

WESTERN RECORDER

Faith, Hope and Love, these three

VOLUME LXIX.

LOUISVILLE: THURSDAY, APRIL 25, 1895.

NUMBER 24.

WESTERN RECORDER.

PUBLISHED BY
THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00
After three months 1 25
After six months 1 00

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EVERY duty, even the least duty, involves the whole principle of obedience, and little duties make the will dutiful—that is, supple and prompt to obey.—H. E. Manning.

THE very latest we have seen, and we have read the morning papers, is the J. B. B. B. That is the Junior Baptist Boys' Brigade. The age line is dividing and subdividing.

THERE seems to be some life left yet in the evangelical wing of the Episcopal church of England. The bishop of London has taken away the license of a curate because he taught the "Hail Mary," and said prayers for the dead.

DR. GAMBRELL puts his finger on one of the greatest evils of the age when he says to men: "What I charge is that very largely men have abdicated and turned their heads—ship of the family over to their wives. They have become in many cases, only money makers."

RELIGIOUS persecution still goes on in Russia, where it was hoped the influence of the young Czarina would stop it. In the province of Orel the children have been taken away from a Stundist father and turned over to the Greek priests.

THE Presbyterian notes the fact that some of the largest Protestant congregations are in heathen and Catholic countries. In Paramaribo Dutch Guiana, there is a church with a regular attendance of 8,000. 5,000 assemble every Sunday in one church in Uganda in Africa; in Aintab, Turkey a church which holds 2,000 is crowded every Sunday.

PROF. SMITH, of Randolph-Macon College Virginia announces that he believes the Bible is inspired just as the hymn book is. It is needless to say that Southern Methodists won't stand that nonsense in their college. Prof Smith is honorable enough to resign without putting the college and the denomination to trouble to get rid of him.

In some of the Episcopalian churches girls have been wearing the surplices. But in one church at least, according to the *Living Churchman* the rector has ordered them to cease. He thinks the church is a bad place for women to begin the fashion of wearing men's clothes. For our part we think the surplice belongs rather to the women's clothes, and the men should be the ones to quit wearing it.

THERE are two blessed signs of the times which make men thank God, and take courage. One is that the leading religious newspapers and their writers are talking more about the grace of God than has been the custom for years. Another is that men are glorying in being "old fogies" instead of being frightened by that charge into silence. The great Baptist brotherhood is singing now with unusual fervour

"We are travelling home to God
In the paths our fathers trod!"

THE PRECIOUS BLOOD OF CHRIST.

BY E. T. HISCOX, D.D.

In what sense are we to understand this phrase, "the precious blood of Christ," as used by the Apostle Peter, when he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ?" This same apostle applies the term also to the believer's faith, as precious. Also the trial of that faith under manifold temptations, is precious. The corner-stone laid in Zion by divine election, is precious, and unto believers, in all of his relations and offices, Christ is precious. The word expresses value, cost, what is held in high esteem, and of great worth, what commands respect and honor. Primarily the term was applied to honor, since among the Greeks honor was held as the foremost virtue.

The meaning of this word, as ordinarily used, is sufficiently clear, conveying a very distinct notion to the mind. But it is used in a double sense. In a commercial sense, that which costs much, bears a high price in the market, is rare and expensive, is called precious; as gold, silver, jewels, precious stones, costly fabrics. The word is used in a sentimental sense as that which appeals to the heart, and holds a high and commanding place in the affections. And this secondary sense is really the more important. In this sense it is that faith is said to be precious, and above all that Christ is precious. A lady may have her costly mansion, her expensive wardrobe, and her valuable jewels. All these, judged by market rates, are very precious; and so she values them. But her child, if she be a true mother, is precious to her in a sense in which those are not. That is a question of the heart and not of the purse. No market rules the worth, or sets to her love, the value of her child. The fire may consume her costly mansion and her expensive raiment, and the sea swallow her precious jewels, but if she have wealth, she can replace them with others even more beautiful and costly. But if death withers the flower that bloomed upon her bosom, and she sees her darling child, cold and coffined, borne to silent dust, all her gold cannot avail. The wealth of princes could not bring back the lost treasure, nor give another like precious to her heart and home. There is indeed another, a third sense, which should not be overlooked, in which a thing may be said to be precious, though not usually characterized in that way; and the end it serves, the purpose it accomplishes. Though this may be said to be embraced to a degree in the other senses named. To the seaman, in a storm, the compass and the quadrant are very precious. Without them the ship and all on board might perish. A loaf of bread is precious to a starving man, though worthless to him who owns a feast.

Now, as to the precious blood of Christ. How is it precious? All blood is precious, since it is the life; and life is the gift of God. Some blood may be said to be more precious than other, since the life it represents and nourishes, is of a higher type, and more valuable. In the scale of comparative animal life, the blood of a man counts more than that of a beast. The blood of some men is more precious than that of others, inasmuch as the men themselves are more highly developed, and approach more nearly the type of an ideal humanity. Also are they more useful in their service to the progress of society. But the blood of Jesus, even in a physical point of view, was the most precious ever shed on earthly soil, and spoke better things than that of Abel, the first ever shed by violence. Once only, before the agony of Gethsemane and Calvary, was there absolutely pure and sinless blood that could have been shed. That, sin corrupted through all the channels of man's

complex being, before it left the paradise it had forfeited. But Christ, the Lamb of God, for the world's great spiritual pass-over, was without spot or blemish. And though the sinless perfection of his humanity is not the chief significance of his preciousness, yet that also must be included. God's great sacrifice for sin must be perfect, physically, morally, spiritually, or his precious blood could not cleanse us from all sin. In that one unique and marvellous Being, there was absolutely no defect, no imperfection, either personally or officially, and He stands unmatched in the ranks of humanity, through all the long ages of history.

But the emphasis laid on the preciousness of Christ's blood is because of its efficacy in its official relation to human redemption. By it came the atonement, the ransom from the power of sin, and cleansing from its pollution, satisfaction of the divine equity, the blotting out of transgressions, and the reconciliation of man with God, through the mediation of the Cross. The blood of Christ, means the death of Christ; his life sacrificed, and his whole being offered up as a propitiation for sin, in order to the redemption of the sinner. This fact is made primary and prominent in all the apostolic teaching. The procuring cause of human salvation is the death of Christ. Not his life, nor his teachings, nor his miracles; these all potent factors in working out the plan of salvation. But Christ died for us, that he might bring us to God. We are reconciled to God by the death of his Son. We have peace with God through the blood of the Cross. Those who were far off, are made nigh by the blood of Christ. He was offered once to bear the sins of many. We are sanctified through the offering of the body of Jesus Christ, once for all. For while we were yet sinners Christ died for us. He hath suffered once for sins. "How much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot unto God, purge your consciences from dead works, to serve the living God." These are some of the testimonies of the Word.

If it be asked, what is the essential atonement; how does the death of Christ effect it; in what way does the precious blood become a propitiation and pay the price of man's redemption? No man can tell. It has never been satisfactorily explained, though many attempted explanations have been given. Great is the mystery of godliness. The New Testament gives no theory of the atonement, though it states the fact. It also makes various declarations touching its nature and its efficacy. Many theories have been propounded, but they are partial, antagonistic, and mutually destructive. The whole subject, so far as the essential nature and mode of operation is concerned, is afloat on a restless sea of theological speculation. The Scriptures, however, clearly teach that the cancel of sin and the salvation of men are possible only through the death of Christ. That his death was sacrificial, and possessed a meritorious and a substitutionary efficacy. And, as Christ was the mediator of the new covenant between God and men, so the efficacy of his death procured the atonement, acting on both God and men, removing obstacles out of the way, making salvation possible by a reconciliation between God and men. The Mosaic system of sacrifices is suggestive, but does not form an exact parallel. The example theory, the moral influence theory, the governmental theory, all have some features which commend them; some more than others; but all seem lacking as a complete explanation of the facts as understood, and of the Scripture testimony concerning the person and the work of Christ. But it is most emphatically true that Christ crucified for sinners, is the supreme burden of the Gospel, and was of the apostolic ministry. And

also, "that he is the propitiation for our sins, and not for ours only, but for the whole world." Also that "by him we have received the atonement." Also, that "we have redemption through his blood, even the forgiveness of sins." Also, that "the blood of Jesus Christ cleanseth us from all sin."

DR. JOHN A. BROADUS.

BY DR. T. H. PATTERSON.

The death of Dr. John A. Broadus, the President of Louisville Theological Seminary, took place a week ago of pneumonia, and adds another to the rapid succession of losses by which the last twelve month will be remembered. To many of us no loss seems quite so heavy, quite so irreparable as this. Alone among Baptists of this generation Dr. Broadus was equally well known North and South. Everywhere throngs gathered to listen to him. College boys—a most critical audience—crowded the church when he was to preach. Business men treated a sermon by him as a matter of business to be attended to as seriously as the commercial matters of their shops and offices. And yet so simple was he, so quaint, so plain spoken, so venaular in the very best English, that humble folks loved to listen to him too.

Of his own city he was one of the first citizens. His fellow-townsmen more than once gathered about his house or elsewhere to do him honour. His patriotism was not of that sort which sacrificed his neighbours' lives. In the heroic surrenders which Southern men made during the war no man suffered much more than he. He was one of General Robert E. Lee's chaplains, and if there were many such as he, we can understand how Lincoln could say that the praying men were most in earnest in the South. Lee was not only the greatest general in the Civil War, but he was probably the godliest man. Broadus was the son of an influential member of the Virginia Legislature. He was trained in the University of Virginia, and then for a while he taught. He was for a time minister over a Baptist church. But he will be remembered mainly as a great teacher of New Testament Greek. The war came just as he had settled down to the work of his life. At once all was upset. The seminary was to all appearances ruined. Everything else had to stand aside until the dreadful struggle was over. Then as the planters went back to ruined fields, and the business men to ruined offices, John A. Broadus and his colleague, Dr. Boyce—as truly a hero as he—went back to a ruined theological school. Any one of half a dozen churches—and they the best in America—would have given him a large income to become pastor. But he held to his purpose. He was so very poor that for months the only fare on which he and his family lived was the coarsest cheapest corn meal. This was not what he had been accustomed to, but there was no murmuring. There was heroic stuff in the South as well as in the North, and Broadus had more than his share of it. The seminary was started afresh. Dr. Broadus begged and preached for it in the intervals of his superb teaching. To-day it is the largest Baptist theological seminary in the country. For Dr. Broadus was what one so rarely sees, an ideal Christian gentleman. He had the grace and ease and courtesy which one associates rightly with the best Southern men and women. He made no enemies. He never asserted himself. Only very gradually did one feel how great and true and noble a man he was.—London Freeman.

In a miracle God for one moment shows himself, that we may remember it is that is at work when no miracle is seen.—Robertson.

For the Western Recorder

DR. STRONG'S "ETHICAL MONISM."

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

The espousal by Dr. Strong of the doctrine of "Monism" came almost like a bombshell into the camp of theology. True, he had been writing and speaking previously in a way that involved this doctrine. But there was always a feeling that his language might possibly be only highly figurative expressions of the old-time beliefs. And hence what had been previously said was hardly any kind of preparation for that which came in the series of articles in the Examiner, entitled "Ethical Monism."

These articles came so unexpectedly, and were such a surprise, that for a while scarcely any one had anything to say. People stopped and stared, and said, "What next?" If this new doctrine is true, it is exceedingly fortunate in having such a man as Dr. Strong to introduce it to Christian theology in America. There is no man who could give it a greater weight by the sheer force of endorsement. Dr. Strong deservedly stands among the very highest of the theological writers. His book on theology is as noble a contribution to theological literature as has been made in any age. If this new doctrine in theology is wrong, however, as I believe it is, then the Christian world is unfortunate in having to see it so earnestly endorsed by such a theologian. For even though the error of it may be clearly shown, yet it will be borne up here and there, in one form or another, for a long time upon the sheer authority of the eminent author and teacher.

The endorsement of this doctrine by such a man makes it necessary that it should be calmly and thoroughly reviewed. If it is true it ought to have the support of those who are searchers after truth. If it is true the errors of it ought to be pointed out, in order to stem the harm that will come from a doctrine so far-reaching, so revolutionary, and supported by so great a name. I am sorry to find in this new teaching of Dr. Strong almost the first thing from his pen from which I feel obliged very positively to dissent. I desire to state frankly, and in the kindest possible way, why I cannot accept this doctrine of "Ethical Monism." This can, I think, be best done in connection with a careful review of the positions taken by Dr. Strong.

I. WHAT DR. STRONG'S DOCTRINE OF ETHICAL MONISM IS.

Briefly and clearly stated it is this: There is but one substance in all the universe. That substance is God. Jesus Christ is the only complete and perfect manifestation of God. The universe is a partial expression and manifestation of Jesus Christ. Jesus Christ manifested himself in various ways. He has manifested himself in forms of matter. He has manifested himself in animal nature. He has manifested himself in spiritual intelligences. All of these things, and everything that is called creation, is of the actual substance of Christ, and is only a form in which Christ (or God, through Christ) manifests himself. That is, everything that we call finite existence is only a "circumscribed," or definite, manifestation of Christ's essence or substance. They are only certain limitations of the substance of Christ which he has voluntarily put upon himself. Men and angels are a peculiar sort of limitations, or "circumscriptions" of Christ's substance. They are "circumscriptions" of Christ which are endowed with free wills, and thus enabled to sin against Christ of whom they are really only a part. The sum and substance of it all may be expressed in fewer words still. There is in reality but one substance in existence. That substance is God. Everything, no matter what—everything is only a manifestation in some sort of God. Dead matter, plants, animals, men, angels, demons, all are manifestations of the divine substance under one or another sort of form.

This is monism. Rather it may be called spiritual monism as distinguished from material monism. It is evolution pressed to its extreme limit. Dr. Strong adds "Ethical" to it, and tries to put certain restrictions upon this bold bare monism, in order to avoid certain difficulties to which the bald monism inevitably leads. He hopes by so doing to capture for Christ the monistic tendency of the times. His three able articles in the Examiner are an honest effort to do this.

II. THE CONSIDERATION THAT MOVES DR. STRONG TO GIVE US THIS NEW DOCTRINE.

The consideration that moves Dr. Strong to advance this new doctrine is not it seems to me, a good one. After showing a decided tendency of the times towards monism—though not, I think, as strong in all cases as he claims for it, Dr. Strong says: "If we refuse to recognize this new movement of thought (Monism), and to capture it for Christ, we may find that Materialism and Pantheism will perversely launch their craft upon the tide and compel it to further their progress." The consideration is, it seems to me, a making haste to adjust the Bible and Christianity to the speculations and conclusions of philosophy, lest perchance heresies should capture the philosophers from us. Moreover, it is a hastening to adjust the Bible and Christianity to a philosophy while as yet the philosophy itself is in process of adjustment. Dr. Strong's statement that monism is the coming philosophy is only prophecy, and prophecy without any claim to inspiration. It remains to be seen whether the coming philosophy is to be monism or not. That point is not settled by any means. It is not the first time in the history of philosophy that the tendency has been decidedly towards the idea that "there is but one substance in the universe, and that substance is God;" that "everything everywhere is God, and God is everything." And yet philosophy has been driven back to the idea of dualism, and has contented itself with this until it got again ambitious to solve the mystery of the universe and know what cannot be known. The Bible and the religion of Jesus can afford to wait until philosophy settles its problems, without making haste to get in the lead in purely philosophical speculation. As Dr. Hovey well remarks in the Watchman: "Metaphysical speculation has done very little in the past for the cause of true religion. Men have not found in it a resting-place for the soles of their feet, but have been compelled to seek for religious satisfaction in the knowledge of Christ as revealed in the Gospels."

I greatly fear too that "Materialism and Pantheism" will not be hindered in the least from perversely launching their craft upon this new tide, by any effort to capture monism for Christ; but rather, as I shall show, that one of these at least will find itself much strengthened in its perverse claims. Adjusting religion to unadjusted philosophy is a dangerous business. Far better to re-examine, if necessary, the evidences for the Bible and hold to the plain teachings of that of the heavens fill. The way in which the prophets of old met the demands of antagonists was by a "thus saith the Lord." So too our Saviour and his apostles made no haste to capture either philosophy or science. They refused to make any special adjustment of the Gospel to meet any mere scientific or philosophic speculations.

III. DR. STRONG'S DOCTRINE OF ETHICAL MONISM IS PANTHEISM.

There is no doubt that Dr. Strong honestly tries to save his new doctrine against the charge of Pantheism. And he feels that he has done this because, forsooth, he has made what seems to him an ample place in his doctrine for personal freedom and responsibility. He holds that it is of the essence of Pantheism to deny both personal freedom and responsibility, and that because he does not deny these, but distinctly recognizes them both, it is utterly unfair to class him among the pantheists. The Doctor, however, is constrained in his defense against the charge of pantheism to admit that his doctrine is "a higher pantheism," which he says, however, "is no pantheism" at all.

He claims that he has simply taken "the grain of truth in pantheism," its idea that "there is but one substance in all the universe," and that nothing of the very essence of pantheism is in his doctrine. Let us see, now, about this.

1. The Doctor evidently felt very sensibly the danger to his doctrine of this charge of pantheism. This is seen in the special and vigorous effort that he makes to keep his readers from calling him a pantheist. In this he recognizes that his doctrine has much of the appearance of pantheism, whether it is really that or not.

2. How now about his claim that this doctrine has none of the essence of pantheism in it?

(1) Ordinarily, one of the best ways to

determine the central idea of a doctrine, or system, is to study the name by which it is known. Its name usually characterizes it—characterizes its generic idea at least. If the name given does not show the leading idea in the thing, then it is a misnomer. But it is not claimed that the name "Pantheism" is a misnomer. Take now the word "Pantheism." Its Greek etymology is $\pi\alpha\varsigma$ and $\theta\epsilon\omicron\varsigma$. That is, "All-God." Everything is God. God is everything. Clearly this is the leading, central, idea of that which was called pantheism, when the system found its name. And this is the basal idea in all monism. It rests on the assertion, "there is but one substance in the universe, and that substance is God." God is everything, everything is God. Clearly then to apply the word pantheism to monism is not to be guilty of a misnomer.

(2) How about the claim that a denial of free will and responsibility is of the real essence of pantheism? This denial may as a matter of fact be characteristic of most of the history of pantheism. But that does not show that such a denial is of the essence of pantheism. It would only show that the natural result of pantheistic views has thus far been to lead those who held to pantheism to deny free will and personal responsibility. This is also the natural result of pantheistic or monistic views to-day. Certainly it is the natural result with those monists who hold that the one original substance of the universe is matter. But there is a class of monists, or pantheists, who start from the opposite extreme to these. They hold that the one original substance of the universe is spirit. Most of them hold that this original spiritual substance is personal, intelligent, free. Such are Dr. Hill, President of Rochester University, and Dr. Schurman, President of Cornell University, to whom Dr. Strong refers. Both of these men, just as well as Dr. Strong, try to make a place in their system of monism for personal freedom and responsibility, and yet Dr. Strong convincingly argues, I think, that these men are really pantheists according to his conception of pantheism. It cannot then, Dr. Strong himself being judge, be of the essence of pantheism that those who teach pantheistic doctrine must intentionally and consciously deny freedom of the will and personal responsibility. For here are two men, who he shows are pantheists, who expressly undertake to teach freedom of the will and responsibility as earnestly as does Dr. Strong.

No, the real essence of pantheism is found in the prime and fundamental article of their faith that "there is but one substance in the universe, and that substance is God," if there be any God. And whatever God there is, that God is the one original substance, and everything is only some sort of manifestation of him. Then the other articles of pantheism will be determined by the peculiar views that may be held as to the nature of this original substance. Those that are so-called materialistic pantheists, or monists, will most naturally deny freedom of will and responsibility. Those that hold that the original universal substance is spirit, and personal, will wrestle as best they can with the problem of believing in the free will and responsibility of beings that are only portions, or features, or solidified essences, or "circumscriptions" of this original or universal substance. In testimony that I am not peculiar in my idea as to the real essence of pantheism, I quote from Dr. H. B. Smith's Theology, p. 94. Speaking of "pantheistic" theories of creation, he says: "The other form, that spirit is primitive, and all else is an emanation from it, is pantheistic-theistic. It allows that the intelligence which is disclosed in nature is divine, but says that there is likewise in the divine Being a kind of material out of which the worlds were formed, the mode of development, however, having never been explained." Here Dr. Smith characterizes this theory as pantheistic-theistic, and shows his understanding of what is of the essence of pantheism, namely, the idea that there is but one substance in the universe, and that substance is God.

Prof. J. H. Worman, writing in McClintock and Strong's Cyclopaedia on "Pantheism," says: "Pantheism (from $\pi\alpha\varsigma$, all and $\theta\epsilon\omicron\varsigma$, God) is a general name for a belief in the identity of God and nature." "This philosophical dogma has been variously conceived, and is, therefore, liable to many definitions." Then after mentioning six different forms of pantheism he says: "But

though pantheism has exhibited these varieties, the generally prevailing pantheistic notions may be subdivided until there remains only one phase that is generally understood to be referred to as pantheistic." "... Pantheism, strictly speaking," he says, "is the doctrine of the necessary and eternal coexistence of the finite and the infinite—of the absolute consubstantiality of God and nature—considered as two different and inseparable aspects of universal existence." After ruling out materialism, he says: "The pantheist starts with the assumption of the existence of the divine Being as a truth which the soul cannot deny, and maintains that he is identical with nature—in other words, denies that there is any nature except God." Whatever else may be said of this definition, there is certainly no suggestion in it that it is of the essence of pantheism to deny free will and responsibility. The last part of the definition, in which he sums up the whole, sounds very much like the central idea of monism, "there is but one substance in the universe, and that substance is God." If there is any difference it will take a scholar as learned as Dr. Strong to see it. And then those who read what Dr. Strong says will have to believe of him as he does of Drs. Hill and Schurman, that the claim against being a pantheist is not made good. True, he may claim for his pantheism something of transcendentalism. But the difference between pantheism that admits that God is possibly more than nature, and pantheism that makes God and nature the same, is not a material difference for practical faith and life. Dr. Strong may perhaps defend his monism against the charge of materialistic pantheism, and also against its being classed with any of the grosser forms of pantheism. He may claim for it an element of transcendentalism, and possibly also an element of free will in God. In a word, he may have it recognized as a "Higher Pantheism." But he will hardly escape the charge already so commonly made against it that "his theory is real and essential pantheism." If he can see the difference, other folks cannot, and a difference that cannot be recognized is practically no difference at all. If Dr. Strong's monism finds currency, it will find that currency under the name of pantheism. Dr. Strong himself shows, I think, monism and pantheism are one and the same thing. "Ethical Monism" is assuredly only one form of pantheism.

To show, however, that Dr. Strong's Ethical Monism is only a new form of pantheism, is not, *ipso facto*, to overthrow it as untrue. This only fastens upon it all that is of the essence of pantheism and makes it probable that it will ultimately share the fate of so many forms of pantheism which, true to their essential principle of existence, have risen upon the ocean of thought, and resolved themselves back into the great unknown deep from which they came. The only true way, however, to test the new doctrine is to test it on its own merits and demerits, and not to condemn it on account of its malodorous relations. If it has gotten even a grain of truth out of pantheism, as Dr. Strong claims, let that grain live and grow and flourish.

"Seize upon the truth where'er 'tis found
On Christian or on heathen ground,
Amongst your friends, amongst your foes,
The flow'r's divine where'er it grows."

In the next article we will test the doctrine upon what Dr. Strong claims for it as its merits.

One day I was climbing the mountains of the Alpine Range, near the boundary line between France and Switzerland. By and by we came upon snow and icicles and all the usual attendants in the train of winter; but when we got higher we found delightful flowers blooming in all the beauty of floral loveliness. I said to myself, "How is this? Down yonder are icicles and snow; up here are these exquisite flowers." The secret of the matter was, that this part of the mountain had a southern aspect, and faced the sun, while the other was turned even so with ourselves. When our hearts are turned toward Him who is the fountain of love and marvelous spiritual beauty, we bring forth the fruit and flowers of Christian character, and show the world what a blessed and beautiful thing it is to be a disciple of Christ. It is when our affections and thoughts are turned from him that the graces which would otherwise abound in us languish and die.—Christian Commonweal

For the Western Recorder.

DENIERS OF PERSONAL DEPRAVITY ITS EXTREME DENOUNCERS IN OTHERS.

BY G. W. SAMSON, D.D.

The citation in the WESTERN RECORDER of Dr. Lyman Abbott's strong language as to "Depravity," now witnessed in New York, is but a echo of universal history as to the question of Jesus: "Why beholdest thou the mote in thy brother's eye, and considerest not the beam in thine own eye?" It recalls boyhood and manhood personal observation, and it has a striking illustration in the article of Senex on "Dancing," and in an article of the New York Observer of this week on the impression made on Hindoos and Chinese when first the Roman, chapter 1. Accustomed from boyhood to the most intimate and esteemed relations to the numerous New England class to which Dr. Lyman Abbott is allied, as was his predecessor, Henry Ward Beecher, who make their personal morality their assurance of the severity of the severity of their criticism on the faults of those who could only trust in a divine Redeemer and in the divine Spirit's renewal, was the very means of awakening a deep sense of personal self-deception. This seems to have been in John's thoughts, who, though the beloved of Jesus, welcomed in the halls of the high priest at the trial of Jesus, yet wrote in extreme age, "If we say that we have no sin, we deceive ourselves." Its reaction on men of eminent station was specially marked when statesmen of that New England training as he was for the cause of Rome, and in Washington the bitterest denunciation of partisans was echoing. One of them said: "I am inclined to go beyond you—holding with love instead of with indignant condemnation, the doctrine of total depravity."

A wonderful article appears in the New York Observer for Dec. 13 entitled, "Heathen Testimony to Paul's Accuracy"; specially noteworthy because, coming from the pen of Dr. Talbot W. Chambers, of the Reformed Church, New York, its witnesses are chiefly Baptists. Six missionaries, the first Baptist converts, with precisely the same testimony in Asia, confirming the truth of Rom. 1. The first is the statement of Dr. Wade on his visit to his native land in 1832, who said: "I once read the first chapter of Romans to a group of Burmans, when one of them said, 'You wrote that for us.' The second is from Dr. Dean, of China, to whom an intelligent man, to whom he had given the Epistle to Romans, came and said: 'You told me your book was very ancient, but that chapter you have written yourself since you came here and read it to me.' The third is drawn from a work of Rev. Dr. Mullen, secretary of the London Missionary Society, and published at both London and Calcutta in 1874, which records the following: 'The story has been often told by our pupils, reading with him the first chapter of Romans, declared: 'The Apostle Paul has here exactly described the Hindoos. The roots of the vices and superstitious usages which time has developed are all there.'" Dr. Chambers adds that William Ward, who died at Seneca March 1823, "was one of Carey's companions."

The fourth instance is thus recorded: "The Rev. J. J. Weltbrecht, Ph.D., of the Church Missionary Society, stated in a speech delivered in May, 1843: 'A Brahmin, after reading the first chapter of Romans, said to a missionary that the chapter may have been put into the Scriptures after the arrival of the missionaries in India.'" The fifth is the following: "Rev. Dr. Worcester, secretary of the American Board (1810 to 1821) once said that he had been told by a returned missionary that, at this station, he had read the letter of Romans to a heathen congregation, they came around him at the close of the service and said: 'You wrote that chapter for us.'" The sixth is an extract from a sermon of Dr. Jacob Chamberlain before the American Bible Society in 1878, in which he stated that, "fourteen years ago I went into a native city of India, in the Madras district, where the name of Jesus had never been heard; and he adds that he asked his native assistant to read Rom. 1, when the most intelligent man in the audience, a Brahmin, stepped forward and said to me, 'that chapter must have been written for us Hindoos; it describes us exactly.'"

Dr. Chambers' three conclusions are: first, the Scriptures are true; second, culture is no substitute for grace; third, how urgent is the need of Christian missions.

The bearing of all this on Senex' view of dancing is most vital. On the first visit to unbaptized Pompeii, the second time in 1867 with a company of which Hon. J. L. M. Curry and wife, Rev. Drs. Williams of Baltimore, Thomas of Richmond, and Hume now of the University of North Carolina—the pictures to the life on the walls of private residences in Rome, which were just alluded to by Paul, were then to be accompanied by dances which lent the direct acting out, sometimes in nude figures, of what was and still is regarded exceptional. But the visitor to ancient Egypt finds yet more disgusting exhibitions on temple and tomb walls, which reveal the true inconceivable and inhuman realities of the low worship fully described by Moses and prophets like Ezekiel. What is most instructive, "dancing" was described by the Vedas of India, in *Taitus* with a scathing condemnation that leads to a new study of Old Testament errors of Miriam and of David, while in the Mohammedan countries only low women dance, as they do in New York saloons, now visited and the occupants awed by Christian women—some parents shrink from revealing, for their present and eternal safety, to their sons and daughters the serpent charming to their ruin.

God's loving care runs parallel with our faith. He knoweth—is ever knowing. They that trust are habitually trusting in him.

LITERARY.

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

New Books.

SERMONS, AND A LIFE SKETCH OF B. H. Carroll, D.D. Compiled by Rev. J. B. Cranfill. Philadelphia, Pa.: American Baptist Publication Society. \$1.50.

Here are thirty sermons from a master mind and a loving heart on living themes. We are glad to have these utterances of Dr. Carroll thus put in permanent form. The topics are: My Fidelity and What Came of It, Death of Spurgeon, Watching Jesus on the Cross, Love, Love the Brotherhood, The Treasury, Sermon to Preschere, Choice of Moses, God and the Devil, God and the Sinner, Heart of Stone and Heart of Flesh, Human Side of Regeneration, Repentance and Remission of Sins, The Anointed One, Confession, Assurance, Saving Faith and Assurance, Union with Christ, From Simon to Cephas, Baptism in Water, Baptism in Fire, Harvest of Light, Progress of the Gospel, Spirits in Prison, Second Coming of Christ, Library of Heaven, Cotton Palace and Sunday Opening, Sabbath Made for Man, The Lord's Day is the Christian Sabbath. These sermons are characteristic of the preacher—strong, clear and sound. We hail the volume with pleasure, and hope it will have a very wide circulation.

HISTORY OF THE BAPTISTS OF ALABAMA. B. F. Riley, D.D. Birmingham, Ala.: Roberts & Son. \$2.

The title page of this interesting and valuable book well describes its contents: "History of the Baptists of Alabama, from their first occupation of Alabama in 1808 until 1894. Being a detailed record of denominational events in the state during the stirring period of eighty-six years, and furnishing biographical sketches of those who have been conspicuous in the annals of the denomination, besides much other incidental matter relative to the secular history of Alabama. By Rev. B. F. Riley, D.D., author of 'Alabama as It Is,' Ex-President of Howard College and Professor of English in the University of Georgia. Issued under the auspices of the Alabama Baptist Historical Society."

Dr. Riley has done his work well, and has presented in most readable form many interesting and instructive facts. Alabama Baptists have certainly furnished their share of great men to the world. We were especially interested in the story of Howard College, with which Dr. Riley has had occasion to be specially familiar. We suspect a misprint on page 304. We think it should be J. G. Nash instead of "W. G.," but we may be mistaken. The absence of a topical index is to be regretted. We hope this will be supplied in the next edition.

DESIGNS OF CHRISTIAN BAPTISM. By L. B. Wilkes. Louisville, Ky.: Guide Printing Company. \$1.15.

The author confirms, as we supposed he would do, that baptism is in order to secure remission of sins. In explaining his meaning (p. 57) he says: "I mean that remission of sins is conditioned, in the law of God, upon being baptized." This is plain enough. According to this there is no forgiveness of sins without baptism, our gospel believes in the "be dipped or be damned" without qualification. In answering objections Mr. Wilkes quotes 1 John 6: "Whosoever believes that Jesus is the Christ is begotten of God and says, 'He is the Spirit of the Father, He is the Father, He is begotten, only begotten. His birth has not yet taken place; he is not yet translated into the kingdom of God's dear Son,' etc. But suppose the man is not baptized at all—that then? This contingency seems to have escaped Mr. Wilkes. He does not tackle such passages as John 3:36, though he incidentally refers to them, 'He that believeth on the Son hath everlasting life.'" Our author is often quite obscure, so that it is difficult to tell just what he means, and the suspicion arises that the meaning is not very clear to his own mind.

AMERICA OR ROME: CHRIST OR THE POPE. John L. Brandt. Toledo, Ohio: Loyal Publishing Company. \$1.50.

Mr. Brandt is a terse and vigorous writer, and he is a good polemic. He begins by discussing the political aspects of Romanism and proceeds to consider papal infallibility, auricular confession, celibacy, transubstantiation, the mass, purgatory, indulgences, images, saints, angels and Virgin Mary. He then contrasts Romanism with the Bible and with Protestantism, and shows how Rome attacks our public schools and dominates the secular press. He then takes up the growth of Romanism in the United States, Satoll and his mission, what great men have said about Romanism, how to conquer the enemy. Various startling statements of facts are made, and pungent suggestions are given. The circulation of this book will serve to arouse the people against the efforts of priestcraft to control our land.

LIGHT IN DARKNESS, OR MISSIONS AND MISSIONARY HEROES. J. E. Godbey, D.D., and A. H. Godbey, A. M. St. Louis: Excelsior Publishing Company. \$3.

We have here 768 pages filled with facts and incidents gathered from the whole field of mission literature. The countries and the peoples and the numbers and the names of missionaries labor are described, with pictures to illustrate, and the prominent facts and incidents of the various missions are set forth. The book is in popular style and the manifest aim is to interest the reader. Many people will read this book who would hardly read ordinary books on missions, and they will thus become interested in the great work of saving the world. Those who are already familiar

with the fields and the literature of missions will be interested in this book, and will find it available for practical use. We joyfully hail this and all other efforts to make the great cause of missions popular. \$3. For sale by Mrs. S. E. Mitchell, 332 West Walnut street, Louisville, Ky.

DR. BROADUS.

A SPRIG OF ACACIA ON THE GRAVE OF MY BELOVED FRIEND AND TEACHER.

Yesterday morning as I was going into my pulpit, the sad and unexpected news was broken to me that the beloved Dr. Broadus was dead. The tears came unbidden and my heart was heavy, for one whom I had honored and loved as a father, had gone before. As a wise counsellor, a pure Christian and a true friend, I have never known his superior; while as an expounder and teacher of God's Word, who was his equal?

I had much for which to love him. I went to the Seminary in Greenville when only eighteen years old. I had taught school a year to make the means to support me while there. The second year my funds were exhausted and I felt compelled to leave. I went to his home and explained my situation and told him my resolution. He was in his library, and his great, loving heart beat in sympathy with my condition, and in tears he said to me, "No, my dear fellow, you must not think of such a thing. I receive only a small salary, but I will be only too glad to furnish you what means you need until you finish." Of course I would not permit that.

He would often write to give me a word of cheer or advice at a time when I was least expecting such attention from one who was so busy. When in Jerusalem I received a most affectionate letter, saying that on my return to Mexico I must visit the Seminary and make my home at his house. Whenever I was to visit Louisville I would receive a letter from him, saying, "My wife and family beg that you come right to our house on your arrival in the city and make your home with us." In rain and cold he would often be at the station to meet me. Sometimes I would speak several times to the churches in Louisville, on the same day. He would be one of my most encouraging listeners at each place. Then he would so often arise and in a few words put the cause I plead in such light that it succeeded. As we would rush from one church to another he would say, "Now, if I were you, I would repeat about the same speech you have just made."

He said to me three years ago, "I appreciate your difficulties in educating and caring for a large family, but you must never think of leaving the foreign field."

When the Gospel Mission was starting he said to me, "These brethren are doing wrong. Their course is unwise; but they are good men and I am glad you have had the good sense not to criticize their course."

On February 26th he wrote me one of his characteristic letters, in which he says: "I am glad to hear about your proposed Missionary Conference, and to learn that our honored friends Mr. Moody and Mr. Sankey are expected to attend. I have never heard Mr. Moody speak without gaining fresh and wholesome impulses in the right direction. He is one of the most useful and justly honored men of the age, and I shall be exceedingly glad if he can give you his help. . . . Let us try to appreciate this great blessing of the Holy Spirit's mission to His people. We must not imagine ourselves inspired, as the apostles were, and go to setting up ideas in opposition to their inspired teachings; but we may hope to have, and therefore should always be seeking, the Holy Spirit's help in determining the meaning of the inspired teachings, in applying them to our guidance and using them for our support in every question of truth and duty with which we are called to deal. Let us always earnestly seek for ourselves and our fellow Christians the special blessing of the Holy Spirit."

His was an honored and useful life, crowded with good and noble deeds. As he was kind and helpful to me, so he was to hundreds of others. Who will take his place? He has now entered into that blessed rest that awaiteth the people of God. His memory will live through the ages to come as scholar, author, preacher and teacher.

W. D. POWELL.

Toluca, Mexico, March 25th.

ALL the scholastic scaffolding falls, as a ruined edifice, before one single word: faith.—Napoleon.

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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.

277 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.

WESTERN RECORDER. LOUISVILLE, KY.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. SECOND QUARTER

SUNDAY, MAY 5.

THE AGONY IN GETHSEMANE.

Mark 14:32-42.

MOTTO TEXT.—"The cup which my Father hath given me shall I not drink it?"—John 18:11.

"And they came to a place which was called Gethsemane." The word means oil-press, and an oil-press no doubt either had stood or was then standing there, to press out the oil from the olives. Gethsemane was across the Kedron at the foot of Mt. Olivet. From John's words we know it was an inclosed place to which our Lord was in the habit of going. Whether it was a public place of resort, or owned by a friend, it is useless to conjecture.

The exact spot of Gethsemane as of Calvary and well-nigh every place connected with the Lord's earthly life, is not known. It was not the mind of the Spirit that certain places should be considered "holy." He has, in his wisdom, concealed the spots and concealed the days most marvelously.

"And he saith to his disciples, Sit ye here while I shall pray." To the eight, who were left as a guard, probably close beside the entrance, either within or without. They no doubt had often guarded their Master's hours of prayer from interruption.

"And he taketh with him Peter and James and John"—The three chief apostles who were with him at the transfiguration. These he carried further into the garden, why, we can only conjecture. But it would seem from his reproachful words that it was with a longing to feel human sympathy and love in the great battle he must fight for his elect.

"And began to be sore amazed and to be very heavy."—"Sore amazed," a very strong Greek word denoting both surprise and consternation, and here used in its strongest sense to signify the preternatural depression and alarm of which our Savior condescended to partake, as the representative and surety of his people."—Alexander.

Very heavy is still a stronger Greek word expressive of anguish. "And saith unto them, My soul is exceeding sorrowful, even unto death."—So pained with anguish that a little more would crush his body to death. The grief was in his soul, not the thought of the physical suffering he had to endure. Had that been all he could have gone to the cross as Paul went to the executioner with a shout of victory. But his soul was bearing the penalty for our sins. Think what the punishment of sin must be when even a God shrink from it!

"Tarry ye here and watch."—Keep awake with him while he was praying and guard against intrusion. A sort of inner guard as the eight were an outer guard.

"And he went forward a little"—about a stone's throw, or fifty yards. "And fell on the ground."

At first he knelt down and then fell upon his face. "And prayed that, if it were possible, the hour might pass from him." It was not that he faltered in the least from his resolve and his desire to make atonement for his people's sins. But suffering now the pangs of the lost and guilty, and knowing, as only God could know all that he must suffer before the demands of the law were fully met and expiation complete, he thought again, as He must have

thought in the long eternity before man was created, if there were no other way in which atonement could be made. It was from God's wrath he was shrinking, not from the physical pangs of death.

"And he said, Abba, Father, all things are possible unto thee."—Think how the Father loved his chosen people that He could hear that cry, and yet let his Son go on in his expiation of our sins. It has always seemed to me that the part of the Father was harder than that of the Son in this plan of salvation. To sit doing nothing while the Son suffered to redeem the very men who were hounding him to death required infinite mercy and infinite love for the redeemed.

"Take away this cup from me."—If there had been any sacrifice less precious in all His universe which would have sufficed for salvation, God would not have resisted that cry. It was the cup of the wrath of God which he wished taken away. That separation from the Father which wrung from him the bitter cry, "My God, my God, why hast thou forsaken me?" Could not man be saved without drinking from that cup? "Nevertheless not what I will, but what thou wilt."—That is the true Christ-spirit—perfect submission to the will of God. The Lord's prayer was answered. Man could not be saved unless he drank the cup. And he did not desire to be spared from the bitterest drop in it at the expense of giving up his work of atonement.

"And he cometh and findeth them sleeping."—He could not lean at all on human love and sympathy even in the supreme moment when he was doing so much for men. "Couldst thou not watch one hour?"—Simon had boasted his readiness to die with his Lord—he had failed even to comply with so small a request as watching with him for one hour!

"Watch ye and pray, lest ye enter into temptation."—They little know how strong a trial of their faith was before them. "The spirit truly is ready, but the flesh is weak."—Their better nature prompted them to do what the Lord asked of them now, and would so prompt them in the future. But the remains of natural corruption, the old Adam, had hindered and would again.

Finding human watchfulness failed him, the Lord went back again to his agony and his prayer. So great was the agony that his body was failing under it and an angel came from heaven who strengthened the body. Coming the second time, he finds them drowsy and ashamed, having no excuse to offer for themselves.

Coming the third time, he says to them, "Sleep on now, and take your rest."—That is that the time for watching with him is ended. So far as his request for companionship was concerned the time was over and they could sleep. But Judas, not the Lord, would not permit longer sleeping. If we will not watch for our Lord's sake, we may be sure some Judas will interrupt our slumbers. "Rise up, let us go."—Probably to the place where the eight were, that all might be together.

THE REVOLUTION

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

In idleness alone there is perpetual despair.—Carline.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION ON THE MONEY BASIS.

- ES Alderman J H Anderson
EV Baldy R N Barrett
D Y Bagby A Belter
J A Bennett I W Bruner
Weston Bruner E H Brookshire
S H Bland W H Brengle
L W Botts J H Burden
T C Campbell J H Carpenter
J T Christian Napoleon Carlisle
T D Chenault Geo H Cox
B A Copass J G Caldwell
Z T Cody C T Dearing
B J Davis J T Edmonds
T T Eaton E W Elrod
W H Felix A P Forgy
W R Gibbs C W Ghens
J D Gregory M P Hunt
J N Hall F D Hale
T J Humphreys W P Harvey
J W Hadden W J Holtzclaw
S C Humphreys, Otis Hughson
C G Jones Carter H Jones
M Ashby Jones J R Kitchen
F H Kerfoot J H Kuykendall
J A Kirtley J A Lee
J W Loving J W Lynch
T S McCall R W Mahan
S G Mullins W E Mitchell
J S Millikin J A Middleton
G W Norton C E Nash
C H Nash T D Osborne
J N Prestridge Arthur Peter
J L Pickard J W Porter
W S Ryland John E Ray
H C Roberts T C Stackhouse
Theo. Spieden J S Sowers
J R Saunpey W M Stallings
F W Taylor Calvin Thompson
A F Williams J T Wilson
J W Warder J W Whitsett
J H Weller J H Woolford
Howard L. Jones

The committee have put all on the list who have made known their purpose to attend the Convention. There may be room for eight or ten more. If brethren change their minds they will please inform the committee promptly. J. W. WARDER. W. P. HARVEY. CARTER HELM JONES.

DELEGATES TO THE CONVENTION APPOINTED BY DIST. ASSOCIATION.

- Baptist—E. Burfus; alternate, W. Bruner.
Barren River—J. A. Scott; alternate, R. H. Spillman.
Bays Fork—Willie Harlan.
Bethel—W. L. Payton; alternate, J. M. Joiner.
Blackford—J. W. Bristow; alternate, Ira L. Rice.
Blood River—I. E. Wallace; alternate, R. T. Hall.
Boones Creek—I. T. Creek.
Bracken—H. H. Hibbs; alternate, I. W. Bruner.
Campbell County—G. W. Perryman.
Central—R. L. Pardon; alternate, W. M. Stallings.
Concord—J. A. Abbott; alternate, J. S. Tanner.
Davies County—W. P. Bennett; alternate, E. T. Moberly.
East Lynn—S. B. Ferrill; alternate, J. French.
Elkhorn—A. J. Ramsey.
Enterprise—W. J. Webb.
Franklin—W. C. Taylor.
Gasper River—A. B. Gardner; alternate, J. T. Casebier.
Goshen—J. R. Ward.
Graves County—A. S. Pattie.
Greentop—D. Woods; alternate, D. J. Caudill.
Liberty—H. M. Pedigo; alternate, J. C. Chenault.
Little Bethel—J. C. Hopewell; alternate, D. S. Edwards.
Little River—C. E. Porryman; alternate, R. W. Morehead.
Long Run—W. E. Powers; alternate, F. W. Taylor.
Lynn—W. J. Puckett; alternate, A. J. Whitney.
Mt. Zion—W. A. Borum; alternate, J. R. Sampson.
Nelson—J. W. Martin; alternate, E. H. Brookshire.
North Bond—R. E. Kirtley; al-

ternate, J. L. Uts. Ohio River—J. S. Henry; alternate; S. G. Clark. Ohio Valley—F. W. Wittenbraker; alternate, J. H. Spurlin. Owen—G. R. Lee. Shelby—W. H. Williams. Shelby County—J. E. Nunn. South District—B. F. Taylor; alternate, J. E. Ray. Sulphur Fork—J. B. Tharp; alternate, J. S. Satchell. Union—R. C. Hubbard. Warren—L. H. Voyles; alternate, B. F. Page. West Kentucky—W. S. Roney. West Union—J. R. Stewart alternate T. R. Rouse. Notwithstanding the most earnest effort, we have failed to get the minutes of several associations. Will brethren please give information that the Associational list may be made perfect next week. J. W. WARDER.

A Chance to Make Money I have had wonderful success selling dish washers. I have not made less than \$5 a day and some days \$15. Nearly every family buys one. They are so durable and do the work perfectly. You can wash and dry the dishes for a family in two minutes without touching your hands to a dish. I believe any lady or gentleman anywhere can do as well as I am doing, as I had no experience. Anyone can sell what everyone wants to buy, and every family seems to want a dish washer. Write to the City Dish Washer Co., 149 S. Highland Ave., E. E. Pittsburg, Pa. They will send you full particulars and help you as they did me. Do not write my experience boastfully but because I think it a duty I owe to others in these hard times. MARTHA B.

Unscrupulous manufacturers, taking advantage of the advertising and popularity of the Simplex Printer manufactured by Lawton & Co., have placed an inferior machine on the market, calling it "Simplex Printer," causing dissatisfaction to the purchaser and loss to Lawton & Co. Legal steps have been taken to stop them, and purchasers of Simplex Printers should see that they are manufactured by Lawton & Co., 23 Vesey Street, New York, to make sure that they are getting the genuine.

For fifty years the advertisers' Handy Guide, published by Bates & Morse, has been a standard Directory for advertisers. For 1895 Lyman D. Morse, successor to Bates & Morse, has issued the fifty first volume of the Handy Guide. If you wish to know all about advertising, and who to write to, send \$2.00 to Lyman D. Morse, New York City.

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Joseph H. Peter, of Peter & Burghardt Stone Co. Paul Jones, Wholesale Merch't. A. G. Langham, Barbee & Castleman, Insurance. Stephen E. Jones, President Kentucky Wagon Manufacturing Company. Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

EUROPE and the HOLY LAND \$625. All expenses, England, France, Italy, Egypt, Palestine, Turkey, Greece, Switzerland, Belgium. Itineraries of Edwin Jones, 62 Putnam Ave., Brooklyn, N. Y. Six Summer Tours: \$250 and Upwards.



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Unless Electropoise is Used "Without a doubt, the Electropoise has the gift and power to cure multitudes who without it must surely die, and that, too, in early life, or in the very maturity of strength, when their loss is most severely felt and the mystery of their untimely death is most terribly difficult of solution. "C. COLGROVE, M. D., "March 28, 1895. Protection, N. Y." "150 Fifth Ave., New York, Apr. 5, 1895. JOHN E. DUBOIS, Esq.

MINISTERS OF THE GOSPEL ENDORSE ELECTROPOISE.

Rev. John Rodgers, Danville, Ky. It is a mystery to me, almost a miracle. Rev. Z. Meek, Catlettsburg, Ky. I have used the Electropoise for five years and find it invaluable as a curative agent, especially is it efficacious in cases of feeble women and delicate children. Rev. Robert Barrett, Louisville Baptist Seminary. Electropoise cured after all other remedies failed. Rev. W. W. Bruce, Hustonville, Ky. Electropoise cured opium habit. Rev. Geo. Means, Covington, Ky. In one night the Electropoise relieved brain congestion and vertigo. We could fill this paper with similar reports, but think this sufficient to interest you in sending for book on the subject of health. Electropoise rented four months for \$10.

MY DEAR SIR:—Please say in response to the inclosed inquiry, just received, that my estimate of the value of the Electropoise, as expressed in my testimonial bearing date December 20, 1893, has not diminished, but on the contrary has greatly increased, and my confidence in the merits of this method of cure—SIMPLE, CONVENIENT, ECONOMICAL and EFFECTIVE, as it is—has constantly grown with my increasing observation and experience. Very truly yours, Rev. W. H. DEPUY, Ass't editor N. Y. Christian Advocate."

We can supply these life-preservers at a very moderate cost. Use one and keep well. If you are sick, use one and regain health.

SEND FOR PARTICULARS. DuBois & Webb, 509 Fourth Ave., Louisville, Ky.

For the Western Recorder.]
"HE SAVED OTHERS; HIMSELF HE CANNOT SAVE."

Mat. 17:12.

Did we but know the fearful cost
 Which Jesus paid to save the lost,
 We'd praise Him with all our power,
 Nor ever wince an 10th hour.

Privation would we gladly choose:
 To all the world we'd spread the news;
 Or aught but Christ would we dare bow;
 Did we but know salvation's cost.

Nor all the joys that earth can give
 Could tempt us far from Christ to live,
 Could we but know the love, the pain
 Which met in Him our souls to gain.

In warming zeal and humble praise
 We'd spend our years, our months, our days;
 Self He saved not, but freely gave
 Himself that He might others save.

OUR PULPIT.

WHERE IS THE LORD?

BY C. H. SPURGEON.

"Then he remembered the days of old, Moses, and his people, saying, 'Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?' That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name."—Isaiah 1xli. 11-14.

I told you, in the reading, that Israel had a golden age, a time of great familiarity with God, when Jehovah was very near his people in their sufferings, and was afflicted in their affliction, when he helped them in everything they did, and the angel of his presence saved them. But after all that the Lord had done for them, there came a cold period. The people went astray from the one living and true God. They fell into the ritualism of the golden calf. They must have something visible, something that they could see and worship. Even after they were brought into the promised land, and the Lord had wrought great wonders for them, they turned aside to false gods, till they worshipped strange deities, that were no gods; and provoked Jehovah to jealousy. "They rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them." Not that he ceased to love his chosen, but he must be just, and he could not patronize sin, so he sent their enemies against them, and they were sorely smitten and brought very low. Then it was that they began to remember the days of old, and to sigh for him who they had treated so ill, and they said one to another, "Where is he that brought them up out of the sea with the shepherd of his flock? where he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name."

1. So then, to begin with, we go back to God's dealings with his people, and with us, and we have a sacred, loving remembrance. The people remembered what God did to them. What was it?

As it is here described he first of all gave them leaders. "Where is he that brought them up out of the sea with the shepherd of his flock?" Moses and Aaron, and a band of godly men who were with them, were the leaders of the people, through the sea and through the wilderness. Brethren, we are apt to think too little of our leaders. First of all we think too much of

them, and afterwards we think too little of them. We seem to swing like a pendulum between these two extremes. Man is reckoned as if he were everything to some, and God becomes nothing to such; but, without unduly exalting man, God raises up men who are qualified to lead the people. Israel did not go out of Egypt as a mob; they were led out by their armies. They did not plunge into the Red Sea as an undisciplined crowd; but Moses stood there with his uplifted rod, and led them on that memorable day. We may well sigh for those glorious days of old, when God gave his people mighty preachers of his Word. There have been epochs in history that were prolific of great leaders of the Christian church. No sooner did Luther give his clarion call, than God seemed to have a bird in every bush; and Calvin, and Farel, and Melancthon, and Zwingle, and so many besides that I will not attempt to make out the list, joined him in his brave protest against the harlot-church of Rome. "The Lord gave the word: great was the company of those that published it." The church remembers those happy days, with earnest longing for their return. There were giants in those days; mighty men of renown, well fitted by the Lord to lead his people.

We are next told that God put his Spirit within these shepherds. They would have been nothing without it. Where is he that put his Holy Spirit within them? A man with God's Holy Spirit within him, can anybody estimate his worth? God says he will make a man more precious than the gold of Ophir; but, to a man filled with his Spirit, mines of rubies or of diamonds cannot be set in comparison. When the eleven apostles went forth, on the day of Pentecost endowed by the Spirit of God, there were forces in the world whose very tramp might make it quiver beneath their feet. God send us once more many of his servants, within whom he has put his Spirit in an eminent and conspicuous manner, and then we shall see bright days indeed! The command to such still is, "Tarry until ye be endued with power from on high."

Then there was, in the next place, as a happy memory for the church, a great manifestation of the divine power. "That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name!" "The right hand of Moses," by itself, was no more than your right hand or mine; but when God's glorious arm worked by the right hand of Moses, the sea divided, and made a way for the hosts of Israel to pass over. As the Palmist sings, "He divided the sea, and caused them to pass through; and he made the waters as a heap." The right hand of Moses could not have wrought that miracle; but the glorious arm of the Lord did. What we want to-day, brethren, is a manifestation of divine power. Some of us are praying for it day and night. We have expected it. We do expect it. We are longing for it with a hunger and a thirst insatiable. Oh, when will Jehovah pluck his right hand out of his bosom! When will he make bare his arm, as one that goeth to his work with might and main! Pray, O ye servants working with them, that multitudes may be converted unto Christ, and the sea of sin be dried up in the advance of his kingdom!

Then, there came to God's people a very marvellous deliverance: "That led them through the deep, as a horse in the wilderness, that they should not stumble." Understand by the word "wilderness"

here, an expansive grassy plain; a place of wild grass and herbs, for so it means. And as a horse is led where it is flat and level, and he does not stumble, so were the hosts of Israel led through the Red Sea. The bottom of a sea may be stony or gravelly, or it may be full of mire and mud. Probably, there will be huge rocks standing up in the middle of the stream. There may be a sudden fall from one stratum of rock to the other; and to come up from the sea on the further bank would be hard work for struggling people carrying burdens, as these Israelites did; for they went out of Egypt harnessed and laden, bearing their kneading-troughs in their clothes upon their shoulders. But God made that rough sea bottom to be as easy travelling for them as when a horse is led across a flowery meadow. Beloved, God has done so with his church in all time. Her seas of difficulty have had no difficulty about them. He has come in all the glory of his power, and smoothed the way for the ransomed to pass over. Has it not been so with you, my brethren?

And, as a blessed ending to their trials, God brought them into a place of rest: "As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people." In the desert they rested a good deal; but in Canaan they rested altogether. As the cattle come down from the mountains, where they have been picking up their food, when the plains are flat with grass, and they feed to their full, and lie down and rest, so did God deal with his people, bringing them from all the mountains of their trouble into a sweet valley, a land that flowed with milk and honey, where they might rest. This is a memorial, a sketch of the past.

I read it, first, literally as a sketch of Israel's history. I read it, next, as a sketch of the church's history. There have been times with the church as at Pentecost, and the Reformation, when, though she had wandered, God returned to her, and made bare his arm, and raised up shepherds, and put his Spirit upon them, and then led his people straight ahead through every difficulty, and gave them rest. You are most of you acquainted with the history of the period before Luther's day. It did not seem likely then that the gospel would be preached everywhere throughout Northern Europe; but it was so, and God singularly preserved the first Reformers' lives when they were very precious. Zwingle died in battle; but he should not have been fighting, and he might have died a natural death. But Calvin and Luther, and the rest of them for the most part, remained until their work was done, and they quietly passed away; and the churches, despite long persecution had comparative rest. It was so here, and it was so across the border in our sister church of Scotland. She cannot forget the covenanting blood, and the putting to death of those who were for the Crown Rights of King Jesus; but, at last, she had her time of rest. Time would fail me to tell you the long list of shepherds that God gave to his covenanting church, the mighty men who, being dead, yet speak to us by their works, and who, while they lived, made the church of God in Scotland to be glorious with the presence of the Lord.

Well now, the same thing has happened also to us as individuals. We have had our cloudy and dark day, but God has appeared for our help. Some of you tell how God led you through the deep as through a prairie. You went a

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way that you never knew, a new way, an untrodden path, as though it were the bottom of a sea but newly dry, but the Lord led you as a groom leads a horse, so that you did not stumble, and before long you came up out of the depths unharmed. With Moses and the children of Israel, you sang the praises of him who triumphed gloriously; and then you began to learn another song, not so martial, but very sweet: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." In conflicts for the God of Israel, and his everlasting truth, some of us have been counted as the mire of the streets; but therein we do rejoice, and will rejoice; for Jehovah liveth, and he will bring up his people again from Bahaan. He will bring them up from the depths of the sea, and there shall be rest again in the midst of Israel, if men are but faithful to God and faithful to his truth.

Thus much upon the sacred memory of the past.

II. But now, in the second place, I want you to notice, an object clearly shining, like the morning star. I see, through the next, God's great motive in working these wonders for his people. It was God who did it all; my text is full of God. He brought them up out of the sea. He puts his Holy Spirit within them. He leads them with his glorious arm. He led them through the deep. He caused them to rest. He did it all. When the history of the church is written, there will be nothing on the page but God. I know that her sin is recorded; but he hath blotted them out; and at the end, there will remain nothing but what God has done. When your life and mine shall ring out as a psalm amid the harps of Glory, it will be only, "Unto him that loved and loved us, be glory and dominion for ever and ever." "Non nobis, Domine." "Not unto us, O Lord, not unto us, but unto thy name give glory." So will all of us who are the Lord's redeemed, when we have come out of the great tribulation, and have washed our robes, and made them white in the blood of the lamb.

But then why has God done all of this? Did he do it because of his people's merits, or numbers, or capacities? He tells them, many a time, "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." God finds in himself the motive for blessing men who have no merits. If God looked for any motive in us, he would find none. He would see many reasons why he should condemn us; but only in himself could he discover the motive of his matchless mercy.

God works his great wonders of grace with the high motive of making known to his creatures his own glory, manifesting what he is and who he is, that they may worship him. He tells us in the text that he "led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting

name." So he has done, for to this day the highest note of praise to God that we know of, is the one that tells of the deliverance of Israel out of Egypt, and when this world is burnt up, the song that will go up to God in heaven will be the song of Moses, the servant of God, and of the lamb. Still, if we want a figure and a foretaste of the ultimate victories of God over all his people's enemies, we have to go back to the Red Sea, and look at Miriam's twinkling feet and hear her fingers making the timbrel resound as she cries, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." He did it to make to himself an ever-enduring name, and he has succeeded in that object.

Isaiah adds that the Lord led his people, and brought them into their rest, to make himself "a glorious name." God is glorious in the history of Israel. God is glorious in the history of his church. God is glorious in the history of every believer. The life of a true believer is a glorious life. For himself he claims no honour, but by his life he brings great glory to God. There is more glory to God in every poor man and woman saved by grace, and in one unknown and obscure person, washed in the Redeemer's blood, than in all the songs of cherubim and seraphim, who know nothing of free grace and dying love. So you see, beloved, the motive of God in all that he did; and I dwell upon it, though briefly, yet with much emphasis because this is a motive that can never alter. What if the church of to-day be reduced to a very low condition, and the truth seems to be ebbing out from her shores, while a long stretch of the dreary mud of modern invention lies reeking in the nostrils of God; yet he that wrought such wonders, to make to himself a name, still has the same object in view. He still will be glorious. He will have men know that he is God, and besides him there is none else. Thus saith the Lord God: "All flesh shall know that I the Lord am the Saviour, and thy Redeemer, the Mighty One of Jacob." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." O brethren he is a jealous God still; and when the precious blood of Christ is insulted, God hears it, and forgets it not. When the inspiration of this blessed Book is denied, the Holy Ghost hears it and is grieved, and he will yet bestir himself to defend his truth. When we hear the truth that we love, the dearest and most sacred revelations of our God, treated with a triviality that is nothing less than profane, if we are indignant, so is he, and shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily, though he bear long with the adversaries. God's motive is his own glory. He will stand to that, and he will vindicate it yet, and we need have no doubt, nor even the shadow of a fear, about the ultimate result of a collision between God and the adversaries of his truth. Shall not the moth,

that dashes at the candle, die in the flame! How shall the creatures of a day stand out against our God, who is a consuming fire! Here, then, is the hope of the people of God, the constant, persistent, invariable motive of God to make himself glorious in the eyes of men.

III. My third point is, an anxious enquiry, which I find twice over in my text. Believing in what God has done, and believing that his motive still remains the same, we begin to cry, "Where is he that brought them up out of the sea with the shepherd of the flock! where is he that puts his holy Spirit within him!"

"This question suggests that there is some faith left. "Where is he?" He is somewhere. Then, he lives. Beloved, the Lord God omnipotent still liveth and reigneth. Many usurpers have tried to turn him from his throne; but he still sits upon it, and reigns amongst his ancients gloriously. He was, and is to come, the Almighty; "Jesus Christ, the same yesterday, to-day and for ever."

He is; but where is he? The question implies that some were beginning to seek him. Where is he? Those were brave days when he was here on the moors, or on the hills of Scotland, or at the stakes of Smithfield, or the prisons of Lambeth palace. Those were glorious days when Christ was here, and his people knew it, and rejoiced in him. Then the virgin daughter of Zion shook her head at the harlot of Rome, and laughed her to scorn; for she lay in the bosom of her King and rejoiced in his love. O beloved, do we begin to long after him again? I hope that we do. I trust that the cry of many loyal hearts is, "Come back, King Jesus! When thou art away, all things languish. Adown the streets of Mansoul ride again, O Prince Emmanuel! Then shall the city ring with holy song, and every house shall be bedecked with everything that is beautiful and fair. Only come back!" If the King may but have his own again, I shall be content to sing old Simeon's song, "Lord, now lettest thou thy servant depart in peace, according to thy word!" The church longs for the King's coming. Where is he? Where is he!

It shows now, dear friends, that she had begun to mourn over his absence. I like the reduplicated word. "Where is he? Where is he?" Not, "Where is Moses? Where are the leaders? The fathers, where are they?" Let them keep where they are. But where is he that made the fathers? Where is he that sent us Moses and Aaron? Where is he that divided the waters, and led his people safely? "Where is he? Oh, if he were here! One hour of his glorious arm; just a day of his almighty working; and what should we not see? We will not ask for tongues of fire, or mighty rushing winds. Let him be here as he may; but if he be only here, the battle is turned at the gate, and the day of his redeemed is come. We sigh for his appearing.

Where is he, then as the text asks. Well, he is hidden because of our sins. The church has been tampering with his truth. She has given into the hands of critics the Word of God, to cut it with the penknife, to rend away this, and tear out that. She has been dallying with the world. She has tried to gain money for her objects by the basest of means. She has played the harlot in what she has done; for there are no amusements too vile or too silly for her. Even her pastors have filled a street of late, to sit there and mark with their applause the labours of the play-actors! To this pass have

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we come at last, to which we never came before—no, not in Rome's darkest hour; and if you, who profess to be God's servants, do not love Christ enough to be indignant about it, the Lord have mercy upon you! The time has surely come when there should go up one great cry unto the Lord Jehovah that he would make bare his arm again; for well may we say, "Where is he? Where is he?"

For your comfort, the next verse to my text tells you where he is. He is in heaven. They cannot expel him from his throne. "Yet have I set my King upon my holy hill of Zion." By every possible contrivance, in these modern days, have they tried to drive Christ out of his own church. A Christless, bloodless gospel defiles many a pulpit, and Christ is thus angered; but he is in heaven still. At the right hand of God he sits; and let this be our continual prayer to him, "Look down from heaven, O Lord! Cast an eye upon thy failing, faltering, fickle church. Look down from heaven."

"Where is he?" Well, he is himself making an enquiry; for, as some read the whole passage, it is God himself speaking. He remembered the days of old, Moses and his people; and when he hid himself, and would not work in wrath, yet he said to himself, "Where is he that brought them up out of the sea with the shepherd of his flock?" When God himself, who is always a stranger

here—for are we not strangers with him and sojourners, as all our fathers were? When God himself begins to ask where he is, and to regret those happier days, something will come of it. "Ye that make mention of the Lord—ye that are the Lord's remembrancers—keep not silence, and give him no rest, take no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." "That little cloud," said one of old, when Julian the apostate threatened to extirpate Christianity, "That little cloud will soon be gone." All that I see to-day of darkness, is but a wave of smoke. Behold, the Lord God himself shall chase it away with a strong west wind. He doth but blow with his wind, and the clouds disappear; and what stands before us to-day shall be as nothing.

If any here have never trusted in God, never made him their Friend, or been reconciled to him by the death of his Son, I pray them to think of their present condition. Opposed to God! You are standing in the way of an express train. You are urged to get out of the way. You will not! You are going to throw that train off the rails, you say. Poor fool, I could put mine arms about your neck, and forcibly drag you from the iron way; for assuredly, if you remain there, nothing can come of it but your everlasting destruction. Wherefore, flee, flee, I pray you from the wrath to come. Th-

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 25, 1896

DR. HAWTHORNE'S resolutions, which we have published, and which he proposes to offer at the "conference" in Washington, avoid the most serious objection urged against the form of the "young people's movement" seemed to be taking. He recognizes the churches as supreme, and the resolutions provide for a special meeting of "messengers of the churches" to consider what had better be done in regard to this "movement." If what is done is to have the support and co-operation of the churches, certainly the churches ought to be consulted.

One difficulty is that it would be hard to get those churches, that do not want any special action taken, to send messengers to this proposed meeting; and it is likely the body would be one-sided. We already have a general body which the churches support and control, and why cannot the whole matter be entrusted to this body? Why not let the Southern Baptist Convention ask the churches to instruct their messengers next year on this subject, and then let the Convention carry out the will of the churches in this as in other things? So far as we know, no argument has been advanced against this. Brethren who are now pressing for a general organization of the young people's societies, claimed to be satisfied with the action of the Convention at Dallas, and now they revolt from that action. To put the whole matter in the hands of the Convention, was Dr. Broadus' idea of what is best to do, part of the time of the body being given every year to considering the work of and for the young people. This will keep the "movement" under the control of the churches, will bring the young people into contact and sympathy with the regular work of the denomination, and will avoid the dangers of having a separate general organization for young people. Nobody has yet showed any good that can come from a separate organization that cannot every whit as well come from the Convention; and many objections can thus be met, and many dangers avoided.

The resolutions of Dr. Hawthorne were adopted by a majority of only two at the recent session of the Georgia Baptist Convention. That Convention would have promptly and overwhelmingly voted down any proposition looking to an independent organization of the young people. Only two majority could be had even for so mild resolutions as those of Dr. Hawthorne.

We have received so many and such strong endorsements of our position from all parts of the land, that we have hope that a wise result may be reached at Washington. If only a real expression of the sentiment of the denomination could be had, we have no sort of doubt of the result. But the holding of the secret meeting at Nashville, where a scheme was adopted to be put through at the Washington Conference (I), from which all "enemies of the movement" were asked to stay away, and only the "friends" were asked to come—all this, added to the persistent canvassing of those who have been pushing the matter, has led us to think that the voice of the denomination might not be heard at that "conference."

Dr. Hawthorne's resolutions recognize the supremacy of the churches, and provide for an effort to get the sense of the denom-

ination on the whole matter. Hence his resolutions are a great improvement on the scheme adopted at the secret meeting at Nashville. But it is plain to us that the Southern Baptist Convention can do, and do to the best advantage, whatever ought to be done in regard to the work of a general organization. Let the movement be kept under the control of the churches. We see no necessity for doing anything, but if anything is to be done, let this point be guarded with all possible care. So long as the whole thing is kept under the control of the churches we know where we are, and mistakes can be corrected; but if it be allowed to get beyond the control of the churches, no prophet can tell where we will be in a few years, only we will be very far from the "old paths," along which every Baptist triumph in all history has been won, and along which alone God has promised His blessing and His guidance.

THESE are wise words of the Examiner. We know several pastors, men of unusual ability, who would do well to ponder them carefully ere it is too late:

There is another snare into which, from the best motives, good men fall, who are ambitious to do a great deal of pastoral work, to mingle with men, etc., and who allow their days to be broken in upon, with the result that when Sunday morning comes they have little to say. These are none of the results of solid hours, of solid forenoons, of study in their sermons. There is only the surface water. They have not had time to sink a shaft that shall reach the deep and hidden wells. They have been strangers to the closet and strangers to the study.

Saddest of all is that they are "strangers to the closet." Many a pastor, particularly in the rush of city life, will be horrified if he will time his secret prayer for one day, and thus realize how little time he spends in communion with God. No wonder—spirituality wanes and power with God is lost.

A "PROGRESSIVE," "advanced," "liberal" preacher, who is not "fettered by tradition" nor "bound by the dead past," recently spoke of the Epistles of the New Testament and said: "From the searianism use that has been made of the twenty-one Epistles, in buttressing what is a menace to progress, it would have been better for Christianity had they never been known beyond those to whom they were written." We are glad to say this infidel preacher is not a Baptist. Our Baptist pulpit infidels have the decency to step down and out before they "advance" so far as that. But just there is where all belittling of the inspiration and authority of Scripture logically leads.

THE Outlook, speaking of "fixity of interpretation" of creeds, says: "Every new creed is a new affirmation by the church that former interpretations of creed require change in order to meet the new life." Such expressions as this have been going up and down the land for some time, and yet we have never been able to see any sense in them. Will the Outlook, or somebody else, kindly inform us of some particular in which it has been necessary to change an interpretation in order to meet "new life!" To our mind all such statements are utterly meaningless. If an interpretation is discovered to be wrong, by all means let it be changed, not in order to "meet new life," but because it is wrong. Truth is not changeable. Any interpretation which was once true must be true forever. Any interpretation which is discovered to be false, was never true. How "new life" can require a "new interpretation" passes our comprehension. Will not somebody enlighten us!

AMONG the new things of this last decade of the Nineteenth Century, there is the "New Bigotry," as it is called. Those evolutionists who are angered at the reaction going on against evolution are at a loss to know what to do. Prof. Prestwich calls "uniformitarianism," on which evolution rests "a scientific fetish."

Prof. Weisman has declared that "design is the only alternative to natural selection." Dr. Stirling and others have dealt such blows to "natural selection" that it is reeling, and even Prof. Huxley admits that the "cosmic process" is inadequate to account for man. Lord Kelvin, the leading scientific man in England, boldly avows his evangelical faith, and President Salisbury, of the British Association for the Advancement of Science, in his inaugural address, sharply attacks evolution and natural selection. These are but samples, showing the reaction, and the stalwart evolutionists are alarmed. Prof. Karl Pearson writes in a melancholy strain in the Fortnightly Review. He laments that "at a time when every thing spells reaction," science in making Lord Salisbury President "puts into the hands of its pseudo friends weapons for its own destruction." He insists that he does not "over-rate the danger of the reaction which is spreading among us," and that those who think he does have a "very imperfect appreciation of the forces of reaction at present at work and of how subtle are the methods of the new bigotry."

Here is a man claiming to speak in behalf of science, recognizing the reaction against his dogmas and seeing in it only "new bigotry." To some men anything which rejects their dogmas is simply bigotry and prejudice. It is so much easier to hurl epithets than it is to answer arguments. We again say that we expect to live to see the day when the doctrine of evolution will be regarded as a huge joke.

CATHOLIC FOLLY.

We have always agreed with the professor who said to his class of theological students, "Brethren, you may call the Catholic magnates anything else you please, but it will not do to call them fools." And we have agreed with the writer who said that the Catholic hierarchy was the greatest exhibition of genius the devil had ever given the world. We have believed also that the discipline of the body was rigid, that the control of the priests over the people, and especially the control of the higher orders over the lower priests was as thorough as is the discipline in a well-regulated army. But our belief was evidently wrong on one point or the other. Either the magnates do not control, or they have not the wisdom of serpents with which they have been credited. We suspect that this generation of cardinals and archbishops have not the consummate shrewdness of their guild through past ages.

The Pope is talking too much. Great rulers are not garrulous; are not eager to express their opinion on every subject under the sun. The great popes were not over much given to "allegations," and especially to lengthy ones, stuffed full of common-places. Two incidents which have happened recently in Canada show not only that the Catholic church will persecute wherever it dare, but also that the shrewdness credited to its officials is lacking. For these things were not done by a mob of the ignorant who could not be controlled.

The Catholics have control of the Beaufort Asylum in which there were many Protestant patients. Some have been removed, but there are still sixty-five in the institution. Two chaplains were appointed, both Catholic, and no Protestant preacher is allowed to hold service with the Protestant patients. Such petty and angering persecution as this is the acme of idiocy. It shows a silly and senseless spite. The other instance is the unrebuked course of Father Portela. He said from his pulpit that he would refuse to grant the last rites of the church to any dying person who had employed a Protestant physician! This attempt to boycott Protestant physicians might be but the angry raving of one silly man. But the priest's superiors have not corrected him. This is not from careless indifference. The eyes of Rome are sleepless and reach everywhere. Had he done anything of which his superiors disapproved, their action would have been prompt. Silence towards the utterance of a priest always gives consent in the hierarchy. Such things as these gain no point worth gaining, and only serve to anger Protestants and to unite them against Rome. Is this the beginning of the end, and has the Scarlet Woman reached her dotage! There is a lack of far-seeing shrewdness and a blind fatuity about such incidents as these which amaze those who have looked upon the Catholic body as a well-disciplined army led by astute if unscrupulous officers.

When Ruskin was a young man, he wrote to a college friend about the sermons he heard and, among other things, said:

But yet it requires the preaching of a considerable deal of patience to make one sit out some of the sermons I speak of, comfortably; not, observe, because I go, as you think, to be amused or tickled by speculation or oratory. I go, I hope, to receive real benefit of some kind or another; but then how am I to be benefited? Not by the bare rehearsal of duties which I know as well as my alphabet; not by the repetition of motives which are constantly before me, and which I never act upon; not by the enunciation of truths which I perpetually hear and never believe. But by giving explanation to the duties, force to the motives, proof to the facts; and to do this in any degree requires some part or portion of intellect above mine, or different from mine; and when I find this, I get good—otherwise not.

If the young man had been more spiritually-minded, he would have been less exacting, but what he says is very suggestive. "Giving explanation to duties, force to motives, proof to facts" will certainly get hold of young men like Ruskin was then, and also of men of all ages. It must be remembered that Ruskin refers to Church of England preachers. Had he heard Baptists, as he since has done, he might have felt differently. Still Baptist preachers, as well as others, should heed the lesson.

The Herald and Presbyterian gives some of the epithets which the progressives have hurled at the old fogies in recent utterances. Among these proofs of their "liberality" are these: "A pack of wolves, vampires, owls, hawks, buzzards, barking dogs, mad bulls, a batrachian without grease enough in him to grease the mold board of a plow, etc., etc. There's sweetness and light and liberality for you!"

The new catalogue of the Seminary is out. There is a good likeness of Dr. Broadus. The number of students enrolled is 267, which is a larger number than any other theological seminary in America has. We notice that the name of Dr. J. W. M. Williams, in the list of the board of trustees, is not marked "deceased."

Let brotherly love continue.

Editorial Varieties.

At Dr. A. J. Gordon's funeral, while many sent flowers, a converted Chalmers sent a contribution to missions "as Dr. Gordon," he said, "would wish it alive."

When you cannot answer a man's arguments just call him a "hard shell" and raise the yel on him, and there are people who will think you have answered him.

President J. P. Greene, of William Jewell College, (Mo.), is to make one of the addresses at the Rochester Theological commencement May 9th.

Regarding the new sort of preaching this new age demands, it is said: "No one would sit through a 'Pittsburg Day' in Arabia, or even a Simeon, or a Wesley now." We say only that we wish we had an opportunity to try it. Dr. S. F. Smith's eighty-sixth birthday seems to have been very generally observed all over the land. In many places pupils in the schools gathered at noon and sang his hymn:—"My country, 'tis of thee."

At Boston, the Standard is quoted as saying, "May his last days be his best days."

We are glad to learn that Col. T. Smith is now sole owner of Beaufort, formerly Daughters' College. This institution, the pride of Harrodsburg for half a century, under Col. Smith's presidency, has attained its former greatness. The standard is second to none in this country. Col. Smith is a graduate of the University of Virginia and for years has been one of the most prominent educators of the South.

A buried city has been discovered in Central America and excavations are going on. It is the ruins of the volcano Agua, whose eruption buried this city as well as the buried Pompeii. Utensils, vases, weapons, plates and pottery have been exhumed, and a war-like statue of a man in black basalt. They have also found jewelry, cut glass, pearls and turquoises. The date of the destruction has not yet been determined.

Last Sunday was "Founder's Day" for the B. Y. P. U. A. and the committee stated in the papers that printed programmes with "recitations," etc., would be furnished on application. We have seen no statement as to who this Founder or who is to be honored. To observe "Founder's Day" is perhaps as near observing a saint's day as the brethren care to commit themselves to just yet. But only give them time, and they will show us a thing or two. Still we would be glad to know who is the man whose "day" we are asked to celebrate on the Lord's Day.

If the Western Recorder could resurrect those Baptists who thought William Carey was a madman when he went to India, they would all endorse its attitude to the young people's work.—Texas Baptist Standard. Will the Standard kindly tell us where it got its information? It is, perhaps, so positive that it must know something on the subject. Please let us, brother, how you found out. We have no information from Dr. Carey on the subject, but from the regard he had for the teaching of the Bible, we have no sort of doubt he would answer it. He is, however, "resurrected." Indeed we have no doubt that in his home in glory he does agree with us.

It is gratifying to know that more than 2,000 copies of the Broadus Memorial number of the Seminary Magazine have been sold. Twenty-one different writers, including Mr. John D. Rockefeller, Rabbi Moses, Prof. F. H. Smith, Captain J. H. Leathers, and the Rev. Dr. Hemphill, furnish noble tributes, setting forth the various phases and sides of Dr. Broadus' manifold character. Some of the tributes are in verse and are of high merit. It is a fine picture of the great and good man as a student, as pastor, as a teacher, as an author, as preacher, as commentator, as citizen, as friend, as conversationalist, as Seminary President, as church-member, as guest, as companion and as correspondent.

The Central Methodist still refuses to cite any passages of Scripture which it believes teach infant baptism. What is called for passages from us which we believe teach "close communion" and giving the Lord's Supper to women, we promptly furnished such passages. Whether they really teach what we claim or not is not the question. We furnished on demand passages which we believe do teach. Now let Bro. Meek furnish such passages which he believes teach infant baptism. If he really believes infant baptism is taught in the Bible, what objection can he have to indicating the passages? When we called on him for such passages, he played the Yankee and, instead of six or seven days' free entertainment, while there, what we believed. We promptly furnished them. What will he play now?

There are many at work on the Recorder offer to get free tickets to Washington along with four days' free entertainment, and we are assured that many of these tickets will be called for. Some calls have already come in. Many citizens have been offered in order to advertise the Recorder's passage while there. But for the generosity of the Chesapeake and Ohio railroad, this offer would be impossible. For fifteen new subscribers at \$2.00 each, we give transportation from Louisville to Washington and return free, with provision for four days' free entertainment while there. The offer avails from other points in proportion to distance and rate. If you do not wish to go yourself, you can take advantage of this offer and send your pastor. Let the ladies in our church receive to send their pastor to the Convention in this way, and as the same will send blessings to their homes, more or less, for a year.

Among the Churches.

LOUISVILLE.

Walnut-st. Pastor Eaton presched. Three received for baptism, 3 by letter, and 3 baptized. Twenty-eight new pupils in Sunday-school.

Broadway.—Pastor Pickard was absent supplying the pulpit of Immanuel church, Chicago. Bro. J. R. Sampney preached in the morning and Bro. E. W. Marshall at night.

Chestnut-st.—Pastor J. M. Weaver presched. One received by letter and one by relation.

East.—Pastor Christian presched. Evangelist Cairns left Wednesday night for Mississippi. Meeting closed Sunday night. Twenty-six baptized, 19 received for baptism and 2 by letter. Church greatly revived. Thank offering being made for Foreign Missions.

McFerran Memorial.—Pastor Jones presched.

Twenty-second and Walnut.—Pastor Hunt presched. One baptized. Special offering for Foreign Missions.

Franklin-street.—Pastor Roberts presched. House overflowed. Two received for baptism in a Methodist church and his wife, and a Baptist. Special offering for Foreign Missions.

German.—Pastor Belter presched at both hours. Several professions.

Highlands.—Pastor Dawes presched. One for baptism. Willing Workers gave \$10 for Home Missions.

Parkland.—Pastor Bagby presched. Special offering for Foreign Missions.

Portland Avenue.—Pastor Thompson presched at both hours. One profession.

Southgate-street.—Pastor Wolford presched. One received by letter and one baptized.

Third-ave.—Pastor Taylor presched. Seven additions by letter. Meeting every night this week.

Twenty-sixth and Market.—Pastor Inlow presched.

City Mission.—Pastor Ragowski presched. Eight stood up for prayer.

NEW ALBANY.

Tabernacle.—Pastor Wicker presched at both hours.

THE SEMINARY.

Bro. Barrett lectured at Owensboro Friday night.

Several students as well as some of the faculty are suffering from vaccination.

Bro. W. L. Ways was with us last week. He is soon to locate at Morganfield.

Dr. Hawthorne delivers the literary address before the Broadus Literary Society.

Dr. Whitlitt says that fewer students have left this year than any year he has ever known.

Dr. Sampney is to write the commentary on Isaiah, for the American Commentary, to be issued by the Publication Society.

Several of the brethren held an open air service on Clay street last Sunday afternoon. Three churches are now moving on the part of the students and promise to be effective.

The new catalogue has come out. It shows an attendance of 267 during the past year. Three more than last year. Of these 204 were college men an increase of six over last year. By mistake Bethel College was credited with only three. It should have been thirteen.

The Broadus Memorial Magazine came out last week. It contains two pictures of Dr. Broadus, taken at different periods of his life, besides other pictures. It is eighty pages of reading matter, the contributions of forty writers, and is in the whole creditable to the memory of so great a man as was our late president.

The supplies were: J. S. Cheek, Salem; J. W. T. Givens, White's Run; H. W. Proves, Glen's Creek; Everett Gill, Olive-street; Chas. W. E. Yarborough, Point Mission; H. E. Kendall, Borden, Ind.; J. G. Murray, Hodgenville; Dr. Sampney, Broadway, morning; E. W. Marshall, Broadway, night. MOBBELEY.

THE STATE.

Pastor Porter reports \$1,200 raised "for a denominational object."

Bro. J. T. Barrow accepts the call to Walnut street church Owensboro. We welcome him back to Kentucky.

Bro. Fred D. Hale, of Owensboro, writes: "The first church in this city was founded in point of liberality. The visit of Drs. Felix and Davidson resulted in the securing of \$2,800 for Georgetown College. In addition to the regular contributions, during the last year the church has given, or pledged, more than \$1000 extra for Foreign Missions. Since the Association in August, the total contributions and good subscriptions of the church have amounted to above \$10,000. The

builders will soon commence work on the new \$3,500 organ. Our little church paper, the Owensboro Baptist, has a bona fide circulation of 700, and is accepted as a good paper in the city. Its organized capacity, is making its power felt. The "Warder system" of church envelope contributions, is in vogue, and our regular church subscriptions for the present year are larger than ever before in the history of the church. Weekly contributions for all purposes are made by this plan. At the last business meeting the pastor was granted a three months' vacation to make a tour through Europe, Palestine and Egypt. It is my purpose to go with the "Whittle and Hale" party, which leaves New York August 24th, returning Nov. 18th. We are now on the lookout for a temporary pastor to serve the church during my absence. The church also sends me to Washington paying my way to the Convention. This is one of the noblest of God's churches, and they have done much for me, their servant, as well as for Jesus, their Master. The Walnut street church have not yet selected a pastor to take Bro. Holtzclaw's place. They are after a strong man, and have the practical sympathy of the First church in their effort. Sam Jones will be here for a ten days' meeting beginning May 9th. He accomplished much good by his visit two years ago. Our work in the Davess County Association moves on apace. The District Missionary, W. D. Cox, started out with his tent last week. The Association will be held with the First church, Bro. J. Maddox will preach the introductory sermon. Bro. R. T. Bruner has moved to Owensboro, and has charge of old Buck Creek and Green Brier churches. Dr. Coleman's setting will leave several churches pastorless.

Pastor J. W. Porter writes from Peew Valley church: "I have just closed a meeting of eleven days with the Calhoun church, of which Bro. T. J. Ratcliff is the faithful and efficient pastor. The meeting resulted in 13 additions to the membership and a Holy Ghost revival within the church. The pastor is blessed with a noble band of brethren who believe that the Gospel (unvarnished) is the power of God unto salvation. The prospects for future work upon this field are quite gratifying."

Pastor W. M. Kuykendall writes from Marksburg: "We had quite a good meeting at the Fork yesterday. Received two additions by experience."

A church has been constituted at Corbin, through the labour of Bro. W. C. Clark and Bro. E. H. \$500 has been subscribed towards putting up a house of worship.

Pastor B. A. Copess writes from Clinton: "God has given us the most gracious revival that Clinton has seen for years. The Holy Spirit was with us from the beginning. Bro. Weston Bruner was with us for two weeks and did as strong Gospel preaching as I ever heard. He is one of the strongest and most faithful of God's servants. After he left Bro. George Burlingame preached in the one of Clinton boys and was preaching at home. His sermons were sweet-spirited and powerful. You will hear from such a boy ere long. I can't tell the exact number of conversions, as my list is yet incomplete, but there are many. There are 14 approved for baptism, 5 sent by letter, with others to follow. Bro'n Bruner and Burlingame used no high-pressure methods; simple, Gospel preaching was their policy, and God did take care of the results. Such an outpouring of the Spirit will bless Clinton for years to come."

Pastor J. C. Freeman has resigned the care of the Union church. We hope this does not mean that so godly a man is going to leave the state. We hope some Kentucky church will secure him for a pastor, quickly as to forestall churches in other states which are coveting the best gifts.

Pastor W. M. Kuykendall writes: "We had quite a good day at the Forks of Dix River church yesterday. There were five received and baptized. Two stand approved for baptism. Our Sunday-school is doing an increase. We have good congregations every Sunday."

Bro. J. H. Anderson writes: "Our church at Owenston is making solid and substantial progress. It contains a goodly number of noble spirits. The great troubles of the past are nearly all gone. A series of good feelings has dawned upon us, and many are vying with each other as to which can do most for the church and Sunday-school. Our congregations are large and attentive and the Sunday-school live and interesting. The contributions to missions for the year will be largely over \$200, in addition to several hundred for other objects. We are having valuable additions from time to time. The "sanctified" Methodist recently, in a meeting at the courthouse, secured 100 conversions were claimed, but for my life I don't know who they were. None of them joined

the Baptists or Reformers and only about ten the Methodists."

OTHER STATES.

Pastor C. J. Thompson writes from Lynchburg, Va.: "We closed a sixteen days' meeting at our church last night, which has been to us a season of rejoicing in spiritual things. Pastor F. C. McConnell, of the First church of this city, preached for us seven nights during the meeting, and his sermons were of more power and effect than usual, if possible. The writer preached through the remainder of the meeting. Bro. G. W. Arzbright rendered us valuable service. As to results, the works of grace seem to be very much revived in our church. We had more than 70 professions of faith in Christ, and half that many backsliders to renew their vows and obligations to the Lord. It is not determined as yet how many will unite with our church. Some will go to other churches. Those already in sight will bring our membership to from 550 to 600. My work with this people since the summer has been very pleasant and encouraging. Before our meeting began, we had during the past few months 40 additions to our church. Our work is in good shape and encouraging for the future. Pastor McConnell now begins a series of meetings at the First church. We hope for a great spiritual awakening in that part of the city."

Pastor Taylor of the First church, Memphis, Tenn., has held a meeting in which he was assisted by Bro. G. H. Simmons. There were 40 or more additions to the church. Among those received is Leland Taylor, the pastor's only son.

Forty-five stand approved for baptism into the fellowship of the Greenville church, Tenn. The ordinance will be administered the second Sunday in May.

A church has been constituted at Clear's Station, Tenn., and Elder J. H. Carmichael called as its pastor.

Pastor J. B. Hawthorne in Atlanta is being aided in a protracted meeting by Bro. P. T. Hoge of Birmingham. The prospects are good.

During the fifteen months Bro. C. F. J. Fate has been pastor at Cape Girardeau, Mo., he has welcomed 146 new members to his church, of whom he has baptized 105. This is Bro. Tate's first pastorate.

FROM INDIANA.

At Bristol I recently closed a series of meetings. A few persons have felt a desire to see a church organized here and the recent meetings have quickened this desire. As a result the Baptists in the vicinity are to meet in a few days to consider the propriety of organizing a church. There are fifteen or twenty Baptists nearer this place than any other where there is a church, and there is a reasonable prospect that a good church can be built up here in a few years. The Methodists have a meeting house here which they are disposed to sell, being unable to maintain services. Eld. T. V. Vankle has long resided here, a man of excellent character and pastor of the Adyville church.

I am now engaged in a series of meetings with the Deer Creek church, of which Eld. Sarnor McCallister is pastor. But rains are seriously threatening to interfere. Here resides Eld. Isaac H. Hicks, for over forty years in the ministry, and for many years pastor of this church. I am very glad to have him and the present pastor in the congregations. They are in hearty, helpful sympathy with the work. G. C. S.

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OUR GUARANTEE.—We offer three Tablets for \$2.50, and in case of failure to cure, money will be refunded. We take fair and prefer your good opinion to your money. All we ask is a fair trial, as out of the thousands who have used it, 98 out 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.

ANNIVERSARY AT ARKADDELPHIA.

The second anniversary of the present pastorate of the First church, Arkadelphia, Ark., was appropriately celebrated on the first Lord's Day in April. Addresses were made by J. M. Conger, President of Ouachita College, J. M. Hardage, J. T. Hall and J. W. Wilson, all deacons of the church. The pastor was commended for his work's sake by the speakers and by special resolutions. The church has greatly prospered during the last two years. More than 225 new members have been received, more than 100 of them were admitted by baptism. A first rate parsonage has been built, well located and elegant in all departments. And to bring the pastor's home in closer speaking range with the chief places of the town a good brother, Dr. E. M. Hall, has caused a telephone to be placed in the living room. The outlook in all departments of church work was, perhaps, never more encouraging. One item of news is appended. Dr. A. G. McManaway, pastor of the first church, Little Rock, has just signed papers of agreement in which he becomes business manager and professor in Ouachita College. PASTOR.

BROTHERS Z. FERRELL, and W. A. Hanson met with a very encouraging degree of success during the vacation of 1894, in their labors as evangelists, using a tent for their meetings. They are planning another summer campaign of tent preaching. They expect to spend their vacation laboring in desti-

tute parts of the state. A sum nearly sufficient to purchase a tent has been subscribed. They wish to correspond with any brethren anywhere in the state concerning the needs of the field, and earnestly solicit such information as may lead them to direct their labors wisely. In hope, Z. FERRELL.

"Hitch Your Wagon to a Star," as Emerson said,—that is, don't be content with any bicycle except the best one made—the COLUMBIA. Matchless—these famous bicycles have been in past years, you will rub your eyes when you see the quality and beauty of the 1895 models—\$100. POPE MFG. CO. General Offices and Factories, HARTFORD, BOSTON, NEW YORK, CHICAGO, SAN FRANCISCO, PROVIDENCE, BUFFALO. You need the Columbia Catalogue, a work of art that shows every detail and superbly illustrated. The book is free if you call at a Columbia Agency; by mail for two 3-cent stamps.

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HERE IS A HOUSE As true and square as a die in their methods of doing business. No bucket shop, lottery or chance schemes worked here. "That Tired Feeling," or rather business depression, which some houses endeavor to brace up by means of stimulants in the shape of gift schemes to catch the unwary, is never felt here, and we glory in the fact that no one will ever take the first step in a gambling scheme under the thin disguise of an advertisement. LEVY BROS., 3rd and Market, Louisville, - - Ky. Gifts for Children with no string tied to them. Foot Balls or Base Ball Outfits with Boys' Suits; Base Balls with Boys' Hats or Shoes.

Gleaner Department.

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

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

METHODIST bishops are costly luxuries. The Northern contingent cost last year \$129,079, and they did little else than boss their underlings at that. Human inventions in religion are usually expensive.

PAUL says to Timothy: "Take heed to thyself and to the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee" (1 Tim. 4:16). This exhortation is in need of special emphasis in this liberal age.

WHILE the Pope of Rome is seeking to unite church and State in this country, it is significant that nearly every Baptist is speaking out in favor of taxing all church property, so as to entirely and completely divorce church and State. The Baptists and Catholics have always been the poles apart.

HOW DOES it sound to say that most of the church activity in towns and cities in the present day is the activity of societies? The churches, as such, have by common consent of pastors and members given way to societies and clubs, and the poor old institution of the Saviour has been nearly clubbed to death.

GOD'S word says: "The righteous are as bold as a lion." It is probable that in that age the righteous stood by the Lord's word more courageously than now, and were entitled to that supreme praise. We have very few lion-hearted ones with us now, but we need many.

"SIN makes cowards of us all" could be written as an aphorism, for it is universally true. Because we have all sinned in our affiliations with modern religious inventions we are now afraid to stand up for the faith once for all delivered to the saints. The sinner is bold when he commits wrong, but cowardly when in judgment. How shall we stand when we face the compromises we have made before the Judge of all souls?

If you strike a man, even in friendship, on a full-grown carbuncle, the probabilities are that you will receive an emphatic reprimand if not a square knock down. So, if you kindly tell a man of his religious errors he will count you his enemy and make mouths at you as if you were a demon. That is because he has a very sore place in that part of his heart that cherishes his errors, and your stroke hurt him.

Of course it is understood that Campbellism is not yet through with the job of "restoring the primitive faith," and until that task is finished up there is no telling what new things may be discovered. In the Christian Evangelist an advocate for the "good confession" has decided that it should be as follows: "I believe Jesus Christ is the Son of God and also the son of Joseph." He says the Bible teaches both these facts, and a sinner should confess them both before he can be called a true believer. Is he not about right? There is the same authority for his confession that there is for the old-time one—that is, no authority at all. It is strange that these people should so persistently ask a sinner to make a confession that is thought to be a condition of his salvation, and then be obliged to cite the example of an apostle's confession as their authority for it!

I SEE a statement that the literary prize of Yale College will not be awarded to any student this year, because, out of eleven hundred students, no one is found worthy of that great honor. Do you ask why? It is said that the reason is that the students have devoted so much time to their athletic sports they were unable to give the needed attention to their studies that was necessary to secure that distinguished honor! Shades of former students and scholars! What are we likely to come to? Baseball, football and other sports seem to have greatly lowered the capacity, and even the ambition of our students, until eminent attainments in learning is well-nigh an impossibility.

A FEW days since I attended a Methodist revival that was manipulated by a high-pressure evangelist, and heard him make a novel proposition. He suggested that the Christians go to trading in a regular business-like way in "swapping prayers." His plan was for each person who had some special burden on the heart to inquire around till another person was found with something like the same burden, and then make a trade by agreeing to swap burdens and prayers. This was a good deal of private caucusing amongst the people present, but I don't know whether many trades were made or not. It was a matter of wonder to me as to how one man could really get a swap of burdens and prayers from another man on to his own heart so as to press the praying business with much spirit.

THE secular press is pretty hard down on Sam Jones because in a recent sermon or two he scored some of the Legislatures and Congress in a most unmerciful manner. They say he has no right to express himself on such occasions because he is a preacher. I guess such self-appointed censors would have seconded Herod's motion to take off the head of John the Baptist because he exposed the sins of royalty; and they would have joined heartily in the execution of Christ on the cross because he said he was a king. Preachers are supposed to be under obligation to keep their mouths shut on politics, and then, probably, the politicians can steal all the money and drink all the liquor they want and no one will say much about it. But I am very well assured that the placing of padlocks on preachers' mouths in political matters is a purely arbitrary proceeding, and that, as citizens, they have as much right to their sentiments and to the utterance of the same as the politicians who oppose them. True, they don't want to turn their pulpits into political rostrums, nor misrepresent the facts in any given matter, but they may very properly discuss the known immoral conduct of legislators and their legislative bodies in a perfectly legitimate way.

In the Christian Standard of April 6, I see an article that asserts that "the way out is the way in," by which is meant that as man lost his relationship to God by (1) Believing the lie the devil preached; (2) Turning from God toward Satan; (3) The overt act of eating the forbidden fruit. So, to get back to this endearing relationship to God it is necessary (1) To believe the truth Christ preached; (2) Turn from sin toward God; (3) Submit to the overt act of baptism. Three steps down from Paradise, or Eden's Garden, to death, and three steps back to the Eden state. But the analogy is one of the imagination only, for there is not a hint in God's word that the processes of egress and ingress were to be the same. Indeed they

could not be, because (1) The disobedient pair were alive spiritually when they yielded to temptation, and hence capable of independent personal action. Now they are dead spiritually, and must have divine assistance in action; (2) If the steps they came down on were faith, turning, and the overt act, and they must return on the same steps, then they will have to invert the stair-steps, or else begin on the overt act—for that was the bottom step, and man is yet at the bottom; (3) If they should go back just as they got out, they would go back to the same place from whence they came, and that would not be salvation but simply Eden's probation.

I THINK I have due appreciation of the labored effort that our Campbellite friends are making to repudiate the idea that their people constitute a denomination, but, with all that, I fail to see how their claims can be allowed by a right thinking public. What is it that other people have to characterize them that the Campbellites don't have? They have conventions, state and general; they have councils, co-operation meetings, denominational schools, denominational papers, special book publishing houses, a Sunday-school literature, a mutual recognition of preachers and churches of their own faith, and are as clannish as any other people. How, then, does Bro. Loos and the Christian Standard and all the scribes of that faith have the cheek to overlastingly assert that they are not a denomination? They seem to be infatuated with the idea that the original gospel church has been lost, and that it was a kind of mystified, indefinable, invisible, intangible, universal nondescript affair, and that Campbellism is to restore it on the same nondescript lines. Such an idea is a delusion and a snare. The apostolic churches have not been lost, nor were they any kin to that fantastical imagination that fills the minds of Campbellite declaimers, and if they had been lost it would not be possible for the unscriptural organization and vagaries of this modern sect to be substituted for the original. The plain truth in the case is that Campbellism is sailing under false colors when it parades itself as unsectarian and undenominational. It is the latest of the sects, and the most sectarian of denominations.

In St. Louis, Mo., recently, the two antipodes in the religious universe were brought near together, Sam Jones and Bob Ingersoll. They spoke to crowded houses the same night, Jones in the Music Hall and Ingersoll in an opera house. To hear Jones was the free privilege of every one that could get in, and it cost a dollar each for every auditor Ingersoll had. Of course Jones outranked the infidel by large odds on such terms. It is probable that he had ten to one on the skeptic, and if the conditions had been changed so that Ingersoll's lecture had been free and Jones the pay lecturer, Jones would have had more than ten to his one if the people had been required to hear Ingersoll for two weeks in advance, as they had heard Jones. In truth, Ingersoll could not hold an audience for two weeks on the lines of infidelity. The staleness, sameness, nonsense, and endless repetition would give the whole business a serious case of nervous exhaustion, while the lack of variety and the positive tendency to disruption and anarchy would almost stir up a mob. No, sir, infidelity cannot hold the people. A single studied lecture may secure attention now and then, but the constant rehearsal of such stuff would be unbearable. Religion alone can furnish a field of thought

that is wide enough to supply entertainment and profit for mankind indefinitely.

THOUGHTS WORTH THINKING.

(From Gordon's Two-fold Life.)

BY GEO. E. BURLINGAME.

God never makes half a providence any more than man makes half a pair of shears. If he fits a preacher to declare his word, He fits a hearer to receive that word; if he moves one soul to cry, "What must I do?" He has always moved some servant of his to direct him what to do.

The highest reach of genius comes far short of the lowest degree of inspiration. To electrify a hearer is one thing; to bring a hearer prostrate at the feet of Jesus is quite another. The one effect is "in word only," the other is "in power and in the Holy Ghost."

How often has the soul-winner gone out of the pulpit because the orator has come in and filled the entire foreground, with himself.

Two chemical elements which are very mild and innocuous in themselves, often have prodigious energy when combined. So it is of love and truth. Those who preach love alone are often the weakest and most ineffective witnesses for Christ. Those who preach the truth alone not infrequently demonstrate the feebleness of a soulless orthodoxy. But the truth in love is vital, penetrating, and has the dynamic force which we seek.

The relation of sonship being once established, through our personal faith, it becomes a fixed fact. Communion varies: sonship is unchangeable, communion is a thing of degrees; sonship is absolute. The most exalted saint is no more a child of God, than the weakest and most imperfect believer. The difference between the two is a difference of fellowship, and not a difference of birth-right.

Those who have been begotten of God cannot die as long as God lives. Is there such a thing as becoming unborn for those who have been newborn? "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand," is Christ's promise. And incarnation and regeneration are the two bonds by which he has secured this promise. For through the first he has become partaker of our human nature, and carried it up into heaven, and through the second we have been made partakers of the divine nature, which, could we be lost, we should have to carry down into hell.

Unsustained contemplation soon tires; but that which mounts up to God along the scala sancta of Scripture renews its strength at every step. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord. We cannot reach God's thoughts therefore by meditation or reflection alone. We may tarry all night in the fields like Jacob, but unless we know the Scriptures we have not the ladder whose top reaches unto heaven, along which our thoughts like angels may ascend and descend.

How difficult it is to persuade even Christians that joy in God is the only enduring and really substantial happiness. Many who truly love their God plead their right to temper and season their Christian exercises by worldly entertainments. We urge no ascetic rule here; only we wish to remind the Christian that the love of God is the only love that can never be

inordinate—the only love in which there can be no hurtful excess.

Heaven is perfectly miniature wherever you find a soul in perfect fellowship with the Lord. Man of this world talk about enjoying themselves: the believer's happiness is most intense when he is out of himself, so that he can "joy in God through our Lord Jesus Christ."

UNANIMOUSLY CALLED.

I was on Saturday, April 6, 1902, unanimously called to my second year's pastoral work with Congregational church, (Little Bethel Association) with increase of salary. During the past year we had 15 additions to the fellowship of the church. Bro. C. E. Perryman, of Kuttawa, Ky., preached for us last Saturday and Sunday in his usual earnest and effective style, to the delight of the large audiences that assembled to hear him.

Bro. Perryman believes in preaching the old-fashioned gospel and preaches it with power. Our people love him and hail with joy his every visit to us.

R. C. ALLEN.

MAKING A SPECTACLE.

MR. J. N. HALL:—I do not wish to make any comment, as I am a Baptist, but was reread a Catholic and I have not the knowledge of using the pen to confront such a daring Baalam as yourself. How often, I may say that I hope the scales will fall from your eyes, that you will yet see your way clear.

I see in a late issue of the Recorder that you speak of another "Catholic fraud," and you rather intimate that there has been some talk of lynching in connection with the same; but you will allow me to say that you and your team are but as clay in the hands of the potter as compared with the Catholic. I see also that you have been abusing every denomination except the Baptists, and no Christian man will abuse any other denomination. If you want the good will of a dog treat him with kindness and respect. I do think there is any man in the land who is making a spectacle of himself that man is J. N. Hall, of Fulton, Ky. I have been reading the Recorder for six months, and it seems that abuse of other people has been the order ever since I began to read it.

You also speak of dram-drinking in the same harsh terms. Now I can say if you and I were both to take sick you would use whiskey before I would. Whiskey would hurt any body that will let it hurt him.

We read of the seven churches in the Bible, but only of one faith, and that the Catholic faith. See the heading to the 4th chapter of the 1st John. This apostle also exhorts his readers not to believe every spirit, but to try the spirits by the rules of the Catholic faith. Also, in 1 Jno. 3:22 you will find Catholics believe in transubstantiation.

With love to all Christians, and to all Christian denominations, and pity for all sinners, I am your friend.

W. N. PENDLETON.

Big Spring, Ky.

In profound contrition for any wrong I have at any time done to any other man or denomination, I accept the above criticism kindly, and will begin to mend my ways by declining to do just what I do think of a so-called Baptist who proposes to stand by the Catholic faith, and the dram-drinking habit, and with his mother-brother liberalism tenderly embrace all denominations, while he counts his own brother a sinner! Such a "Baptist" must surely soft enough to make palatable food for a greedy priest, and ready enough to play the tool of a satanic seep, and has sweetness in his mouth for anything that can delude the people.

gion. He is really too good for purpose. I think that Catholics stay in the Catholic church. make spectacles of themselves they try to pose as Baptists. H.

HAWTHORNE'S RESOLUTIONS.
A SUGGESTION.

have read with much interest Hawthorne's resolutions relative to the B. Y. P. U. Conference Washington on May 8th. It strikes me that Dr. Hawthorne put his finger on the seat of the trouble. For any organization to have the sympathy and cooperation of the denomination, local churches must direct and be the source of authority. But

the organization of our young people until October, as Dr. suggests, would delay the work, entail upon us the cost of an extra meeting in Nashville, give great advantage to those opposed to an organization under the auspices of our own Convention.

Therefore, will it not be wise for every one who attends the Washington Conference, to be present to get the endorsement of his church and come as its authorized representative to favor or oppose the organization of the young people, as he may think best for the glory of God.

I am more and more profoundly convinced that if we fail to organize our young people's societies in connection with our Convention, we lose an opportunity which means very much to the interests of Southern Baptists.

Will not the Committee, calling the Washington Conference, request all who attend, to come as regularly elected delegates from their individual churches, and state unless those attending the conference thus come as the authorized representatives of their churches, they will not be allowed to vote in the matter.

In a conversation with Dr. Hawthorne, he says, if those who attend the Conference will come as the appointees of their churches, will obviate the postponement of the organization to a later date. Fraternal yours,
P. T. HALE.

TRUCK & KNOT IN MISSOURI

I am now at Bleda, Mo., and have come in contact with a set of Catholics calling themselves the "Church of God." These people profess sinless perfection and healing power. They claim that all churches, Catholic and Protestant, are of the devil, and that the "Church of God" is the only one that is not of the devil. They have what is called the "Mercy Seat" where all must come to get religion, and if one does not come to this "Mercy Seat," he cannot go to heaven. These strange people come to church with paper and pencil and "take notes" and spend long intervals between the meetings arguing about the sermon.

They have let two persons die and want of attention, saying that they could raise them up if he wanted to do so. One fellow died waiting for a doctor, which was refused him by his own brother. Another was dead they were asked if he was that the man died when they had applied their healing power, and the answer was that he lost faith and had taken a cup of coffee—their religion prohibits them from drinking coffee.

They are bitterly opposed to Sunday-schools, and call our Sunday-school literature "man-made literature" and hence have nothing to do with the Bible. They do not allow members to wear feathers or ribbons or jewelry, and the brethren are not to wear cravats or high hats

or long-tail coats. They go further than most sanctified folks and claim that a sanctified man cannot sin. Nearly all sanctified folks simply claim that they do not sin. Yet strange to say, these same fellows who say they cannot sin, also say that it is possible to fall from grace and be lost.

I have made them all so mad they do not know what to do, and I am a little uneasy for fear that some of them will fall from grace long enough to give me a flogging and then get sanctified again. I don't know whether we will have much of a meeting here or not.
Yours,
BEN M. BOGARD.

SUBSTITUTE FOR RESOLUTIONS CONTEMPLATED—
B. Y. P. U.

Holding high respect for the author of preamble and resolutions presented in the WESTERN RECORDER of April 11th, 1895 I am not only "almost" but altogether "confident" that the subjoined substitute should be accepted by the coming "conference" in Washington, D. C., for the peace and safety of our Baptist Zion.

Whereas, the Southern Baptist Convention in 1894, recommended the organization of Young People's Societies in the churches for the study of the Bible and etc; and Whereas, our young people need the instruction and guidance of our old people, in obedience to the Lord's commands; and Whereas, we deem it wise to husband time and money for missions and benevolences; and Whereas, church supremacy and church glory is the work of Baptists;

Resolved, 1. That this "conference" recommend that the churches connected with the Southern Baptist Convention encourage and practice the Scriptural training of their young people at home.

2. That such exercises be adopted in Sunday-schools, prayer meetings, sacred music meetings, church-business meetings, and local society meetings as will develop the capacities and spiritual gifts of our old and young church members.

3. That we regard it derogatory to the land marks made by Jesus and his apostles, to conform to the world by going off at a tangent in forming a general organization called the B. Y. P. U.

4. We caution all our preachers to study 2 Thess. 2:15; 1 Tim. 4:1-6:20-24. Oh Lord, guide thy people.
F. M. WELBORN.
Auburn, Ky., April 13, 1895.

A WORD ABOUT THAT CONFERENCE.

As my name appears to that call for a Conference on the 9th of May, 1895, in the city of Washington, D. C., and whereas there seems to be some misunderstanding as to who is called and who is wanted at that Conference, will you allow me a little space. First, did I by signing my name to that call commit myself to any organization? Here is the wording of that call, "A numerously signed call having been issued for a Conference at Washington, D. C., on Thursday, the 9th of May, 1895, to consider the interests of the Southern Baptist Young People's Movement. We the undersigned who are in sympathy with this enterprise beg leave to recommend it to the favor of the Baptists of Kentucky, and to request the brethren to attend the meeting and give to it the benefit of their approval and counsel.

I certainly did not intend to commit myself to any organization in the church or out of it. But you said you were "in sympathy with it." Not an organiza-

tion, but the Southern Baptist Young People's Movement.

I am in sympathy with everything that will be helpful to our young people, yes and to all of our people as to that. But I am not sure an organization either International, Southern or State, is the best thing for our young people. And so I signed that call that we might come together and consult, and if possible agree upon some way to utilize this movement, this upheaval. Every man preparing to get a patent asks three questions? 1. Is this machine needed? 2. Will it do the work? 3. Will it cost more than it is worth.

Now as to the first I answer yes. Our young people need to be developed, that all admit. As to the second I am not certain that it will do the work any better than the local church can do it. What good will an organization that meets far away do our young people at home?

As to the third question will it cost more than it is worth. Well I do not know as to that. If you multiply meetings and great gatherings as is proposed you increase the expenses. So I want a Conference at Washington. I want all who feel an interest in the cause of the Master to attend if they can—and when I use the word Conference I do not mean organization. When a conclusion is reached I hope it will be upon scriptural ground; that we can all unite upon. I am afraid of expedients and is not organization opposed to our church polity. S. P. FOREY.

THERE are qualities which govern men, such as sincerity, which have more to do with influence than the most brilliant flights of fancy and the keenest wit.—Lord John Russell.

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The Farm

Hemp is quoted at Versailles at \$5.25.

The army worm has made its appearance in Logan and Warren counties.

Jesse Turney of Bourbon county sold to Daniel Scott of Clark a fine jack for \$325.

Kidd and Judy of Montgomery county bought 450 hogs, averaging 200 pounds at 4c.

At Carlisle on court day common calves and cattle sold well. Common horses brought low prices.

Matt Martin of Woodford county sold to Downs & Co., Lexington butchers, 60 fat hogs, averaging 174 pounds, at \$450 per cwt.

In Woodford county Charlie Thomas sold to Jesse Martin fifty head of cattle, feeders, at 4c, to be delivered in October.

Mr. Lee Coleman of Mercer county sold his crop of 7,350 pounds of hemp to Morgan & Co. of Lexington at \$5.25 per 112 lbs.

The valuable farm Cold Stream, in Fayette county, formerly the property of Major Jo C. Clark, containing 100 acres, has been purchased by Judge J. E. Delph for \$15,000.

Dr. R. S. Seeley sold to C. S. Williams, for Mrs. Geo. Wheeler, 98 acres of land lying near Mount Vernon Baptist church, Woodford county, which was owned and occupied by the late B. W. D. Seeley at \$40 per acre.

A. G. Jones of North Middletown, Bourbon county, sold to a New York party a pair of handsome geldings by Sterling Denmark for \$662.

About 150 people at Stanford on court day. No public sales. Heifers and steers sold privately at from 2 1/2 to 3c; butcher stuff at 2 1/2 to 2 3/4c, and mountain cattle at 2 to 2 1/2c. No demand for horses or mules.

Dunn & Ballard of Madison bought 50 feeding cattle of Thompson, Grover and others, 800 to 1,200 pounds, at 3 to 3 1/2c. James P. Harper bought in Casey county 175 hogs, weighing 75 pounds, at 3c.—Stanford Journal.

In Bourbon county F. P. Bedford sold to M. Kahn 60 hogs, averaging 239 pounds, at 4 1/2c. John Mansfield bought of W. F. Parker a lot for May delivery at \$4.45 per cwt. W. T. Parker sold to Kahn, for August delivery, 30 head of cattle at 5 1/2c. James Stewart sold to same party a lot at 5c.

During seasons when rains are frequent the effect of tile-drainage is made very manifest by comparison with undrained fields. It requires but a short time for a tile-drained field to rid itself of the surplus water and become warm. Tile-drainage has in all cases proved of incalculable benefit to lands that are liable to continued dampness from an excess of moisture.

Last fall a year ago during the dry season, Mr. Sam Forsythe turned a drove of hogs into a large wheat field. The field soon became very dusty, but in September of last year the rains came and the dust was turned into mud, and the wheat sprouted and now looks as if it would yield 20 or more bushels to the acre. It was his intention to plant hemp in this field, and he had bought the seed for that purpose, but now he says he cannot afford to plow up as promising a field of wheat as this; especially when he did not have to buy the seed wheat or turn a hand in putting it in this year.—Harrodsburg Democrat.

MONTHLY CROP REPORT.

The prospects for all kinds of stock and farm products are brightening, and the farmers are feeling better. The crop of small grain has come through the winter much better than was expected; the demand has increased, prices have advanced and the indications are that the prices will be better this harvest than last. Cattle, hogs and sheep are in demand, and at remunerative prices. As to the present condition of wheat, nearly all correspondents write, the plant is small but looks thrifty, and is beginning to show up pretty well. The condition is 90 per cent.

RYE. The correspondents report rye has suffered worse than wheat, which is not usually the case, as it is considered a hardier crop. There was more sown than usual last year, and I suppose was pastured more than wheat. The condition is 83 per cent.

OATS. Have all been sown and in fine condition. The weather has been favorable and the ground worked well. The acreage, as compared to 1894, is 97 per cent.

BARLEY. Looks unusually well in some places. Very few counties report it. Condition as to a full crop is 89 per cent.

HOGS. Only a few counties report an average number of hogs, and assign the principal causes for the shortage scarcity of feed, which many farmers believe causes cholera and the great loss of pigs during the winter. Quite a number of counties report loss from cholera. The gross reports show a shortage since last year of 1,040,782 head. The comparative number of hogs in Kentucky as reported is 90 per cent.

SHEEP. The interest in sheep has been very much neglected for several years; so much so, that the number has been greatly reduced. And as to the comparative number of lambs, nearly all correspondents complain of the great loss from the cold weather and from the ewes not having anything but dry food. The gross report shows a decrease in number of sheep since last year of 2,755,953 head. The comparative number of lambs in market is placed at 73 per cent.

CATTLE. The farmers who fed cattle last winter have all done well. Quite a number of sales have been made at prices ranging from 4 1/2 to 5 1/2 cents per pound. I inquired of the correspondents as to the comparative number of two-year old cattle for grass this spring. The per cent is placed at 79. The gross reports shows the decrease in cattle since last year to be 2,243,952 head.

HORSES. There are reports from nearly every part of the State of some disease among horses, and in many counties have not wintered well. More than an usual number have died—pneumonia, distemper and pink eye being the principal diseases. The gross report shows a decrease in number from 1893 to 1894, to be 125,663 head and from 1894 to 1895, 187,825 head.

MULES. There is shown to be a slight decrease in the number of mules and a large decrease in the average price. Decrease from \$62.17 in 1894 to \$47.55 same date in 1895. Reports from all the tobacco counties speak of preparations for a large crop.—The same reports as to corn—the ground is breaking up soft and mellow and every indication points to a good crop.

NICHOLAS McDOWELL, Frankfort, April 8, 1895.

Here is a Letter, just one out of hundreds that are coming every day. We publish it for the benefit of the women who read about Pearline, but who still keep on washing without it, in the needlessly hard and wearing way. We omit name and address, as requested: 'Now I will tell you how I came to use your PEARLINE. We have taken the 'Ladies' Home Journal' for several years. Three and a half years ago every time I picked up my 'Journal' I read, the first thing I would see was your advertisement and picture of PEARLINE. I got so tired of looking at it that I said I would get a package and try it. The result was, when the package was gone I bought another package, and so I have done ever since. I never think of going to wash clothes since without my PEARLINE. I have recommended it to quite a number of people, who are now using it, just from my recommendation. I have just written this to you to let you know how highly I prize it. I don't want my name and address to go before the public.'

AMERICAN BAPTIST FLAG. A National List paper edited by D. B. HAY... O. L. HALEY, assisted by some of the ablest talents in America—GEO. VAIDEN, J. L. SMITH, W. W. EVERETS, J. D. MURPHY, J. H. SPENCER and many others. Weekly, as a sermon, current, religious and secular news. PUBLISHED IN PROPERTY by the Board of Christian Education of the A. B. Churches. Published weekly, 1000 copies, 10 cents per copy. 18 pages, only \$1.50 per year. Trial subscription for 6 months only FIFTY CENTS. Address the AMERICAN BAPTIST FLAG, Room 3, 1404 Locust St., St. Louis.

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BUILD—WELLS—DOORS, SASH, BLINDS AND LUMBER. Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices. W. J. Hughes & Sons Co. 14th & Maple Sts., Louisville, Ky.

Cut Your own Hair. HAIR CLIPPERS. Our Hair Clippers are as useful as shears or scissors. It requires no experience to use them; they cut the hair evenly and rapidly. Cut your own hair that of your boys; you will save cost of clippers in a short time. Clippers formerly sold at \$1.00, but we will send you a pair of our best Family Hair Clippers, by mail, for \$1.00. Our Professionals, Barber, Hair Dresser, etc., will send you a pair of our best Professional Hair Clippers, by mail, for \$1.50. Send for our 128 pp. catalogue of Cutlery, Razors, Razors, Clippers, etc. J. H. SULLIVAN & CO., Louisville, Ky.

Items of Interest.

The year eighteen ninety-three surpassed even the record of 1883 in gold production. The output last year was \$135,822,000. The newly-discovered fields in western Australia brought up the output from that country from 59,548 ounces in 1892, to 110,860 in 1893. The new fields in Africa promise great things for the future.

Earthquakes have continued in Italy, though the shocks have been slighter. In Southern Austria they were more severe. Houses were shaken and peacefully passed from earth. With utmost calmness and composure he seemed to anticipate death. In 1882 under the preaching of Dr. William Vaughan, he professed religion at Taylorville and joined the Baptist church. He was a gentleman of firm convictions, true courage and consistent Christian walk. No man who knew him could doubt his piety or his integrity. By the citizens of his county and the members of his church he was most highly esteemed as a man of real worth. Nearly 36 years ago he was married to Miss Arethusa Wells. This union was blessed with three children. All of them still survive and sadly mourn the loss of a kind husband and an indulgent father. His funeral services were conducted at Little Union church in the presence of a very large audience of friends. The Masonic fraternity, of which he was an honored member then, with touching ceremonies committed the remains to the grave in the cemetery near the church. His manly virtues will long be remembered in our midst.

Terms of peace have been concluded between China and Japan. Corea is declared independent, the Island of Formosa is ceded to Japan, and China agrees to pay an indemnity of \$100,000,000. These terms are certain, about the other points there is yet doubt. Japan is to retain possession of Port Arthur and the railway east of the Liao River, but for what length of time is not known. Also China is to open four ports, and Peking to allow foreigners to build railroads, establish manufactories, etc., and there is to be an offensive and defensive alliance between Japan and China.

Dr. Hausmann, of Berlin assistant to the famous Virchow, and himself a man of great reputation, has been using a lotion in proved cases of genuine diphtheria, and that it has done harm instead of good. The physicians who do not lose their heads in the presence of every new fad and who have not therefore been carried away by the anti-toxins have high scientific backing in this statement.

A man in Kansas shot and killed another. The murderer claimed that he did not do it of himself, but he was hypnotized by another man. The murderer was released and the third man arrested and condemned to be hung, in spite of his proof that he was nowhere near the scene of the crime. Appeal was taken to the Supreme Court of Kansas and the decision of the lower court is affirmed. Are the old days of witchcraft to return? Can we shoot a man and claim that Dr. Lasher hypnotized us and have him hang for the crime? If such things can be done, what good man's life is safe!

The downfall of the family will be followed by return to olden legislation which restricts liberty, for if parents will not control, some one must. The Christian Standard says that a number of smaller cities have adopted a sort of curfew. At 9 P. M. a bell is rung and after that hour all boys and girls under sixteen stand abroad without parent or guardian are arrested and fined.

The effect of the decision of the Supreme Court in the Bate Refrigerator case is seen already upon the Bell telephone monopoly which fought so persistently the Bate case. New telephone companies are starting up, and the Bell company is trying to head them off by making substantial reduction in its rates.

The Examiner asks the pertinent question as to the cry of indignation which would burst out if word was brought from India that 100 human beings had been crushed beneath Jugernaut. Yet that is the exact number of those killed by the trolley cars in Brooklyn, and the people submit to the bloody work of the monopoly tamely.

If a Southern paper had said this it would have been attributed to the virus of rebellion left in his veins. But it is the able, and to do full justice the fearless Standard of Cincinnati which rises to remark: "May it not be that we Americans are losing that political sense which is requisite to self-government? Legislators kick out an obnoxious law as though it was a football, and perpetrate 'four tactics,' and all manner of brutalities upon the messenger who had it in charge. * * * We are drifting in a dangerous direction, and the 'man on horseback' is not far off for such a people." But the trouble with this age is that none are strong enough to be "men on horseback" except Bismarck, and he is eighty.

During 1894, 1,350 vessels passed through the Suez canal and the receipts from the tolls amounted to nearly \$1,000,000. The number of ships using the canal in 1904 was 1,264, showing that the traffic has tripled in twenty years.

A man in Berlin, the Interior says, recently broke the houses on the Palace-Catherine. He found hidden away in earthen jars in the cellar Spanish and Portuguese coins to the value of \$50,000.

Pamirs in Asia, from a strategical point of view, are of great value to Russia, England and China, and for several years there has been friction between these governments. Sir Edward Grey has announced to the House of Commons that an agreement between England and Russia with reference to the Pamirs has been concluded.

DEATHS.

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

At the old family homestead near Wakefield, Ky., on March 22, 1896, Enoch Cain, in the sixty-fourth year of his age, quietly and peacefully passed from earth. With utmost calmness and composure he seemed to anticipate death. In 1882 under the preaching of Dr. William Vaughan, he professed religion at Taylorville and joined the Baptist church. He was a gentleman of firm convictions, true courage and consistent Christian walk. No man who knew him could doubt his piety or his integrity. By the citizens of his county and the members of his church he was most highly esteemed as a man of real worth. Nearly 36 years ago he was married to Miss Arethusa Wells. This union was blessed with three children. All of them still survive and sadly mourn the loss of a kind husband and an indulgent father. His funeral services were conducted at Little Union church in the presence of a very large audience of friends. The Masonic fraternity, of which he was an honored member then, with touching ceremonies committed the remains to the grave in the cemetery near the church. His manly virtues will long be remembered in our midst.

MRS. SARAH MOUNT WOODSMALL. They saw in death her eyelids close calmly as to a night's repose. Like flowers at set of sun.

Such was the entering into the heavenly rest of this venerable servant of the Lord, January 25th, in the 67th year of her age. She professed faith in Christ in her girlhood days, and was baptized into the East Fork Baptist church, afterwards transferring her membership to La Grange where she remained a devout member until death. She was married in 1830 to James Woodsmall. This union was blessed with five children, three of whom and her husband having preceded her to their eternal home. Sweetly she rests with Jesus. R. P.

CHAMBERS. This truly beloved one, R. T. Chambers, deacon of the Hawesville Baptist church, entered the celestial city Nov. 17, 1894. He professed faith in Christ in his boyhood days and lived a faithful Christian life to the end. He was a strong lover of his church, a diligent school and prayer meetings, a kind and loving husband and a devoted father. The tidings of his death brought a pang of sorrow to all who knew him. We sorrow not as those who have no hope. We know in that trying hour he had a heart trusting in Jesus, filled with hope of eternal life. Among his last words were these: "Look not so distressed, my dear, for this is God's work. I am ready for the battle." One less at home, the happy circle broken, a dear face missed day by day from its accustomed place, but cleansed and saved by grace in heaven. The memory of his life can never fade. He has left an untarnished name, a monument of truth and virtue. I pray that his three children will imitate his noble life so that we all may meet at home in heaven. Then I shall be satisfied. ONE WHO LOVED HIM.

EADES. W. C. Eades was born April 17, 1818, and died April 4, 1896, and was therefore 77 years, 11 months and 17 days old at his death. He professed faith in Christ in the winter of 1837 and united with Unity church, Muhlenburg county, Ky. He afterwards labored at different times as member of Oak Grove and Bethlehem churches, Muhlenburg county, and as a member of Wesleyan church and Hopkinsville church, Christian county. He was a member of Hopkinsville church at his death. Bro. Eades was for many years a worthy deacon. He rests now from his labors and his works do follow him. T. E. RICHY.

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

How to Get There. Take the Texas & Pacific Railway, the direct line to North and West Texas, Arizona, Mexico, and California. Its Memphis, Chattanooga, Texas, Mountain Route, Shreveport, or New Orleans; Double daily trains; Pullman sleeping cars. For further information call on or address your nearest Ticket Agent, or H. T. G. MARRIOTT, Southern Traveling Agent, 204 West Main St., Louisville, Ky. A. A. GALLAGHER, Southern Passenger Agent, 119 East House, Chattanooga, Tenn. GASTON MESLIER, G. P. & T. Agent, Dallas, Texas.

MCDONALD BROTHERS, Architects, 5th and Market sts., Louisville, Ky. If you are thinking of building a church, school, dwelling, hotel, or any mercantile or public building and well-trained brains and long wide business experience are worth anything to you in the enterprise, correspond with us. Don't undertake to plan your own house, as well placed, your own case in court or in a court of law, as we can. We are a successful business party. We make no charge till work is ordered. We refer to Drs. T. Eaton and John Brown.

CAUGHT HIS EYE Not the Fish Hook but the BARGAINS Oil Cloths, Linoleums, Rugs, Lace, Curtains, Portieres, Etc., Etc. We have just received a full stock of Latest Spring Styles, and your house will not be complete until you have bought some of the many exclusive styles and quaint oddities.

Carpets We have the Largest House, Largest Stock, best lighted, being a corner house. Would be pleased to show you through when in the city. MAIL ORDERS WILL RECEIVE PROMPT ATTENTION. J. J. Bourghard & Co. Corner Brook and Market Sts. Louisville

SOLID SILVER FORKS and SPOONS We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address. C. F. BAINES & BROS., 224 W. Market St., LOUISVILLE, KY. This firm is reliable. - Publishers Western Recorder.

DINNER SETS AND TOILET SETS, In the latest designs. CUT GLASS, ARTISTIC POTTERY, LAMPS, ETC., ETC. J. DOLFINER & CO., No. 316 W. Market St., Louisville.

You Dye in 30 minutes Our dyes and dyeing are made in Louisville, Ky. and are the best in the world. They are made in Louisville, Ky. and are the best in the world. They are made in Louisville, Ky. and are the best in the world. FRENCH DYE CO., Vassar, Mich.

The Great Church LIGHT The Church Light is the most powerful, efficient, and reliable of all the electric lamps now in use. It is the only lamp that can be used in churches, schools, homes, hotels, and public buildings. It is the only lamp that can be used in churches, schools, homes, hotels, and public buildings. It is the only lamp that can be used in churches, schools, homes, hotels, and public buildings. The Great Church Light is the most powerful, efficient, and reliable of all the electric lamps now in use. It is the only lamp that can be used in churches, schools, homes, hotels, and public buildings. It is the only lamp that can be used in churches, schools, homes, hotels, and public buildings.

WE START YOU IN BUSINESS You don't invest a single dollar. You can easily make every dollar you pay us when you sell them. For full particulars, send self-addressed stamped envelope to DR. PETER MEDICAL CO., CINCINNATI, OHIO.

MITCHELL'S Corn-Corn Balm. It cures corns, blisters, and all other ailments of the feet. It is the best remedy for corns and blisters. It is the best remedy for corns and blisters. It is the best remedy for corns and blisters.

Clemens Oskamp, 175 Vine Street, CINCINNATI, O. Fine Diamonds, Reliable Watches. EVERYTHING IN THE JEWELRY LINE.

LARGEST MANUFACTURERS IN THE WORLD OF CHURCH FURNISHINGS. SCHOOL FURNITURE COMPANY, GRAND RAPIDS, MICH.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS IN THE WORLD. BUCKEYE BELL FOUNDRY. E. W. Vandewater Co., Cincinnati, Ohio. We make church bells, school bells, and all other bells. We make church bells, school bells, and all other bells. We make church bells, school bells, and all other bells.



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 adopting 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 in all drug stores 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.



Readers of Western Recorder. We will give every reader of this paper, lady or gentleman, \$2 worth of standard medicines, Taylor's Preparation, Absolutely PURE, in 15 days only. In order to introduce the goods of the LeCompt Chemical Co., each reader is entitled to the following four articles guaranteed in every respect, FREE OF CHARGE: One large box of Toilet Soap, one large box of Toilet Cream, one large box of Toilet Powder, one large box of Toilet Cream. The above articles are simple at the price given. Remember you get all four articles FREE OF CHARGE. This is done to familiarize you with the superiority of these goods. Send 2-cent stamp and your address in full at once to the LeCompt Chemical Co., P. O. Box 100, Cincinnati, O.

Barbee & Castleman, THE ROYAL Insurance Co OF LIVERPOOL. (INCORPORATED.) Managers Southern Dept. COLUMBIAN BLDG., Louisville, Ky. Agents in all towns in the South.

SAVE YOUR EYES. If persons who desire to avoid themselves of our eyes, we will send our printed instructions for saving the eyes. Send in old frames. J. H. BARNES & SON, 217 W. Market, Louisville, Ky. Free booklet. - Publishers Western Recorder.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

Death struck a shining man when Prof. James Dwight Dana of Yale went home. He was a distinguished scientist, especially in geology and mineralogy, and a devout Christian. He succeeded Prof. Silliman, whose daughter he had married, in Yale in 1850.

While aluminum will not do all the great things which were prophesied for it, the number of uses to which it is put are constantly growing larger. It is used to make dynamite for the Prussian mines and is proving very satisfactory. It is light and the sounds are rich and full.

If this proves to be true, it is a discovery which will save many miners' lives, and be of great value to the mines. It is said that explosions are not occasioned by the gas, but by the coal dust in the gas, or in the air. If this be true, explosions can be prevented by spraying water in the mines, when the dust, being wet, will sink to the ground and be harmless.

A German experimenter claims that quicksands can be set and hardened so as to make it safe to lay the foundation of houses upon them. He blew very finely powdered cement through tubes into the sand. The air current causes the sand and cement to mix thoroughly, and the sand is hardened after a few weeks. We prefer to have the experimenter live for a hundred years or so in the house built upon such a foundation before we trust to it.

For a long time western folks have been puzzling over the secret of the Japanese in producing their singular breeds of double-tailed gold fish. Prof. Ryder thinks he has learned their method, which is shaking or disturbing in some way the eggs of the normal species. When the Professor succeeds in making double-tailed fishes by any process of shaking the eggs, he will prove that his supposition is the right one.

When a man and his wife die about the same time it is often a matter of importance who concerns the estate, as to which died first. The Russian courts have had a case in which a couple were drowned. The decision is that the man must be held to have drowned first, "since the woman is more agile and can better keep herself above water."

We notice the death of Gov. Robt. C. Wickliffe, ex-Governor of Louisiana. He was descended from one of the best old Kentucky families. It is quite a coincidence that while he was serving Louisiana as Governor, his father, Chas. A. Wickliffe, was Governor of Kentucky.

Church Bells.

A church without a sweet-toned bell to ring out a worship-inspiring, soul-thrilling invitation cannot be thoroughly successful.

Now-a-days chimed and peals are rapidly succeeding the single bell. So universal is their use becoming, and so many of our readers are interested in bell music that reference to one of the largest manufacturing institutions of the kind will not be amiss in the Methane Bell Foundry, of Baltimore, Md. the art of

bell making is thoroughly understood and systematically carried out. The shape of every bell must be scientifically calculated and drawn to produce the required tone. It is a matter of pride with these manufacturers that an imperfectly toned bell never leaves their establishment. If your church is not satisfactorily supplied it would be well to write them.

THE PAY PLAN.

The plan of the delegates paying their board at the meeting of the Southern Baptist Convention, of which much has been said through the religious press, has been urged on the ground that the body has become so large that the expense is too great for any one city to bear.

A remedy has been suggested by letting those pay who wish it, while others be entertained free of charge, but this, to me, has at least two objections.

1. Churches, not knowing how many would wish to pay, would be slow in extending invitations.
2. Those entertained free would seem too much to form a pauper list.

To my mind another remedy simple and one that would be amply sufficient suggests itself. The Convention unusually meets with some city church, and considering the large net increase indicated by the cheering reports that often brighten our paper, by the pastors of such churches, I am forced to believe that we are able to entertain as many as formerly, and if the increase is the only thing to be settled, that could easily be done by charging each a stipulated amount. One or two dollars I suppose would be sufficient, which amount is to be turned over to the local committee to be used in securing board for such as they are not able to furnish with free entertainment. And if they find themselves able to entertain all free, then the church may use the money for defraying such other expense as she may incur.

Leaving out the question of expense to messengers, which often surpasses the expense of the church

with which we meet. I should seriously object to the plan of full pay as the city with which we meet would soon lose sight of the fact that a religious body was going to meet with them, overshadowed by the prospect of the meeting as a financial blessing to the city.
GRANVILLE DOCKERY.
Cave City, Ky.

PRELIMINARY ANNOUNCEMENT.

The Anniversaries of the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society will be held this year at Saratoga Springs, N. Y., beginning Tuesday, May 28th., and closing Monday, June 3rd. The Missionary Union will hold its sessions May 28th. and 29th.; the Home Mission Society May 30-31; the Publication Society June 1st. and 3rd. It is expected that the Woman's Home Mission Society will hold its Anniversary Monday, May 27th. Railroad rates have been secured by which persons attending the Anniversaries, paying full fare to Saratoga, obtain return tickets at one third fare. A full programme covering the entire sessions may be expected later. Communications regarding Hotel accommodations etc. should be addressed to Frank M. Hewitt, Esq., Chairman Local Committee, Saratoga Springs, N. Y.

A. J. ROWLAND,
Secy. Am. Bapt. Pub. Society.

So live that death may never surprise thee unprepared. Happy the man who constantly keeps the hour of his death in view, and every day prepares himself for it.

THE MARKETS.

Report for the Week Ending Saturday, April 20, 1894.

Cattle—The receipts were light. The market is about steady at quotations.

Hogs—Receipts light and market steady, tops selling at 8c. Light hogs of desirable weight are in good demand. Light pigs very dull. Prospects fair at present prices.

Sheep and Lambs—The market is steady and but little doing. But few spring lambs are coming, the best selling at 12 1/2c per lb. Common, trashy, small lambs are not wanted at any price.

CATTLE.

Extra shipping cattle, 1,400 to 1,800	\$ 25 1/2 30
Light shipping, 1,200 to 1,500 lbs.	4 75 25 30
Best butchers	4 50 25 15
Fair to good butchers	3 75 25 10

THE ACME OF ELEGANCE.



When PERFECTION is reached, the standard of excellence can not be raised. When certain people become LEADERS, all other people travel behind in the march of progress. The READY-MADE CLOTHING makers have become leaders—crustors of the fashions for men's attire—and THEIR best productions are to-day as near to the pinnacle of perfection as it seems possible to climb. WE represent the best clothing makers of the world, and in our present stock the representation is complete. Let us instance a few things in support of the statement:

\$15 ENGLISH TOP COAT. of genuine Covert Cloth, made with lapped seams, lined with silk serge, sleeves lined with pure silk. Also for \$15 the REGENT Suit, of imported Worsteds, English Serges and French Vicunas; perfect fitting, thoroughly tailored, elegantly trimmed—also in the illustration.

\$10 For this price all the fashionable Spring Overcoats in Melton, Serges and "Clay" Worsteds; light and dark colors, Serges and Italian linings, and silk sleeve linings. Also for \$10 first-class Business and Semi-Dress Suits in all styles of all materials, including Sack Suits of the "Sawyer" Casimires, staple the world over, and sold heretofore for \$15.

We have Overcoats and Suits as low as \$10—values 25 per cent. greater this season than we've ever been able to offer before.

MAIL ORDERS.

On all Orders to the amount of \$5 or over we pay EXPRESS to any point in Kentucky or Indiana; and on \$10 worth to any point in Tennessee. Write for catalogue with full information, rules for self-measurement and how to get goods C. O. D. Money refunded, goods fail to please.

Kleinhaus & Simonson,

Mammoth Shoe & Clothing Co.,

424 to 434 West Market.

Common to medium butchers	2 50 30 10	Medium lugs	3 25 2 75
Thin, rough steers, poor cows and scalwags	1 00 30 10	Good lugs	5 75 2 50
Good to extra ozen 1,800 to 1,700 lbs.	4 00 30 10	Common leaf, short	4 00 2 40
Common to medium ozen	1 50 30 10	Common leaf, long	4 00 2 40
Feeders, 900 to 1,100 lbs	3 50 30 10	Medium leaf	4 50 2 50
Stockers	2 00 30 10	Good leaf	5 50 2 50
Bulls	2 00 30 10	Fine and selections	6 50 2 75
Veal calves	2 00 30 10		
Choice milk cows	30 00 30 10		
Fair to good milk cows	15 00 30 10		

HOGS.

Choice packing and butchers, 225 to 250 lbs.	\$1 60 25 10	Year 1894	1,220	64,520
Fair to good packing, 180 to 225 lbs.	4 80 2 40	Year 1893	1,800	64,548
Good to extra light, 150 to 180 lbs.	4 80 2 40	Year 1892	2,630	62,543
Fat shoats, 120 to 150 lbs.	4 00 2 00	Total new crop sold to date		60,028
Fat shoats, 100 to 120 lbs.	4 20 2 40	Sold to date in 1894		60,774
Hoghs, 150 to 400 lbs.	4 20 2 40	New crop sold to date, orig. inspec'n.		61,158

SHEEP AND LAMBS.

Good to extra shipping sheep	35 00 30 10	Rejections this week	1,009
Fair to good sheep	3 00 25 10	Rejections same time in 1894	628
Common to medium sheep	3 75 25 10	Rejections same time in 1893	667
Hucks	2 00 25 10	Rejections since Jan. 1 to date	19,964
Extra lambs	3 75 25 10	Rejections same date in 1894	11,671
Fair to good lambs	3 00 25 10	Rejections same date in 1893	9,711
Common to medium lambs	3 00 25 10	Percentage of rejections to actual sales, '94	23
Tail-ends or culls	2 00 25 10	Percentage of rejections to actual sales, '93	20

LEAF TOBACCO MARKET.

Report for the week ending Saturday, April 20, 1894.

BURLAY—1894 CROP.

Trash, green mixed	\$1 00 2 50	\$2 00 4 00
Trash, sound	1 25 2 00	2 00 4 00
Common lugs	3 00 4 00	5 00 6 75
Medium lugs	4 00 5 00	6 75 8 50
Good lugs	5 00 6 00	8 00 10 00
Common leaf, short	5 00 6 00	6 50 8 50
Common leaf	6 00 7 00	8 00 10 00
Medium leaf	7 00 8 00	10 00 12 00
Good leaf	10 00 12 00	14 00 18 00
Fine and selections	14 00 18 00	20 00 25 00

DARK—1894 CROP.

Common lugs	\$1 00 2 50
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Receipts this week	1,151
Receipts same time in 1894	1,220
Receipts same time in 1893	1,873
Receipts since Jan. 1 to date	61,690
Receipts same time in 1894	60,158
Receipts same time in 1893	62,543

It is a pleasure to call attention of our readers to the advertisement of John C. Lewis Company in this week's issue. This is one of the leading Dry Goods Houses in the South, and all orders entrusted to them will receive careful and prompt attention. You can buy from John C. Lewis Company as cheaply and as satisfactorily through their mail order department as you can by personal presence. A trial will convince you of this fact.



A NEW ARRIVAL

A FINE BABY CARRIAGE is what you need to give it air, bloom and health. Come to Jefferson-street entrance, first floor. They are beauties in design, modern in structure, artistic in style, but neither of those points will please you as much as the low price. You will get a rich man's carriage at a poor man's price. Special rates to twins; triplets get 'em free; we throw in a \$20 bill for quadruplets; a farm and a gold mine with quintuplets. "Haven't had a baby for twenty years?" Well, then, take the elevator to third floor for couches, lounges, chifoniers and chevalls, or range through four acres of bargains and choose anything on earth in Furniture, Carpets, etc., that ingenious man ever thought of. Nothing wrong with those goods except cash-nitritus—absolute collapse of financial wind that afflicts the factories. Our advances are in the goods; to hold them costs the factories dollars every day; that's nothing to us, and if you are wise, waste no sympathy on them, but come at once to Jefferson, through to Green avenue, between Fourth and Fifth, Louisville, and get them for cash or credit.

S. T. MOORE CO. Manufacturers' Agents.

Freight Paid 200 Miles.