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For the Western Recorder.

DR. BROADUS AT THE SEA OF GALILEE.

BY WARREN RANDOLPH, D.D.

Now, when all our minds are filled with tender recollections of Dr. Broadus, I have been turning, from day to day, to the notes which I made when we were together in the East. They may be of interest to others, as well as myself. For this reason I submit to you a transcript concerning three of the days whose memory was carried most delightfully in his memory, I am sure, as it always has been in mine.

On Saturday, March 25, 1871, we crossed the upper Jordan by a bridge, and lunched beside the river. Re-crossing, and riding beside the river for two hours more, at a quarter before three in the afternoon, we had our first sight of the Sea of Galilee. The surface of the sea seemed as smooth as glass.

Riding down to the shore, as my horse bathed his feet in the water I almost felt as if he was stepping into a sacred pool.

A few minutes after reaching the lake, we heard the sound of rumbling thunder, a sound which was peculiarly welcome. In the morning, when we started from Beisan, it was cloudy and looked like rain. But the day had been intensely hot. Our umbrellas had been necessary to shield us from the burning sun. Upon hearing the first roll of thunder behind me, I looked around and saw a dark cloud hanging over the Jordan valley, coming up slowly toward us, and widening as it came, till it quite overspread the heavens to the southward. The peals of thunder increased in frequency and power. The lightning began to flash and the wind to freshen, till in a short time the lake, which had been so placid when we first saw it, was rippled as far as the eye could reach.

As we rode along the lake, the scene was one of striking beauty. The coarse sand of the shore with which we met as we first struck it, had now become a pebbly beach, with small white and black stone beautifully intermingled. The atmosphere was a little hazy, and dark clouds spread nearly over the heavens, giving the green with which the mountain-sides were covered a peculiar richness. The rugged cliffs, broken by a single wady, or ravine, ran in almost a straight line along the eastern shore, while on the western side they alternately approached and receded from the water, and by this irregularity greatly increased the picturesque beauty of the place. The southern end of the lake was soon lost to our view, while the rounded northern end came more and more distinctly out.

For an hour we rode along the beautiful beach, till, at a quarter before five, we came to our tents, just south of Tubariyeh (Tiberias). As we alighted, we saw that the storm was coming rapidly up the lake. A flock of wild geese, which we had been watching on the lake, were now hurrying on toward the north, as if to get out of the way of the coming rain. In a few minutes the drops began to fall around us, and for a quarter of an hour our camp was in great confusion. Our stupid and stubborn negro muleteer, who had come on in advance of us, had pitched our tents on a plot of damp ground. Upon our arrival, our

dragoman (formerly an Austrian Jew, but now nominally a Christian), wisely and quickly decided that the tents must be removed to a grassy mound above. While this was being done, quite indifferent to the storming and fretting of dragoman and muleteer, Arab servants and Greek cook, we turned aside to watch the storm.

Nearly the whole heavens had now gathered blackness. The lightning was wonderfully vivid and flashed out in most remarkable forms. The rain came down with increasing violence, and the wind blew briskly. As Dr. Broadus and I, each holding an umbrella and each clad in a water-proof, stood beside each other, the clouds at the northeast parted, when he exclaimed, "Oh, look at Hermon!" My eye had not caught it, or rather, my apprehension had not. I thought I was looking at fleecy clouds, and I said, "Where? I don't see it." "Why, yes you do," he quickly said, "Yonder it is." And sure enough, there stood the glory of Lebanon, clothed with its mantle of snow. All around us, and over the lake, were the deep shadows of a thunder-storm. But the clouds had parted just enough, and in just the right place, to throw the sun on Hermon, and its snowy peaks sent back the rays to us, standing on the darkened shore of Tiberias, forty miles and more away. It was a scene never, never to be forgotten. The lake and its surroundings, the clouds, the storm, and Hermon, the lofty Hermon looking so glorious in the distance, constituted a scene worth a journey of six thousand miles to behold. My friend, whose habit of mind would be sure to draw the sweetest out of such a scene of beauty, began to think of the analogy between this shining aspect of Hermon when all else around is in shadow and the enrapturing views which are sometimes given to God's children, at the very moment when the shadows and gloominess of the grave come on them. Standing upon a fallen tombstone in the old Jewish cemetery, whither we had gone, a little further up the hillside, he gave himself up to the tender thoughts thus suggested, till the blinding tears shut out from his sight both the mountain and the lake.

And now, Oh glorious thought, he has seen "the Delectable Mountains," of which the snow-capped Hermon that day was a glorious type.

My notes continue; I went to the summit of an adjacent hill to watch the scene. While standing there, the rain gave place to hail. As the shower of bullets fell into the water it was excited with a strange and beautiful commotion. The inhabitants of Tubariyeh said they had never seen the like of it before. The falling hailstones made the water bound till the bosom of the lake fairly sparkled. The solitary "little ship" in sight (though we afterwards found there were several others on the lake), was moored a little to my right. The boatmen had gone to tents near at hand, but came out to depart while I was looking. The rain however soon compelled them to get down in the boat and cover themselves from the storm. The little boat, held by an anchor, was tossing on the waves, and pulling hard on her fastenings. At length, the storm ceased. The boatmen came forth from their hiding-place and started off toward the town, though as they passed along on "boisterous" sea I saw them "toiling in rowing." A shepherd too went by, leading his flock of not less than three hundred and fifty sheep and goats, alas for the figure, as Dr. Broadus suggested, more, many more goats than sheep. The rear of the flock was brought up by the shepherd boy, who was carrying a young kid, not "in his bosom," as he should have done, but by the little creature's legs.

Though the storm was over, the lake was just reaching its greatest commotion. The waves were considerable. The white caps spread quite over the surface of the water,

and the sea was "casting up mire and dirt." Before I left the hill on which I had been standing, a rainbow came faintly out in the eastern sky, after which I turned and went into my tent, scarcely three quarters of an hour after we first arrived upon the ground. Coming into the tent, we read the account of our Lord's stilling the waves of this very sea, and apprehending as never before the scene which the evangelists have so vividly described.

After taking our tea we sat down to read, but in a few minutes the wind began to blow furiously and the rain to come in torrents. Our tents, which had been put up too hastily, yielded to the tempest. The kitchen tent went down entirely—the other was loosened from its fastenings and let in the rain shockingly. My bed was wet and my Bible and Guide Book were badly damaged. (And now, after considerably more than twenty years, they still show the stains which they there received; beautiful reminders of the loveliest storm I ever saw.) The sea was no doubt vastly more "boisterous" than before dark, but we were in no condition to see it. Our dragoman had some dry bed-clothes, and we got a good night's sleep and took no cold.

The next day was the Sabbath, and was, for the most part, pleasant. We had for breakfast fish from Tiberias. Better fish it may be we had eaten, taken from other waters, but there was a royal relish in the fish taken here. The day was largely spent in reading, reflecting, and conferring about our Lord's words and works here at the Sea of Galilee. Toward evening we walked out to the hill northwest of the town, from which we had a fine view of the town, the lake, the Plain of Genesareth and the home, or the nook where was the home of Mary Magdalen. We also gathered a dozen varieties of wild flowers, of which my friend was exceedingly fond, and, returning to our tent, spent the evening in reading and writing notes of what we had seen and had enjoyed.

On Monday we crossed the lake. After the storm of Saturday evening, a Galilean boatman came to our tent, with whom we made an arrangement to cross to the Plain of Batihah. We were to pay him £1. He was tall and straight and a remarkably finely-formed man, of light copper complexion, black hair, black eyes and with a splendid set of prominent teeth. His whole air was that of an intelligent, wide-awake man. His dress was very tasteful. He wore a white coat, embroidered on the front, with a scarlet sash or girdle round his waist, while on his head he had a scarlet fez with a blue tassel. His conversation was peculiarly sprightly, and after he withdrew Dr. Broadus remarked much upon the singularly attractive appearance and demeanor of the man.

On Monday morning he was ready with his boat. At about a quarter before 8 we started. The boat was twenty-four feet long and of proportionate width and depth. We had on board besides the captain, five oarsmen, an interpreter and ourselves—nine in all. It was warm when we started, with signs of rain. At half-past 11 we reached the lower end of the Plain of Batihah, the scene of the feeding of the five thousand. A little before we landed a stiff breeze sprang up, and looking back we saw a dark cloud in the western sky. This led the boatmen to cry out, "Mush! ayib" (not good). Having landed, we walked up to the traditional place of miraculous feeding, and then going back to the boat within half an hour, we found the wind had risen so much that the boatmen would not venture out upon the sea. For four hours and more we waited for a lull. When it was finally decided to start, the waves still breaking in upon the shore, the boatmen lifted us upon their shoulders and carried us to the boat, which they did not bring up through the breakers to the land. Four of them then

took the oars, but the sea was so rough and the rowing so hard, that they soon put up the sail, to which we objected as best we could, though we had to do so entirely by signs, as neither of us could speak Arabic, nor any of them speak English, and our interpreter was both drunk and asleep. We thought it no disgrace to say that with the sail up we were afraid, for neither of us knew anything about managing a sailboat, nor did we know whether the men with us did, and neither of us could swim. So all we could do was to let the men do as they pleased, and then commit ourselves to the care of Him who once calmed the waves of this troubled sea, and call on Him, as the early disciples did, "Lord, save us: we perish." Soon the men themselves found it useless to struggle against the wind and waves, so they pulled into the mouth of the upper Jordan, where we remained for half an hour. Starting again at half past six, it was nearly an hour before we passed Tel Hum. Hugging the shore, with sail sometimes spread and sometimes furled, it was half past ten (the middle of the second watch) before we reached the point from which we had in the morning started. In the early evening the clouds all dispersed and the moon and the stars came out. The boatmen enlivened the evening with as cheerful songs as Arabs, I suppose, ever sing, and we landed with grateful hearts, not only for being safe again on the land, but for having had such a day on the sea. And this was a time when we had a special pleasure in giving a liberal "jackabiah" to Arabs, who even for the most insignificant service are always ready to demand it.

The next day, taking horses, we rode to Tel Hum, and wandering through the ruins there, we had little doubt that this is the site of the ancient Capernaum, notwithstanding all that may be said in favor of quite another place. This ride also took us across the Plain of Genesareth, through Mejdol, the Magdala of the New Testament, and near to the Horns of Hattin, where it is so generally believed the Sermon on the Mount was delivered.

This was our last day at the seaside. Early the next morning we were in our saddles for Tabor and Nazareth. Coming up the mountain, back of Tiberias, we could but think of McCheyne's beautiful lines, which we read there:

"How pleasant to me thy deep blue wave,  
O Sea of Galilee:  
For the glorious One who came to save  
Hath often stood by thee."

Turning in my saddle, at the hill-top, I was compelled to say, "It is the last;" and I again turned away, exclaiming, "Farewell, sweet Sea of Galilee, farewell. Very precious have been these days at thy side. Henceforth may I live nearer Him who lived and walked by thy shore and taught upon thy tide. As I go far hence to proclaim his words and works, may his grace keep and strengthen me, till the earthly house of this tabernacle is taken down, and then may I walk with him on the Sea of Glass, and dwell with him in the city which hath foundations."

Turning to that monument of accurate, patient and devout scholarship, perhaps the noblest monument of the kind which Dr. Broadus has left, his Commentary on the Gospel of Matthew, I find a note at the bottom of the 327th page, and another at page 352, quite in harmony with the memoranda I have given. He says: "On March 27, 1871, the writer and a friend went in a boat from Tubariyeh (Tiberias) to the probable place of feeding the five thousand. The day was hot, and the boatmen reluctant to cross. When within a mile or two of the shore they ceased rowing and listened, and the leader said, 'Bad, sir, bad.' Faint in the distance on the western side, we heard the sound of wind, rushing down the ravines. The boatmen then began to row with

(Continued on fourth page.)

For the Western Recorder!

## CHURCH DISCIPLINE IN CITY CHURCHES.

BY A. T. ROBERTSON, D.D.

In apostolic times the churches were practically all in the towns and villages, since few people lived to themselves in the country. They lived together for mutual protection. The gospel, moreover, gained its first strong foothold in the large cities, which became radiating centres of influence, such as Jerusalem, Antioch, Ephesus, Philippi, Corinth, Thessalonica, Rome. Hence the cases of discipline that came before the early churches were naturally in city churches. But the point to be observed in this connection is that the discipline was insisted on even with all the peculiar environments of city life.

There are many difficulties in the way of strict discipline in many city churches. But the difficulties are not so great as they were in the heathen towns of the early days; certainly they are no greater. The increased influence of modern cities as compared with *ante bellum* days, the close connection between city and country, by railroad, the daily press, the constant drift from the country to the city, make it imperative that city churches face the new situation with hearts alert to do their full duty in the cause of our common Saviour. It is not possible to insist that one thing is wrong in the country and right in the city, unless it be something that is indifferent in itself and only wrong to him who thinks it so. About the whole range of moral and doctrinal questions there cannot be two standards, one for the country, the other for the city. The world is too closely knit together for such a line of distinction to exist, if it were attempted.

Baptists in the South have found their chief strength in the country churches. From the country come the great bulk of our preachers. The country feeds the cities with new blood and fresh energy. Sturdier notions of moral rectitude are demanded in the better country churches than in many town churches. This is no mere theory. It is a common experience to one who works with country churches to be met with the remark in cases of discipline, "In the town church — you can do this and that." Persons even threaten to go to the town church, if they are dealt with for any offence. Many Kentucky pastors could speak along this line. I was about to say that a positive hindrance to the spiritual welfare of many country pastorates is the example of some town or city church about church discipline.

This brings us to the practical question before us. Shall we lower the standard in many of the country churches or raise it in some of the city churches? This generation in the country may hold up fairly well to the older notions of discipline, but the coming one is already largely surcharged with different ideas of morality and doctrine as well. Matters will settle themselves, if we do not. No blame is meant to be attached necessarily to the town or city pastor. This may or may not be true. But the more general question is raised, What shall be done? Must the country churches relax their rigidity in this matter?

In some cases, discipline has been exercised about matters too trivial. In others it has been done in the wrong spirit. But, on the whole, one would be slow to say that the country churches have raised the standard above that presented in the New Testament. See a few of numerous passages that might be cited. Matt. 18:15-17; 1 Cor. 5:1-13; 1 Thess. 5:14; 2 Thess. 3:6, 14, 15; Rev. 2:6, 14, 20; 3:15. These could be largely reinforced by the numerous passages that show the wide difference between the Christian and the world, such as John 17; 1 John 2:15-17; Gal. 5:16; 6:10; Rom. 6-8; Eph. 5. Neither city nor country church has ever reached the standard here presented. The actual standard is not high enough anywhere to pull down.

We are met at once with the question how to correct this state of affairs. How can we make people willing to lead consistent Christian lives? Only a few hints can here be given. 1. Let us be more careful about receiving members into our churches. It is the unregenerate element in the churches that gives most of the trouble. They are the stubborn cases. It is hard to get an un-saved man out of the church. 2. Let us be plainer in our preaching. Fewer general

platitudes and more direct preaching that takes hold of great gospel principles and present day life would help materially. 3. Let us not be afraid to take hold of needed cases, even if they happen to be rich or influential members. Respect of persons here will paralyze the power of any church. 4. Deal with the more aggravated cases first, and many of the rest will not need to be brought before the church. 5. See to it that the church maintains so high a standard that the respect of all classes will be accorded it. Let not church membership be a mere name or byword in the community. The dignity and purity of the Bride of Christ must be preserved in every local church. 6. Have the right spirit in all such cases. There should be no spite, but only love and tenderness mingled with great firmness. Seek to win back the erring one. 7. Let us seek to get the young people interested in Christian study and growth in grace, that their hearts may be filled with something better than the temptations of the world. We need what Dr. Chalmers called "the expulsive power of a new affection." Let us drive out the world by the love of Christ.

I have written these ideas down as they came to me, but they have come out of my experiences as a country pastor. If the pastors of our town and city churches wish to do their brethren in the country a good service, here is a fine opportunity for usefulness.

Sou. Bap. Theol. Seminary,  
Louisville, Ky.

For the Western Recorder.

## A LETTER AND A REPLY.

BY WILLIAM C. WILKINSON, D.D., LL.D.

I shall, I trust, be pardoned the egotism, rather apparent than real, of printing, by way of needful preface to the answer, the following letter received some time since from a kind and thoughtful brother in the ministry not personally known to me. It treats of a vital point in a paper of mine first read before the "Parliament of Religions" and afterward published in the *Homiletic Review*. In the earnest desire to be as concisive as consistently could be, in preparation for the strict uncompromising claims which I was going to urge on behalf of Christianity, perhaps indeed I may have gone too far. My correspondent thinks I did. I give my reasons very briefly for what I said beyond what he thinks that I was warranted in saying. Readers will judge each for himself. If we have the spirit of Christ, we shall have also his mind.

Here is the letter:  
"I have read it [the article entitled 'The Attitude of Christianity Toward Other Religions'] with deep interest and much profit. It is opportune. As a corrective of the so called 'World's Parliament of Religions' it is of great value. God bless you for so courteously, ably and bravely putting the exclusive claims of Christianity before the world. I believe that for the salvation of the world it is Christ or nothing. It is Christ. He alone can save. He *does* save."  
"There is a streak running through the article that appears to me a marring of an almost perfect statement of the case. If there is light in the Divine Word on the subject, I would be thankful for it, but thus far it has eluded my eye. On page 10 at the bottom you speak of 'many souls in alien religions being drawn consciously or unconsciously to Jesus.' This is a difficult passage (John 12:32), but how can 'all men' mean a few unconsciously drawn, etc. See Rom. 10:17, etc.; Gal. 3:28; Acts 4:12, etc."

"Page 13, 'Socrates dying may have been forgiven,' etc. How! What Divine authority for such a concession or even hint? If no authority, is it not a dangerous suggestion for man to make? May it not be a virtual contradiction of God?"  
"Again, page 14, line 12, 'Christianity speaks words of undefined, unlimited hope,' etc. Where are the words? Again, at the bottom of the page, 'Most welcome hints and suggestions, however, it affords,' etc. I know you possess a very incisive, penetrating mind; and if there are such words and hints, you will help a searcher after the truth, the whole truth, and nothing but the truth, if you can find time and patience to point them out."

To the foregoing very courteous challenge, which I took in the same serious spirit in which it was written, I should have been glad to return a full reply. The reply

that I did in fact find time to return, is in large part as follows:

You ask me questions that are both fair and important.

If Christ draws *all* men, therefore of course many who have never heard His name, is it not warrantable to hope that, of such, some will yield to the drawing and come?

If in every nation God accepts him that feareth God and worketh righteousness, may we not hope that a few at least will, on this ground, be accepted of Him—always, be it understood, for Christ's sake?

If God is the Saviour of all men, specially of them that believe, are we not bound to suppose some extension of saving grace beyond the number of those who consciously accept Christ?

If many shall come in from the East and from the West and from the North and from the South and sit down in the kingdom of God, are we not unjustifiably narrowing the possible power and mercy of God to save, when we limit the "many" to those who have distinctly heard of Christ and obeyed?

If Jesus, sitting on His throne of final judgment, says nothing whatever of personal conscious faith in Himself as reason for salvation to any, but welcomes and applauds, to their own surprise, those who, not knowing that they were doing it, ministered to His brethren in distress, shall we not recognize therein precious ground of hope, undefined hope, hope not limited, on behalf of some that are unconsciously Christ's?

If Jesus says broadly, He that is not against me is for me, shall we not tremblingly enlarge the bounds of our hope for our fellows?

Let us remember what Jesus profoundly says, when he has first made the terms of salvation so strict that the poor disciples had to exclaim, Who then can be saved? "With man it is impossible, but with God all things are possible."

For my part, I school myself to such a frame of mind toward God that, while anxiously desiring and praying and endeavoring to have all men consciously believe in Christ, quite as if everything depended on that, still I shall not be surprised or offended at either inclusion or exclusion. Then the number of the redeemed is complete—grateful, unspcakably grateful, if only it prove that I myself be reckoned with the inclusion.

The reply above shown elicited no rejoinder. That it satisfied my correspondent would be too much to hope; for it did not satisfy the writer himself. On points involving no practical duty to be performed the informations of Scripture are few and meagre. We must needs await the disclosures of a future state as to many things which we greatly desire, but which it might not profit us greatly, to know. Meantime, it becomes us to abstain from speaking with any confidence concerning matters of God's purposes and judgments where Scripture is silent. Did my brother correspondent find me out in a fault of overbold expression?

University of Chicago.

## INDIVIDUAL WORK FOR INDIVIDUALS.

In a series of articles by a bright and thoughtful writer in one of our leading periodicals, I find this sentence: "The longer a fellow works among the poorest poor, the weaker his faith gets in any short cut to the millennium by legislature or anything else; they will have to be saved just exactly as the rest of us are, one at a time."

Very many persons may agree with this statement theoretically, but the majority are singularly averse to expressing any belief therein practically. The tendency of our time is to sow seed broadcast, as it were, rather than grain by grain in the world furrow, and in accordance with the sowing, to look for a full-grown harvest, ignoring "first the blade, then the ear, after that the full corn in the ear."

Too many workers with most excellent intentions are ready for work on a wide scale for the poor, the erring, the outcast, when the beneficiaries may be counted by tens and hundreds, whose enthusiasm fails and withers away before the one-at-a-time method. And so great is the impatience for results (and this impatience is too frequently credited as energy, and even consecration), among most nineteenth-century Christian and benevolent workers, and we devise and multiply innumerable ingenious, pleasing and speedy "short cuts" for the alleviation

and salvation of not only our fellow sinners in material poverty, but for all grades of un-saved, unhappy men and women.

It is true there is certainly danger in allowing oneself to become too narrow in any work, to far extending the borders and desiring large blessings. And there will always be those whose standard is confined to certain metres and bounds, whose charity is always that delicate shut-in who can never venture beyond home; those who complacently claim the blessing for the two or three without even making an effort to fill empty pews in church or prayer-meeting. Yet it is also true, that in our legion of clubs, guilds, leagues, societies, conventions, associations, and what not, which may have their own place and work—often very good work—there is danger that in the feverish emotion and high-pressure energy aroused by numbers, the sense of individual responsibility for individuals be much blunted if not destroyed entirely. And out of wide and favorable opportunities for observation, the writer is constrained to believe that there are large numbers of professing Christians to-day who do no work for their fellows in the world or the church, unless that work can be done in organizations. It is sadly true of the frailty of even partially sanctified human nature, that the golden rule is far more easily and pleasantly followed by means of vote and resolution in the crowded, brilliantly lighted church or hall, than in the secret, personal caring for some needy family in forlorn, untidy rooms near us.

Another danger in too general work is the hardening effect upon the workers. We have talked so long and so glibly about "the masses," we almost forget that as the world is composed of atoms, so human masses are composed of individuals. And when we once fall into the habit of regarding our fellow creatures in the mass, we gradually and naturally must lose much of that pity and sympathy which attention to the individual in poverty, sin and sorrow, is sure to awaken and sustain in our hearts.

This one-at-a-time work needs very simple machinery; its constitution and by-laws may be summed up in one short sentence: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—LUCY RANDOLPH FLEMING in N. Y. Observer.

## MATERIAL PRIVILEGES.

Every now and then some one rises to remark that the church ought to lay greater stress upon its "material privileges." This sentiment, which seems to be gaining ground in certain quarters, finds favor in the fact that it is understood to be in keeping with the spirit of the times—a spirit which appears to be recognized by persons of progressive ideas as the only infallible rule of faith and practice. We are told that the greatest hindrance to the progress of the church is its lack of adaptability. The old method of trying to catch sinners with a hook baited with angels' fish is held up to ridicule as unworthy of an enlightened and scientific age. We must advertise according to the public appetite. In a word, if the church is to keep up with the procession, we must mix business with religion, and we must mix them in such proportions that the result will be chiefly business! We believe in making a business of religion, but we do not believe in advertising a five-cent bargain counter to the detriment of the main department. The material privileges of the church need no pushing. As a college of heraldry, the church is already too popular. All the world knows where it can buy a stamp of respectability at the lowest cost. Men outside of the church are willing to pay liberally for the distinction and privileges of honorary membership. And even within its pales are people who do not hesitate to confess that they are after the material benefits only—they pay their money, and they take their choice. What the church needs is not an eye to business, but an eye to souls; not the spirit of the times, but the spirit of Christ; not adaptability to the world, but adaptability to the will of God. The church that has no spiritual goods to advertise has left its own field and entered into an unequal and ruinous competition with the club-house and the concert hall.—Richmond Advocate.

THE higher life consists in learning not so much how to enjoy manfully as how to suffer manfully.—Ivan Paston.

For the Western Recorder.

YOUNG CONVERTS IN THE CHURCH.

When a godly church receives true converts, there is great joy. One by one the members of the church were brought from death unto life by the power and grace of God, nor can they ever forget it. When they see the young around them also made alive through faith in our Lord Jesus Christ, their joy abounds. It is like the joy produced by the coming of new children into the family. But it is more. The new converts rejoice as much to enter the church as the church does to receive them. Before their salvation the world was the home of those young people. Now the church is their home. Modestly they enter it—to stay—to love and be loved. They are willing to serve and anxious to learn. To the older members of the church family they look for instruction and guidance. Nor do they look in vain, since it is the glad employment of those experienced ones to lead the children in the way of the Lord.

Of course, these beginners in the new life are affectionate toward each other and are mutually helpful. But if asked to give up the church and make one of their own, leaving out the saints of age and experience, they would no more agree to it than a body of loving, obedient children would consent to take a house to themselves, leaving their parents in the old house by themselves. As God ordained the family of old and young together, so he appointed the church made up of the young and the old. And as each member of the family is necessary to the best interests of each and every other, so it is in the church. The members are said to make one body.

As parents rejoice in the growth and development of their little ones, even so the older members of a true church are filled with gladness at the spiritual success of the church's children. Jealousy of them is not thought of. On the other hand, the parents do not neglect their nursing fathers and mothers far too much to be afraid of them.

The spiritual work done by such a church is like that of the family. Parents and children go to the field and toil side by side. The parent is constantly gladdened at the improvement he sees in his child, and the child is constantly watching the parent and plying him with questions in order that he may make still further improvement. Thus the family employment progresses. The old disappear, but successors move into their places, and those who come after are equal—often superior—to their predecessors.

If this outline does not set forth the divine order in church work, what does? And if this be God's plan, of course there is no improvement to be made on it; and further, any attempt at improvement is, to say the least, a dangerous experiment.

But there is another side to this subject. A church may be otherwise than a godly one, and new members may be otherwise than newly-saved sinners. Where a church is not a body of saved men and women—including the young—and where the new converts brought into it are not regenerate persons, the family feature before dwelt on cannot exist.

Loving spiritual welcome there is none for new members coming into such a church, nor can there be any love for the church on the part of the latter. It is simply a loveless union. The flow of time brings no improvement. There is work in such a church not infrequently, but it is such as mere worldlings can do. If there is a star preacher in the pulpit to provide weekly entertainments, the membership, old or young, will so divide their time between business, theater-going, pleasure-seeking in general, as to be ready for the Sunday oration and grand choir performance. Where entertainment from a pulpit magnet cannot be had, the world receives their entire devotion.

Are not these just the materials to enter and compose the "societies," "organizations," "movements," and "clubs" that are so particular about? Where home love is wanting and no proper employment is provided for the children there, they will seek gratification abroad. And if they evidently make themselves the center of their interest, it is only what is to be expected of human nature.

It is not denied that many who are in the "Young People's Movement" are the subjects of saving grace, nor that they are doing good to some extent. But it falls to appear to the writer that the "movement" does not powerfully tend to subvert churches of the New Testament pattern. Had church purity remained, the family feature would also have remained, and there could never have existed any incentive to put on foot these "movements." Restore the churches to the inspired pattern, and these modern ecclesiastical tumors must disappear, as no place for them will be left.

White Plains, Ga. W. M. DAVIS.

A NUMBER of good stories are told of the Duke of Wellington, and this is one of them, as given by the Christian Commonwealth: "A nephew of the great Duke of Wellington was preaching in a Yorkshire church, last Sunday, and told a tale of his illustrious relative which spoke as well for the Duke's tolerance as for his piety. It was a rule of his Grace's household that all visitors should attend worship on Sunday. One excused himself on the ground that he was a Roman Catholic, and there was no chapel near. His Grace caused inquiry to be made, found there was one thirty miles off, and the guest was informed a carriage and four were in waiting to take him there. As a matter of fact he was not a Roman Catholic, but simply had pleaded that as an excuse. However, in he had to get, solens solens, and lived back to dinner after his involuntary drive of sixty miles.

Sett yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

LETTERS FROM CHINA.

DEAR RECORDER:—The close of the Chinese year—the twentieth year of Kwong Shu's reign—finds the twelve workers of the Gospel Mission in our new chosen field. At present Brethren Hering, Royall and Crocker are at Chi-Ning-Cheo, Brethren League, Blalock and Mrs. League at Swol Pei, while Brethren Bostick, King and Crawford, Mrs. Bostick, Miss Knight and myself are here at Tai-au-foo. I think we have had the divine guidance in the selection of this field. As yet the people are not accustomed to us, and are often rude and insulting to the strangers that have come among them; but they have the gospel, and we have had hitherto been proclaimed to all this region.

Tai-au is not ancient as a prefectural city, but contains many ancient monuments. The most important of the Five Holy Mountains of China, Tai San, rises just north of the city, and its sides and summit are dotted with shrines and temples where there was once offered from time immemorial. A well informed native scholar told me a few days ago that the great temple, occupying about one-fourth of the space within the city walls, was built in the time of Yao (supposed to be Noah) immediately after the subsidence of the flood, and is in fact mythical, but in the enclosure are monuments erected and inscribed during the Han dynasty, about the beginning of the Christian era. The temple and grounds are on a more magnificent scale than anything I have seen in China. Next week will begin the "pilgrim season," which will last more than three months. During that time thousands of devotees daily ascend the Holy Mountain (fifteen miles to the summit) to burn incense and present other offerings. We are trying to prepare to give the gospel to as many during the season as we can gain access to. They come up from all parts of the province, and indeed from all parts of the Empire. On the tenth of the fourth moon the Emperor comes in person, or sends a representative to perform the sacred rites. No Emperor has come since early in this century, but his deputy never fails.

You will perhaps have noticed that the copy of the New Testament presented to the Empress Dowager on her sixtieth birthday by the Christian women of China (native women and missionaries) was received, and led immediately to the purchase of both the Old and New Testament by the Emperor himself. Her Majesty has since sent handsome presents to those missionary ladies who acted as committee in managing the matter.

The war still causes great excitement and unspeakable suffering. What the end will be it is impossible to foresee.

We are greatly rejoiced to hear of the probable success of the great mission workers in December. We hope they are now in Shanghai, but communication is too slow for us to know certainly. Others are expected, and we hope China may soon be thickly sprinkled with them. Address: Gospel Mission Box, Shanghai, China. Tai-au-foo, Jan. 21, 1895. M. F. CRAWFORD.

DEAR RECORDER:—I send acknowledgments of amounts received for my support. So far I have only received from Kentucky \$27.30—from Pewee Valley \$24.30 in 1893 and \$3 in 1894, and \$10 from a "lady friend." The amount received in 1894, up to Sept. 30—the latest report I have to date—is \$12.00, and we are continuing to send us from all sources from June 1, 1892, to Sept. 30, 1894—two years and four months—was \$1,420.32, or an average of a little over \$610 a year. This has not been quite enough, lacking some \$200, to meet our current expenses; but we have gladly done on a small amount we were saving for educating our children rather than give up our God-given work. Had we received the usual allowances for these two and one-third years, we would have drawn not less than \$3,500. God is blessing us and loading us here. None of us have suffered for the necessities of life, nor do we have any of the usual troubles of children. God is taking care of us. G. P. BOSTICK. Tai-au-foo, Jan. 21, 1895.

SEED THOUGHTS—"OTHER WORLDLINESS."

"'Tis home where'er the heart is," and truly "'Tis heaven where Christ is!" "Other worldliness" too often passes current for holiness, but there is a radical difference between the two. Other-worldliness is simply a transference bodily, as it were, of our interests and ambitions from this world to the next. The motive power of life remains unchanged. We are as self-willed, self-seeking, self-centered as before: it is only that these are now directed toward aspirations having only vent in a new direction. We cover heaven's fond honors with the poor low ambitions of earth. We grasp at heavenly riches with the avidity of earthly greed. Other-worldliness is a natural outgrowth of the old pagan conception of heaven as simply a place of bliss. If the soul can but once be freed from earthly attachments, it will be well. It springs either from fanaticism—an honest though utter ignorance of the very nature of true heavenly happiness; or, more frequently, from the bitterness of disappointed earthly ambition. We have failed, indeed, to gain the prizes we had set our hearts upon here below, but we will hope to secure them in heaven. On earth we are poor, let us look forward to being rich in heaven. Here we are obscure and insignificant, but there we please ourselves with the hope that we shall occupy a most exalted and conspicuous place. What wonder that those to whom "other-worldliness" has been presented as "holiness" should have been repelled and disgusted, and should bring against religion the charge of utter selfishness and unreality? H. E. B.

LIFE is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations given habitually win and preserve the heart and secure comfort.—Sir Humphrey Davy.

LITERARY.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.)

New Books.

THE PRAYER THAT TEACHES TO PRAY. By Rev. Marcus Dods, D.D. Chicago and New York: Fleming H. Revell Co. Price 75 cents.

This prayer is the Lord's Prayer. The author's name is guarantee that the book is well written, beautiful, devotional, full of original thought, and sure to have something in it to which demur must be made. We do not like some of the things he says about God being the Father of every man. But beyond that the book is to be most heartily commended. Received through C. T. Dearing.

THE SECRETS OF HEALTH, or How Not to Be Sick and How to Get Well from Sickness. By S. H. Platt, M.D., late member of the Connecticut Eclectic Medical Society, the National Eclectic Medical Association, and honorary member of the National Bacteriological Society of America; Our Medical Editor and author of "Talks With Our Doctor" and "Our Health Adviser." Nearly 600 pages, profusely illustrated. Any index of 30 pages, so that any topic may be instantly consulted. New York: Orange Judd Company, 52 Lafayette Place. 12mo, 576 pp., 81 illustrations. Cloth, \$1.50.

This book treats of a great number of things concerning health, and gives a great amount of information. But we are allpaths of old standing with scant faith in any man's pet scheme for curing diseases by the wholesale.

A NEW AND VALUABLE BOOK ON MEXICO.

"Mercedes" is the title of a delightful story of Mexico by Miss Sarah Hale, missionary of the Southern Baptist Board, Guadalajara, Mex. The book has many features which should strongly commend it to every one who desires information about Mexico, especially in relation to its mission work. While it is a story written in a very pleasing style, which will no doubt secure it a wider reading, it is literally packed full of facts worth knowing about Mexico, Mexican customs, and especially Romanism in Mexico. It is really surprising to see how much is told in a story running through less than 350 pages. Miss Hale's book is, in my judgment, the most correct of all the books on Mexico which it has been my pleasure to read. The author has taken great pains to verify the statements made. Her own residence of six years in the country has enabled her to learn much by personal observation; and by patient comparison of views with other careful observers of even longer residence, she has succeeded in eliminating from its pages almost every statement that is not susceptible of substantial proof. The object which she has conscientiously pursued from beginning to end has been to give her readers a truthful picture of Mexican life. The book reads like fiction, but in point of fact is real history.

If you would know the influence of Romanism on the mind, the morals and social customs of a people untouched by the influence of any other religion and understand some of the difficulties encountered by missionaries in Roman Catholic countries, buy "Mercedes" and read it. The book is published by the Baptist Book Concern, Louisville, Ky. The paper is good, the type is clear and beautiful, and it is substantially bound in cloth. The illustrations have been selected with care and good taste, and the engravings are well executed. The price of the book is \$1.25. The proceeds go to the Foreign Mission Board.

D. A. WILSON. Guadalajara, Mex., March 20.

Magazines.

THE Homiletic Review for April is able and interesting as usual. The best thing in it is a sermon upon "An Unrisen Christ" by the great orator, Charles S. Spurgeon. Rev. Jesse H. Jones gives "The Order of Events on the Resurrection Morning." He gives an order as nearly satisfactory as any can be. It seems the evident intention of the Holy Spirit in His dislike for days and seasons, that this order shall be concealed from men. St. Paul's pastoral "Counsels to the Corinthians," by Prof. Baileie, is very instructive and interesting.

THE CENTURY for April is a tempting number. Mr. Sloane continues his interesting life of Napoleon, bringing out many new facts. Marion Crawford continues Casa Braccio; followed by a striking original "Search for an Ancestor." Noah Brooks describes "The Beginning of Lincoln's Second Term." We have an interesting sketch of Paul Jones. We have "Beyond the Adriatic," describing especially Spalato, and the palace of Diocletian. Testa's Oscillator and other electrical inventions are well described. Dr. Lyman Abbott discusses "Religious Teaching in the Public Schools." There are also brief articles on church unity, negro education, national honor and other topics. New York: The Century Company. \$4 a year.

THE ATLANTIC MONTHLY for April offers a rich bill of fare. A Singular Life, X, XI, Elizabeth Stuart Phelps; A Talk Over Autographs; While the Robins Sing; Flower Lore of New England Children; curiously interesting article; Dumb Forgiveness; The Explosive Power of English Sounds; Seats of the Mighty VI; Macbeth; Gridon's Pity, Part I; The Basis of Our Educational System (a timely article); Robert Louis Stevenson; In Memoriam Stevenson; Two Dreamers; The City in Modern Life; Reconstructive Criticism; Then come bright and breezy comments on New Books, and "The Contributors' Club." Houghton, Mifflin & Co. \$4 a year.

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To the Southern Baptist Convention

Half rates will be secured from various points to Louisville or Lexington, from which cities the free tickets can be had.

Find out cost of round-trip ticket from your railroad station and send as many new subscribers to WESTERN RECORDER as the fare amounts to in dollars, and we will furnish you a ticket. E. g., Suppose round-trip tickets cost \$10; send us ten new subscribers and \$20. Or suppose your ticket costs \$20; send us twenty new names and \$40. Suppose it costs \$16; send us sixteen new names and \$32.

Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1895.

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 either \$6 in money, or an order for four days' board at a first-class boarding-house, as may be preferred, to each of those whose railroad ticket is \$10 or more.

W. P. HARVEY, WESTERN RECORDER, LOUISVILLE, KY.

**DR. BROADUS AT THE SEA OF GALILEE.**

[Continued from first page.]

all their might, but before we reached land the lake was much ruffled. We went some half a mile up the nearer slopes, finding beautiful grassy spots, one in particular, well suited to the scene of the miracle, and when we returned found the lake perfectly furious. From noon till nearly sunset this continued; even when the wind ceased, the billows subsided very slowly. At last the boat was pushed out from its harbor in a little crooked stream, and being borne through the surf on the shoulders of the men, we entered it and attempted to cross the lake. But the waves were still so fierce that we could make no headway against them. So the boatmen turned and kept near the shore to the mouth of the (upper) Jordan. Bursting through a wall of water caused by the lake-waves opposing the current, we remained in the river some time; and then creeping around the western shore, with the waves still troublesome, we reached Tubariyeh towards midnight. Fortunately for us the wind blow itself out in the daytime, while we were ashore. Our rude boat, with its unskillful boatmen, could not possibly have lived if we had met the storm in the midst of the lake."

On page 352: "One afternoon in March, 1871, we stood before our tent near Tubariyeh, and watched a black cloud as it came rolling up the Jordan valley and over the southern end of the lake, till it hung above us like a mighty pall. Looking northward we saw a wonderful play of jagged lightnings about the upper end of the lake, and then far in the north there gleamed out upon us the long line of Lebanon, with its snow indescribably brilliant in the evening sun. It was one of the sights of a lifetime."

For more than twenty years, as occasions have allowed, we have been reviewing our Palestine experiences. And I cannot doubt that my friend still has delightful memories of our three matchless days at the Sea of Galilee.  
Newport, R. I., March 27, 1895.

**THAT WASHINGTON CONFERENCE (?)**

DEAR DR. EATON:—I have just read what you have to say regarding the meeting in Nashville of some brethren in the interest of the Young People's work. Regarding the matter you ask the following questions.

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 suspicions of a secret conclave to devise a scheme to be suddenly sprung on the denomination will be unfortunate in many ways.

In what little dealing I have had with the denomination, in a public way, I have always maintained the utmost frankness in my methods, and I shall do so in this case, begging pardon of the public for bringing before their eyes a matter almost personal and private, but having no kinship either with secrecy or a "secret conclave." I assume all responsibility for what is designated the "Conference in Nashville", though none of us ever thought of dignifying it with that title. Whatever may be due the readers of the WESTERN RECORDER, I must cheerfully give in a simple statement of the facts.

The brethren who were invited to that meeting, and who attended, were R. H. Pitt, D.D., Editor of the *Religious Herald*, Richmond, Va., Rev. W. H. Whitsett, D.D., Professor of Church History in the Southern Baptist Theological

Seminary, Louisville, Ky., Rev. J. B. Gambrell, D.D., President of Mercer University, Macon, Ga. They came in answer to a suggestion from me, each one acting independently for himself, and desiring to see the others.

It came about in this way: in correspondence with these brethren regarding the great question concerning the work among our young people, it seemed to me that good would come by having them brought together and have a free exchange of their views concerning the matter, and on the suggestion being made they all consented, they all came. And this is the whole of it. We spent a day talking over matters, and a very delightful day it was. This is how the meeting came, and who were in it, and what was done. I have not the slightest objection, nor would any of the other brethren, to having that whole day's talk laid out before the public. I am sure the men whose names I have given will be an ample guarantee to the denomination on this matter. They are not men to devise schemes to spring suddenly on the denomination. No effort whatever has been made to keep things secret, while there was nothing to be published.

As to what the index says about it being requested "not to mention anything about it in the paper", I know nothing of this, though I know everything that was done in that meeting. I have an idea, however what the reference is to, and will make a statement subject to correction by anyone who knows more about it than I do. I have a faint recollection that Dr. Gambrell while enroute to Nashville, mentioned that he was coming here to meet some brethren, but did not wish anything said publicly about his coming until after the meeting was held and he knew what was done, not that he had anything to conceal, but simply desiring that nothing should be published in advance of the meeting.

After a free and unrestrained interchange of views, our conclusion unanimous and hearty, was that the wisest and best thing to be done under all the circumstances and in the great interest of our great young people, is to organize a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention, precisely upon the line upon which the call had been made for a conference in Washington, May 9th. I gladly submit my conduct in denominational affairs to my brethren and cheerfully abide by their judgment. If they be divided in their judgment, then I rest in a simple consciousness of having acted in an honest effort to promote our common cause.  
J. M. FROST.

Nashville, Tenn.  
[We are glad to have this statement from Dr. Frost. It makes several things clear. The brethren did hold a secret meeting in Nashville, and the policy of silence was carried out until we called for the facts. Even "after the meeting was held" nothing was furnished for publication and the ban laid upon the press was not removed. This secret meeting did devise a scheme, viz., to organize a Southern Baptist Young People's Union, which scheme was to be sprung on the denomination at the Washington meeting. Dr. Frost claims this scheme is "precisely upon the line upon which the call had been made for a conference in Washington." This, in view of what has been said, warrants the conclusion that only those favorable to this scheme are wanted at that alleged conference. (?) A meeting called to carry out a pre-arranged scheme is not a conference in any proper sense; and the results reached by such a pack, one sided meeting are sure not to be satisfactory to the denomination. We make no question of the perfect honesty and sincerity of the brethren inolved; but an honest mistake is none the less a mistake.  
We suppose these brethren and

others who think with them, will meet in Washington, will carry out their prearranged scheme and will make an organization. What claims will be made in behalf of this organization, it remains to be seen. But we know the Baptists of the South well enough to know that a result reached by such methods will not meet their approval nor receive their support.

We are glad we called for the facts and we thank Dr. Frost for furnishing them. We now know where we are.—EDITOR.

I AM a constant reader of your valuable paper. I see in it, beside good sermons and sound Baptist doctrine, how the Lord is prospering Baptists in other parts of the State. However, as I seldom see anything from West Union and neighboring associations, I thought that I would let you know how the good work is going on down here and that the Baptist cause is not dead. Brother L. B. Duncan, of Kuttawa, pastor of the Island Creek church of Paducah, has just closed as fine a meeting as it ever was my pleasure to attend. The church has been brought closer together than it ever was, and that whole end of town has been awakened. When I left Bro. Duncan Friday night there had been twenty-five conversions and eleven additions to the church. The meeting was going to continue until Sunday evening. Bro. Duncan is an able expounder of the Scriptures and as sound a Baptist as lives; he is, besides, a great revivalist. If there is a church in the State that is torn asunder—if that church will have Bro. Duncan preach two or three sermons, the Lord through him will bring them together.  
Long live the RECORDER.  
J. H. BALLANCE.

March 4, 1895.

THE death of Dr. Broadus revives memories both sweet and bitter. If every one whom he ever intentionally wronged would bring each a thorn and place it on his grave, the tender feet of the bare-foot child could walk thereon unharmed. Then if all his students and those to whom he preached and labored to bless would each lay a flower there, a magnificent bouquet would rise like a pyramid until it kissed the stars and mingled its fragrance with the dew of Paradise. Wm. I. FEAZELL.  
Hughes Springs, Texas, March 31.

THROUGH the kindness of a friend I am a reader of the WESTERN RECORDER. I mourn with you over the death of that grand man, Dr. Broadus. I wish you could publish two or three of his sermons. Many of us at the North never had the privilege of hearing him. E. CURTIS.  
Syracuse, N. Y., March 30.

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ANCIENT EGYPTIAN.

**The Way Men Used to Dress**

and the way they now dress are two very different matters. The kind of Clothes to be had in the average Clothing store and the kind to be had at THE MAMMOTH are also very different. All that the best tailor talent of the clothing world has been able to turn out in the way of STYLE, FIT and WEAR is shown by us. All that CASH can command in the matter of VALUES is given to our customers—and that's "a heap" in times like these. We have published two little books—Gems of Art and Valuable Histories—one on CLOTHING, the other on SHOES. We'll send them FREE on request to anybody. They start from ancient Egypt and come up to date. They'll tell you enough about our stocks of Men's and Boys' Clothing, Furnishings, Hats and Shoes—also Ladies' Shoes—to enable you to send us a MAIL ORDER. That's what we'd like to have from you; and if it's for as much as \$5 we'll PAY EXPRESS to any point in Kentucky or Indiana. Please let us hear from you.

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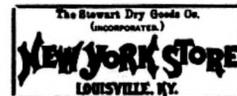
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WILL THE DEBT BE PAID!

This is a question now on many hearts. Will we get rid of the hindering burdensome debt which is a dead weight on our Foreign Mission work which troubles not only us here at home, but our brethren and sisters on the foreign fields? Many are giving nobly, but are others on that account going to excuse themselves and do nothing and thus leave us still burdened and embarrassed? By united, earnest effort on the part of all in April the debt will roll away. We asked God during the month of March to help us. Let us in April show we were in earnest.

The Corresponding Secretary sent letters to all the pastors in our bounds and requested an answer from each. Four weeks have passed and he has heard from one out of every fifteen. Where are the others? What say they? Many of them we hope to hear from in a substantial way. May not one be heard to say "I can do nothing."

Private individuals are responding by letter with amounts varying from ten cents to \$200. Any one can make excuses and then feel miserable about it all. It is so much better to help as you can and feel happy. Many hundreds are writing and saying, "We will help." This month will be memorable with us. Let us make it like none other ever before for liberality in God's work. We are now to decide whether we will say to our workers, so much blessed of God, "Go forward in God's name go forward," or "leave the work, abandon the perishing to die in sin." Let no one fail to realize the situation. Thank God if you have "many calls." It proves you are some account or have something. No one goes to a dry well for water. Thank God if you have a new church building. But do not on account of these things fall in your duty to your brethren standing by you and earnestly trying with heavy sacrifices to pay your common debt. Do not fail in your duty to the missionaries whom you have sent out. Do not fail in your duty to your neighbors and children by teaching them to neglect the lost. Do not fail in your duty to dying men in the darkness of sin and death. Do not fail in your duty to Christ who redeemed us and committed to us this work. O, brother, Foreign Missions is the most unselfish form of true religion! We honor God in reaching out after poor lost men and women.

Excuses are easy to make. Come up and do your part. Many are doing nobly, but unless many others help we are not going to pay all. Let every one of us give something; one dollar if no more. Each head of a family can give that; each Sabbath-school teacher. Your class will gladly give it. You can give it. Ask your pastor to take a special freewill offering this month. We all can help. The little drops make the copious showers. May God put it into the hearts of thousands, yea tens of thousands, into your heart, reader, to help. Let me pray and present the work to others, talk about it and give every day in April. Then when the month closes we can altogether rejoice in the Lord and his work.

We will thus not hinder the work of the Lord by calling the workers home, and we will not cause His displeasure to rest upon us, our children and our churches. But rather we will experience the truth of His Word in Mal. 3:10-12: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows

of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Fraternal yours in the work,

R. J. WILLINGHAM,  
Richmond, Va. Cor. Sec'y.

BAPTIST SUNDAY-SCHOOLS AND SUPERINTENDENTS.

We furnish Southern Baptist Convention or American Baptist Publication Society Sunday-school literature as cheap and as prompt as you can get it anywhere else. Send us your order for next Quarter's supplies, and we will give with each order one dozen copies of Spurgeon's Catechism with Notes on Communion by Rev. T. T. Eaton, D. D.

BAPTIST BOOK CONCERN,  
Louisville, Ky.

DEAR BRO. EATON: April is the month of months with us. We are terribly in debt, but trusting and trying. Please keep Foreign Missions somehow before the people all the month. Hope to see you soon. Fraternaly,

R. J. WILLINGHAM.

WHEN I see the way new organizations are springing up all over the country—the B. B. B. and many more of like order—and a big Baptist school in Chicago with a man at the head of it who believes only a part of the Bible, and who is too learned to write so as to be understood by men of ordinary intellect,—I say, to see these things one might have fears that the Baptist church was about to be superseded by these new societies. But when I get the RECORDER and see with what earnestness, zeal and ability the editors contend for the faith, it is refreshing; and then to have such correspondents as Drs. Robertson, Kerfoot, Spencer, Hiscox and others, we conclude there is still a remnant left to contend for the faith once delivered to the saints, and no side shows.

CHARLES ASHER.

Bowling Green, Ky.

If one should give me a dish of sand and tell me there were particles of iron in it, I might feel for them with the finger in vain. But let me take a magnet and sweep through it, and how would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings—only the iron in God's sand is gold.—Holmes.

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40 YEARS THE STANDARD.



Spring Cleaning

is at hand. This fact means much to the honest housewife. It means many hours of toil. It means that large supplies of strength will be demanded. And yet this is a time when the appetite is poor, and women are likely to be nervous, sleepless, weak and tired, because the blood is impure.

Let the impurities be driven out and the blood enriched and invigorated and made to flow in a life-giving current to every part of the body. Then there will be health, strength and

A Good Appetite.

The only true blood purifier prominently before the people today is Hood's Sarsaparilla; and it is the most prominent because it is the best. Merit will win, and merit has not only placed Hood's Sarsaparilla at the head of all medicines, but has practically given it, as a blood purifier, possession of the whole field.

While cleaning your house, do not neglect your bodily health—attend to the "treatment of clay" in which you live. The only way to put this in good healthy condition is to take Hood's Sarsaparilla to purify your blood.

"Hood's and I" Together Will Master the Trials of House Cleaning.

"I was indeed a sad and suffering woman. I had hardly strength enough to drag myself around. I could eat hardly anything, had that tired feeling and was weak and nervous. I was brought to this condition by continually running down in health for twelve years, rheumatism and neuralgia causing me

No End to Suffering.

I was in just the condition to invite the grip, and this added to my troubles. I tried different remedies and worked and waited patiently for a cure, but my



Spring Medicine

Hood's Sarsaparilla purifies the blood. It sharpens the appetite and makes that strength which overcomes nervous exhaustion and gives Refreshing Sleep.

It cures every form of disease which has its origin in the blood. If you take Hood's Sarsaparilla as a spring medicine or to purify and enrich your blood you are trying no experiment. You will be benefited.

If you are suffering from scrofula, salt rheum or other eruptions, you may rely upon a cure. If you are nervous, weak, tired and discouraged, Hood's Sarsaparilla will make you strong, because it will make your blood pure. Spring Cleaning, when nerves and body have been strengthened by Hood's Sarsaparilla, will lose all its terrors.

stomach gave out and I seemed to be continually growing worse. I thought every organ, every ligament and every muscle in my body was more or less diseased. I felt that if I did not get relief soon I should die. I read so much about Hood's Sarsaparilla that I resolved to try it. When I had taken one bottle, I could eat heartily without indigestion, and a few Hood's Pills relieved me of troublesome constipation. I have now taken five or six bottles of Hood's Sarsaparilla and am in very much better health. Now

My House Cleaning

has come, but Hood's and I together will master that trial. I feel so thankful that I am well and hope my testimonial will help other weak, tired, nervous women. The was tub is waiting for me but my courage and strength are gone. I am glad to write this in favor of Hood's Sarsaparilla." Mrs. HILMA GUNSON, Topeka, K. T.

"Hood's Sarsaparilla gives me strength to do extra work that must be done at this time of the year." Mrs. T. J. WILLIAMS, Gilman, Iowa.

Nervous Prostration.

"For many years I have been in poor health, weak, nervous and dyspeptic. I had no appetite and I was on the border of nervous prostration. I have been taking Hood's Sarsaparilla and it did me ever so much good. This winter I do not feel like the same person. My appetite is greatly improved. I am less nervous, am stronger, and

Eat heartily

without distress. Such a condition was unknown to me before taking Hood's Sarsaparilla. My mother, aged 87, has taken Hood's Sarsaparilla and I know it has done her lots of good. Other friends have also been helped by it." Mrs. G. C. CLAY, Harris, Vermont.

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OBSCURE MARTYRS.

They have no place in storied page, No rest in marble shrine; They are past and gone with a perfect age. They died and made no sign. But work that shall find its wages yet. And deeds that their God did not forget. Done for their love divine— These were the mourners, and these shall be The crowns of their immortality. O seek them not where sleep the dead, Ye shall find not their trace; No graven stone is at their head; No green grass hides their face; But sad and unwept is their silent grave— It may be the sand or deep-sea wave, Or a lonely, desert place; For they needed no prayers and no mourning bell— They were tombed in true hearts that knew them well. They healed the sick hearts till their veins were broken, And dried and aye till their lost light; We shall know at last by a certain token How they fought and fell in the fight. Salt tears of sorrow unhealed, Passionate cries unchronicled, And silent stifles for the right— And angels shall court them, and earth shall sigh. That she left her best children to battle and die. —EDWIN ARNOLD.

OUR PULPIT.

THE WAR HORSE.

BY C. H. SPURGEON.

"His goodly horse in the battle."—Zechariah 10:3. The Lord's description of the war-horse in the book of Job dwells with unrivalled sublimity upon his fearlessness and eagerness for the fray. "Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword." (Job. 39:20-22.) This martial characteristic it were well for the Lord's people to possess in their spiritual conflict with powers of darkness. Dauntless as Elijah, bold as Esau, courageous as Nehemiah, faithful as Caleb, and valiant as David, should every servant of the Lord seek to be. Feeling that this is not the general character of God's people in these days, we will labour to stir them up to greater daring and more confident courage. Is not timidity a common vice among Christian workers? Is not the sin so common as to have gained the countenance, or at least the suzerainty of Christian society? Do not those ministers miss their mark, who in their love of modesty busy themselves in exalting cowardice into a virtue? Is it not a sin to educate God's people into habits which unfit them for Christian warfare? Are not these such times as to demand a more manly bearing from believers than the most of them as yet exhibit. Among private Christians there exists a more than sufficient dread of intruding religion into their conversation. Any other topic is well enough. You may talk about anything else, from the cattle plague to the new island in the Greek Archipelago; and the system of common sewage, Puseyism, the smallpox, or any other disgusting subject may be discussed, but you must not talk about Jesus Christ, or you will be censured for intrusiveness, and I know not what. Colton, in his day, said that men would wrangle for religion; write for it; fight for it; die for it; anything but—live for it; and we may now add, anything but discontinue upon it to our friends and acquaintances. May a revival of goodness drive this unhallowed etiquette from all Christian company and may mouths, so lately ragged, be opened to tell to others the most blessed and interesting of good news. There are some who never dare to speak to others at all in an earnest and impressive style, lest they should be thought

to be canting and hypocritical. I once thought the birds were very silly for being frightened by scarecrows, but what shall we say of those exquisites who are alarmed at being called cant? Man are perishing, and if it be unpolite to tell them so, it can only be so where the devil is the master of the ceremonies. Out upon your soul-destroying politeness; the Lord give us a little honest love to souls, and this superficial gentility will soon vanish.

Genuine courage leads people to believe in your sincerity. You may sometimes, if you are very confident, do a great many things which you would not be allowed to do if you were not so bold. I have sometimes seen persons entering into places where they really had no right to be, by coolly marching up to the door as if they were upon business, and feared no interruptions. The man has been so cool, and such a believer in himself, that everybody has believed in him. With a good lump of salt this is also true in God's work, only our courage must not be assumed, or be based upon a mere official dignity. Courage wins respect, and fearfulness invites attack. Begin by excusing yourself, and the person whom you are addressing naturally supposes that there is something which needs to be excused. You apologize, and it is not usual for persons to apologize without some reason: the man, therefore, perceives that you have something to apologize for. When you talk to him about his soul, you speak with such bated breath that he says, "Oh, I see, he has no very great confidence in the theme himself." But when you speak with that child-like simplicity and courage which marks one who really believes, then you command the respect of men so far as your sincerity can go, and that, mark you, is a long way. It is something to get the person upon whom you are working to believe that you are really sincere. Holy boldness and a holy life are two great arguments in reasoning with men concerning righteousness and judgment to come. When they go together they will seldom be defeated.

Sanctified courage issues a caution to enemies to look at their foe before they set upon him, and thus preserves its owner from many attacks. He who fears men will soon have them like hornets buzzing and stinging all day long; but he who cares nothing for their snarls will soon be let alone. A dauntless bearing is as valuable as a battery of guns, and administers a very instructive hint to the foe to keep his proper distance. Pugnacity is folly, but fortitude is wisdom; wisdom which even a coward may admire, since it prevents many a conflict. The brave man deserves the portrait which a master hand has sketched:—"He bore him in the thickest troop, As doth a lion in a herd of neat; Or as a bear, encompass'd round with dogs; Who having pinch'd a few and made them cry, The rest stand all aloof, and bark at him."

Why should the sacramental host of God's elect be less brave than the legions of Caesar, or the battalions of Wellington? Pusillanimity is unworthy of the man who serves the King of kings. The rank and file of the Lord's hosts should be Valiant-for-truths and Great-hearts, and the leaders should be Dauntless and Courageous.

Boldness possesses wonderful influence. One bold man is like a shield of brass to a host of others who are trembling and afraid. "He stopp'd the filers; And, by his rare example, made the coward Turn terror into sport; as waves before A vessel under sail, so men obey'd, And fell below his stom."

Do you not feel that well-established and confirmed believers stand like rocks in our midst? The weak and trembling enjoy a sense of safety in their society. It is no terror to meet with cavaliers when these warriors are in the camp; we rather rejoice at the coming of the foe, because feats of arms will be witnessed. But why should this be true of a mere handful? Why should we not attain to their valour? Why should we not aim at a higher degree of sanctification, that by holy boldness and stability we also may command the same influence in the church as they do? The world also bows before the majesty of courage. He never moved the world who suffered the world to move him. You will never make a man believe if you ever seem to doubt for yourself. The reason why Luther could shake the nations was because all the nations put together could not stir him. Archimedes wanted but a place whereon to set his machinery, and then he declared that he could lift the universe. Here is the labour and the difficulty, the finding of that solid standpoint; a doctrine of which we feel infallibly and unconquerably assured, which we have tasted, and handled of the good Word of life: here and here alone we get the fulcrum for our leverage, and without it we can only like Archimedes talk of what we could do if—, and what we hope to accomplish if—, and there it ends.

Going to work with holy confidence honours the gospel. In the olden times, Oriental despots had things pretty much their own way, they expected all ambassadors from the West to lay their mouths in the dust if permitted to appear before his Celestial Brightness, the Brother of the Sun and the Cousin of the Moon. Certain money-loving traders agreed to all this, and ate dust as readily as reptiles; but, bye the bye, when England sent her ambassadors abroad, the daring islanders stood bolt-upright. They were told that they could not be indulged with a vision of the Brother of the Sun and Cousin of the Moon without going down on their hands and knees. "Very well," said the Englishmen, "we will dispense with the luxury; but tell his Celestial Splendour, that it is very likely that his Serenity will hear our canon at his palace gates before long, and that their booming is not quite so harmless as the cooing of his Sublimity's doves." When it was seen that ambassadors of the British crown were no cringing petitioners, our empire rose in the respect of Oriental tyrants. It must be just so with the cross of Christ. It strikes me that our cowardice has subjected the gospel to contempt. Jesus was humble, and his servants must not be proud; but Jesus was never mean nor cowardly, nor must his servants be. You never find him truckling. There was no braver man than Christ upon earth, and he was brave because he was humble. He could stoop to save a soul, but he would stoop to nothing by which His character might be compromised, or truth and righteousness insulted. So must it be with us. Poverty we would rejoice to endure with Jesus. Meanness and sin are the only things we abominate. To preach the gospel boldly is to deliver it as such a message ought to be delivered. Blush to preach of a dying Saviour! Apologize for talking of the Son of God condescending to be made man, that he might redeem us from all iniquity! Never! Oh! by the grace of God let us purpose, with Paul, "to be yet more bold, that the gospel may be yet more fully preached throughout all ranks of mankind."

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"I'll preach Thy Word though kings should hear, Nor yield to sinful shame." Once more, Holy courage should be cultivated because it incites others to the fight. Your determined march forward may lead the whole host. I grant you that those who are hindmost may have a service to perform, as the tribe of Dan had in the wilderness; but the post of honour, and frequently the post of the greatest usefulness, is that which Judah occupied, for Judah's lion led the way. May God make you lion-like in courage for the Saviour! May you be humble before him, but bold before your fellow-creatures! May you lie in the dust when you approach God, saying with Abraham, "I have taken upon me to speak to thee, I who am but dust and ashes;" but when you speak to men, may you hear the voice which saith, "Be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and a brass wall against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." There is a course resting upon him who trusts in man, and a present curse torments him who is afraid of man. "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" Be bold, then, for the Master, for all these reasons, each one of you, and every one of you! Oh that the whole church had more courage! Oh that she were once again clear as the sun, and fair as the moon, and would uplift her standard, and become terrible as an army with banners! Victory and conquest will be ours, when we dare to claim them. Our want of courage alone withholds us from taking the prey from the mighty. Right is with us, and might too, if we have but faith. We are no interlopers in this land; this world is ours and our Lord's. This Canaan is given to us by lot, and we must drive out these Hivites and Amalokites, who usurp its dominion. We must win it for our Lord. It is not for Christ's church to be pushed up into a corner, and to pay respect to the Babylonish harlot, and to all manner of idolatries. Be it ours to claim her true place for the church of God. She is Christ's bride. Imperial blood is in her veins. The crowns of all kingdoms must yet be upon her Husband's head, and upon hers, and when he shall come she shall reign with him. Let her sons feel the coming glory, and let each one ask himself, "Shall such a man as I feel?" Are You Hard of Hearing or Deaf? Call on or send stamp for full particulars how to restore your hearing by one who was deaf for thirty years. John Gardner, Room 14, Hammond Bldg., Fourth and Vine, Cincinnati, O. "WHATEVER of earth or worldly accomplishments one may possess or be deprived of, the power to love and serve God is at his command."

**Sunday - School Lesson.**

INTERNATIONAL  
**BIBLE LESSONS, 1895.**

SECOND QUARTER

SUNDAY, APRIL 21.

WATCHFULNESS.

Matt. 24:42-51.

**MOTTO TEXT.**—"Take ye heed, watch and pray"—Mark 13:33.

Our Lord and his disciples went out from Jerusalem to the Mount of Olives. Sitting on the hillside, over against the temple, which was across the Kedron, Peter and James and John come to him with questions. One of them as to the end of the world men have been asking through all the ages. There has been much profitless effort to fix the date of the end, and very wild exegesis of this chapter and of Revelation has been made by men who had pet theories to understand. But it is for us to study these prophecies not in order to make useless guesses at the date of their fulfillment, but to learn the will and the attributes of God—the great lesson for all his creatures through time and eternity.

It is impossible to tell exactly what of our Lord's words refer to the destruction of Jerusalem, what to the end of the world, and what to both. Many of the prophecies have two fulfillments. That he is coming suddenly, coming unexpectedly, and that it is the duty and should be the pleasure of his people to welcome him as eagerly as a bride welcomes her groom, is the lesson he had been teaching. Hence again and again he impresses upon the apostles the duty of watching. There is little reason to believe he will come visibly to judgement during our lifetimes. But one thing is sure—he is coming to each one of us personally in a very few short years. He is coming as a Saviour or as a Judge to condemn the world. It is for us to decide while yet time for repentance is given us whether we will have him as a Saviour. And the earnestness of the Lord's commands bids us prepare to meet Him without a delay which may be fatal.

"Watch, therefore: for ye know not what hour your Lord may come."—Come in judgement to the world, come in death to each of us individually. It would be insane folly if we knew the date of our death, and that it would not come till each is three-score and ten, to put off preparing to meet our God. For we know much but not all of the terribly hardening power of continuance in sin. The day of grace, too, may end, as we know Pharaoh's had, before life is ended. But how much greater folly to delay when we know not in what hour our souls may be required of us!

Our Lord gives an illustration to show the folly of delay and indifference. "But know this, that if the good man of the house had known in what watch the thief would come."—The night was divided by the Romans into four watches. "He would have watched and would not have suffered his house to be broken up."—"Digged through," the Greek is. The walls made of sun-dried bricks were often dug through by thieves. If any sensible man would thus act when his goods were in danger, how great the folly of those who put off the salvation of immortal souls when they know death is coming, but do not know in what watch of the night he will come!

"Therefore be ye also ready; for in such hour as ye think not the Son of Man cometh."—It is as

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## Carpets.

Do you need Carpets? If you do, this is the time when you can "economize," and yet not do it at the sacrifice of quality! Take the elevator that goes direct to our second floor and look at our beautiful patterns in Body and Tapestry Brussels, Velvets, Moquettes, Ingrains, etc. Everybody knows the merits of our CARPETS, and when you can buy them at such prices as we quote, it seems a pity that you shouldn't realize what great inducements we are offering.

## Dress Gingham.

A few left of Fine French Gingham, in plaids and stripes, only at 12-2c 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

## Linens.

All linen unbleached crash 5C per yard

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

All Linen Hemstitched Huck Towels (18x36 in), each 20C at

## Colossal Ribbon Sale.

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.

Stripes.	Dresdens.	Figured	Plaids.
3-inch, 20c	2 1/2-inch 18c	3-inch 24c	4-inch 33c
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 Macet, 36 inches wide, quite a novelty, at 35C

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

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

All-wool Crepons, 40 inches wide, in tan, toul, 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

Jaconet Duchess, 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

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

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With heavy knotted fringe at 40C

## Ladies Jackets

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belongs to him, and congratulates himself that his Lord will not come. There is much of this sin in the world. Men are scoffing. Where is the promise of his coming?

"The Lord of that servant shall come in a day when he looketh not for him."—No doubt the servant kept saying to himself that he would turn over a new leaf before his lord came. Oh yes, he would be sure to do that. He knew too much to be caught. When the lord came he would find everything as it ought to be, and he would never find out. The other servants would not tell of their steward's deeds, because encouraged by him they had shared in those deeds. The sinner does not intend to be caught by death unprepared. He knows the value of his soul and the terrors of hell too well for that.

But habit strengthens delay as it did in the case of this wicked servant, and the summons to the final account comes at last suddenly.

"And shall cut him asunder and appoint him his portion with the hypocrites"—their portion in hell, for the cutting in two of course kills man. "And there shall be weeping and gnashing of teeth"—in the awful torment which knows no end. Terrible warning! Who, in the face of it, will dare to delay making his peace with God? What saint shall dare to live in any other way than as if to-night would see him called to his account? Life is so short and eternity is so long!

Very cheap to enclose Certificate. Catalog free. J. W. Rice, Atlanta, Ga.

## IRON FENCE

necessary for Christians who have made their peace with God to be watching, as it is for the impenitent, though the neglect of their duty will not be fatal. They will still be saved yet so as by fire. For they are stewards of God, and must render a strict account for all the talents entrusted to them.

"Who, then, is a faithful and wise servant, whom the Lord hath made ruler over his household?"—Servant means slave, and wise means prudent and judicious in carrying out the duty entrusted to him. The reference is to the steward set over the servants in the lord's absence. One of his duties was to issue their rations. He was also to control them and see that they did their allotted tasks. To every one of his people the Lord has given duties to do. They must not be eye servants, neglecting their work because they think his coming is not at hand.

"Blessed is that servant whom his lord when he cometh shall find so doing."—Should you be summoned to-night to give an account of your servanthip, are you ready? Could you say as did Wesley when asked what he would do if he knew he must die that night, "Just what I have intended to do to-day." Such a man is watching as his Lord would have him watch.

"Verily I say unto you, That he shall make him ruler over all his goods."—The verily calls especial

attention to the promise. God rewards faithfulness by larger opportunities for usefulness. He tries us in less responsible positions, and if we do well, then in more responsible. But all these rewards are the gifts of his free grace. We can lay him under no obligation to us. Having done all that we can, we are still unprofitable servants.

"But and if that evil servant shall say in his heart, My Lord delayeth his coming."—Satan is always saying that to sinners. He tells them there is no need of immediate repentance. Death and the judgement are far off, and at some future time they will find repentance much easier and more convenient. The wicked always take comfort in the thought of delay—because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.

"And shall begin to smite his fellow-servants," exceeding his authority and acting cruelly. Lording it over them, as though he had any authority except a limited one given for certain specified purposes. Only an evil servant would take such advantage of his master's delay. A good man would do his work as if the master's eye was resting upon him.

"And to eat and to drink with the drunken." Instead of controlling them, he shares in their conviviality. He comes to feel that everything

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY.....APRIL 11, 1906.

THE FIGURES.

We gave last week the aggregate figures of the new Baptist Year Book, promising to say more about them this week. The total number of regular Baptists in the United States is put down as 3,637,421. Of these 205,857 were baptized last year, an average of 563 a day. This is the largest number of baptisms ever before reported in one year.

As usual the Southern States are ahead. Texas reports the largest number of baptisms, 24,501. Next comes Virginia with 16,007; then follow Georgia with 15,460, Alabama 15,402, Missouri 11,464, New York 9,389, Kentucky 9,093, North Carolina 8,700, Tennessee 8,402, South Carolina 8,236, Illinois 8,087, Pennsylvania 7,543, Mississippi 7,287, Arkansas 6,757, Ohio 5,228, and so on down to New Mexico 22.

In contributions, however the North is ahead—mainly, we take it, because there is where they have the money. New York leads with \$1,655,195.40. Then follow Massachusetts \$1,030,252.14, Pennsylvania \$979,604.16, Illinois \$814,534.99, New Jersey \$518,195.46—Brave New Jersey! Ohio \$455,701.78, Missouri \$454,119.26, Virginia \$447,385.30, Kentucky \$380,971.54, Texas \$376,282.45 and Michigan \$349,704.00. Some of the other States stand as follows: Tennessee \$189,795.05, Alabama \$175,652.30, Georgia \$219,563.29, North Carolina \$268,436.13, South Carolina \$211,881.12, Mississippi \$185,031.12, Louisiana \$40,979.82, Arkansas \$75,048.03, Florida \$55,564.01, West Virginia \$79,240.14, and Maryland, with 13,350 Baptists \$133,759.61. The total of all the States is \$11,672,691.20, an average of \$3.20 per member. The average for Kentucky is \$1.24.

In number of Baptists Georgia is ahead, with 367,498. Then follow Virginia 318,355, Texas 260,868, North Carolina 259,775, Alabama 256,293, Kentucky 225,970, South Carolina 218,414, Mississippi 201,025, Tennessee 163,782, Missouri 155,706, New York 142,773, Arkansas 118,454, Illinois 109,335, and so on down to Nevada 105.

The number received by letter during the year was 92,829, while 91,964 were dismissed by letter. The balance here shows that some old letters were gathered in. If we had some way of learning the number of trunk Baptists—those who hold their letters in their trunks—the figures would be startling. The exclusions for the year numbered 46,618, or more than one-fifth of the baptisms. Discipline among our churches cannot be dead in the face of such figures. The number of ordained ministers is 27,091 and of churches 37,910. The loss by death was 29,686.

The value of our church property is given at \$90,285,034. New York leads with \$13,747,215, Massachusetts follows with \$7,048,613. Then follow Pennsylvania \$6,779,831, Illinois \$3,838,149, New Jersey \$3,632,389, Virginia \$3,493,656, Missouri \$2,956,460, Kentucky \$2,715,199, Georgia \$2,713,310, Ohio \$2,601,975, Texas \$2,162,890, Michigan \$2,075,593. These are all that have over \$2,000,000. Tennessee has \$1,737,183, Alabama \$1,652,695, Mississippi \$1,339,612, North Carolina \$1,485,767, South Carolina \$1,529,859, Arkansas \$59,240, Louisiana \$891,843, Maryland \$791,993, and Florida \$415,846.

Let no one say that these Baptist figures are dry and uninteresting. The amount we have invested

in institutions for higher education is \$31,927,624, which is more than any other denomination has. The number of pupils in our higher Baptist institutions is 31,937, with 1846 professors. We are surprised to see the space for the names of Presidents of Universities left blank in the cases of the University of Chicago, of the Southwestern Baptist University and of Mississippi College.

A list is given of 44 ministers who came to us from other denominations during the year. Of these (we whisper it to Bro. Meek), 16 were Methodists. The number of ordinations reported is 570, and the number of our ministers who died during the year is given at 260.

As usual, Dr. Burrows, the editor of the Year Book, has done his work well.

God has greatly blessed the Baptists of the United States during the past year. May the blessing of this year be even greater, and may we all be more faithful than ever before.

FATHER DOYLE, the Catholic priest, was invited to lecture—only one lecture, "ignorant" Baptists will please remember—to the students of Union Theological Seminary of New York City, that they might "learn from his methods" how to preach. He was introduced to the students by a Professor of the Seminary, who expressed "the great happiness he felt in presenting a representative of the great Mother Church of Christendom." We give this on the authority of an editorial in the Baptist Teacher.

"If there is one thing in all the years of our recollection which has excited Pedobaptist wrath more than another, it has been the statement made by Baptists, that their denominations were "daughters of Rome." No matter how courteously the opinion was expressed, no matter what proofs were brought of the assertion, the wrath and indignation were great. And there followed a whole fusillade of such epithets as "narrow," "bigoted," "ignorant, prejudiced, etc., etc." The usual assortment of epithets which our peculiar people long since learned to look for and to be amused at.

The Northern Presbyterian church evidently shook off the dust of its feet as a testimony against Union Seminary none too soon. The church, as a body, is not responsible for the utterances of the Professors in that Seminary. But the churches which allow their young ministers to attend that Seminary, as well as the young men themselves, must be held to indorse the teaching there. We have seen no protest against that acknowledgement of the motherhood of Rome from any of the adherents of the Seminary. Hence they may rightly be supposed to assent to the acknowledgement that their church is a daughter of Rome.

If Pedobaptists choose to acknowledge their descent from Rome, so be it. But so far as Baptists are concerned as a part of Christendom, we "deny the allegation and defy the allegator." We never came out of the Catholic church; instead of that we have been fighting her ever since she sprang from the corruption of some Baptist churches which had gone so far from the faith delivered to the saints that they had ceased to be churches.

When a Catholic bishop was dedicating a cemetery some years ago at Memphis—if we remember rightly, though we are not certain of the city—he spoke of "our old enemies, the Anabaptists, who have been fighting us for fifteen hundred years." And although, in these latter days, here and there

a Baptist, in a shame-faced and blundering way, attempts to borrow a little of the finery of the Catholics to "adorn" the simplicity of our worship, saying "Er-er, it has never been the Baptist custom, er-ah, to celebrate Easter, but perhaps, ah, we went too far in rejecting what is observed by so large a part of Christendom, ah-er," the great body of Baptists can be trusted to go on fighting Rome till Rome is no more.

THE BAPTIST PILGRIMAGE.

We are glad to be able to announce the route and rate of our pilgrimage to Egypt, Palestine, etc. We expect to sail from New York Jan. 18th, 1896, reach New York returning May 3d, in good time for the Southern Baptist Convention. We must sail in January so as to be in Egypt and Palestine at the proper season of the year for visiting those countries. Sailing to Gibraltar, we avoid the inconveniences of the ocean in high latitudes at that season. We will touch at the Azores if the conditions be favorable. The route is New York, to Gibraltar, Algiers, Naples, Pompeii, Sorrento, Island of Capri, Rome, Brindisi, Alexandria, Cairo, up the Nile (visiting Luxor, Karnak and Thebes), Land of Goshen, Suez Canal, Jaffa, 24 days spent going all over Palestine (including Damascus and Baalbec), Beyrout, Smyrna, Ephesus, Constantinople, Asofphoros, and the Asiatic shore, Troy, Piraeus, Athens, Corinth, Patras, Trieste, Venice, Milan, Lucerne, Bale, Strassburg, Mainz, down the Rhine by daylight, Cologne, Brussels, Paris, London, etc. Those who wish to make a tour of Scotland and Ireland can do so by paying the extra cost involved, and return on later steamer. The entire cost of this 106 days' tour will be \$800. We will have throughout the trip all the facilities and advantages that can be furnished by those princely tourist directors, Messrs. Henry Gaze & Sons.

We congratulate the tourists on getting the price so low. The accommodations will be all that is desired and no money is saved at the expense of anybody's comfort. We hope to have a brilliant and a happy party. The better half of the editor and other ladies will go, and every arrangement will be made for their comfort and convenience. We will do our utmost to make the tour pleasant and profitable, and will not make any money out of the party. To those who have written us expressing a desire to go and to others, we say that we are now ready to begin to enroll names. Those wishing to be enrolled will please send the deposit of \$25, which is required to secure a berth on the ship, which amount will be credited to them when they make the final payment. Those whose names are first enrolled will, of course, stand first on the list.

DR. CRAWFORD has sent us the copy of the circular letter of Rev. Mr. Greene which he received and also his answer to said circular. It seems incredible that any Baptist and especially any Southern Baptist missionary should have issued such a letter. Mr. Greene says in this letter that a Chinese version of the Scriptures is now in progress and adds: "It is understood that the Baptists, if it is desired, will be permitted to publish an edition, using our own term for baptism." But even when this is offered, and the Baptists can with no trouble have a version which uses not their term but the one which most accurately translates the term of the Holy Spirit, Mr. Green urges his brethren not to accept this offer! They are to choose a Bible in which

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Royal Baking Powder ABSOLUTELY PURE

the word baptizo is mistranslated when they can, if they will, have one in which it is correctly translated!

We have seen the indignant and ringing answer of Missionary Ashmore, of the Northern Baptists. Here is Dr. Crawford's:

It is the business of a translator to faithfully render the original text—not his business to harmonize conflicting denominations. T. P. CRAWFORD.

"Shi li" is the term now used by all the Pedobaptists in China, and that means "washing ceremony." But even that is too Baptist, it seems, and not neutral enough. In regard to this, Mr. Greene says in his letter: "'Shi li' seems no longer to be neutral, but some think it might be accepted." He suggests a word which means "water ceremony." That is neutral enough with a vengeance!

THE New York Observer tells of an interesting incident which has recently happened in Japan. A copy of the New Testament was recently given to a man in Tokio. He received it courteously enough, and took it home where he used it for waste paper.

One day as he was tearing it, his eyes lit upon the words, "Love your enemies." Such a sentiment as that filled him with astonishment, and he read more in the fragment which remained to him. Becoming still more interested and aroused, he went to the Yueno Mission and asked for a complete copy, which was gladly given him. The result was most blessed. He and his household were converted. Some little time after, his wife died a most triumphant death. The man and his family are earnest and devout church-members. The Word of God is indeed to-day as it has been and ever shall be, the sword of the Spirit.

A BILL is before the Illinois legislature to allow a divorce from a wife or husband who is "a confirmed and incurable lunatic." Since lunacy is a disease, why not extend it to other diseases, and allow divorces from "a confirmed and incurable consumptive," from "a confirmed and incurable rheumatic," from one who has "a confirmed and incurable heart disease, from one who has cancer, softening of the brain, brights disease, and etc? We hope the lunatic—we wish to judge him charitably—who introduced that bill in the Illinois legislature will find no encouragement for his vagaries.

It is announced that Mayor Strong of New York will not appoint any preachers on the Board of Education, and the reason suggested that they might feel in conscience bound to oppose some things and thus prove obstructionists. It is very inconvenient, some times to have men with consciences on hand. The less conscience the easier some things are carried through.

I HAVE read your tract on Women's Speaking, and put it into the hands of my sisters—a nut for them to crack. It will cure those who read it.

B. G. MANARD.

THERE is no day born but comes like a stroke of music into the world and sings itself all the way through.—Becher.

Editorial Varieties.

We acknowledge receipt of an invitation to the marriage of the Rev. W. C. Tyree to Miss Delonie Curtis, in Oxford, N. C., April 18th, and we extend our congratulations.

Joseph Cook says that "the present deficiency in money for missions is due as much to soft times in doctrine as to hard times in business." There is truth in this, but it is also due to running after side issues and giving attention to various "movements."

The Baptist Book Concern did as large an order business last month as any month previous. The Concern has unsurpassed facilities for furnishing Sunday-school supplies, and any order, no matter how small, is filled in the shortest time. All orders should be directed to the Baptist Book Concern, Louisville, Ky.

Our good friend, the American Baptist Flag, may rest easy. We have not "endorsed" Dr. Boardman's views of Christian Union. In so doing, his tract, we simply stated his position, and our "outspoken temporary" friends we "endorsed" that position. Let the Flag publish our Fort Worth resolutions and point out what is wrong in them.

Ex-Mayor Oakley Hall, of New York, of considerable notoriety, is glad that preachers are making such progress as to favor open seasons on Sunday. He rejoices in the "liberality" of the future of Birmingham. Bro. Johnston, two Episcopalians, pastors in New York. In order to make the three R's complete, we might put it Rum, Rainsford and Rlyance.

We were glad to see last week Brethren B. D. Gray, R. P. Johnston, Gilbert Dobbs and others from a distance. Dr. Gray is very hopeful of the future of Birmingham. Bro. Johnston is going ahead with his own and sandstone some house of worship in St. Joseph, Mo. Just as if hard times had never been heard of. We congratulate him and the church alike. Bro. Dobbs is stouter physically and spiritually for the hard work he has been doing in Indiana.

Dr. Fennon's preaching at Walnut-street last night was greatly enjoyed. It is a great pity that his gripe prevented his filling out his appointment. We hope ere long to have him come again and spend at least two full weeks preaching to our people. He has the wonderful gift of letting fly a flash of wit in a sermon, so that no one will be bored, tense or mar the solemnity. When other preachers attempt such a thing, the result is sad.

The following figures are published concerning Dr. A. B. Earle who lately died at the age of eighty-three. He held 900 protracted meetings, preached 21,840 times, traveled 200,000 miles, received an average per year of \$1,190, number added to churches of all denominations in connection with his meetings, 100,000, of whom 400 entered the ministry. This is a wonderful record. Many of our people in all parts of the land remember Dr. Earle and his meetings.

We call special attention to the offer of free transportation to Washington. By the special kindness of the Chesapeake and Ohio Railroad, we are enabled to make this offer. It is better than anything of the kind we have ever seen. The C. & O. road runs through our own territory, offering views of the finest scenery, and of historic scenes, with the very best accommodations. It is easy for any one to get both free transportation and free entertainment in attending the Southern Baptist Convention. It is easy for anybody to send their pastor.

It has been suggested that the three Boards of the Southern Baptist Convention be consolidated. We see no sort of advantage to come from such consolidation. It would have no expense and would involve less in many ways. If any change is to be made, we think the Foreign Board might be moved to Baltimore and the Sunday-school Board to St. Louis. Indeed, St. Louis is where we preferred the Sunday-school Board to be located at first. But the fact is, that the only real need is better support. The thing is to drop the side-shows, the new "movements," etc., and give ourselves to paying the debts of the Boards and putting our regular work in good condition. We cannot look after all the "movements" without neglecting our regular work.

Another "movement" is on hand. We propose to keep our names, based on this subject, if possible. This is the Men's Societies "movement." It is proposed to organize a men's society in every church. This "movement," too, "is spreading," as is the way with "movements." It "seems to stay," also, as we have said of other "movements." It proposes "three A's," namely, "Amen, Amen, Amen" everybody see that the men of the land are not what they ought to be? Is not the need of men's societies obvious, therefore? Is not organization indispensable? Is not everything that has life organized? How then can the men be benefited unless they can be organized into societies? Is not a conference to be called to which only "the friends of this movement" are invited to devise ways to carry forward this great work.

Among the Churches.

LOUISVILLE.

Walnut—Pastor Eaton preached. Bro. P. S. Henson of Chicago preached Wednesday, Thursday and Friday. Sickness prevented his preaching more. He returned home Saturday, and telegraphed that his doctor forbade his coming back. The pastor continues the meeting, preaching nightly. Three received by letter, two for baptism, one by relation and one baptized.

Broadway—Bro. E. C. Dargan preached in the morning and Bro. O'Kelley at night.

Chestnut—Pastor J. M. Weaver preached as usual.

East—Bro. Carlos preached. Nineeen received for baptism, one baptized and nine by letter. Bro. Cairns preaches daily at 3:30 p. m. add 7:45 p. m. All day meetings Sunday, beginning 7 A. M.

McFerran Memorial—Pastor Jones preached as usual.

Twenty-second and Walnut—Pastor Hunt preached. Three received for baptism and five baptized.

Franklin—Pastor Roberts preached. One received for baptism.

German—Pastor Baister preached as usual.

Highlands—Pastor Dawes preached at both hours.

Logan St.—Pastor Ewing preached. One restored.

Parkland—Pastor Bagby preached at both hours.

Portland Avenue—Pastor Thompson preached.

Southgate-street—Pastor Wolford preached. One baptized.

Third-ave.—Pastor Taylor preached. Three received by letter. Sunday-school remarkably regular.

Twenty-sixth and Market—Pastor Inlow preached. One received by letter and one baptized. Sunday-school attendance 185, with 117 in the mission school organized four weeks ago at Twentieth and Alford avenue.

Clifton—Pastor Roddy preached as usual.

City Mission.—Pastor Ragowski and Bro. Worrell preached. Bro. Ragowski's resignation was laid over one month. Great regret expressed by many at the resignation.

Glennview and Eight Mile—Pastor Martin preached as usual.

NEW ALBANY.

Tabernacle—Pastor Wicker preached. One received by letter. Bro. Saba lectured Wednesday night. Everybody delighted.

THE SEMINARY.

The measles seize is about over. Bro. Barret lectured on Japan at Cox Creek last Sunday.

Don't forget the Broadus Memorial Magazine. Send 25 cents to C. T. Taylor.

Dr. Sampay is in attendance at the Georgia Convention.

Dr. Dargan will preach the Commencement sermon at Furman University.

Bro. Barret is having good success in securing subscriptions to his new book.

Bro. Saba, our Syrian brother, lectured at Twenty-second and Walnut last week.

Bro. Boyce Taylor has accepted Cove Hill church in Carroll county.

Prof. McGlothlin has begun his lectures on Inspiration to the class in Biblical Introduction.

We very much enjoyed having Dr. Henson to tea last Friday. He is more like Dr. Broadus than any one we know.

The supplies were: J. W. T. Givens, Worthville; Dr. Dargan, Broadway; Morning; T. W. O'Kelley, Broadway; night; C. W. Duke, Buffalo; Lick; J. W. Millard, New Castle; night; H. W. Provence, Smithfield; J. W. Lowe, Jeffersonville, Ind.

THE STATE.

Pastor Cates of Cox Creek church has gone off on a needed vacation.

Bro. F. H. Kerfoot preached at Bowling Green Sunday and took up a collection of \$250 for the Foreign Mission debt.

The fifth Sunday meeting at Hays Park church was an occasion of considerable interest. Bro. T. H. Campbell, R. L. Ambrose, W. L. McKurry, C. W. Minor, W. J. Grata, Fountain Rice, J. E. Cosby, and others took part. The community hospitably entertained the visitors. A good impression was made all around.

Bro. Carter Helm Jones began last Monday a series of meetings in Richmond.

Next Sunday Bro. J. I. Willis begins his series of meetings at Doyleville.

Bro. W. E. Mitchell has entered the field with his people and the outside with his people and the outside.

look. We know the church is as much pleased with their gifted young pastor. We are sorry to hear of the death of a brother of the church of Danville. Bro. L. West to North Carolina at the news of his brother's sickness, but did not reach him till after his death. We tender our condolence.

It is stated that Bro. Weston Bruner will become pastor of the Upper-street church, Lexington.

Bro. L. M. Copley writes from Louisville: "The Baptist church of Louisville has no pastor at present, but the writer has a regular weekly appointment here. There are about seventy members in this church, and the spiritual condition is fairly good. The writer preached here twice last Sunday and baptized two, and two more (from the Methodists) were approved for baptism next Sunday. This church has a good Sunday-school."

Pastor Edgar W. Barnett writes from Columbia: "As a result of a revival held in our town we have received 31 new members, 29 for baptism and 2 by letter. The church is restored. Great interest has been awakened. The meeting was held in the court-house by Rev. J. J. Smith, a Methodist. All churches united."

OTHER STATES.

Pastor I. N. Penick writes from Jackson, Tenn.: "The meeting at the Second church, held by Bro. Hall, closed last night; 16 were led to trust in the Saviour. The church and Christians generally have been greatly strengthened. His powerful sermons have drawn us all nearer to our blessed Lord. The grand plan of redemption has never been more clearly and strongly presented to our people. Thank God for such preachers as make us lose sight of the man and see only the Christ he preaches. Brethren, rejoice with me for the salvation of my two oldest girls."

Pastor C. S. Gardner, of Greenville, S. C., is being aided in a series of meetings by Evangelist J. E. Hutson, of Virginia.

Bro. I. A. Halley becomes pastor of our old church at Murfreesboro, Tenn. A good pastor and a good church are thus brought together.

Bro. J. M. James, clerk of the Prairie Grove church, near Lester, Hunt county, Texas, sends us the resolutions passed by the church warning sister churches against making us a loss of sight of the man and see only the Christ he preaches. Brethren, rejoice with me for the salvation of my two oldest girls.

The Third church, St. Louis, Mo., has set apart Bro. John Herget to the full work of the Gospel ministry.

In a Southern Baptist paper from a Southern Baptist church, we find the following report: "The B. Y. P. U. is in a healthy condition; had a good meeting Sunday with Miss — as a leader."

The Pendleton-street church, Greenville, S. C., has set apart Bro. J. W. Walker to the full work of the Gospel ministry.

A fourteen days' meeting in the Harmony Grove church, Mo., closed with 10 approved for baptism and 2 restored. The church was greatly revived.

As the result of a meeting held by Elder Oscar Wood at Montreat, Mo., a church was constituted, and Elder T. R. White called to its pastorate.

The Strayhorn church, Mississippi, was greatly revived and strengthened in a meeting which closed with 14 additions to its fellowship and several more to follow on the next meeting day.

A church has been constituted at Park Avenue, near Memphis, Tenn.

SOUTHERN BAPTIST CONVENTION.

The Fortieth Session, Fiftieth year of the Southern Baptist Convention, will, at the invitation of the Baptist churches of the District of Columbia, be held in the meeting house of the First Baptist church, of Washington, D. C., beginning Friday May 10, at 10 A. M.

The annual sermon will be preached by Rev. Geo. B. Eager, D.D., of Alabama; or his alternate, Rev. A. B. Miller, D.D., of Texas.

An historical semi-centennial sermon to be preached by Rev. W. H. Whit-sit, D. D., of Kentucky.

LANSING BUREAUX, OLIVER F. GREGORY, Secretaries.

JONATHAN HARALSON, President.

RAIL ROAD RATES.

The Southern Passenger Association, the associated railroads, of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk & Western R. R., and all other lines south of Washington, together with the Chesapeake & Potomac, have granted rates of "one first-class fare for the round trip" tickets to be of iron-clad signature form, limited to a

continuous passage in each direction; to be sold May 7th and 8th, final limit for return thenceforward from date of sale. No official notice has yet been given me of reduction by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving an information in my paper by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Societies, and the Woman's Missionary Union.

OLIVER F. GREGORY, Secretary in Charge of Transportation, 504 N. Broadway, Baltimore Md.

DELEGATES TO THE CONVENTION.

Brethren who expect to attend the Convention and wish to be enrolled as delegates will please promptly notify the committee named below. Delegates appointed by their churches on the basis of delegate to each \$250 since May 1, 1893, to Home and Foreign Missions, will greatly oblige the committee by immediately informing us of their appointment.

J. W. WARDER, W. P. HARVEY, CARTER HELM JONES, Com. Ex. Bd. Gen. Ass'n.

IMPORTANT NOTICE.

The financial year of the Convention and also of the General Association ends April 30. Without greatly increased contributions the Foreign and Home Boards will go to the Convention nearly in debt. The State Board is in debt April 1, \$725.33. To our State missionaries in full, a third more must be given to the State work than in April last year. We appeal to pastors, mission committees and treasurers of our District Boards that mission collection be promptly made and forwarded. J. W. WARDER, Com. Sec., Ex. Bd. Gen. Assn.

WASHINGTON, D. C. MARCH 31, 1905.

To Delegates and Visitors to the Southern Baptist Convention, Greeting:

The churches of our denomination in the District of Columbia are gratified that their invitation to the Southern Baptist Convention to hold its session for this year at the National Capital has been accepted. We will do all in our power to make the session pleasant and profitable to all who attend. We will furnish free entertainment for the officers of the Convention, the presidents and secretaries of the Boards, and returned missionaries. The house of worship of the First Baptist church, 16th street above Scott Circle, has been selected for the place of meeting, and the Ebbitt House, corner of 14th and F streets, for Convention headquarters.

We have endeavored to secure ample accommodation in hotels and boarding houses at reduced rates for all who desire to attend. Rates will range from \$2.50 to \$1.50 a day, while some boarding houses will receive delegates and visitors at \$1.00 a day.

At the Ebbitt House the rates will be \$2.50 a day, with accommodation for fifty persons at \$2.00 a day with two in a room. Delegates and Visitors will obtain these rates on the presentation of a card of introduction from the committee on Assignments. Those who expect to attend will please write as soon as possible to the undersigned, giving the full names and the number of those for whom entertainment is desired, stating whether Mr., Mrs., or Miss, the rates preferred, and the date of arrival in Washington, and the Committee on Assignments will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union and the Young People.

Address all communications to— M. M. SHAND, Secretary Department of State, Washington, D. C.

Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are seeking our large trial cases free by mail, to sufferers.

MRS. OLIVE C. WALTON, DEAD.

Mrs. O. C. Walton, daughter of the late Wm. Watkins and Susan Cheatham Watkins, and wife of Deacon Dr. Isaac N. Walton, of Allensville, Ky., died March 30, 1898. She was born Feb. 1, 1828; married to Dr. Walton Nov. 2, 1856. She possessed faith in Christ, and united with the Keyburg Baptist church in 1857. Soon after marriage they settled on a farm near Allensville and have lived in the community ever since, except for a short time in Nashville, Tenn. Her remains were buried at this place, Willie and Frank, the oldest

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. We take no interest in your good opinion of our country. All we ask is a fair trial as out of the thousands who have used it, \$2.50 of every 100 have been cured. Beware of counterfeiters. The better an article the more it will be imitated. There are some feeble and nasty imitations of our Cure on the market now.

He died several years ago. Frank is now one of the leading citizens of his country, and shares with his distinguished father the great loss, but they have the love and sympathy of a large circle of relatives and friends. Sister Walton was a woman of remarkable energy, virtues and graces. For years she had been a leading spirit in the Baptist church at Allensville, and a large section of the country. Her heart was large and her hands were willing. She was one of the few who really experienced the force of our Savior's words, "It is more blessed to give than to receive." Her heart went out after suffering and struggling humanity, regardless of age, race, sex or condition. She had no friends, I am quite sure, than any other private citizen in this part of the country, and they are in all the walks of life. She was always busy doing good with word, deed and her sustenance. She fed the hungry, clothed the poor, and nursed the sick, and she did not her righteousness to be seen of men. The Seminary and Bethel College shared largely of her means. Many other schools, Hopkinsville, Clinton, Guthrie, and Williamsburg, were remembered by her. Preachers, students and the poor by the hundreds were reached by her liberality and thousands mourn her loss. The offices of wife, mother and friend she filled to a degree that would be difficult to describe. She did well and with her whole heart. Her funeral procession was the largest, old citizens say, ever seen in this country. The presence and sorrow of the throng bore eloquent testimony of the high esteem in which she was held. There were hundreds of sorrowing hearts who were not present to swell the throng. The funeral services were conducted by the Rev. W. L. Payton, her pastor, Dr. W. S. Ryland, of Bethel College, and the writer. Personally, I feel that I have lost my best friend and no word of praise that I could speak would exaggerate her worth. My tribute is a grateful, but a sorrowful heart.

Deatur, III JOHN D. JORDAN.

How This! We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENNEY & CO. Props. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all his business transactions, and financially able to carry out any obligations made by him in this regard. West & Tuttle, Wholesale Druggists, Toledo, O. Wadding, Kinsman & Marvin, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. It is sold by all druggists. Testimonials free.

The Leonard Manufacturing Company of Chicago, in sending us the advertisement for their Patent Hair Restorer, has kindly requested us to call attention to the fact that we would not do that until we had written and read the testimonial of the speaker, and that we were represented to be. We found the speaker just what they are represented to be, and we are not sold either with our bows, though they look like it, and are as pretty as if they were. And they are very cheap.

Readers of Western Recorder. We will give to every reader of this paper, lady or gentleman, 25 words of standard merit for every 15 days only. In order to introduce the goods of our Patent Hair Restorer, we have decided to give the following four articles guaranteed in every case to give satisfaction. One large box of TOILET-ROSALE, unequalled as a preserver and beautifier of the teeth; one large box of UNCLE'S HAIR RESTORER, which restores the hair, and prevents its loss, falling out, one large box of ROSE-TOBACCO for the face and lips. It gives a youthful bloom to the complexion. It is a beauty cream. One FANCY LEAVENING POWDER, unequalled as a preserver and beautifier of the teeth; one large box of UNCLE'S HAIR RESTORER, which restores the hair, and prevents its loss, falling out, one large box of ROSE-TOBACCO for the face and lips. It gives a youthful bloom to the complexion. It is a beauty cream. 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FAMILY CIRCLE.

DOTTY'S LETTER.

BY MARY E. COLBY.

I'm going to write to grandma: O mamma! won't she be glad to get a letter from me. The first she has ever had! I have never written a letter to any one before; But now I'm going to begin. P'raps I'll write many more. Give me some pretty paper, That lovely palest pink; And your gold pen, mamma, And the bottle of violet ink. I'll get the dictionary. To be sure the spelling is c'rect. For grandma is very 'cleular. And will 'zamine each word, I p'ect. Dear grandma; I'm going to write— (O dear! there's a blot!) I know you'd like to hear From your own little Dot. Mamma, tell me what to write! I don't know what to say. O dear! it's awful hard work! I guess I'll go to play. Just say I want to see her! Give her your love and ask whether She is coming to see us soon. And tell about the weather? Well—I want to see you, grandma. The weather is awfully hot. Are you coming to see us soon? Mamma sends love. YOUR DOT.

OLD NATE'S HOUSE-CLEANING.

An April Fool Frolic.

BY JULIA S. LAWRENCE.

"I wish we might do something different this year. Let me see. April Fool comes in three, no, four—days, and I do wish we could think of something entirely new to do." "So do I," and Ben drummed restlessly on the beam upon which he sat. "Every one understands the old tricks, so it is no fun at all. Why, last year they would walk right over our very best laid plans, and only grin and grin till you felt like an April Fool—or some other kind of a fool—yourself." "That's what I say," returned Jimmy, somewhat testily, pausing a moment in his whistling to test the metal of his knife; "and I wish we might do something grand this year—something that would make them do more than grin for once. Why, we can't even get old Nate mad; he'll just laugh and say, 'What smart boys you be!' " "How would it be for us boys to all get together and plan something big?" suggested Ben. Jimmy shook his head doubtfully. "Too many in a secret is sure to spoil it," he said; "besides, whom could we play it on? We couldn't sell the girls, and our folks won't say anything but us do anything very bad to old Nate. Hallo! there's the old fellow himself, sure as guns!" He pointed through the open barn door to a tall, cadaverous-looking old man, in long-skirted coat and dilapidated silk hat, who was shambling lazily along, one arm swinging like a pendulum by his side, the other held tightly across the breast of his shabby coat. If he heard Jimmy's exclamation, he appeared to take no notice of it, whatever, but walked steadily on, the loose skirts of his coat flapping dismally against his ankles with every step he took. "Hurrah!" cried Ben, leaning forward to get a look at him. "Spring tall hat on, and walk steadily on, and in this town to tell us when the seasons change; for when old Nate puts on his old fur cap we know winter has come, and the first warm spring-like day brings out the old stove-pipe every time," said Ben, scornfully, as he heard a voice in confidential tone, "I went inside his shanty the other day." "You didn't!" exclaimed Jimmy. "Certainly did!" returned Ben, not in the least discomfited by Jimmy's apparent unbelief. "Why haven't you told a fellow of it before?" "I haven't had any chance. I came over, though, to tell you to-day; only you went to talking about April Fool and drove it out of my head. I was going over to Grandma's last Friday—just across the court, when Pon-to started up a rabbit and I followed on to help catch him, if I could—I know I couldn't get lost in those woods—and the first I knew I was in sight of old Nate's hut. You know how queer it is about looking in in—ways looks the door when he goes off, and, if we ever go there when he's home, will step outside and shut the door and stand with his back to it all the time, never offering to open it, no matter how much we may hint."

"I know," said Jimmy. "How did you get in this time?" "I can open up before he saw me, knocked hard on the door and then opened it quick. 'Can't I come in, Mr. Hinkley?' I said. 'I am cold and want to get warm.' He looked awful mad for a minute; but he couldn't say 'no,' for I was inside by that time, you see." "How does it look in there?" asked Jimmy, eagerly; for to get inside old Nate's hut was a pleasure denied to all the boys in the neighborhood, and therefore to be greatly desired. "Oh, it looks horrid!" said Ben, with a grimace; "a heap worse than this barn does. Why, I shouldn't think the floor had been swept for six months, and the windows were so dirty you couldn't see out of them. It would be quite decent in there, tho, if it was only cleaned up." "The old slob!" exclaimed Jimmy. "How can he bear to live so? But I suppose he is poor and can't help it." "He didn't use to be poor," said Ben; "he used to have lots of money." "Lots of money?" repeated Jimmy. "What has he done with it all then?" "Squandered it, Grandpa says. He told me all about it the day I was there, and he cried a little when I told him how the old man's shanty looked, and said 'How things have changed.' He said old Hinkley-Nate's father was the richest man about here when he was a boy, and Nate and his brother dressed better and had more spending money than any of the other boys. He said Nate used to look down on Judge Benson because he was a poor boy. Just think of that! Judge Benson—the leading man in the county, Father says—and old Nate used to feel above him." "Hateful old thing! I'm glad he's poor now," snarled Jimmy. "What else did your grandfather tell you about him?" "He said the Hinkley boys always thought they were too good to work, and when their father died they sold the farm, divided the money between them and went away. Amos, the brother, never came back again, but died in some foreign land. Nathan, though, married a little doll of a wife and brought her here once to show her; but she died in a few years, and then Nate gambled and drank till his money was gone, most of it, I should think. Finally he came back here and put up that little shanty, and has lived there alone ever since. Grandpa says he might work now—he's an able-bodied man—but he won't do anything but just hunt and fish. He has traps all over the woods, you know, and along the river. He sells skins and gets enough to buy something to live on, now and then; but I do believe he'd starve if all our folks didn't send him things every little while." "I suppose folks give him enough at Thanksgiving and Christmas and New Year to last him half the winter. I'd let him go hungry for one while and see then if he would do any work. But he'll die down and die first, probably, if he's too lazy to keep his house clean." "Wouldn't it be a good joke to clean up his house for him?" said Ben. "Perhaps it would shame him into doing better himself. He must have eventually forgotten how he used to live, and saw handsome china plate on the table that day, and Grandpa said it probably was his wife's, and he kept it for her sake; but it was as dirty as rot, just the same." "The very thing!" cried Jimmy, jumping up and snatching his knife with a loud snap. "Let's all go over there April Fool day and clean him up." "I wish we could," said Ben, slowly; "but how could we manage it? He wouldn't let us do anything." "Oh, we must get him out of the way. Your grandfather or Judge Benson will help us, I know. We must ask the girls to help, too; they know more about such things than we do." "They wouldn't dare to go into such a place," said Ben, scornfully. "I'd be afraid of a mouse—or something." "Nonsense! they wouldn't, either. My sister Sadie is as brave as you are, and she can wash windows as well as a woman. I heard Mother say so only a few days ago. Come on, let's tell her about it now;" and he started on the run for the house, whither Ben was obliged to follow him. Sadie Clark was in the sitting-room, monotonously counting "one, two, three, four," as she dutifully practiced her music lesson for the hour; but she stopped to listen to the boys' eagerly falling in with it, as Jimmy knew very well she would. "We must ask Mother's advice about it," she said, at last; "for if we accomplish all we have planned, we shall need a paper-hanger and a painter." So Mrs. Clark was called in and instructed with the precious secret. "It will be a fine thing to do, if you only do it thoroughly enough," she said, after a little reflection. "Simply to go there and sweep out, and perhaps

wash the windows, will look as though you were just trying to meddle with her business; so if you begin it, you must make a complete job of it—paper, whitewash and everything. You must make an entire change in the house, or else do nothing." "We can't will!" they all cried, with indignation; and then, after a little more talk as to "how" and "what," they separated, Sadie going in one direction, Ben and Jimmy each in another, to enlist all the boys and girls, who in turn consulted their parents, till by night the whole neighborhood was aroused, and every one interested in planning for this grand April Fool frolic. Before night, the next day, everything was arranged. Judge Benson willingly promised to aid the young conspirators, and accordingly invited the old schoolmate to drive to Warren with him for the day; and many bright eyes watched them eagerly as they drove off together, about nine o'clock in the morning. Then they started, a merry company, for the little house in the wood, and accordingly invited the van, driving his father's old white horse hitched into an express wagon, in which were pails, brooms, scrubbing brushes, a washtub, a small kettle for heating water, and the baskets containing the lunch. "The door fastened by means of an iron hasp, secured by an old-fashioned padlock; but Robert Alger deftly unscrewed one end of the hasp, and the door fell slowly open before the gaze of the curious, wondering crowd that gathered about so timidly back, which made the boys laugh teasingly; but Sadie Clark marched boldly in, and stood critically surveying the scene. "Ugh!" shivered pretty Jenny Gaylor, who had followed Sadie's lead, and was standing in the doorway, clearly drawn up about her. "The idea of a human being living in such a place as this!" The house consisted of one quite large room, from which opened a small bedroom and a tiny closet with shelves, evidently used as a pantry and storeroom. Sadie walked slowly over and stood in the bedroom door. "Did you ever see such filthily-looking sheets!" she exclaimed. "That quilt is one your mother gave last Christmas, Jenny, and the comforters my mother gave him the year before. They will do well enough, only they ought to be aired. Boys," she called, "can't you tie a rope between two trees to hang this bedding on? Archie, you can't make a carry out these quilts so comfortably as I can hang and store them, when the line is ready. Ben, you take down the bedstead and carry it out-of-doors, too. In fact, move everything that is movable out of the whole house, so we can sweep." "Some fell to work with a will, and Sadie, after making sure her orders were to be obeyed, suddenly disappeared and ran home to consult her mother. Before she was scarcely missed, however, she was back again with a clean straw tick on her arm. "Some one had been hanging the straw bed over into the clearing," she commanded, "and set fire to it—tick and all. It is the only way to cleanse it, Mother says. Then some of you go somewhere—I don't care where—and find a clean tick clean straw." "Plenty of straw and clean straw," cried Ben. "I'll go and fill it." "And I," called several voices. "No need of your all going," said Charley, who had mounted the wagon and was turning a tall white horse about, "two's enough. Ben and Archie come." "Wait a minute," called Sadie, as they were about to drive off. "I am going to put these sheets soaking—that is if Robert will bring me the water; but if he won't, I'll have to go back to the bed, so get a couple of sheets and a pillow case from somebody; Auntie Green said we might call on her for anything, and so did Mrs. Andrews and Mrs. Benson." "All right," said Charley, snapping his lips together. "Here I am, with anything else you wish, Mistress Sadie!" "Yes; oh, yes; stop on your way back and ask Mother to send me up the poulder, I want to pound out these sheets." "That's all I can think of now." "Meanwhile the all of them were going on inside. All the furniture had been carried out-of-doors and was thoroughly cleaned there, the floors were swept many times, and the walls, which were of rough plaster, were brushed down and carefully wiped by means of a dampened cloth over a broom. The ceiling itself was so blackened by smoke that several coats of whitewash had to be given it before the fastidious children could be satisfied. Then Hugh Wilson, whose skill as a paper-hanger was known throughout all Quebec, and the great value he placed his services for the day, went to work on the long strips of wall-paper, which the village storerooper had let them have for a mere nominal sum.

By this time it was noon, and they all repaired to Farmer Anderson's garden, where they spent a merry hour over their lunch, and then returned to their work with renewed zest. A little later Sadie stood once more in the doorway of the little bedroom and contemplated its altered appearance with such pardonable pride. The clean floor, the bright paper on the walls, the little window polished till it shone like new silver, the clean, neatly-made bed in the corner, with a strip of rag-carpeting spread before it, gave the room a cozy, home-like look which she felt must touch the heart of the lonely old man. The window in this room, as well as those in the larger one, had been without curtains, but inexpensive paper shades now hung from all, and Jenny's dainty fingers had improved for this one task curtains of red calico, while a square of the same served for a spread for the little three-legged stand in the corner. "There is not much literature here but old almanacs and patent medicine books," commented Jenny, as she re-examined the room, and she stood. "Let's pledge ourselves to take turns in bringing him at least one paper a week for the next year; it seems too bad to go without when the world is so full of good reading." All readily agreed to this proposal, and then, after one had taken a look at the little room, the door was closed and their attention was directed to the larger one. "This room looks much better than it did when we came," said Miss Brown, who had been the first to enter, and she now said, "but we can't make it look as well as the other—especially with such a looking stove in it. What a rusty old thing it is!" "It ought to be blacked, that's a fact," said Sadie; "but it would be a terrible job." "I'm good for it," cried Fred Green. "I always black Mother's stoves for her." "And I can help," cried Ben and Archie, in one breath. "But where will you get your blacking?" "At home," replied Fred. "I won't be gone more than five minutes; you get everything else ready." That stove proved to be the hardest job of the day; but the boys persevered till Fred, nearly out of breath, declared that if it doesn't shine, it is black instead of red." By four o'clock everything was done. A fire was built in the newly-blackened stove; the teakettle, which, like every other article, had been washed and scrubbed, was filled and put on to boil, and a pot of coffee, left from their dinner, stood on the back of the stove to keep warm. The table was covered with a coarse, but clean, tablecloth, and the dishes were daintily arranged on it together with a couple of slices of cake and doughnuts, remnants also of their dinner, all in readiness for the old hermit's supper; while on the closet shelves were a pie, two loaves of bread and some cold meat, sent by Mrs. Benson as her share of the feast. "Taken all together, these young people had every reason for being satisfied with their day's work. The little house, which had seemed so cheerless and desolate when they entered it, had now been transformed into a home, and like places, and they looked about with much complacency when all was done. Little Bessy Merle, who had been considered too small to take any part in this April Fool frolic, but who had insisted on going with the rest, had been brought as her offering a thrifty young geranium in a tin fruit can. Some had laughed at her for bringing it, but now as its scarlet blossoms smiled at them from the window, they all agreed it was just what was needed to complete the interior decoration. "How I would like to be a mouse in the corner when old Nate opens his door!" said Jenny, gleefully, as they stood about watching Robert screw the iron hasp back into place once more. "I imagine his face will be as bright as the setting sun, if he sees you going to do with those sheets and things!" she added, turning to Sadie. "Take them home and give them a good washing," returned Sadie. "I can't get them clean without boiling and bluing, and they ought to lie on the grass for a week; I'll bring them back and leave them on his door step some night, if he's so mad over this that he won't let me in." "Oh, do you suppose he will be mad about it?" queried Bessy, aghast. "No, don't," said Sadie, frankly; "but I don't see much in it. He can't help himself now, and his house is clean for once. If he doesn't like it, he will have to take it as an April Fool joke, that's all." "And the best April fool joke we ever played," said Bessy, who never had so much fun on April Fool Day before, in all my life," chimed in Jimmy, suddenly throwing

**WAS GOULD INSANE?**  
**Financial Worry and Physical Exertion Not the Greatest Destroyer of Human Life.**  
For Humanity's Sake, After Thirty-two Years of Nervous-Creeping Slavery, He Tells How He Was Set Free.  
Caldwell, N. J. April 8. (Special)—Since one of our prominent citizens, has suffered so terribly from tobacco tremors, has made known his frightful experience in behalf of humanity, the ladies here are making tobacco-using husbands' lives miserable with a tirade of abuse at once quit tobacco. The written statement of S. J. Gould is attracting wide spread attention. When interviewed to night he said: "I commenced using tobacco at thirteen; I am now forty-nine; so for thirty-six years I have smoked, snuffed and rubbed snuff. In the morning I checked before I put my pants on, and for a long time I used two ounces of chewing and eight ounces of smoking a day. Sometimes I had a chew in both cheeks and a pipe in my mouth at once. Ten years ago I quit drinking whiskey. I tried to stop tobacco time again, but could not. My nerves cured nicotine and I fed them till my skin turned tobacco-brown, cold, sticky perspiration oozed from my skin, and trickled down my back, and the sea-sickness and excitement of my nerves, and my life was being slowly sapped. I made up my mind that I had to quit tobacco or die. On October 1 I stopped, and for three days I suffered the tortures of the damned. On the third day I got so bad that I was crying and begging for mercy. I tried to stop tobacco time again, but could not. My nerves cured nicotine and I fed them till my skin turned tobacco-brown, cold, sticky perspiration oozed from my skin, and trickled down my back, and the sea-sickness and excitement of my nerves, and my life was being slowly sapped. I made up my mind that I had to quit tobacco or die. On October 1 I stopped, and for three days I suffered the tortures of the damned. On the third day I got so bad that I was crying and begging for mercy. I tried to stop tobacco time again, but could not. 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his heels in the air and attempting to walk off on his hands.

"Here! here!" cried Charley, from his elevated position in the wagon, as several of the smaller boys essayed to follow Jimmy's example.

"A speech! a speech!" cried Robert. "Charley Barnard has the floor!"

Charley took his hat off and made a conspicuous bow. "Ladies and gentlemen," he said, "before we leave the scene of our day's labors, allow me to say I agree, fully, with what has been already said, that this has been the jolliest April Fool Day we ever spent; and I propose now three cheers for the one who originated this brilliant plan;" and he looked meaningly across at Sadie.

"Oh, it wasn't I," said Sadie, in a matter-of-fact tone. "I never should have thought of such a thing if Ben and Jimmy hadn't proposed it."

"It was Jimmy!" cried Ben, with a very red face.

"No, it wasn't; it was Ben," put in Jimmy. "He was in here one day last week and saw how dirty it was and proposed it."

"I'll propose, then, three cheers for the one who did it himself," said Charley, "and may the influence of his changed surroundings lead him to a more useful, respectable life in the future. Now for it—one, two, three, hurrah!" and such a shout arose from the little company that Judge Benson, driving his car, turned his head and checked his horse; a walk, lest they should not have left the scene of action before their victim should make his appearance.

No one ever knew what Nathan Hinkley's feelings were that night when he entered his transformed dwelling. He kept himself hidden for a number of days, but as time went on, it seemed as though Charley's wish was to be realized; for when he next made his appearance, his hair and beard were neatly trimmed and he had on a respectable suit of clothes; and when spring work came on, he went over and asked Farmer Andrews if there was not something he could do about the farm.

"I am not a young man, I know," he said; "but I can do a good day's work yet, and I'd be much obliged to you if you'd give me something to do."

Farmer Andrews gladly supplied him with work, and he worked faithfully the whole summer long. His face, too, soon lost its hard look, and the boys never found themselves locked out of his house again. He never referred to what had happened but once, and that was when the little geranium had grown to be a large plant and had been transplanted to a tub, where it grew and blossomed as though fully conscious of the mission it had to perform.

"I don't know who gave me this plant," he said, fondling it, "but I love it carefully; but whoever brought it here brought a blessing into my life. My wife was fond of flowers, and it doesn't seem half as dreary here since I have this for company. I wish every lonely old man could have such a blessed April Fool as mine was."—Independent.

were planning ways and means to prevent it falling to pieces while the work of saving souls went on.

"The ladies were responsible for part of the church debt, and had planned to raise money by a novel entertainment. Nothing less than

"A LUNATIC SOCIAL," by way of a balance weight to the hilarious fun. The affair was to close with a progressive no, I was needlessly alarmed, not eucbre—a "progressive Bible question game." The ladies were giving a great deal of time to preparing for this, and felt anxious to have the meetings out of the way as soon as possible.

That night I retired to rest, feeling somewhat depressed. Like Bunyan of old, "I laid me down, and as I slept I dreamed a dream."

### A DREAM OF THE MODERN CHURCH.

I was standing in the pulpit of a great sacred temple vainly endeavoring to obtain a hearing. People of all ages and classes filled the place. They were divided into various groups which occupied different parts of the vast auditorium. I heard a voice say, "A church all alive, and a church all at work." Looking about me, I saw at my right a number of young men and boys wearing cadet caps and carrying guns, and were being put through a military drill by an officer of the regular army. As I looked, they were brought to a halt, and began to recite the names of a book of names; then they answered a series of questions from a little book, in which the printed answers followed the printed question. The next moment, with guns pointed at a fictitious enemy, they charged down the long central aisle on a double-quick.

To my left I noticed, what I at first mistook for a theatrical troop, and wondered to see them in that sacred place, until I recognized the features of some of the leading church members. They were solemnly rehearsing for an innocent and highly moral play, designed to teach devotion to the cause of salvation by dead works.

On the north side of the church some ladies of the Home Mission Circle were filling a barrel with supplies for a needy mission, and wondering why the ladies on the south side, who were taking a collection for Foreign Missions could be so foolish as to send money to the heathen when it was needed so much at home, while the ladies of the Foreign Mission Circle were busy with indignation to think that the Home Mission sisters insisted upon having full control of their means and missionaries, without regard to the will or wish of the church.

The upper galleries were occupied by the two societies of young people—the juniors and seniors—who were going through various exercises that had been carefully and elaborately prepared by a committee of distinguished specialists who rejoiced in the fact that tens of thousands of young people in tens of hundreds of churches were making a christian endeavor at the same time and in the same manner.

There were several other groups, but I could not distinguish what they represented.

Suddenly a loud knocking at the main entrance, startled me. The unadvised, unheeded through the building, unbound by the burrowing, and was lost amid the polished arches of the ceiling—a second summons was no more successful in attracting attention.

As no one responded, I hastened to open the door myself, wondering who should knock instead of coming in.

A stranger entered. His long flowing rope completely disguised his form; a fold of which, thrown over his head, partially concealed his face. As he brushed by me, and walked quickly down the aisle toward the pulpit, he cast a keen, surprised glance over the busy scene, and from his lips, in wondrous mellow tones, came the question—"where is the church? I would speak with my people."

Ascending the pulpit steps he turned to the door and with back the fold of his robe that covered his head. Then I saw that it was my Lord—the Savior. He opened the great Bible, and began to read:

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

No one heeded him. All the various groups went on with work, or their exercise, too much occupied even to notice his entrance.

A little company had, indeed, gathered in the centre of the church to hear the Word preached, and had been sitting for some time patiently waiting for the busy people to come together.

Then I saw the right hand of my Lord search in the folds of his robe,

and he drew forth "a whip of small cords." But instantly concealed it again, while the stern expression of his face gave place to a look of tender sorrow, and I heard him murmur: "I came not to condemn, but to save. The Father hath sent me to bless you."

As though in response, a loud voice that shook the building, and made every jet of light that filled the place with artificial glory tremble exclaimed with solemn emphasis:

"Every soul which will not hear this pro phet, shall be destroyed from among the people."

"The church all alive. The church all at work, heeded not, heard not."

Then I saw the Savior turn the leaves of the Blessed Book once more, and again he read from the sacred page:

"I write unto you my little children, because your sins are forgiven you for his name sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because we have overcome the evil one."

Then all the people, young and old, began to give attention and came to gather to listen. A silence that could be felt, fell upon the people. Then the Savior, in "a voice like the sound of many waters," read on:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

At this some fashionably dressed people who had taken conspicuous seats, rose in great indignation. "They did not believe in these personal attacks," they muttered. "Why could not the preacher tell some of the beautiful life stories, or dwell on the glories of heaven?"

"For all that is in the world," read Jesus, "the lust of the flesh, and the lust thereof, but he that doeth the will of God, abideth forever."

Then there was a great confusion. The people rose in all parts of the house and returned to the activities the Savior's voice had interrupted.

Then I saw my Lord close the book, cover his face, step sorrowfully to the door, which opened for him of its own accord, and he was gone.

The next moment a terrible crash was heard. An awful darkness followed. The building had collapsed, and the people lay buried beneath its ruins.—Christian Herald.

## My Wife.

January 10th, 1895.

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## A DREAM OF THE MODERN CHURCH.

BY E. BURSSELL MOODY.

"A church all alive, and a church all at work," that is what you will find, said the pastor, as I laid my "Oxford" on the pulpit Bible and sat down to wait for the choir to finish a piece of music.

It was certainly not a hymn they were singing. I caught the words—"watch—hock—feed—load," in disconnected connection with "eyes" and "helps," and "Lord;" so judged it might be what a satirical critic called an "Ann Them."

As the singing ceased, a number of the young people arose and left the church. Ann Them had tired them, perhaps, or was it the previous services? For the young people had held their own regular meetings earlier in the evening, and many of them had attended the morning service and Sunday-school. Some of them had been assisted at the special exercises of the Mission Band, and others had attended an experimental drill of the Boys' Brigade.

I had been invited to conduct a series of "evangelistic services," revival meetings being going on at fashion.

It was Sunday evening and this was the initial service. When I arose to preach I found it difficult to secure the attention of many of the church people, though the unsaved present seemed to be anxious to hear the Gospel.

Some of the young people had their heads together earnestly discussing a perplexing question, to judge from the anxious, almost vexed expression of their faces. Many of the ladies, also had a far-away pre-occupied look that I could not account for. I learned that the young people were troubled about the fact of the branch of the church machinery coming to a stop on account of the meetings, and

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FULTON, KY.

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I HAVE been wondering and pondering over a matter that I have recently read something about in some paper, and I hardly know how to express myself in my conclusions on the subject. The question has reference to the real relations that exist between "High-church Baptists," and other Baptists, and whether they are what they should be. For instance: One of the "other Baptists" will speak good words, and loving, about "our brethren of other denominations," and will cherish a growing, if not a perfectly reciprocal, fellowship, for them; while for "High Church Baptists" the same "other Baptists" will plaintively exclaim—"From all such, good Lord deliver us!" Now, why do we have such discrimination? What is the matter with our "High church Baptists"? Are they too high? Do they offend their brethren by proclaiming themselves above them? Are those "High church Baptists" uncouth, unchaste of speech, vulgar, severe, uncharitable toward other Baptists? What is the matter with them? In my estimation the men who are sometimes called "High church Baptists" by those who probably consider themselves "Low church Baptists," are the noblest, boldest, fairest, truest friends to the Baptist cause to be found anywhere. No man can be a true Baptist who is not a "High church Baptist." Any other sort of Baptist is a mere excuse; neither pig nor puppy; linsey-wolsey; good Lord, good devil—and too full of love for the "dear brethren of other denominations" to have any room in his extremely shallow affection for any of his own brethren who stand unflinchingly for all the Lord's teachings, and against all the religious inventions of men. If there is any man I love, at whose feet I would sit down, and on whose head and heart I would invoke heaven's richest blessings, it is the Baptist brother who stands his full height, and bears down his best weight, and declares in his loudest tones, that every inch, and pound, is distinctively, heroically, uncompromisingly, presently and eternally a Bible Baptist, a "High church Baptist"—A Jesus Christ Baptist, a John the Baptist. No Baptist of this age will ever get as "High" as Jesus and John, and the higher they get the better I like them, for the more like their divine Master they become. This is just a feeble effort to express my esteem for all "High church Baptists."

I HAVE attended some Methodist meetings where the preaching, singing, praying, and everything was conducted with due reference to good manners, and cool judgement, but I had the privilege of spending an hour or more last week in a Methodist meeting, that was conducted on the true, primitive, rousement style. The preaching, praying, singing, amending, shouting and everything was on the regular boomer order. It was a sight to see, and a sound to hear. I have seen the like of it in one or two negro meetings, but I have never seen its parallel among white folks. And it was not in the backwoods, either, but in a ten-thousand-dollar city church, and led by a professional evangelist. I said in my heart it is no wonder we have "apostates," when we have so little common sense, and so much nonsense in what pretends to be religious. It astonishes me that sensible men can have any

patience with such travesties on the religion of Jesus Christ. "Converts" made in such a meeting are but perverts to a form of Godliness that has no power in it more than the excitement of the occasion, and when that dies away, as it always will, they are left to lament their folly and seek relief in infidelity. I would say the same thing of a Baptist meeting conducted on that high pressure plan. In religion we want an appeal to the thinking and believing faculties, as well as to the emotional. I am always glad to see a man or woman enjoy religion and become very happy, but I do regret to see religion make a fool of anybody.

DAVID LIPSCOMB, the venerable and able editor of the *Gospel Advocate*, says "There were no Baptists as a denomination, in the days of the apostles. There should be none now. All denominations are sinful." I would humbly ask if there were Baptists of any kind in the Apostolic age? The remark of the venerable editor seems to admit that there were Baptists, but they did not compose a denomination. I suppose there were some loose Baptists, straggling around in a general way. All right. That gives us all the advantage over the Campbellites, with whom Dr. Lipscomb stands identified, for there were no Campbellites in the Apostolic age. If all denominations are sinful, why don't the Campbellite denomination disband? Why don't the editor of the *Advocate* leave the thing? I avow I would not stay in a concern that made me a sinner, if there was any chance to get away. Of course, I believe the Dr. is right so far as the Campbellite denomination is concerned, but I deny that there is any sin in belonging to the Baptists. He probably knows how it is as to his own people, but he has been a little too remote from Baptists to be a judge over them.

OUR Disciple friends are in a quandary because the rest of the world will not unite with them in their plea that the whole Christian world would need but to join Campbellism to introduce the millennium. But it would be a sweet millennium to be sure if Campbellism is a picture of it. Two weeks ago I saw where a Campbellite paper was boasting that a Baptist preacher was afraid to meet a certain Campbellite preacher in debate, and the next week I saw in another Campbellite paper where that same Campbellite had engaged in a debate with another Campbellite, and each mutually asserted that the other was soundly thrashed. If we were all to join them that would be no assurance of religious peace.

"ARISE and be baptized and wash away thy sins calling on the name of the Lord" (Acts, 22:16). Does baptism wash away sins? Of course it does. Paul says so. In what sense? There are but two ways in which it can be done. 1. Either by actually, really washing away sins, or 2. By a type symbol, represent the washing away of sins as it is actually done by Christ's blood. Well, does baptism actually, really, wash sins away? The most radical baptismal salvationist would not assert it. Then the washing must be done in a symbolic way. Baptism cannot actually wash away the sins of the soul. Baptism touches the body, while a moral force must reach the soul. Baptism is the symbol of that moral work. Paul calls baptism a likeness. Rom. (6: 5,6.) Peter calls it a figure. (1 Peter 3: 21.) Ananias calls it a washing. (Acts 22: 16).

These scriptures show that baptism takes sins away in a symbolic, figurative sense, and not actual, really. The blood of Christ really cleanses from all sin, and that leaves none for baptism to take away.

THE pastor of the Second Baptist church, Memphis, Tenn., will thank me for giving space to say that his "union meeting" with the Methodists, Presbyterians and Campbellites is reported through the daily *Appeal* as giving some promise of many "conversions." I don't know who will be entitled to the credit if there should be any "conversions," as the Lord will not be thus compromised, and the other denominations seem to have as much to do with it as the Baptists. Probably our brother of the Second Baptist church is intending to show us how his "union" theory with the Campbellites will work. I am sorry to have some real misgivings about final results.

IT seems to me that a little plain thinking would impress everybody that the churches of Christ are so fully equipped for every needed work that there is absolutely no need for societies and human devices to be substituted in any part of that work. The commission to the church requires preaching, praying, repenting, believing, visiting, giving, loving, helping, teaching, singing, serving, sacrificing, pleading, learning, doing everything that is in the power of any disciple. If we meet the demand the Lord makes upon his church there will positively be no time, or space, or means, or place for anything in any society that ever was invented. The divine organization Christ gave to the world is all comprehensive, and needs no substitute.

I HAVE recently heard an argument for apostasy that is brand new to me. Its author states it in this way. He says the expression, "There were giants in those days," means "There were apostates in those days. That is, those giants were sons of God, but fell from grace." Is that not new? Who ever heard before that the word "giant" meant both a "Son of God," and an "apostate"? In fact, who ever heard that the word "giant" meant either a Son of God or an apostate? The apostasy cause must be hard pressed for an argument when a resort is had to such stuff for a support.

A VERY interesting and spirited controversy may be seen in the *Christian Evangelist*, of March 14th, between A. G. Lucas and B. B. Tyler both preachers in the Current Reformation. I subjoin a statement from each that the RECORDER readers may see that Baptist churches have some critics as well as some friends in other sects. Here is what Bro. Lucas says about Baptist churches:—

Baptist churches are not churches of Christ; otherwise we have no right to exist as a separate organization setting up the same claim. At the beginning of this reformation there were Baptist churches all over the land, and if they were churches of Christ there was no excuse or apology for the pioneers to organize other churches, and invite Baptists to leave one church of Christ and unite with another, which could be no more than a church of Christ. But this is the very thing they did, and the thing which was necessary to be done in order to inaugurate, institute, or begin what is now known, both in common parlance and in law, as the church of Christ, or Christian church.

"ELD. T. R. BURNETT is not a Campbellite, and never defends their errors and fallacies."—T. R. Burnett. Then what are you? The "errors and fallacies" you defend are precisely the same as

those of Campbellism. May be you are a Mormon. They have, in part the same "errors and fallacies" you defend. You must be a Mormon or a Campbellite. Your "errors and fallacies" identify you beyond doubt.

**CHURCH COVENANTS.**

SOME weeks ago I wrote an article on church covenants and referred to the covenant in the Baptist Church Manual. I showed the wholesale disregard of this covenant by the members of the churches that had it. I asked if any church anywhere that had adopted this covenant verbatim, and all heads of families, or one half of them held family worship; would that church let it be known through the RECORDER. No answer has been given. Is it possible there is no church in which one-half its members keep the covenant? I hope there are not many churches that have this covenant, for I don't believe one-half of the members keep it. "Another for the truth," says, because the members do not keep the covenant, and the churches do not discipline them, and retains them in the church "is no argument against the covenants." Evidently he thinks a church must have a covenant to be a church after the New Testament order; and that all who join the church enter into the covenant whether they know of or, assent to it or not.

And I expect he is guilty of the charge I made in regard to helping to organize churches and let the members unthoughtfully adopt a covenant without calling their attention to the necessity of keeping it. And if afterward he became pastor of that church, would tell the members that they had vowed to do certain things, and were not keeping their vows, and say "it is better not to vow, than to vow and not pay." He admits that "all Christian do not live up to all requirements," and says, "It is the Christian duty of all church-members to try." Now dear brother that is whitewashing the case. The covenant does not say "we also engage to try," but it says "we also engage to maintain," and etc. If we bind ourselves by solemn covenant or vows to do certain things, it is our duty to do them. Why did you say "try"? You know all the requirements of this covenant can be kept. If not, why are they there? A man that will solemnly obligate himself by covenant before God, angels, and men, to do certain things, and then neglect or refuse to keep his promise, it is doubtful if that man would keep any contracts he might make if legal law was not behind them. A Christian's word ought to be as good as his oath. "Another for the truth" does not attempt to show what benefit a covenant is to a church, when the members violate it, and the church cannot or does not discipline her members for said violations. And I challenge the brother to disprove the following statement. If it be true, that all who join the church, enter into the covenant, then most all the members of churches that have this covenant, are covenant-breakers. If it is not true, then this covenant bears a falsehood on its face. Which horn of the dilemma do you hold to? You are bound to admit one or the other. Some men may be worse covenant-breakers than others. So some may be more covetous than others; but if covetous at all, that puts them in the catalogue of crimes. See 1. Cor. 6:10. Rom. 1:31. Christ said the kingdom of heaven was like unto ten virgins; five wise and five foolish. No doubt representing true and false professors.

But I don't believe there are nine-tenths of the members of the churches that have this covenant who give "grounds for grave doubts as to true conversion." Though fully satisfied that many do not keep this covenant, I don't believe that there are very many covenant breakers in the churches. But I do believe a church ought to make the keeping of the covenant a condition for membership or not have any at all. Will the brother tell why it is necessary for some churches to have covenants, if it is not necessary for all? Also why it is necessary for some churches to have this covenant, while others have covenants that are quite different? Which is best to have a covenant that the members will keep, or one they never have, nor never will keep? Why is it necessary that we should covenant or vow, to do our duty? Where is the scripture requiring us to do so? To my mind there are but two honorable ways for a church to pursue that has a covenant. To either keep it, make it a condition for membership or not have any. Paul writing to the Thessalonians says, withdraw yourselves from every brother that walketh disorderly. Is it orderly or disorderly to adopt a covenant and then disregard it? What I have written is with a view and hope, that it may awaken some churches, and church members to the inconsistency now practiced by them. It is better not to vow, than to vow and not pay.

**ONE FOR TRUTH.**

**A GIFT.**

Please allow me room in your paper to express my sincere thanks to the Ladies Aid Society, of Enon church for the very valuable gift they have seen fit to present to my wife. They quietly raised the means, and prepared a fine quilt, in order that it might happily surprise her, as she had been confined to her room for four weeks with measles. We appreciate the gift very much for its real worth, but more on account of the spirit in which it was given. May God bless those dear sisters.

Your Bro. J. A. MITCHELL.  
Halls Station Tenn., March 20th.

**IN MEMORY OF MOTHER.**

Mrs. M. E. Foster died March 14, 1895: She has gone to live in the bright beyond. I fully believe that she was prepared to die. She told her children good-bye and told them to meet her in heaven. To me she was as beautiful and pure as the morning white rose besprinkled with the early dew. She was so sweet and good. Oh! how I loved her. It was so hard for me to give up my dear good mother. I pray for grace and strength to imitate her noble walks through life so that at last I may meet her in that bright home above. Her daughter,  
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FROM CHINA.

I am but a few days returned from a visit to Swei-pei, where brethren League and Blalock have established a home, and which promises to be a good centre for work. Swei-pei is a large market town twenty miles northeast of Tai-su-fu, and has a population of about 3,000. In going I stopped at San-kou-tze for nearly two days in order to preach both there and in some of the near-by villages. San-kou-tze is a market town of about the same size as Swei-pei, and is the half-way place between here and there.

Although it is practically correct to say that this section is unacquainted with the missionary, rumors concerning the "Jesus religion" have in various ways come to be common everywhere. In entering a new field of work, like this, one would expect that such rumors would prove of assistance to him in preaching. There are some respects in which they do, but the monstrous notions, which their own notions help the people to form, on the basis of partial or erroneous information, often prove of effectual hindrance to the reception of the truth.

Hardly had I become settled in the inn when a man came in, and sitting down, began to converse very pleasantly. He wished to know about Christianity and listened very attentively for more than an hour. Imagine my chagrin when he abruptly turned the conversation by asking what position would be given him. When he was told that there was no position to be had it was, "how much will you give me to follow your teaching?" "Nothing." "Well if I wish to learn this doctrine and go up to Tai-su-fu, you will receive and teach me, won't you?" "Yes, that is what I am here for, I am only too glad to make known to you the way of life, but that doesn't mean that I will give you a month or two of free board and lodging while you are being taught." "Oh, well," said he, "then there is nothing in it," and he went off.

The next afternoon, while talking with a crowd at a village about a mile south of San-kou-tze, a man interrupted the talks by repeating the substance of the above conversation, and telling them there was no money to be made from following my teaching. It was gratifying to note that their interest did not seem to abate even after that. The incident shows with what ease we can make a reputation with reference to our money dealings.

There was what is called a "small market" in progress, but as it was approaching the native new year, this small market assumed almost the size of the ordinary "big market." Taking a handful of books and tracts with me to help start the conversation, I went down the street stopping here and there, offering them for sale at a merely nominal price, which would not half cover their cost. Nobody purchased, but whenever I stopped the crowd ran together and formed a congregation which, if size alone were to be considered, should have warmed the heart of the preacher. And it did warm his heart, for while there was much of ridicule and reviling and disturbance, there was still cheerfully once but when there were some who listened attentively and with the appearance of interest.

Again and again on the streets of the market, and afterwards in near-by villages, was the same scene repeated the only difference being that the crowd would sometimes be kinder and more respectful than others. There is an inspiration and a

joy in standing there in the midst of a crowd and facing their ridicule and opposition with God's eternal truth. One cannot help sometimes wondering how it is that God's people do not all feel the impulse and constraint to make the work of preaching to the heathen their life work.

The current notion that the schoolhouse is an essential part of the work of preaching, and that the "going to school" is quite as essentially a part of the process of becoming a Christian, opposed me principally in two ways. In the first place, the people of San-kou-tze feared that I had come with the design of renting a house and opening a school in their village. The question was put to me directly no less than five or six times, and the antipathy of the question was often quite visible. This feeling deepened the opposition on the part of the villagers and increased the difficulties in getting a respectful hearing. Again, those who listened did not esteem the words which they heard. It appeared to them, or to the most of them, as mere talk. If they were to really get hold of this doctrine, they thought it necessary to leave home and attend some school somewhere for a term of months or years. The idea of listening to the words now being spoken in their hearing was prevented by this notion. The evidence of this was abundant and painful. I have heard accomplished speakers of their language tell the story of the gospel plainly and fully only at the close, to have the hearer look up and innocently ask, "What is this doctrine which you have come to teach?" "When do you open your school?" "Will you take such a one as I?" One is constantly meeting with this difficulty which the missionaries themselves created by making school teaching so prominent a part of their work. It hinders the people from giving heed to the words of the preacher for they think he is discussing only secondary or unimportant matter, while the real thing can only be learned through attendance at some school.

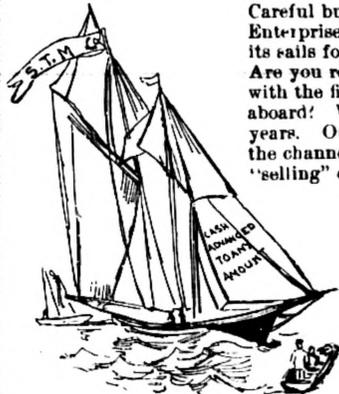
WM. D. KING.  
P. O. address: Gospel Mission box, Shanghai, China.  
Tai-su-fu, China, Jan 31, 1895.

P. S.—We have just heard of the bombardment of Tung Chow by the Japanese, and look upon it as a preliminary toward an attack on Wei-hai-wei. We have no particulars more than that a United States man-of-war went there from Chefoo to take off the foreigners. Our hearts are saddened as we think of the distressful condition of the brethren and the people among whom we worked, some of us for many years. Surely the brethren at home will pray that these children of our father may be strengthened by his presence in this time of soul-trying trouble. We await, very anxiously, news from our fellow missionaries at Tung Chow, Hwaughou, and Ping Ti.

W. D. K.  
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Table with 2 columns: Description and Amount. Includes Real estate notes and mortgages, Real estate and improvements, Loans on stock, Office fixtures, Interest, premiums and fees paid due, Cash, and Bonds.

Liabilities.

Table with 2 columns: Description and Amount. Includes Capital stock, Advances payments installment stock, Dividends No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Expense Account—Receipts.

Table with 2 columns: Description and Amount. Includes Real receipts for expenses from all sources.

Disbursements.

Table with 2 columns: Description and Amount. Includes Commissions to agents, Salaries to officers and clerks, Printing, Office expenses, Rent, Office, safety vault, Interest account, Directors' and Executive Committee fees, Attorney's, appraisers', and recording fees, Charitable contributions, Telegrams, etc., and Balance to profit and loss.

Approved and sworn to before me this 3d day of April, 1895.

L. W. HORTS.

Louisville, Ky., April 3, 1895.

A. G. Langham, Secretary and Treasurer.

Witness my hand and the seal of the National Building and Loan Association, at Louisville, Ky., this 3d day of April, 1895.

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Items of Interest.

News comes from Zanzibar that there is a famine in eastern equatorial Africa. There was a severe drought, and then a plague of locusts. Whole villages have been depopulated, and the natives are selling themselves and their children for food.

Oklahoma Territory is striving to outdo the rest of the world in the matter of granting divorce. A law has been passed giving all probate judges the right to grant divorces. Only ninety days' residence is required, personal service on the defendant is unnecessary, and in ten days the divorce becomes absolute.

There has been a new epidemic in Berlin, which was fortunately not very fatal, but which somewhat puzzled the doctors. Prof. Virechow and other leading men have investigated it, and have decided that it is the foot and mouth disease which has heretofore been confined to cattle. This disease first made its appearance among men at Berlin in 1890, or at least was there first carefully observed. It has been more fatal at Berlin and Rixdorf than in Berlin, but deaths have been few there.

We are glad to hear after all the hardships which the West has endured, and after the recent terrible winter that the cattle and sheep men of Wyoming say their cattle are in better shape this spring than for a number of years, and that the sheep have wintered exceptionally well.

Two hundred negroes recently called for Liberia, and others expect to follow. Every one will unite in wishing them success and happiness in Liberia. It would rejoice us to see Christian negroes build up there a strong country of which their race could be proud.

We made note some time since that F. Alford, a blacksmith of Lewis, Quebec, has rediscovered the lost art of hardening copper. Now we are glad to have discovered a way to temper aluminum so as to give it the consistency of iron. He made a small cannon of aluminum which was successfully tested. He will make a larger one and send it to Washington City for trial. The advantage of such cannon would be their great lightness.

Gen. Oliver P. Gooding wrote a book in which he declared there is a conspiracy against his country, and that the conspirators are at the head of it. He indicated a disposition to remove the President, the only question in his mind being as to the wickedness of the act. The police arrested him and brought him before a jury to decide upon his sanity, and the jury decided that he is crazy.

The Detroit plan, originated by Mayor Finlayson, will be tried by other cities. He utilized the vacant lots in the city by letting the poor use them to raise potatoes, and other vegetables upon them. The experiments in this line will be watched with much interest.

The Duke of Westminster favors a change in the House of Lords by introducing life peers, men who have made a name for themselves by shape of ability, but whose sons will not succeed them. Unless the Crown was given a veto power, or there was a written constitution with a Supreme Court to whose decisions Parliament must yield, if the Upper House was abolished, anarchy or Cromwell would soon follow.

The Examiner again calls attention to the fact that no one on earth will give \$500 for a million cancelled stamps. The Postmaster General times without number has stated that this offer is a swindle, and that the only use any one has for cancelled stamps is to defraud the Government by erasing the postoffice mark.

The Paris Figaro describes a new typesetting machine which has been invented by a man named Calcedoni. It is run by electricity in some way and the claim is made that it will set up 80,000 letters per hour. Machinery is taking men out of the world, and it seems that before long there will be nothing left on earth but machinery and microbes.

Mr. Thurston, representative of the Dole government of Hawaii, knowing that Secretary Gresham would demand his recall left himself before the demand was made. He had meditated very assiduously with politics in this country, and had given out to the press official information sent him before presenting it to Secretary Gresham. He refused to apologize in writing, though he said he knew that he had done wrong, and a written acknowledgement was necessary.

It turns out that Admiral Ting did not commit suicide, as it was reported. He is well. Two of the officers did, and he wrote a beautiful farewell letter to the conquering Japanese Admiral. It was written in such a way as to indicate his suicide. The Chinese were allowed to take with them a boat containing the coffins of the three suicides. The Japanese ships put their flags at half-mast at midnight, and as the Chinese steamer with its dead freight went off on its way to Chefoo. Two dead men were in the coffin, but in the third Admiral Ting made his way to freedom.

The greater part of the undesirable immigration to the United States is the result of the revolution actively stirring in Italy. The steamship agent in Italy induced two Italians to come to this country who were promptly sent back from New York. The steamer had to bear the expense of their return, and, what will be more effective, the Italian authorities have decided that the agents must pay the two men damages. This is a pleasant thing to hear. It will set as a check to other agents.

DEATHS.

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

LUTY.

On March 23d, after a lingering illness which was borne with Christian fortitude and patience, Mrs. C. W. Luty departed this life. She was only 31 years old, and it was her desire to live, but with everything to live for she felt that she was prepared to die and was submissive to the will of God. Mrs. Luty was a consistent member of the Mayville Baptist church and her death is sincerely deplored by a wide circle of friends within and without the church. After a few brief years of service the Master has called her to receive her eternal reward. R. G. P.

WILLIAMS.

Mrs. Elizabeth Williams, one of the oldest members of the Mayville Baptist church, passed peacefully away March 24th at the home of her daughter, Mrs. Thomas N. Wood, at the ripe age of 87. From young womanhood to old age she followed the Saviour. She loved her church, and until disabled by age she was a regular attendant upon its services. The 23rd Psalm was her favorite passage of Scripture, and she ever possessed its trustful spirit. Faithful in life, triumphant in death, she has gone to dwell in the house of the Lord forever. PASTOR.

POWER.

On Feb. 12th a great sorrow came to the home of Mr. and Mrs. W. F. Power in the death of their lovely infant daughter, Ellen Harvie. The child was beautiful and possessed a sweet disposition. The many fond hopes of these parents for the little darling have been blighted, but in their sore bereavement they have the sweet consolation their precious lamb is "safe in the arms of Jesus." May the great grace of God sustain them in their sad affliction. PASTOR.

GROW.

Peter Grow was born Sept. 11, 1821, died March 8, 1895. He was converted under the preaching of Bishop Kemper about 26 years ago, and baptized into the fellowship of Forks of Dix River church. The evidences of his conversion was his consistent life. He immediately became a subscriber to the Western Recorder which still comes to his sad home. His purse strings were always loosened to the call of his church. He was united in marriage several years ago to his Christian wife whose maiden name was Symptom. Their home was blessed with seven children—five boys and two girls. They all survive him but one (Edward), who the Lord took about three years ago. Brother Grow lived to see all of his children united with the Baptist church. At the time of his death he was a member of Mt. Hermon church, at which place his funeral was preached on Sunday morning, March 10, to a large gathering of relatives and friends, after which his body was laid away in the church yard to await the resurrection morn. Services conducted by the writer.

Husband, leave though here thy wife so faithful, Who had cheered thee on life's road, Helped thee up the rugged pathway, Shared with thee each heavy load.

Father, leave thy loving children, Though their hearts with grief overflow, Was thy mission here to train them, In the way that they should go.

COAKLEY.

My father, Lewis Coakley, was born in January, 1828, and died Feb. 15, 1895, in his old home in Taylor county, Ky. He was a patient sufferer for many years. I have often heard him quote Heb. 2:10 and say, "If it were necessary for our Captain, how much more for us!" He was a quiet, unassuming Christian man. His love to God showed itself clearer perhaps in his intense hatred to sin than in any other way. May his example be imitated by his children. He has been a careful reader of the Recorder ever since I can remember, and loved it very much. He leaves nine children and a devoted wife to mourn his loss. Had the happy exchange of which he so often spoke has been made and he is at home with our Savior and does not grieve for him.

"O how sweet it will be to that beautiful land So free from all sorrow and pain, With songs on our lips and with harps in our hands To meet one another again." E. W. COAKLEY.

THE

Bowen Stained Glass Works.

MEMORIAL WINDOWS SPECIALTY. ART GLASS FOR CHURCHES, RESIDENCES AND PUBLIC BUILDINGS. 167 W. Fourth st. CINCINNATI, O.

PINK MAPLE SUGAR.

"How to Procure Pure Vermont Maple Sugar and Syrup." is the title of a work issued by the Vermont Maple Sugar Maker's Association, containing the names and addresses of the best producers in Vermont. Any one wishing to obtain Sugar or Syrup direct from the producer can save this valuable FREE by sending their address to Frank Kendall, Freeport, Morrisville, Vt.



KNOWLEDGE

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

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers, and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance. Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

John H. Castleman. A. G. Langham

THE ROYAL Insurance Co

LIVERPOOL.

Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky. Agents in all towns in the South.

CASH

We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it by registered mail and we will tell you what we can allow for it. We do not buy plated articles at any price. Our Illustrated Price Catalogue of SOLID SILVER NOVELTIES sent to any address.

C. P. BARNES & BRO., 634 W. Market St., LOUISVILLE, KY. PAID

Advertisement for 'FINEST OF THE WHEAT' featuring a wheat stalk illustration and text: 'No. 1 or No. 2. Single Cup, 25 Cents. 25 Cents, by Express, 30 Cents. NOT PREPARED, 5 CENTS. SONG OF STUDY. JUST WHAT YOU REQUIRE. 17 MAR 25 SENT. 25 Cents, by Express or Freight, 30 Cents. R. R. McCABE & CO., Publishers, 102 S. CLINTON STREET, CHICAGO. Mention this paper.'

Advertisement for 'BIBLE STUDIES CHILDREN'S EXERCISES SERVICES FOR EASTERN, ETC.' with text: 'CONTAINS BIBLE STUDIES CHILDREN'S EXERCISES SERVICES FOR EASTERN, ETC. 17 MAR 25 SENT. 25 Cents, by Express or Freight, 30 Cents. R. R. McCABE & CO., Publishers, 102 S. CLINTON STREET, CHICAGO. Mention this paper.'

Advertisement for 'You Dye in 30 minutes' with text: 'One bottle and dye for 100 articles. Dyeing in 30 minutes. The only dyeing machine that will dye in 30 minutes. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$60.00. Do not be influenced by traveling or local agents. Use the genuine Sewing Machine is manufactured exclusively for the Western Recorder. Do not confound the new Improved Recorder with sewing machines offered by other parties for premium purposes. There never has been as liberal an offer in selling our machines. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$60.00. Do not be influenced by traveling or local agents. Use the genuine Sewing Machine is manufactured exclusively for the Western Recorder. 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I had rheumatism for a year and had to stop work, but after using your Electropoise for four months, I can say that it has cured me.  
 MR. W. G. GREEN  
 Claybrook, Tenn., Dec. 19, '94.

The Electropoise has done me more good than any medicine I ever took. It has cured me of rheumatism, and I hope I will be able to praise it to the end of my time.  
 Yours truly, MRS. R. H. SPARKMAN  
 Forrest City, Ark., Dec. 22, '94.

I take pleasure in saying that we consider the Electropoise a wonderful curative agent. We have used it with great success a number of times, and for different diseases. We value it very highly and would not be without it.  
 Yours very truly,  
 MRS. A. M. DEBOW  
 Hickman, Ky., January 16, '95.

I have been a great sufferer with catarrh and will say that the Electropoise has been of great benefit to me. I recommend it to all who are suffering with catarrh.  
 Yours very truly,  
 MRS. M. E. SMITH  
 Half Pone, Tenn., March 4, '95.

I had been confined to my bed for eighteen months before I got the Electropoise. It has given me entire satisfaction, and I have never before obtained such relief from anything.  
 Yours truly,  
 MISS JENNIE PAYNE  
 Deposit, Ala., Sept. 25, '94.

My mother and I are satisfied. We have been greatly benefited by the use of the Electropoise. It is the greatest relief imaginable to me after doing a hard day's work.  
 Yours truly,  
 MISS MARCIA RAYMOND  
 Centerville, Tenn., Dec. 22, '94.

We use the Electropoise in our family for almost everything, and it has always proved satisfactory.  
 Yours truly,  
 J. A. WILLINGHAM  
 Sebree, Ky., Dec. 3, '94.

We have used the Electropoise with perfect satisfaction in our family. Yours truly,  
 MRS. JOHN B. WILSON  
 Olive, Tenn., Dec. 4, '94.

Book of particulars free to any address.

**Electropoise**  
 Rented 4 Months,  
 \$10.00.

**DuBois & Webb,**  
 500 Fourth Ave.,  
 LOUISVILLE, KY.

**B. Y. P. U.—CONTEMPLATED RESOLUTIONS.**

I will offer the following preamble and resolutions at the approaching conference at Washington, D. C., with the hope that they may be accepted as a compromise measure. It is very apparent that there will be not less than three large and influential parties in the conference.

1. There will be a strong element opposed to any general organization of the young people. This opposition is based mainly upon the fear that such an organization would ignore the authority of the local churches.

2. Another element will represent those who favor the immediate organization of a Young People's Convention at Washington.

3. A third party will oppose the organization of any General Convention of our young people in the South, and advocate a union with the International Society.

In these resolutions the authority of the local churches is distinctly and emphatically recognized. They propose the organization of a General Convention of our young people by delegates appointed by the churches. The conference could not organize a Convention without ignoring the churches, because no member of it will be there as a delegate from his church. To adopt the policy of the third party by recommending our young people to join the International Society would be a repudiation of the course recommended by the last meeting of the Southern Baptist Convention.

nomination than anything that has been attempted within the last fifty years. Let us make the most of this magnificent opportunity. Let us get together and advance in solid phalanx against the enemies of God's truth and righteousness. I am almost confident that the adoption of these resolutions by the conference, and their endorsement by the Southern Baptist Convention, would insure the success of the young people's movement throughout the Southern States.

J. B. HAWTHORSE.  
 Atlanta, Ga. April 4.

Whereas, there is apparent among all Christian denominations a deep conviction of the need of specific work for the better religious training and development of the young people in the churches; and

Whereas, the young people themselves are profoundly conscious of this need, and are obviously impatient for better facilities and opportunities for promoting their piety and advancing themselves in Christian knowledge and usefulness; and

Whereas, the last session of the Southern Baptist Convention directed the attention of the churches to this subject, and recommended them to organize Young People's Societies in which the young people shall be aided in the study of the Bible, our denominational history and doctrines, and of our denominational work; and in which they shall be stimulated to effort in the development of Christian character and activity; and

Whereas, we believe that the efficiency of local societies of our young people would be greatly promoted by a general organization composed of representatives of such societies; and

Whereas, it would be unwise and at variance with Baptist principles and usage to attempt this general organization without the approval and authority of the churches; therefore be it resolved,

1. That this conference recommend that the churches connected with the Southern Baptist Convention send delegates to a meeting to be held in Nashville, Tenn., Oct. 9, 1895, for the purpose of organizing a General Convention of the Baptist Young People's Societies connected with the churches.

2. That this conference appoint a committee to address a communication to the approaching session of the Southern Baptist Convention, asking that body to join in recommending to the churches the organization of a General Convention of the Young People's Societies.

3. That we recommend that all local and general organizations of the young people identify themselves closely and earnestly with the work of the three boards of the Southern Baptist Convention.

**Items of Interest.**

Among the dead of the week are Robert Payne Smith, Dean of Canterbury in his 77th year. He was a famous Hebrew and Sanscrit scholar, was one of the Old Testament revisers, and at the time of his death was vigorously at work upon his Syriac lexicon. Gen. Sir Robert Chesney, author of the Battle of Dorking, and who was present at the siege of Delhi and was twice wounded.

The editor of the *Thread*, attempted to blow up the monument to Gen. Hentzi and his soldiers, was one of the Georgia-Plata, Budapest. He placed a dynamite bomb at the foot of the shaft. The explosion shattered the windows of the houses near by, but did not injure the monument. The man has been arrested.

A storm on April 22 did much damage in our state. A cloud burst struck Hamilton, blowing down some tobacco sheds, passed on to Big Stone where it blew down two cabins, injured the hotel, wrecked the building used by the Methodist church, killed some horses and cattle. At Lewisburg only one house was left standing. No lives were lost as far as known.

The British are learning by experience that they have never won before them in their fight with Uman Khau la Chiro. In a battle in the Chital pass, the British drove their enemy from some of their defenses, but with such a severe loss that the victory was little better than a defeat.

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Of these SOUVENIR SPOONS, but you think there must be some catch on account of the small sum asked for them. It is a genuine offer and we do this to dispose of them quickly.  
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 Order to-day. Send in your order for a set or more at once as thousands will avail themselves of this great opportunity.  
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 These Spoons were made up especially for the World's Fair trade by ONE OF THE LARGEST MANUFACTURERS IN THE WORLD, and were left on their hands. In order to dispose of them QUICKLY, we make this unheard-of offer. SIX SOUVENIR SPOONS, after dinner coffee size, HEAVY COIN SILVER PLATED, with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbia, and dates 1892-1893 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for \$9.00; we now offer the balance of the stock at ONLY 99 CENTS. Sent in elegant plush-lined case, properly packed, prepaid to any address. Send Chicago or New York Exchange. Individual checks not accepted. Postal Note or currency. Money cheerfully refunded if goods are not as represented.  
**LEONARD MFG. CO., 20 Adams Street, B. V. Chicago, Ill.**  
 P. S.—You know this advertisement would not be accepted by the editor of this paper if it was not genuine.

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Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1896.

P. S.—As the railroads grant better terms this year than they have done heretofore and than we expected, we will add to the tickets either \$3 in money, or an order for four days' board at a first-class boarding-house, as may be preferred, to each of those whose railroad ticket is \$10 or more.

**Western Recorder,**  
 LOUISVILLE, KY.