the wily Italian ought to be deported to his own native heath. In this free country we have no sort of need for a subordinate pope. It is as much as our free institutions can stand to have cardinals and arch-bishops, with the tribe of smaller clericals, without the presence of a human lord, and sub-pope. Send him away safely, but surely send him away.

It is said some sad, sorrowful woman has tried to burn two of the Catholic churches of Washington city, and it is supposed that she has become somewhat deranged on religion. I would rather think she was an escaped nun, who seeks revenge for the outrages of the tormenters who destroyed her earthly happiness. It is a wonder to me that the gallant men of the nation don't enact a law that will open up these living prisons and let the fettered and wasting forms of helpless womanhood escape the clutches of a lecherous priesthood.

Our churches do not have to deal with a greater practical evil than that of dram-drinking and drunkenness. In nearly every church in the land there will be found one or more members who persist in indulging their vicious appetites for strong drink until they bring trouble to the church and disgrace upon themselves. It seems to me that every sober

church member in all the land ought to be glad of an opportunity to vote for the total prohibition of the drink traffic.

Our Tennessee neighbors seem to have had lots of fraudulent proceedings in connection with the election for Governor last fall. If Tennessee was alone in this it would be proper for all of us to cast stones at her; but under the circumstances a mere note is sufficient.

The secular papers are saying that the present land-grabbers in the island of Hawaii are former missionaries, or their children, who laid aside their work of saving souls, and devoted themselves to saving the lands—for their own benefit. Were they Catholic missionaries? Nothing startling in that fact from that source.

PROGRAMME.

The following is the programme for the Ministers' Institute of West Kentucky and West Tennessee, which is to meet at Fulton, Ky., Tuesday after the second Sunday in April:

Introductory sermon—It. W. Mahan; alternate, A. S. Pottle. Church discipline—T. F. Moore, Eben Stuebelied. Scriptural Relation of Salvation and Obedience—B. A. Copass, W. J. Hampton.

The Kind of Preaching the Churches Need. J. W. Mount, J. L. Adams. What Attitude Should Christians Occupy in Regard to Prohibition? J. Howard Carpenter, J. A. Hogan.

Office Work of the Holy Spirit—W. H. Williams, T. B. Rouse. Scriptural Duties and Privileges of Christian Women—W. D. Nowlin, L. Y. Brown.

How far may Baptists Scripturally and therefore Consistently Engage in Union Meetings?—T. H. Pottle, W. H. Hughes.

Give the Leading Principles of the Harmony of the Law and Gospel—T. Lowe, J. R. Stewart.

A Full Discussion of Bible Giving—G. L. Ellis, R. B. Marshall. Why Join the Church?—T. M. McGhee, Elder Lindsay.

I take pleasure in urging a full attendance of the brethren. We could not get all on the programme, but we expect all to attend and take part in the discussion.

R. D. WILSON, Pastor.

A PRINCE AND A GREAT MAN.

"Know ye not that there is a prince and great man fallen this day in Israel?" Dr. Broadus, President of the Baptist Theological Seminary, of Louisville, Ky., died yesterday. It is fitting that we meet to-day and, to shed a tear and drop a flower on his grave. Dr. Broadus was born in Virginia, that state that has given us so many great men. He was reared on the farm, where he developed that strong physique that rode so many waves and faced so many storms. Dr. Broadus' fame as a scholar was world-wide. He was especially eminent in Greek and Homiletics. It was this that fitted him for a teacher and called him from the pulpit to the chair of Greek and Homiletics in the Seminary while it was in Greenville, S. C. This chair he held till his death. In that institution he labored with Williams, Boyce and Manly, of precious memory; and till his death his love and energy never relaxed. Beside this Dr. Broadus wrote many valuable books. The one on Homiletics—Preparation and Delivery of Sermons, is considered his best work. He also wrote a Commentary on Matthew, History of Preaching, Harmony of the Gospels, Memoirs of Boyce, and others. As a teacher Dr. Broadus ranked with the foremost of the world. What he said stuck to his students. His perfect familiarity with intermediate history, and the life of Christ

and his apostles, with his unequalled knowledge of Greek, made him the great teacher and expositor in New Testament. From one student he developed the Seminary to be the largest Seminary in America, and the largest Baptist Seminary in the world. The students now number near three hundred, with a great endowment. In the 40 years that he taught thousands of preachers sat at his feet, and most of the pulpits in the South at least has Broadus' ring in them. His influence over his students has probably never been equaled. A word from him would settle any wrangle or dispute that might arise among them in the great annual gatherings. When I first saw him I feared him; but when I heard him I revered him; when I knew him I loved him. Who can forget that last lecture to the class of 1891, especially his last sentence? The whole lecture had drawn us to the great teacher. "Now brethren," said he, "Go forth and preach Jesus the best you can, and when you remember an old man who left his pulpit, and gave his life to prepare you to preach, for my sake, preach a little better." Many wept and said that promise who will now remember it.

Spurgeon said that Dr. Broadus was the greatest living preacher. Could I be present at his burial to-day, I would lay a flower on his grave with these words. "The preacher and the teacher." "He was a man for all, the like of which I shall not see again."

R. J. WILLIAMS, HOSEA PAID, S. C.

YES, PUZZLED.

I am not puzzled because dancers, card players, and those who make sell and drink whiskey in our churches do not understand what is meant by a full consecration to Christ for life. But how can a preacher, who has any conception of right living, can find it in his heart to criticize a brother for urging its importance and getting people to promise to live it, need explanation. Will Bro. A. N. Whitinghill explain? If he cannot possibly he knows of some worldly-minded church member who can.

I am not in sympathy with the "Modern Holiness Movement" which he refers, nor do I believe their doctrine. But I frankly confess that I am not the man to hold a meeting in a church where open sin is encouraged.

I believe in a full consecration of myself and all that I have to Christ for life; but that don't suit some people. Just a little consecration, now and then, is all some folks can stand; and they make faces at their weak kneed preachers when they take a little spasm and ask them to be "consecrated a little more." These same preachers who are more available than others, dare not stand up for a bit that is scriptural and consistent. If they had the moral courage to turn their batteries on horse racing, whiskey dealing and drinking the theatre going, dancing, card playing and the like, there would be more peace among ministers, there would be less time for turning their guns on each other. There are many who have the courage, am glad to say, and I honor the for it. But there are some little fellows who, fearing their members on the one hand, and the theological snakehunters on the other, continue to arrange their little white neckties, and say their little pieces, while men are going to ruin in and out of the churches. They have a little theological rack, on their little heads, on which they hang a few things during the week and shoot paper wads at Satan on Sunday. From much of that

preaching few would ever know... vice threatens society, or that... promises to help us to a better life.

I have held meetings in our largest Southern cities, and in many of our smaller towns, where my best and strongest men have ample opportunity to know that I believe, and am not alarmed to see another precinct is heard of. I am now in a good meeting with Dr. D. I. Purser in New Orleans, who will likely discover my irregularities there may be about my faith or practice. Besides this, my time is occupied for some time to come, and those who are afraid of getting a bad case of old-fashioned religion need not be afraid, I will not likely come without an invitation.

But now, of course, Bro. Whitcomb has heard of the B. Y. P. U. and of the Y. P. S. C. E. and that these societies let the women talk. And then, he saw that word "Consecration," in the report of my meeting, and putting these things together, he knew, at once, that I was a "Sanctificationist," and was trying to work my heresy in, under another name. When he has known himself into the breach, there was real danger, and I need our cause from the holiness craze, in four different localities, he will have less time, and less disposition, possibly, to show up an imaginary foe.

JOHN H. BOYET.

THE MAN OF HEART.

One hardly knows what to say, of one who loved Dr. Broadus and loves his memory still. And who is there who did not love him? Much as can be justly said about the profundity of his intellect and the variety and splendor of his gifts and attainments, more can be said about his great heart. What made those blazing bursts of emotion in his preaching and lecturing that thrilled every soul? Other men had wealth of imagination, choice of words, power of analysis, simplicity of style, vehement exhortation, wonderful magnetism. Dr. Broadus had these traits and more. But in all and above all he had a heart propelling and impelling power that surpassed all other men that I ever met. Not that the play of emotion was always manifest. Sometimes your very soul heaved under the power of his mighty passion. Sometimes you only saw the phosphorus play on the surface of the great depth of feeling that was hid from view. So was largely this strength of genuine sympathy and noble feeling that stirred the highest instincts of his students, that made them come reverently out of the classroom with many a resolution to be better men, to know more about Jesus of Nazareth, to be more like him. This untiring energy of heart gave him overmastering power over the lives of men. He swayed us all as our king, and we were proud to do him reverence.

Many letters have come from many classes of people all over the land. One note is common to them all. Far above all praise is the witness of the heart. They all loved him. Many loved him for the help which he had given, for rare wisdom he had displayed in advising, for comfort and cheer in the Christian life. But all loved him for what he was in himself. Every student found in him a friend that was close to him, that became the inspiration of his study and toil. Let no one who never knew Dr. Broadus suppose that this intensity of feeling, which was usually held under control only to flame forth with greater force at times, was an indication of weakness or of vacillation. He could

be witheringly severe on justifiable provocation. But he was not easy to provoke.

In this little tribute to his character, I only wished to emphasize his heart power. We all bowed before the majesty of his intellect, we all felt the power of his loving heart. He had a heart, and he gave it out to all who came to him. It was an expensive draft upon his vital powers, but he joyed in loving and serving his brethren. If his achievements along the lines of scholarship and preaching and teaching led us all to higher endeavor, may not his whole heartedness fill us all with new aspiration and longing to be and to do? A letter this morning, after mentioning one point after another, modestly closed thus: "But I did love him." How much he could love in return! A. T. ROBERTSON.

ARE THEY CHEAPER?

My attention has been called to some comparisons in prices which Bro. J. N. Hall made in the Recorder between our periodicals and those published by David C. Cook, of Chicago, comparisons leading to the impression that Mr. Cook's literature is very much cheaper than that published by our Board. I know that is the general impression abroad, and I had just taken it for granted that it was so, and had not made any special investigation of the matter until I read what Bro. Hall said. As a result of my investigation I have come to the conclusion that we publish a cheaper Sunday-school literature than does Mr. Cook.

Let us compare the periodicals; and in doing so I shall use the periodicals for the first quarter of 1895, and shall compare prices by the quarter, as nearly all schools order that way. Mr. Cook publishes a "Teacher's Edition" for the use of teachers, which I shall compare with our "Teacher." Mr. Cook's Teacher is a quarterly, ours is a monthly—so where he gives one, we give three. His is 5 cents a quarter, ours 12 1/2 cents. His is 64 pages, ours 48—or leaving out our advertisements, 45 pages. Our 45 pages a month are filled with editorials, original articles from our best writers, expositions of the lessons, and department for primary teachers—135 pages every three months.

Mr. Cook gives 64; but with what are they filled? One page of very poor cuts. No editorials. Six pages of extracts taken from other periodicals, for which, of course, he pays nothing. Three pages of "New Version Lesson Texts," which we put alongside of our common version passage in the lesson. One page of "Responsive Readings," every other verse being italicized to show the superintendent which one he must read. Two pages of "Class Record." Thirteen pages of songs. So Mr. Cook fixes for his patrons not only

what Scriptures they must read, but what songs they must sing. That leaves 38 pages per quarter of real work on the lessons, as against our 135. We take it that teachers want good work on the lessons and not a lot of trash. So we give them 135 pages of it for 12 1/2 cents, against Mr. Cook's 38 pages for 5 cents. And then we know, and our patrons know, who does our work. Do Mr. Cook's?

Then Mr. Cook has his "Comprehensive Quarterly," which may be compared with our "Advanced." This, too, has its "Responsive Readings," songs, etc. The price of this is 34 cents per quarter. Our Advanced Quarterly is 24 cents. As to contents, we are ready to compare. Ours is actually cheaper.

Mr. Cook's second "Scholar's Edition," corresponding to our "Intermediate Quarterly," is made larger, it is true, by "Responsive Readings" and songs, but for the use of scholars is no better. His 24 cents a quarter; ours 24 cents.

Mr. Cook's "Juvenile Scholar's Quarterly" is 24 cents per quarter. Our Primary Quarterly is the same price.

Mr. Cook has what he calls "abridged" editions of the two last-named quarterlies which he sells at 14 cents per quarter. The contents of these are not as good as our lesson leaflets, which we furnish at 14 cents per quarter, one leaflet for each Sunday.

On quarterlies we give better goods than Mr. Cook, for as little or less money. He has a great variety of little papers, of one sort and another, printed on very inferior paper, which he sells at low rates. We do not compete on that line of goods.

Some Baptist schools may not care to take the periodicals published by our Board, but they ought surely not to be caught by the "stuff" (as Bro. Hall well calls it) put out by Cook & Co.

T. P. BELL.

How to Get There.

Take the Texas & Pacific Railway, the direct line to North and West Texas, Arizona, Mexico, and California, via Memphis and the Iron Mountain Route. Shreveport or New Orleans double daily trains. Pullman sleeping cars. For further information call on or address your nearest Ticket Agent, or R. T. G. MARRIOTT, Southern Traveling Agent, 204 West Main St., Louisville, Ky. A. A. GALLAGHER, Southern Passenger Agent, 105 Read House, Chattanooga, Tenn. GANTON, MEISTER, G. & T. Agent, Dallas, Texas.

SUCCESSFUL MEETING.

We have just closed a very successful meeting. Dr. Ryland says he has not seen anything like it for fifteen years. Bro. Carter Helm Jones was with us from the first and he preached the old Gospel in all its simplicity and with great power. God was with us to bless and honor the truths of His word in the conversion of many souls. There were seventy or more professions of faith and forty-five additions to our church. We are expecting others to unite with us. Modern evangelistic methods were not resorted to. The preacher and the rest of us believed in God's willingness to bless the faithful preaching of the Gospel. The great truths of Scripture were constantly presented and enforced in a most pleasing, intelligent and forceful manner and the people came to hear. God was with us daily and his presence was felt by all. Verily it was his work—"It is God who giveth the increase." However, it will do no harm to have a Paul to plant and an Apollos to water. Bro. Jones would succeed admirably as an evangelist, but we need good pastors too.

Another thing might be mentioned; we tried also to sing the Gospel. The new-fashioned song books, "Suitable for revival occasions, etc.," were not admitted, but the old hymns, so full of the

NO-TO-BAC advertisement featuring a man on a bicycle and text: Stop Naturally! Don't tobacco spit and smoke your life away... NO-TO-BAC KILLS TOBACCO

STEWART DRY GOODS CO. advertisement for Louisville, Ky. listing various goods like Dimities, Sheer Lawns, Plisse Crinkles, etc. and a Carpet Department.

Citricura SOAP advertisement: Purifies and Beautifies the Skin by restoring to healthy activity the CLOGGED, IRRITATED, INFLAMED, SLUGGISH, or OVERWORKED PORES.

Gospel, were sung at every meeting and it is believed that God blessed them. Now and then, some one was heard to say: "How glad I am to hear those good old songs!" And may I not be permitted to mention one other thing? How blessed to be associated in a great work with a real gentleman. The sainted Broadus used to say sometimes to his students: "Young brethren, when you visit a brother's field, don't forget to be a gentleman." Of course, such admonition was not needed in this case; for Carter Helm Jones could not be anything but a gentleman. The result is that the ties that bind together pastor and people are strengthened and he has left them even more in love with one another than before. We are happy,

JOHN L. JOHNSON. Columbia, Miss., March 22.

To Remove That Tired Feeling, Take

# AYER'S

THE ONLY WORLD'S FAIR  
Sarsaparilla

Over Half a Century Old. Why Not Get the Best?

AYER'S PILLS cure Headache.

AGENTS! AGENTS! AGENTS!

## DARKNESS DAYLIGHT

By Rev. Lyman Abbott.

11 treatises with new lessons, facts and every opportunity illustrated with 250 superb engravings from the best hands of the world. Includes "The Good Seed," "The One-ling and the Cross," "The Atonement," "The Holy Spirit," "The Christian's Warfare," "The Christian's Home," "The Christian's Life," "The Christian's Death," "The Christian's Resurrection," "The Christian's Judgment," "The Christian's Eternal Home." Sent for Terms to Agents, Publishers, or to the Author, 151 N. 5th St., PHILADELPHIA, PA.

## SOLID SILVER

### FORKS and SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of servicable solid silver Teas, Desserts, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address. C. F. BARNES & BROS., 254 W. Market St. Louisville, Ky. This firm is reliable. - Publishers Western Recorder.

POURS

By Pressing the Lld.



Tea and Coffee pots of artistic design with novel method of pouring. Prices from \$2.50 to \$17.25 each. Ask for them or send for illustration. THE ASBURY-PAINE MFG. CO., PHILA., PA. This is a good thing. - Ed.

## WORKS OF John A. Broadus

BIBLICAL HELPS.

A HARMONY OF THE GOSPEL, in the Revised Version. With some new features. Notes at end by Dr. A. T. Robertson. \$1.50

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Treatise on the PREPARATION and DELIVERY of SERMONS. \$1.75.

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Small Treatises on Living Topics. Three Questions as to the Bible, 5 cents; Paramount and Permanent Authority of the Bible, 5 copies for 10 cents; Duty of Baptists to teach their Distinctive Views, 5 cents; Immersion essential to Christian Baptism, 5 cents; A Catechism of Bible Teaching, 5 cents; Ought Women to Speak in Mixed Public Assemblies, 5 cents; Glad Living, 5 cents.

All postpaid and subject to discount of 10 per cent., or 14 above publications for \$5.00 postpaid.

Order these and all other books you want from the

### BAPTIST BOOK CONCERN,

LOUISVILLE, KY.

## The Farm

The Courier says that judging from indications, there will be an unusually large crop of tobacco planted in Grant county this season.

Export cattle were selling at 5 cts in the Bluegrass counties this week. Mr. Beasley, of Garrard, who has perhaps the top bunch in the State, refused 5 1/2 cts. on Monday. This is the highest offer and came from Mr. Gentry, of Boyle county, who represented John Embry. - Farmers' Home Journal.

There has been a large number of sales of fat cattle in the last few days of July delivery. Sterling sold 45 head at \$4.75; Will Watts 85 head at \$5.00; George Whitney 185 head at \$4.75; Brown Bros. 60 head at \$5.25; also a number of sales in Montgomery and Bourbon at \$5. At Montgomery court day there were 700 or 800 cattle on sale, mostly scrubs, all selling briskly. A few extra sold at \$3.75 to \$4.25. Hogs to follow cattle are firm at \$4. - Lexington Gazette.

Brock & Railsback shipped last week a load of butcher cattle which were bought at prices ranging from 2 1/2 cts., for plain cows to 3 1/2 cts., for some nice straight heifers. To-day they will ship another load of similar stock at about the same price. They will also ship a lot of hogs which cost 3 1/2 to 4 cts. - Winchester Democrat.

The Times says there were 125 cattle on the Georgetown market Monday. A bunch of 900 lb. feeders sold at 4c. A bunch of two-year-olds, of 850 or 900 pounds at \$24.45 per head; a bunch of yearlings at \$13.20; and a bunch of short yearling at \$13.10. Horse and mule trade dull.

John B. Embry bought in Boyle county last week of different parties, 200 head of export cattle for July delivery at 5 cts. per pound. - Jessamine Journal.

The Stanford Journal notes the sales of a bunch of fat butcher stuff at 3 cts., a lot of light feeders at \$32; and fifty extra good export cattle for July delivery at 5 cents.

The Carrollton News says that a farmer of that vicinity sold seven pigs, all of one litter, nine months old, averaging 287 pounds, at \$4.40 per 100.

latent plant food in the soil that only requires certain action to be made available. One of the advantages both with the roots and the tops of clover is that it acts upon the soil in such a way as to very materially increase the amount of available plant food in the soil. And in order to be able to realize the full benefit of this it will be necessary to secure as good a growth of roots as possible, keeping in view at the same time, the value of the plants.

One of the best plans of managing the clover in order to derive the largest amount of benefit is to cut the first crop for hay reasonably early, as soon as in full blossom, and then let the second grow; and when the seed begins to form well plow under. In this way a considerable amount of plant growth above ground can be secured and a larger growth of roots if the first growth is plowed under.

If reasonably good crops are secured and at the same time the fertility of the soil is kept up, more or less green manuring must be done; and it will be also an item to plow such crops under at such a stage as will secure the best possible results. - S., in Practical Farmer.

GOOD LEMONADE.—The New York Times publishes the following: "I learned a new thing," said a woman recently, "while visiting, last week, an English friend who is living in the country. We had a small dance one evening of my stay, and my hostess served the most delicious lemonade I ever drank. I spoke of it the next day, and she told me that it was made with freshly boiled water—the secret, she said, of thoroughly good lemonade. 'I have a regular rule,' she further informed me, 'which insures success if I am making a quart or a gallon. For a quart I take the juice of three lemons, using the rind of one of them. I am careful to peel the rind very thin, getting just the yellow outside; this I cut into pieces and put with the juice and powdered sugar, of which I use two ounces to the quart, in a jug or jar with a cover. When the water is just at the tea point, I pour it over the lemon and sugar, cover at once and let it get cold. Try this way once, and you will never make it any other way.'"

BEST USE FOR CLOVER.

Clover is recognized as being, all things considered, the very best plant or crop that can be turned under as a green manure. While in some respects there are other materials that are equal, yet there is no plant used for this purpose the roots of which penetrate as deep into the soil as clover. Buckwheat is an admirable crop for green manuring. Makes a rapid growth and if plowed under when in full bloom the plants contain a considerable per cent. of nitrogen, but the roots grow near the surface and the benefit to the soil is largely derived from the top, that part of the plant above ground. With clover the opposite is true. If allowed to make a full growth the roots will be of fully as much benefit to the soil as the tops. And it is largely in order to secure the best growth of roots that the best plan of managing is to wait until the second growth has reasonably well matured before plowing under. Not that the tops should be fully matured and dried up for the reason that the additional growth of wood will hardly make up for the loss by the tops as the tops contain a considerable per cent. of nitrogen that if plowed under before being allowed to get too ripe will add materially to the fertility of the soil.

There is a considerable amount of

Our Stock of

## Upholstery Goods

Comprises the Latest Designs and Shades in:

- Silk Brocades,
- Satin Damasks,
- Silk Tapestries,
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Heavy effects in Cotton Tapestries and everything for Fine Draperies at the lowest prices.

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328-330 W. Main. SONS & CO. 225 Fourth Ave.

Importers, Jobbers and Retailers of Carpets, Curtains and Rugs.

## BUILD

—WHILE—

### DOORS, SASH, BLINDS AND LUMBER

Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices.

## W. J. Hughes & Sons Co.

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

Matthew Henry's Commentary on the 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, 90c, 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. Handsomely bound. 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, \$1.25. Our price, 75c, post 15c. Order now.

Child of the Ganges. "A Story of India," by R. X. BARRHETT. 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.

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

Wide, Wide World. MISS WEATHERS. Regular price, \$1.50. Our price, 90c postpaid. No many left.

Grace and Truth. MACKAY. Cloth bound. Regular price, 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), \$1.00, 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.



Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

April 1 was Bismarck's eightieth birthday. If the Reichstag had desired to rouse the enthusiasm of Germany, they could not have accomplished their purpose more effectually than they did by voting down the resolution of congratulation. There was simply nothing which could be done in a man's honor which was not done in every city and hamlet of Germany.

The hardships of the government forces of Colombia during their march to Ensisio, during the statement that 1,500 of them died on the way. After a ten hour's battle at Ensisio, they were victorious, losing 700 men. The revolutionists lost 1,500 in battle and 2,000 surrendered. This victory it is thought will bring peace for awhile, peace for any length of time seems to be an impossible thing in South America.

Among the dead of the week was Field Marshal Sir Patrick Grant, the oldest army officer in the British service. He was born in 1801, went in India as captain on the staff of Sir Hugh Gough when he was sixteen years old and proved himself a brave and skillful officer in many campaigns. Prof. James E. Oliver, of Cornell University, also died. He was one of the foremost mathematicians in the world.

The Japanese Emperor has proclaimed a truce with China for some weeks. Li Hung Chang is recovering from the wound in his face. The Japanese have taken every possible way of showing their indignation at the attack upon a peace commissioner, and the fellow who fired at Li Hung Chang has been sent to prison for life.

### Signal Triumph Won

By Dr. Price's Cream Baking Powder

Two signal triumphs have been achieved by Dr. Price's Cream Baking Powder. First it received Highest Award and Diploma at the World's Columbian Exposition of 1893. Next it secured Highest Award and gold medal at the California Midwinter Fair of 1894. At both fairs it surpassed all competitors in every respect. The award, in each instance, was for strongest leavening power, perfect purity and general excellence. It was sustained by the unanimous vote of the judges. The victory at Chicago establishes the supremacy of Dr. Price's as "The Foremost Baking Powder in the world." The triumph at San Francisco confirms and emphasizes it.

### ANNUAL FINANCIAL REPORT.

I have received between January 1, 1894, and January 1, 1895, the following amounts:

- 1. Churches: Long Creek, N. C., \$4; Mt. Gilead, \$60; Bethel, \$18.52; Irvington, Ky., \$61.35; Long Creek (Pender), N. C., \$6.10; Globe, \$77.50; King's Creek, \$7 Rock Springs, \$15.65; Piney Grove, \$4; Fleming, \$2.50; Lenoir, \$2; Taylorsville, \$14.48.
- 2. Other sources: A lady friend in Kentucky, \$10; Alexander Association, N. C., \$13.59; Caldwell Union, N. C., W. L. Sanders, \$1; E. D. Crisp, \$50; Sunday-school class at Reidsville, \$1. Total, \$300.67.

Amount on hand at the beginning of the year (1894) \$80. Total for the year, \$380.67. The balance of the salary for 1894 (last quarter) not yet received will be included in the report of 1895.

W. E. CROCKER.

Chilting Doc. Dec. 20, 1894  
P. O. Shanghai, China, Gospel Mission Box.

**MENNE'S Borated Talcum Toilet Powder**

Approved by the Highest Medical Authorities as a perfect Sanitary Toilet Preparation for infants and adults.

**POSITIVELY RELIEVES PRICKLY HEAT, NETTLE RASH, CHAFED SKIN, SUNBURN, ETC.**

Removes blotches, pimples, and Tan, makes the skin smooth and healthy. Delightful after-shave. Decorated Tin Box, containing 1/2 oz. Sample of Borated Talcum, sent Free on application.

GEORGE MENNE CO., NEWARK, N. J.

### PURE MAPLE SUGAR

"How to Procure Pure Vermont Maple Sugar and Syrup" is the title of a treatise issued by the Vermont Maple Sugar Maker's Association, containing the names and addresses of the best producers of pure Vermont maple sugar, and how to obtain Sugar or Syrup direct from the producers can get this pamphlet FREE by sending their address to:

Frank Kenfield, Provt., Morrisville, Vt.

### WHAT IS THE MATTER?

The Home Board is wailing, The Foreign Board is wailing, Churches are wailing over depleted treasuries, and yet soon we shall pay \$75,000 to hold a Southern Baptist Convention in Washington D. C. Later on there will be a B. Y. P. U. Convention in Baltimore, and the Baltimore people tell us that there will be fifty thousand delegates in attendance. A average cost per delegate will be not less than \$10.00. Think of it \$500,000 to hold a jollification convention, and the Home Board is wailing and the Foreign Board is wailing and the people are dying eternally. \$575,000 to pay for one year's enthusiasm and the Home Board is begging and the Foreign Board is begging for Christ's sake, for the sake of perishing souls. Do we think more of denominational glorification, and having a good time, than we do of souls? What is the matter? Do we need religion?

W. H. FELIX.

January 12, 1896.

St. Louis, Mo.

Gentlemen: Dr. J. H. McLean's Liver and Kidney Balm is being used extensively in this community for diseases of the liver and kidneys, and is doing a vast amount of good. It is certainly a valuable medicine, and does thoroughly all that you claim for it. Yours truly,

CHAS. RUSSELL, Care City Mills, Aurora, Ill.

### B. Y. P. U. Convention.

BALTIMORE, JULY 18-21, 1895.

There is one route to Baltimore combining the best railway service with the most interesting scenery and historical associations. It is the Chesapeake & Ohio R. R. via Washington. The Rhine, the Alps and the Battle-field of Gettysburg are the prominent features which you will see en route. The Greenbrier, crossing the Alleghany and Blue Ridge Mountains, the Piedmont and Shenandoah Valleys, and the most famous of Virginia battle-fields. The P. P. V. Limited is the only modern through train to Baltimore via Washington with electric lights, Dining and Observation car. One fare for the round-trip. At comparatively a slight additional cost return trip can be made by way of Chesapeake Bay, Old Point Comfort and Richmond. For full information, descriptive pamphlets, etc. address C. B. Ryan, Assistant G. P. A. C. & O. R. R., Cincinnati, O.

### The Baptist Meetings.

The Baltimore & Ohio Southwestern Railway offers unexceptional advantages to those who may wish to attend either the Southern Baptist Convention at Washington, or the Baptist Young People's Union, at Baltimore. The former convention is May 14th to 16th, and low rates are announced for that event. Full particulars will be sent on application.

The Young People's Union meets July 14th, and tickets will be on sale, on the 1st of June for the round trip on July 14th, and 15th and will be good for return until August 1st. There are many reasons why the Baltimore & Ohio Southwestern should be used by those attending these conventions. There is sold a re-scheduled train service from St. Louis, Louisville and Cincinnati through to both Washington and Baltimore without changing cars. The line runs through the most picturesque part of the east, a veritable Nature's wonderland, and land-ops at Washington within a throw of the Capital. B. Y. P. U. tickets will permit of stop-ops at Washington return trip. An illustrated "Guide to Washington," with map of city will be sent free to any address, together with particulars regarding arrangements for meetings, on application to J. M. Chesbrough, Gen'l Passenger Agent, St. Louis, Mo.

### THE MARKETS.

#### Report for the Week Ending Saturday, March 27, 1895.

Cattle.—The receipts were light. The cattle market closed up strong on all desirable stock. The farmers say fat stock is very scarce. That means a strong market until grass and distillery-fed cattle are thrown on the market.

Hogs.—Receipts of hogs were 307 head, shipments, 494 head. The market ruled firm; the best heavy selling at \$4 85 a 95. Poultry.—Sheep and Lambs.—The market remains steady. There is nothing doing in this department.

#### CATTLE

Extra shipping cattle, 1,400 to 1,800 lbs.	\$5 25 a 50
Light shipping, 1,200 to 1,400 lbs.	4 75 a 50
Best butchers	4 75 a 50
Fair to good butchers	3 75 a 75
Common to medium butchers	3 25 a 50
Thin, rough steers, poor cows and so-called	1 50 a 50
Good to extra oxen 1,200 to 1,700 lbs.	4 25 a 50
Common to medium oxen	3 50 a 75
Feeders	2 75 a 50

Stockers	3 50 a 75
Bulls	1 75 a 50
Veal calves	3 00 a 50
Choice milk cows	20 00 a 50
Fair to good milk cows	15 00 a 50

HOGS.

Choice packing and butchers, 225 to 300 lbs.	\$4 50 a 95
Fair to good packing, 180 to 225 lbs.	4 75 a 50
Good to extra light, 180 to 190 lbs.	4 75 a 50
Fat shoats, 120 to 150 lbs.	4 00 a 50
Fat shoats, 100 to 130 lbs.	4 50 a 40
Roughs, 150 to 400 lbs.	4 00 a 25
Stockers	3 50 a 40

SHEEP AND LAMBS.

Good to extra shipping sheep	\$3 75 a 40
Fair to good sheep	3 25 a 75
Common to medium sheep	2 00 a 30
Bucks	1 00 a 50
Extra lambs	4 50 a 50
Fair to good lambs	4 00 a 50
Common to medium lambs	3 50 a 40
Tail-ends or culs	2 00 a 30

### LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 27, 1895.

BURLY—1894 CROP.	
Trash, green mixed	\$2 00 a 2 00
Trash, sound	2 00 a 4 00
Common lugs	4 00 a 5 00
Medium lugs	5 00 a 7 50
Good lugs	6 00 a 7 50
Common leaf, short	7 00 a 8 00
Common leaf	8 00 a 10 00
Medium leaf	10 00 a 12 00
Good leaf	12 00 a 15 00
Fine and selections	15 00 a 25 00

BURLY—1894 CROP.	
Trash, green mixed	\$1 50 a 2 50
Trash, sound	2 50 a 3 00
Common lugs	3 00 a 4 00
Medium lugs	4 00 a 5 00
Good lugs	5 00 a 6 50
Common leaf, short	6 00 a 8 00
Common leaf	8 00 a 10 00
Medium leaf	10 00 a 12 00
Good leaf	12 00 a 15 00
Fine and selections	15 00 a 25 00

GREEN RIVER.	
Trash, green or mixed	\$2 50 a 3 00
Trash, sound	3 00 a 3 50
Common lugs	3 50 a 4 00
Medium lugs	4 00 a 5 00
Good lugs	5 00 a 7 50
Common leaf, short	6 00 a 8 00
Common leaf	8 00 a 10 00
Medium leaf	10 00 a 12 00
Good leaf	12 00 a 15 00
Fine and selections	15 00 a 25 00

DARK—1894 CROP.	
Trash, green or mixed	\$2 00 a 3 00
Trash, sound	2 50 a 3 00
Common lugs	3 00 a 4 00
Medium lugs	4 00 a 5 00
Good lugs	5 00 a 6 50
Common leaf, short	6 00 a 8 00
Common leaf	8 00 a 10 00
Medium leaf	10 00 a 12 00
Good leaf	12 00 a 15 00
Fine and selections	15 00 a 25 00

DARK—1894 CROP.	
Common lugs	\$1 50 a 2 25
Medium lugs	2 25 a 2 75
Good lugs	2 75 a 3 50
Common leaf, short	3 50 a 4 50
Common leaf	4 50 a 5 00
Medium leaf	5 00 a 6 00
Good leaf	6 00 a 7 50
Fine and selections	7 50 a 9 00

### SALES, WITH COMPARISONS.

Following were the sales for the week and year to March 30, with comparisons:		
	Week.	Year.
Year 1894	4,085	55,549
Year 1895	3,242	47,961
Year 1896	3,407	55,547
Total to crop sold to date		54,378
Sold to date in 1894		57,223
Sold to date in 1895		53,121
New crop sold to date, orig. inspec'n.		47,944
Sold to date in 1894, orig. inspec'n.		50,294
Sold to date in 1895, orig. inspec'n.		46,327

REJECTIONS	
Rejections this week	1,320
Rejections same time in 1894	902
Rejections same time in 1895	523
Rejections since Jan. 1 to date	10,350
Rejections same date in 1894	8,710
Rejections same date in 1895	2,278
Rejections same date in 1896	2,278
Per centage of rejections to auc'n sales, '95	34
Per centage of rejections to auc'n sales, '94	34
Per centage of rejections to auc'n sales, '93	17

RECEIPTS.	
Receipts this week	5,557
Receipts same time in 1894	3,777
Receipts same time in 1895	2,528
Receipts since Jan. 1 to date	36,363
Receipts same time in 1894	43,208
Receipts same time in 1895	36,370

### Silver Plated Ware!

Our New Priced Catalogue of best quality Silver-plated Ware is now ready. It shows a variety of new styles of cups, castors, butter-dishes, cream-stands, pickle-stands, ice-water-pitchers, goblets and vases, tea-sets, coffee-urns, commutation-walkers, knives, forks, spoons, etc. Priced Illustrated Catalogue of Silver-plated Ware sent free to any address.

C. F. BARNES & BROS., Jewelers, 225 W. Market St., LOUISVILLE, KY. This ad. is for sale.—Publishers Foreign Agents.



**THE REEFER**  
For boys 3 to 8 years old. Handsomely braided and bound. Fancy Scootes, in light and medium colors; also Blue and Black. Best thing for early spring wear—\$2.50 to \$5.

**THE JUNIOR**  
For boys 3 to 8 years old, Cassimeres, Cheviots, Worsteds and Flannels, in Fancy Tans, Browns, and Grays, and Solid Blues and Blacks. Elegantly braided—\$1.98 to \$5.

For Boys 13 to 19 years old, the proper style this season is a three-button, or four-button, long Cutaway Sack Coat, with both Knee Pants and Long Pants. We have them in different patterns at from \$4 to \$12. Our BIG SPECIAL is a line of BLACK CHEVIOTS. We have five grades at \$5, \$7, \$8, \$9 and \$10. They are beyond question the BEST we have ever been able to buy at the prices, and we shall sell them for LESS PROFIT. The immense demand for Black Cheviot suits, which seem to grow more popular every season, has induced us to "try ourselves" this time, and if PRICES count for anything, we'll sell ten times as many Black Cheviots this season as we ever did before.

### OUR PRESENTS

for the boys this season are a Ball, Bat and Mit with every suit costing \$3.50 or more; a handsome KNIFE with every purchase of \$5 or more in Boys' Clothing, and two Bicycles a week.

### WE PAY EXPRESS

on MAIL ORDERS to the amount of \$5 or over to any point in Kentucky or Indiana, thus giving our out-of-town patrons anything in our house at the same net cost of the article if bought in the store. Money always refunded if goods fail to please.

Kleinbans & Simson,  
**Mammoth Shoe & Clothing Co.,**  
424 to 434 West Market.

**NEVERWETT**  
RED ROPE ROOFING  
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