

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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God never forgets us for one moment. Either in wrath or in mercy His eye rests on every one of us as truly as if each were the only creature He had ever made.

"He preached a sermon eighty years long on having faith in God." "And he also preached as long a one on love to our fellowmen." Did any of his neighbors think these sermons too long?

God holds us responsible not only for our deeds, and words, and thoughts, but also for our influence. For our influence over our fellowmen is one of the talents entrusted to us to be used for His glory.

Dr. Hiden in the *Watchman* says: "The multiplication of Sunday meetings is helping to thin out the night congregations in many a church. So far as I am advised, this fashion has not invaded the cities and towns of the South. . . . The Sunday-school and two preaching services are enough for one day." Let the Southern pastors heed lest they too be forced to preach to empty benches at night.

LORD WOLSELEY, Commander-in-Chief of the British armies, began as a common soldier forty-five years ago. He gained a medal for bravery in the first year of his service, and has advanced steadily till he has a title and the highest position not only in the army, but in the confidence of his country. His appointment to command of all England's armies shows that the dead line does not extend to the military.

In the seventeenth century Thomas Grantham was a learned and godly Baptist in England. He objected to singing hymns in the churches, among other reasons because, "Singing other men's words open a gap for forms of prayer, that once permit the singing by art, and you will bring music, and even instruments, into public worship, and then farewell to all solemnity."

Dr. VAIL, in the *Christian Herald*, in an article on worship among Quakers, says: "When the great congregation sings, if the choir permits it, . . . I feel that many of the singers are playing the hypocrite by singing what they do not mean, which chills my worship, if I have any. And when the parblind leaders mix in a little harmony, borrowed without credit, I feel like him who goes out to meet a man and meets an ape."

The *Inferior* says: "The Calvinists produce the strongest men, because it is the parent of all types of theology and of worship. We do not mean to apply this remark in any offensive, but purely in a scientific sense. We mean to say that it is the simplest and most direct form of worship possible. Every addition of rite, of ceremony, of ritualistic emblem, of ritualistic prayer, distorts and weakens the religion. . . . Men who wish to add to the simplicity of our worship would do well to make a note of this."

BEGGING LETTERS.

BY J. H. SPENCER, D.D.

I think it is that "Shakespeare of his generation," as Dr. Broadus called Charles Dickens, who gives such a graphic account of the annoyance he experienced from begging letters. After he became known as a successful author, these mendicant missives literally showered on his table from all parts of the three kingdoms. The pernicious custom has long prevailed in England. But it has been only within the last few decades that it has been, with the society craze and the universal brotherhood-of-man conception, introduced among us. The custom, the craze, and the conception, all indicate the decay of manly courage, honor and independence. Indulgence in softening pleasures, enervating luxuries and idle dissipation has so weakened men, that they are unable to stand alone, and must needs lean on the societies, or the universal brotherhood. Even then, the whole bundle of withered twigs of the present hot-house growth is weaker than the single handspike taken from the rugged forest of the past. Dependence and beggary are the inevitable results. The advanced women, who have become masculine in aspirations and pretensions, have lost their handicraft, diligence and patient endurance; and prefer to "work for the cause of humanity," or, if they profess to be Christians, "for Jesus," rather than for their own households, i. e., harangue public assemblies, carry around subscription papers, or write begging letters in behalf of some benevolent society or religious organization.

I think this begging letter writing does not yield very copious fruits. But those who engage in it seem to content themselves with small results, rather than to engage in more profitable labor. It has something of the nature of a game of chance, and inspires a passion similar to that of the gambler. Those who engage in it become fascinated, and watch the post-office as eagerly as the gambler bends over the card table, and with similar emotions. The tendency is to corrupt the honest simplicity of the Christian's heart, and rob him of his spirituality.

These begging letters always come with a plea for benevolence. Sometimes they ask for private charity. A man has had his house burned, or is sick, or has died and left his helpless family in distressed circumstances. His neighbors deem it more prudent, or, at least, less burdensome to them, to tax strangers at a distance, than to minister of their own substance to the needy among them. But more frequently the begging letters come pleading for some more public enterprise, at a distance—such, for example, as building, repairing, or furnishing "a church," meaning a meeting house. No sooner does a man's name and post office become known at a distance, and he is supposed to have a few dollars in money, and a few grains of benevolence, than he becomes a target for these little paper missiles. Some months since I transferred a large proportion of my little life saving to an educational institution. Unfortunately for the nerves of a very feeble and helpless invalid, the circumstance got into the papers. This became the signal for a general assault. The delicate, flattering missives came from various points, "from Maine to California." The plea is: "You helped others; help us." One appeal from New England asks for "at least one cent" to help repair a meeting house. Another from Texas asks for any sum, however small, to build up a non-sectarian school. But I mention one case, which may serve as a sample, more particularly.

A sister wrote me from a neighboring

county, asking for ten cents, or as much more as I was willing to give, to aid in furnishing a meeting house. Formerly, when I was more able to write and received fewer such missives, I answered the letters, giving my reasons for not responding to such appeals; now I can only consign them to the waste basket. But the sister was not to be so easily foiled. After waiting a fortnight, she comes with another letter, registered at a cost of ten cents. This time she asks for "as liberal a contribution as possible" to aid in getting new seats, a chandelier and "a pulpit suit." When I read this list of wants, I called to mind the first church in which I held membership. It was a very poor little church, which had been recently constituted. But its members were zealous, courageous and self-respecting, and soon built a small log house of worship, and furnished it with seats made of split logs, a stove, wooden or iron candlesticks, and a small box pulpit with a bench in it, for the preacher to sit on. I doubt whether one of the members had ever heard of a chandelier, or a "pulpit suit." We were content with such a house as we, with the voluntary help of our neighbors, were able to build. We asked for no help from strangers. Plain and humble as was our church home, the Holy Spirit was pleased to come under our clapboard roof, and we were very happy. The church is still small and poor. But it has represented Christ among a poor people about fifty years, and led many hundreds to his cross. But it has never become a mendicant, even when its house was burned, and it had to rebuild.

There seems to me several good reasons why these begging letters should meet with no response. Of course I do not refer to circulars and other forms of appeal for aid to our recognized denominational enterprises. But I mean those appeals to strangers for means to meet the demands of ordinary local wants, such as real or assumed personal or family needs, the establishing of neighborhood institutions, and, especially, building, repairing and furnishing meeting houses. For is not a Baptist house of worship as much the private property of a church, as is the residence of a householder the private possession of a family? In either case, when calamity befalls, it is the duty, and should be deemed the privilege, of neighbors to voluntarily aid in repairing the loss. But for the loser, or mendicant, or his neighbors, to institute a system of begging from strangers, seems to me a forfeiture of self-respect and manly honor, and a breach of Christian charity that merits no encouragement.

Our fathers, wisely, I think, refused to constitute a church which they judged would be unable to "keep house" in some humble but independent manner. I seriously doubt whether any church which has not the ability, courage and spirit of self-sacrifice to maintain the worship of God, and otherwise discharge its legitimate functions, without begging, has a right in the sight of Jehovah to exist in a Christian country. I hesitate to believe that our Lord is pleased to have any church, called by his name, to pose before the world as a beggar. Individual poverty we shall have always with us, and prudently relieving it is twice blessed. But a begging pauper church is a reproach on the sacred name by which it is called. If a church is poor and weak, let it nevertheless have self-respect enough to depend on its own resources, and learn in whatsoever condition it is placed, therewith to be content; and, in the exercise of Christian courage and powers of endurance, it will become strong in due time. Let it be content with such a house as it can afford.

The influence of begging is most pernicious on the church that engages in it. It destroys self-respect, generates a feeling of

dependence on others, gives the feeling of helplessness, blights manly courage and self-reliance, and leads to abject pauperism. It is not unavoidable poverty, as a rule, that leads to begging, but begging that leads to helpless poverty. Our governmental system of pensioning has, within the last quarter of a century, produced a million of paupers in the United States, most of whom might otherwise have been good, self-relying citizens. The influence of being supported by taxing others, is not less pernicious on churches than on individuals and families. Let us not pauperize our young churches by encouraging them in begging. Let them, like young eagles when leaving the parental nest, depend on God and their own strength, and they will soon become strong, self-reliant and aggressive.

COULDYE NOT WATCH ONE HOUR?

We can imagine how they reproached themselves afterward when they knew that while they were sleeping he was passing through the great crisis of his earthly life. How mean and contemptible must their conduct have seemed of them. Oh, they remembered, did he not come to us the third time? and yet we did not rouse ourselves. We slept on, and the Lord and Master knew that he could not depend on us. He found no response of sympathy in us. While he sweat great drops of blood in his anguish of soul, we abandoned ourselves, and our senses were drowned in slumber. Oh, it was base, it was cowardly, it was ungrateful thus to requite him for all his kindness to us! Deprived of human solace, finding his own dead to his suffering, we like to imagine with the poet, that Nature had power to comfort him:

"But the olive trees were not blind to him.
The little gray leaves were kind to him,
The thorn tree had a mind to him
As into the woods he came."

How sorrowful, how despairing was the Master's question to his drowsy disciples: "What could you not watch with me one hour!" How this sorrowful inquiry searches our heart and stirs our sympathy. We would not have been so careless, so stupid, so faithless. Oh, how gladly we would have waited and watched for the Christ. We would not have done as the disciples did! They only waked when they might have slept; they only became vigilant when vigilance was useless and the time of the betrayal was at hand.

But many of us are no better than the sleepy disciples. We, too, have been told to watch and pray. The Lord Christ is still in the world. His cause still has its Gethsemanes. We are set to watch and pray that interests of the church may not suffer, that we may not ourselves enter into temptation. Many souls are in the crisis of decision. Our vigilance, our sympathy, our help are needed that Christ may triumph. But how indolent and indifferent we seem to be! Christ cometh and finds us slumbering. While the battle between his forces and those of Satan is raging we are taking our ease, and even while we sleep his cause is betrayed. He is not less concerned for his church than he was for himself in the far-off days of Peter, James, and John. He is as much grieved over our failure to watch as he was over that of his beloved disciples, and as he spoke to them in gentle chiding, so he often speaks to us, when he is troubled at our indifference: "What could ye not watch with me one year?" It is a small service to ask of us; it is a little time to give in self-sacrifice and love for him who agonized for us and redeemed us, and who watches for us through all our days.—The Independent.

I LOVE that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—Longfellow.

For the Western Recorder.

THE ADVANCE OF MISSIONS.

BY W. H. WHITSITT, D.D., LL.D.

The increase of contributions to missions, and by consequence the increased interest in missions is one of the most remarkable and gratifying facts of recent years. Exact figures on this subject have been supplied by Rev. Frank S. Dobbins, District Secretary of the American Baptist Missionary Union at Philadelphia, than whom no authority among us is more eminent and accurate. They were published in the *Examiner* for March 19, 1896, and embrace the eleven years from 1885 to 1895, inclusive, as follows:

Year	For the U. S.	Grand totals
1885	\$3,125,763	\$9,799,496
1886	3,213,743	9,090,576
1887	3,508,235	9,498,785
1888	3,396,906	9,396,960
1889	3,691,534	10,018,567
1890	3,977,701	11,429,588
1891	4,551,237	11,106,714
1892	4,983,516	14,588,351
1893	5,119,628	14,402,291
1894	4,924,779	13,780,518
1895	5,006,809	14,441,807

The figures in the first column represent the sum total contributed to missions by Protestant Christians in the United States, while the second column represents the total amount contributed by Protestant Christians throughout the world. By subtracting the first column from the second, for any given year, one may find the exact sum contributed for that year by the Protestant people of Great Britain, Canada and Continental Europe.

It will appear by comparison that contributions have increased more rapidly in the United States than in the balance of the world. In 1885 the other countries gave more than three times as much as the United States; in 1895 they gave considerably less than three fold the amount bestowed by us.

In 1892 and 1893 a great advance was made on account of the Centennial of Modern Missions. In other countries this increase took place in 1892, while in the United States it occurred in 1893. It is matter for congratulation that the reaction from that unusual interest was so very slight, and that in 1895 the contributions, gathered without any special excitement, were almost as large as those of the year 1893 when heroic exertions were made to increase the amount.

The friends of missions have much reason to thank God and take courage. While it may be conceded that two or three of the greater societies report a reduction of receipts this is happily exceptional. There is sound and solid progress in every other quarter.

Who is able to explain the extraordinary increase of contributions to missions which is clearly demonstrated by the above unquestionably reliable figures?

THE PANACEA.

BY OBADIAH OLDSCHOOL.

When I was a boy not yet ten years old I was a pretty good Latin scholar, for in those days an education began with the dead languages. My mother called me from my lesson in Caesar's Commentaries to go to the apothecary's for medicine. (In those days druggists were apothecaries and county clerks were protonotaries.) While I was waiting in what our colored boy Sam called "The potecary shop," I saw a number of bottles on a shelf that were labelled "Jones' Panacea." The word panacea arrested my attention. It was evidently Latin, but I had not yet found it in my Latin reader or in Caesar, and did not know what it meant. So I asked Mr. Smith, the apothecary. He replied: "Why sonny, panacea is cure-all in English. It is a Latin word, but the Romans got it from the Greeks. You will not find it in Caesar but it is in Virgil and in Pliny. Mr. Jones thinks that the medicine in those bottles will make anybody well who takes it, no matter what ails him."

"My! you don't say so! What! cure whooping-cough, and measles, and scarlet fever, and small-pox, and everything! Why then don't you throw away all the other medicines, and just sell this one!"

Mr. Smith laughed at my simplicity. He showed me half a dozen other panaceas. Thompson's and Wilson's and Baker's and Brown's and White's and Benson's. - Yes,

there were dozens of them advertised and sold, nearly seventy years ago. People bought them and took them, and yet they sickened and died. Scores of equally pretentious and disappointing cure-alls have been put upon the market since, and not a few are advertised in the newspapers and in pamphlets to-day. Some of them have a medicinal value, but not one of them is, as the inventors claim, a veritable panacea. The only cure-all that the world has ever seen was not a medicine, but a man. It was our Jesus of Nazareth who, as the Bible tells us, not only healed "all manner of sickness and all manner of disease," but raised the dead to life.

But the idea of panaceas is not confined to the Patent Medicine men. We find it among the politicians, the financiers, the civil and social reformers, and even among the theologians. One candidate for Congress assures us, on the stump, that a Protective Tariff is the only basis for national prosperity. He believes, or professes to, 'hat if we would only take Dr. McKinley's prescription, not only the government, but everybody in the country, but have plenty of money. Another tells us that the Single Tax as patented by Dr. George is the panacea. And still another contends that the free coinage of silver would heal all the diseases of the body politic. The altruist says that if we would only give up our present business arrangements, and re-organize on the co-operative plan, there would be an end of poverty with its attendant evils. The nihilist says the government with its constitution and laws is the leprosy of the race, and that anarchy is the only power that can restore humanity to its Edenic purity and happiness. The Pope sends out from Rome the proclamation that if Christendom will but return to him as the one Shepherd, we shall all lie down in green pastures and wander together beside still waters.

And so, on every radius of the circle of human wants and woes there stands a quack doctor, a patent medicine specialist, who cries, "Behold, here is the balm of Gilead!" Each believes, or professes to, that he has found the true elixir of life. But as I look around and listen to the babel of voices I feel as if I did when a boy in the drug-store— I think, if each is the panacea, where are there so many of them?

This question was answered a few days after. My father came home, called me to him, took out two silver dollars (at any rate they both looked like dollars) from his pocket, and said, "My son, do you see any difference between these two pieces of metal?" "No," I replied, "they look just alike. Each has an eagle on one side and a Liberty head on the other." "You think so, do you? Well, one is genuine, and the other is a counterfeit. One is worth a hundred cents, and the other is not worth a sixpence. The one was coined in the mint at Philadelphia from a bar of pure silver. The other was made out of lead and powder so as to look like the real dollar."

"But, father, why should men take the trouble to make counterfeits of the true coin? Why do they not just make a coin of their own, and put their own stamp on it?"

"Because they want people to believe that their counterfeit is genuine. If the United States did not coin silver dollars there would be no spurious dollars. If there were no banks using bills there would be no imitation bills made by counterfeiters. So remember that the false is always an imitation of the true. Whenever you find a counterfeit you may be sure that there is something genuine and valuable which it tries to make people take it for."

I thought a moment and then I cried, "O I see why there were so many panaceas in the drug-store. There must be a real cure-all somewhere, isn't there, father?"

And when I explained about what I saw in the store and what Mr. Smith had told me, he took down the family Bible from its shelf, opened it to the 103d Psalm, and read, "Bless the Lord, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities, who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

And then he said, "Remember, my son,

that what Jesus Christ did while on the earth, his Gospel does, spiritually, in all lands and ages. It is the true, the only panacea. It brings to us forgiveness, healing, redemption, coronation, satisfaction and perpetual renovation. And because it does all those things for us men are ever trying to get up something that has its form without any of its power. There were false Christs in the first century because the one true Christ had come and taught and suffered and died and risen from the dead. All pretentious human theories and efforts for healing the nations will pass away like the panaceas you saw in Mr. Smith's store. But never be discouraged, for the Sun of Righteousness "with healing in his wings" has risen, and is mounting to the zenith. As he ascends the shadows will flee, and in due time the world will be filled with light and joy and love. I believed it then, and I believe it now.—Interior.

DRIFTS AMONG BAPTISTS.

BY THE LATE A. J. GORDON, D.D.

The drift-period generally sets in about the end of the first century of denominational history; and centennials have been ripening of late among the evangelical denominations of America. How about ourselves? Some detect rationalistic drifts among us. If there are such we trust they are only eddies and slight counter-currents, not prevailing tendencies. Let those who have discovered them tell us about them, leaving us to consider now the things which we have seen and marked for ourselves.

It is no secret that the liturgical tendency has appeared in some of our Baptist congregations. It has manifested itself indeed in a very mild form—in the chanting of responses in the use of occasional collects, and in the recitation of the Lord's prayer and of the Apostles' creed. This we have met in a few churches, while in many we have encountered a musical service so elaborate and long drawn out as to drive the sermon into very narrow quarters. Then, quite generally, our churches have fallen into line in observing sacred days—Christmas, Good Friday and Easter. Far be it from us to restrict the liberty of any in such matters! Yet the practical observation must be made, that ritualism, like eczema in the human body, is generally a symptom of the low state of the blood. As a rule, when the church becomes secularized it becomes ritualized, while it is equally true that great revivals pouring through the church have almost always burst the liturgical bands and restored it to the freedom of the Spirit.

An interesting illustration of this fact came out in a recent experience. A professional gentleman of high culture and standing lived as a neighbor to the writer. He was a most strenuous Episcopalian—so rigid in his churchmanship, so set in his attachment to the liturgy, that religion came to be one of the avoided subjects when we met. Seeking an interview one day he surprised us by relating his experience—a conversion, or reconversion, whatever it may have been, resulting from a study of the epistle to the Romans. It was a delightful story, over flowing with the joy of the new life and love, and establishing a fellowship between us which had hitherto been impossible. "And the remarkable thing is," he added, after telling his experience, "that I have lost all relish for a liturgical service, and what I have hitherto been so set in demanding has become positively distasteful to me." He subsequently told me what a snare it had been to him by setting up an elaborate something called "The Service," to be gone through with Sunday after Sunday, thus satisfying the conscience with a form instead of summoning it to a strenuous endeavor after purely spiritual communion. This experience harmonizes with the general teaching of church history—that a revived Christianity breaks from a ritual as inevitably as a formal Christianity takes one on. Let it be distinctly understood that we are casting no sling at those Christians who worship in a different way from ourselves. Doubtless we have many lessons to learn from them in the direction of reverence and religious propriety. May the Shepherd and Bishop of souls bless them as we pray that he may bless us. We are simply saying that for us to adopt a ritual means a retreat towards

formalism, and is not a healthy symptom; and before our pastors talk about the "offertory," and encourage the lifting up of the collection plate for the minister to bless, they should find out what such terms and methods signify in the ritualistic dictionary. That there is a general drift towards ceremonialism in the non-liturgical bodies is evident from the following significant report of a service in an English Congregational church:

Before the service commenced the pastor, Rev. Dr. —, and other ministers walked in procession from the vestry, wearing their black robes and academic hood, the former two occupying seats in the chair at the Lord's table. The offertory having been taken, the sideamen proceeded to the chancel step two by two, where the pastor received the money in the alms-dish, afterwards depositing it on the holy table. Dr. — standing before the table, then pronounced the benediction, afterwards spending a few moments in prayer with his back to his congregation.

It is interesting to know that the proverb, "like priest, like people," did not hold true in this case, the congregation having vigorously resisted these innovations.

Not only incipient liturgies, but also here and there in our pulpits clerical vestments have appeared; and we notice that some of the Episcopal papers dwell upon it as a significant sign of approaching ecclesiastical unity that Baptist ministers are donning the gown in the pulpit. The objections of old-fashioned folk to this innovation are met with decided impatience, and the seemingly reasonable question is asked, "What difference does it make whether one wears a frock coat or a silk gown in the pulpit?" If the silk gown were the common male attire we should approve it by all means. Here, however, is the real point of the objection. The moment the preacher puts on any distinctive dress, he separates himself from the people and advertises himself as belonging to a clerical caste. This not only makes against the doctrine of the universal priesthood of believers, but by actual experience it is found to raise a barrier between the minister and his flock. I agree entirely with Professor Rothe's saying: "Under no circumstances whatever do I consider any special cut of coat as the suitable costume of Christianity. Only in the dress of the laity does Christianity feel like itself." And when it feels like itself it will be attractive to the common people. Everybody knows how difficult it is to make satin and homespun associate in the same pew. As strongly, therefore, as the tailor and the milliner tend to promote distinctions in the house of God, so strongly should the minister strive to level distinctions by identifying himself with his people in dress and manners. No doubt an imposing clerical attire is attractive to the carnal mind, but it is equally certain that it is repulsive to the truly spiritual mind. The history of the church is very instructive on this point. A secularized ministry always tends to dress up in clergy-clothes; a revived ministry always instinctively undresses itself of traditional vestments and puts on the working garb. We quote again from Rothe, who asks this sensible question, "If the Lord Jesus were once more to walk among us, would he adopt any other attire than the costume of the common people?"—Watchman.

CONCENTRATION of thought and effort is the measure of personal power. The man who can put himself wholly and absolutely into one thing has more power for that one thing than he would have were he twice or ten times the man he is, and divided his energies between two or ten things. Indeed, the man who compasses most in this world, doing the greatest variety of things, and doing them well is invariably the man who tends to but one thing at a time, and gives himself up to that one thing while doing it, as if he had nothing else to live for.—Sanderson.

FROM TEXAS.

I see in your columns of Feb. 6th an editorial referring to an effort made by the friends of Dr. J. B. Cranfill, by private letters, to screen him from the statements of Bro. J. N. Hall to the effect, "that he (Cranfill) could not and did not render an account of all the money he had received for missions while serving as secretary." I suspect that the brethren referred to did not say that Dr. Cranfill did render an account of all the money received, for he did not. They may have credited him with being able to do so. That the Board under whose appointment Dr. Cranfill labored accepted his accounts, is not doubted, but the question is, what became of the

report of the last two quarters of his work? Those brethren who "were in a position to know" should give the Doctor and Baptist missions the benefit of their knowledge.

I was a member of the Board that brought this matter before the Convention, and four of us—Dr. R. C. Burleson, Dr. S. A. Hayden, Dr. S. J. Anderson and myself—objected to the report as rendered, and insisted that the Convention investigate the matter. Now, as a member of that Board, and in behalf of the other three brethren, I ask for space for a simple statement of facts, which will not be denied by any of those familiar with the fact.

No one, so far as I know has publicly accused Dr. Cranfill of "moral obliquity," but simply that he has failed and refused to give an account to the Convention for the last six months of his work. I would not have referred to the matter but for the fact that these brethren attempt privately to vindicate Dr. Cranfill, when nothing on earth but a public report will do so or satisfy the brethren. And as this matter concerns my official action, as a matter of personal privilege, as well as for the general good, I feel that I should present the following facts:

1. In the minutes of 1890, page 14, it is stated that the deficit or debt amounted to only \$140. J. B. Cranfill had then served one year as Secretary.

2. On page 46, minutes of 1891, Treasurer J. T. Battle reports that on the 5th day of October there was to the credit of J. B. Cranfill in the State Bank of Waco \$2,706.69. No debt is reported.

3. On page 23 of the report of the Board before the Marshall Convention, which report was signed by Bro. J. B. Cranfill, J. D. Ray and Geo. W. Baines—the three who wrote you the letters—it is stated: "At the close of Bro. Cranfill's administration, April 1, 1892, it (the debt) had grown to about \$3,400."

4. On page 14, minutes of 1892, J. M. Carroll, who succeeded Bro. Cranfill, April 1, 1892, uses the words: "Let it be remembered that my report includes only the last two quarters of this year, from April 1st to September 30th. The reports of the first two quarters were not turned over to the present corresponding secretary."

Now what we want is a report from Dr. Cranfill of those last two quarters, simply that and nothing more. We make no accusation of "moral obliquity," nor did Bro. Hall, but we want that report. The Convention ought to have it, but has never seen it.

It will be observed from the above official statements that from October 5, 1891, to April 1, 1892, the financial balance changed from \$2,706.69 on the credit side, to \$3,400 on the debit side, making \$6,106.69 in six months' work, which work was never reported in any form to the Convention.

Dr. Cranfill stated privately and publicly at the Marshall Convention that he could give a faithful account of the disbursement of every cent of money. The same statement has been made by you, Bro. Editor, by Brethren Carroll, Ray and Baines; and yet a "report after hours of patient and careful consideration was adopted and signed by the Convention," simply that and nothing more. We make no accusation of "moral obliquity," nor did Bro. Hall, but we want that report. The Convention ought to have it, but has never seen it.

Here is an unexplained hiatus in the financial history of our State Convention involving thousands of dollars, contributed by Texas Baptists for the sacred purpose of giving the Gospel to the poor and perishing within our borders, covering a period of almost three months. It is a fact of which it is made in the printed minutes of any year, except that in the minutes of 1892 Corresponding Secretary J. M. Carroll states without comment, "The reports of the first two quarters were never turned over to" him. This one thing has injured the cause of missions in Texas more than can be imagined, and it is a fact that Dr. Cranfill is the only man living that can repair the breach and heal the bleeding cause. These facts were all brought out before the Convention at Marshall in 1894, and signed by R. C. Burleson, S. A. Hayden, A. J. Anderson and H. B. Pender. They were subsequently published, and have recently been referred to in print by some of our most liberal contributors to the cause of missions; yet no word of reply or explanation has been offered in our State by Dr. Cranfill or his supporters.

Campbell, Texas, Feb. 18, 1896.

H. B. PENDER.

REPLY TO THE REV. H. B. PENDER

Having been requested by the WESTERN RECORDER to reply to the foregoing, I do so, yet very reluctantly; because, first, I have absolutely no taste for such writing; and second, inasmuch as Bro. Pender's statement is a fact as the General Convention of Texas will be so construed by the friends of that body, I shall be compelled, painful as it is, to expose the motive that influences him, as well as his ignorance of matters concerning which he should be better informed. I shall be as brief and dispassionate as possible.

Those readers will remember that in 1894 there was a hot fight against the State Mission Board, especially on the point of expenses, the real object of attack being J. M. Carroll, Superintendent of Missions at that time. The matter culminated in the Convention at Marshall, 1894, and Bro. Carroll was elected Secretary, and was enthusiastically and overwhelmingly vindicated.

In his letter Bro. Pender seems much concerned about his "official action" as a "member of the Board," and arises to a question of "personal privilege." Bearing on this expressed concern, I submit some facts:

First, J. B. Cranfill was Superintendent of Missions from Oct. 1 to April 5, 1892, a period of two and a half years.

Second, H. B. Pender was never a member of the State Mission Board, as I was not, until Oct. 16, 1894, appointed in the closing hours of the Marshall Convention. As a member of the present Board he will have official interest in the next report to be submitted to the Houston Convention in October.

During the eighteen months he has been on the Board he has never attended a single meeting, except in Marshall; nor has he, to my knowledge, done or said anything to help the Board along with its work. Nor was he a member of the two Conventions that passed upon the work of J. B. Cranfill. Since the consolidation of several bodies into the General Convention, 1889, there have been held thirty-eight regular and several called sessions of the Board, and the reported "taking work as Superintendent of Missions, and had therefore forfeited his membership." Had I am informed by Dr. B. H. Carroll and other members of the Board, that neither by report nor resolution was there submitted to the Board any matter whatsoever touching that last six months of J. B. Cranfill's administration, except a bare reference in the regular report, to the fact that the debt at the close of his administration was about \$3,400, and that only for purpose of comparison with former administrations.

Third, he was in the retiring Board at Marshall as proxy for Bro. A. J. Holt, who had moved to Tennessee, "taking work as Superintendent of Missions, and had therefore forfeited his membership." Had I am informed by Dr. B. H. Carroll and other members of the Board, that neither by report nor resolution was there submitted to the Board any matter whatsoever touching that last six months of J. B. Cranfill's administration, except a bare reference in the regular report, to the fact that the debt at the close of his administration was about \$3,400, and that only for purpose of comparison with former administrations.

Bro. Pender says: "I was a member of the Board that brought this matter before the Convention." This matter is evidently the last six months of Bro. Cranfill's administration, the object of his adverse criticism. The Board did not bring it before the Convention. It had too much sense for that. Bro. Cranfill's administration had run on for two years before, and the Board could have nothing to do with it. The Belton Convention, 1892, had already passed on that six months' work and closed it up. And all those references quoted by Bro. Pender from the Board report to the Convention at Marshall, 1894, to wit: "It is impossible to state definitely the number of missionaries actually paid by the Board," "Expenses cannot be ascertained definitely," "Expenses not definitely shown in the minutes," have not the remotest reference to the last six months of Bro. Cranfill's work. If Bro. Pender will compare the facts and figures there given with the minutes of the Convention of 1891, he will see that they are mere extracts from those minutes, and could not possibly refer to work done six months subsequently, and which belongs to the minutes of 1892.

Mark the fact, that the Board in its report to the Marshall Convention, 1894, for the purpose of comparison only, placed the two completed years of Cranfill's work along side of completed work of his predecessor and successor. In making the comparison the Convention minutes are used because sufficient for such purpose, and easily verified by those having minutes. While these minutes may not show certain things definitely, it is not to be implied that the Superintendent, in submitting their reports to the Board, were indefinite in their financial exhibits. On the contrary, these exhibits, as to receipts and disbursements, must pass three crucial tests, in every case. First, an auditing committee, appointed by the Board, examining every detail of each quarterly financial exhibit, checking every voucher; second, the auditor appointed by the Convention and reporting to that body, goes over every thing; third, the treasurer, appointed by the Convention, and reporting alone to it, submits his annual report, with receipts and disbursements, accompanied by vouchers. Bro. Pender will find Auditor's and Treasurer's reports for the two years cited in the comparison in the minutes of 1890 and 1891.

I say that the only remote reference in the Board's report at Marshall to the last six months of Cranfill's administration is a statement that the debt was about \$3,400 when he turned over to the work to his successor, and that only for purpose of comparison on debt. There was no minority report on any subject submitted for consideration in the last session of the outgoing Board. There was no resolution or motion to enquire into the last six months of Cranfill's work offered in the Marshall Convention or Board.

There was a paper opposing the Board's report signed by Bro. Pender and three members of the Board, offered in the Convention as a "minority report." President Baines, in his address to the Board on the ground that it had not come before the Board nor the Convention, and hence the Convention utterly disregarded it, and properly so. But the Convention did, by a most overwhelming majority, adopt the Board's report, expressly rebuking what Bro. Pender calls his "official" act in this strange language:

"Resolved, 1. That this Convention endorses and approves the action of the State Mission Board on all issues presented to and settled by it during the past convention year.

"2. That it is the duty of the minority of the Board to acquiesce in the action of the majority in all matters coming before it; and if dissatisfied with such action, to appear to the Convention at its next annual session, after giving due notice of such an appeal in open Board meeting; and that pending such appeal no agitation of the matters at issue should be carried on in the public prints or otherwise." (page 44, min. 1894).

Bro. Pender quotes this statement of Bro. J. N. Carroll previously published in the Recorder, and says: "That he (Cranfill) could not and did not render an account of all the money he had received for

missions while serving as secretary," and then adds, "He did not." Again he says: "He (Cranfill) failed and refused to give an account to the Convention of the last six months of his work." This is painfully untrue. Other expressions show that the report whose absence disturbs Bro. Pender was never reported, and that the last six months of his work, reaching from October, 1891, to April, 1892.

Remember that when this period closed there was no organized body on earth to which he could report except the Board. To this Board he did report every detail of his report, financial and all, and the Board did adopt his report, and every detail, check every voucher, and found all correct. This statement is made adversely.

From the Board's records on hand I submit the following facts: 1. At the close of the first quarter the Board met January 14, 1892, twenty-two members present, including F. M. Law, L. J. Foster, A. M. Simms, M. V. Smyth, and R. C. Burleson. The report reads: "The Superintendent of Missions, Cranfill, made his report, which was approved." (Carefully opposed.)

March 10th the Board met in called session to consider Bro. Cranfill's resignation, offered on account of severe soreness of his eyes. Twenty-one members present, including F. M. Law, A. J. Holt, J. D. Ray, T. S. Potts, A. M. Simms, L. J. Foster, M. V. Smyth, E. E. King and H. B. Pender. Resignation accepted, but Bro. Cranfill consented by request to act till the end of the quarter as pro-tem Superintendent, as well as the condition of his eyes and personal business would permit. J. D. Ray and T. S. Potts were appointed to draft suitable resolutions, which were submitted and adopted, they being committed to the minutes. Bro. J. M. Carroll was elected as Cranfill's successor to commence work at the beginning of the next quarter. Everything was harmonious, no objections appearing. Bro. Burleson present and approving.

The next regular session was held April 5th. Notice the following items: "J. B. Cranfill made his quarterly report as Superintendent of Missions, which was adopted." "On motion the financial part of the Superintendent's report was referred to an auditing committee, consisting of Bro. Baines and Bro. Campbell. This committee, in order thoroughly to examine the items of receipts and disbursements, asked for and was granted further time.

But little was done by the committee before the next meeting of the Board in July following for the reason that Bro. Campbell lived in the blind, and Bro. Baines, threatened with total blindness, was most of the time absent from Waco undergoing treatment. Hence when the Board met this item was placed on record. "The auditing committee reported progress and was continued, and the secretary was instructed to write Bro. Cranfill, threatening with total blindness, the importance of being away from Waco, urging the importance of his final settlement with the auditing committee." This item shows that the Board was not careless about a satisfactory settlement.

Soon after this meeting Bro. Campbell died, leaving J. T. Battle on the audit committee. But he states to me, and no man who knows him will doubt any statement he may make, that he did settle with Bro. Cranfill, going over every item and checking every voucher, finding all correct, in his last six months' work. And he further states, as was his duty, regularly performed at every meeting of the Convention, report as Treasurer in open convention, the whole year's financial work, including the last six months of Cranfill's and the first six months of Carroll's work, and that he did in the Convention at Belton, October, 1892, exhibit and submit for the audit of the Convention, and was very abundant, disinterested and honest in his conduct, the fact that J. T. Battle did make this report as stated, is very easy to establish. And no man was ever more astonished than was Bro. Battle, on learning a long time afterward, that his report does not appear in the minutes of 1892. This is his fault. For an auditors report as Treasurer in open convention, the whole year's financial work, including the last six months of Cranfill's and the first six months of Carroll's work, and that he did in the Convention at Belton, October, 1892, exhibit and submit for the audit of the Convention, and was very abundant, disinterested and honest in his conduct, the fact that J. T. Battle did make this report as stated, is very easy to establish. And no man was ever more astonished than was Bro. Battle, on learning a long time afterward, that his report does not appear in the minutes of 1892. This is his fault.

I now examine what Bro. Pender calls "official statements."

(1) "In the minutes of 1890, p. 14, it is stated that the deficit or debt amounted to only \$140. J. B. Cranfill had then served one year."

I am sorry that I am compelled to say that this statement is neither official nor true; but it is hurtfully misleading. Patience is taxed to find any excuse for it. Carefully observe that all the obligations for the year end October 1; that hence starting with the Convention the Board's report is prepared, striking a balance of credits and debts up to October 1; that the obligations for the new year commence with that date, and all funds coming in afterwards belong to the new year account. Now, in the Board's report to the Convention, page 13, in minutes of 1890, the deficit or debt is by using all the funds coming in during 15 days, including the large receipts at the Convention, the deficit is still \$140. But what about the one-half month's salaries for 121 missionaries?

When we reach October 15, the date specified in the foregoing, the Convention is a thing of the past and fifteen days obligations have been incurred for the new year. Why, then, does Bro. Pender say that "J. B. Cranfill had served one year?" Why does he call this unsigned footnote, made after the adjournment of the Convention, the "official statement" of the deficit from which the new year starts?

(2) "He (Cranfill)" On page 46, minutes 1891, Treasurer J. T. Battle reports that on the 5th day of October there was to the credit of J. B. Cranfill,

in the State Bank of Waco, \$2,706.69. No debt reported." Ignorance of convention business and methods may excuse that statement.

There was no debt reported, because until J. M. Carroll took the work in hand, it had been the custom to report only matured obligations, and not liabilities. That is, the Board counted and reported only what a missionary until his quarterly report was on file with the Superintendent. The object of this was to secure prompt reports. But every year when the time came to balance the books for the whole year's work, quite a number of reports had not arrived, therefore, under the existing rule, there were no obligations, and there might be a handsome credit in the bank the day the books were balanced, but in a few days the whole of it, and more, would be paid out in obligations matured by incoming reports. Hence a balance in bank at a given date argued nothing as to the true deficit. Moreover, it was the custom to pay the last quarter due to the missionaries at the Convention. But the Treasurer's statement was made on the 5th, while the Convention was held from 10th to 12th. Hence that balance is offset by a quarter's salary due missionaries on the 10th of the Convention, and this Bro. Pender's \$2,000 of the people's money disappears in a perfectly legitimate way.

Because this method of reporting was misleading, the Board adopted the present plan of reporting liabilities. It is now required of the Superintendent to report the exact bank account Oct. 1, and also the necessary amount likely to be due missionaries on arrival of their reports.

Bro. Pender further says that in the Board's report at the Marshall Convention, page 23, it is stated that: "At the close of Bro. Cranfill's administration, April 1, 1892, the debt had grown to about \$3,400."

Now remembering what is said about the cash balance, before the Convention meeting, arguing nothing as to the true deficit, on account of maturing obligations at the Convention, and bearing in mind the fact that the Board had been carrying a debt all the while, varying somewhat each year, and a cash balance, made at any particular time prior to the adoption of the present method of reporting liabilities to mature, argued nothing as to the debt. And Treasurer Battle declares, while others attest, that he reported the exact condition of the cash on the final settlement, 1892. Because that report does not appear in the minutes, for which no right-thinking man can hold Cranfill responsible, some persons seek to make it appear that Cranfill did not satisfactorily settle up and properly report his work.

On this point so insisted upon by Bro. Pender, I wish to introduce a statement by Bro. J. M. Carroll, Bro. Cranfill's successor: "That brief statement which I made in my first report to the Convention, and which appears in the minutes of 1892 had no reference whatever to financial reports. The following is the statement: "Let it be remembered that this report includes only the last two quarters of the year, from April 1st to September 30th. The reports of the first two quarters were never turned over to the present corresponding secretary."

The reports referred to in that paragraph were the quarterly reports of the missionaries, and were not Bro. Cranfill's financial reports at all. Following my report at the Convention in Belton in 1892, in which the paragraph above quoted occurs, I made a full and complete explanation in open convention on the loss of the reports of the missionaries covering the two quarters mentioned. He had these reports bound at the book binders in Waco, and lost them off his buggy seat on the way home. They could never be found, and thus I could not make a full report of the miles traveled, days labored, churches organized, persons baptized, etc., on account of their loss. The financial report covering the same period was received, not by me, but by the Executive Board, and I know was satisfactory to the Board.

"That the loss of those two quarterly reports of our missionaries, which had been already reported and approved by the Executive Board, should form the basis of the cruel charges and insinuations against Bro. Cranfill, finds no parallel, within my knowledge, in all the history of missionary enterprises."

"Signed J. M. Carroll"

I only wish to add that the loss of those missionary reports has been known all the time, certainly by all who were at the Belton Convention, 1892. And the fact that Treasurer Battle made a full report at Belton of Cranfill's financial work was also known at the time, very late, to try to re-bush this old straw, and it more than indicates that some persons, not favoring the present methods of Convention work, are seeking an opportunity to hinder the suffering cause of missions in Texas, by reviving matters once considered by proper authorities and settled. Bro. Pender is bound to know that what he has written is really against the Convention, and not Bro. Cranfill. May God speed the day when things that have been settled may be let alone, so that we can give ourselves wholly to the great work of giving the Gospel to the world!

Geo. W. BAINES.

Cleburne, Texas.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. SECOND QUARTER. SUNDAY, APRIL 12.

PARABLE OF THE GREAT SUPPER.

Luke 14:15-24.

MOTTO TEXT.—Come, for all things are now ready.—Luke 14:17

Our Lord is at a great feast in the house of a Pharisee. He is in Pera on his way to Jerusalem. What passed at the feast is told at some length, and the whole chapter ought to be read. The lesson begins after the guests had taken their places at the tables. Our Lord had spoken several parables before they were arranged at the table, the last to the Pharisee who had made the feast.

"And when one of them that sat at meat with him." They were reclining on couches, as was the Roman custom. "Blessed is he that shall eat bread in the kingdom of God."—It is impossible to know the spirit in which these words were spoken, though from the severity of the parable which follows it may be surmised that the man spoke with a complacent feeling that he and the others being God's chosen people would surely be among the number who should eat bread in the kingdom. But whatever the man's motive there is no doubt that he spoke a very great and precious truth. Heart cannot conceive the blessedness of those who shall be present at the marriage supper of the Lamb.

"A certain man made a great supper, and bade many."—Our Lord at a later date spoke a parable recorded by Matthew which is similar to this. He often impressed the same truths as all must needs do, and preaching in different places, he used the same or similar parables. The giver of the feast is the same in both cases—God himself. Ah—what a gracious feast he has prepared for rebellious creatures who deserve only his wrath. The invitations were sent out in advance, giving the invited guests time to make their preparations.

"And sent his servant at supper time to say to them that were bidden, Come."—This was customary in the East where they had no time-pieces, and the guests were all close by in the compactly built cities with their narrow streets, Kitto and others say. Golet says that this custom cannot be proved. That the servant was sent out at the last, no guest having made his appearance. The first application of the parable is to the Jews. God had notified them by his prophets. John the Baptist was sent at the hour when the feast was ready to urge them to come. But the parables are for all time, and men in this day are called repeatedly to repentance and faith.

"And they all with one consent began to make excuse."—They had passed the word to each other. They were not going to this feast, and the motive was because they hated God. Their excuses are evidently only made-up excuses, and not their real reason. For they had known the day of the feast and could easily have arranged their business so as to have gone. How many excuses men try to deceive God with as though he could be mocked.

"I have bought a piece of ground, and I must needs go and see it."—The excuse is a silly one. He could easily go to see the ground on the day after the feast. But he put the world and his business first, and God second. How many are doing this all around us

to-day! They think God will wait, but business will not, and thus the summer passes and the harvest ends and they are not saved.

"I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused."—They not only hated the feast-giver, but they derided him with such flimsy excuses. Yet they were the ones to be benefitted by the feast, not the giver. Any excuse men catch at to put off the day of repentance.

"Another said, 'I have married a wife, and therefore I cannot.'"—He is more abrupt than the others, and more insulting. Men who had married were allowed by the law of Moses exemption from the duty of going to war for the space of one year. This man puts accepting an invitation to a feast in the same category as going to war. All the guests hated God and would none of his feast. That is the true reason, back of all the excuses which they may give why men do not repent of their sins and seek God's forgiveness.

"Then the master of the house being angry."—Knowing as they do, however, they may try to forget it, that they are completely in His hands both for time and eternity, it is marvelous that sinners will thus anger God. May not the blood of lost souls be found at last on the garments of those preachers who never preach of the anger of God! The rulers of the Jews, the Pharisees and chief men would none of the invitation, which John the Baptist and the Lord himself had given.

"Go quickly into the streets and lanes of the city."—The larger streets and smaller cross streets. There is as yet no invitation to those outside the city. The poor, the maimed, the halt and the blind, beggars in the streets, represent the lower classes among the Jews, the publicans and sinners. "Lord, it is done as thou hast commanded, and yet there is room."—Room for every one of the elect. The Jewish nation were not the only ones for whom Christ died. The Lord shall see of the travail of his soul and be satisfied. Not one of all the many mansions he has prepared shall be left tenantless.

"Go out into the highways and hedges and compel them to come in."—Outside the city, now, among the Gentiles. The hedges were used as fences and vagrants would rest close under them. These outsiders would feel a timidity in entering the great house. They would desire to go in, but shrink back from a feeling of unworthiness. The servant must urge them in, taking hold of them if necessary. No man is ever saved against his will, yet no man would be saved if the Holy Spirit did not make him willing to be forgiven. The sovereignty of God controls the will, and thus the man is made to will and does as he chooses, because he wills to turn to God.

"But I say unto you."—Whether it is the master of the feast who says this, or the Lord Jesus in his own person to the guests around him, is a question discussed by commentators. It is probable our Lord is still in the parable and is speaking the words of the feast-giver. After God's invitation has ceased and the day of grace is over, none of those who have rejected his Son till then shall be saved. Who can tell how many hours of the day of grace are left to a sinner!

Suppose the servant had refused to go into the streets and lanes! He would have acted as men do who refuse to give to state missions. What would the master have said had the servant neglected to go outside the city to the

highways and hedges? What will God say to those who neglect to give to foreign missions!

WHY PASTORS DO NOT PREACH ON MISSIONS.

BY ELDER E. Y. MULLINS.

THE WESTERN RECORDER, in calling for expressions of opinion as to the general lack of funds for the conduct of mission work, is doing a good service to the cause. For when attention is called to a need the way is prepared to meet it.

I think one or two things are clear from the various answers given by the deacons in the RECORDER. One is that the question of method as to the administration of the work of missions does not furnish the answer to the question as to lack of funds. For we have not heard of any method of conducting the work which has resulted in filling the mission treasury to overflowing. Every form of missionary effort is crippled by the same sad scarcity of funds.

Another point is equally clear from the replies of the deacons viz., that the most serious and far-reaching cause of the evil is the failure of pastors to educate their people upon the great Baptist doctrine of missions.

In this article I wish to go back to this cause of the lack of funds to the causes which produce this cause. Why do pastors neglect so vital a theme?

1. Some pastors are not regenerated men. This may seem a hard saying. But observation has convinced the writer that it is true. The pulpit is not and never has been exempt from the danger and possibility that the ambitious and selfish would find a way into it. An unrepentant pastor will, of course, fail to preach so Christ-like a doctrine as that of missions. To him the great commission will have no beauty no attractiveness.

2. Some pastors are ignorant of what God is doing in mission fields. They read no mission books or periodicals. Hence the call of Providence to this great work is unheard. The harvest field of the world is being reaped, but they have not only no part in it, but no sympathy for it.

There are pastors who refuse to preach on missions because they fear their own salaries will suffer. Nothing could be more selfish or unlike the spirit of Christ. Yet it is too obvious a fact to be denied. It is not only a very selfish policy, but it is also a great blunder. Many a pastor has found home expenses met most easily by the church when the duty of giving to missions was earnestly and faith fully urged upon the people. This writer can bear personal testimony to the fact that money given to missions by a church makes it far easier to raise money for local purposes.

3. There are other pastors who neglect missions because they are cowards. Brother So and So does not believe in missions. He is influential. It would give offense to him. Thus the salvation of the world for which Christ died is made to depend upon the whim of some prominent member of the church. Is there any cowardice so unworthy of the ambassador of Jesus Christ as this cowardice!

It is a great mistake to suppose that any truly saved member of the church will long hold out against the doctrine of missions if it is faithfully and persistently urged upon the people. The teachings of the Bible always commend themselves to the truly regenerate heart. The central doctrine of duty in the New Testament is the doctrine of missions.

Dr. Miles' Remedies Restore Health.

They Cure Nervous Troubles and Heart Disease.



REV. WM. M. BELL, D.D., Dayton, Ohio.

MEDICAL SCIENCE has made its greatest progress during the last quarter of the nineteenth century. Since the wonderful discoveries of Dr. Franklin Miles, demonstrating the fact that the derangement of the nerve centers of the brain was the most potent factor in the production of disease, sciculus and students have given the greatest attention and closest study to the nervous system, fully verifying his theories and giving their approval and highest commendation to Dr. Miles' System of Restorative Remedies. Educated physicians have constantly prescribed them, experienced nurses have regularly administered them, and grateful people in all walks of life, who have been restored to health by them, have testified in the strongest terms as to the wonderful restorative powers possessed by these scientific remedies. Rev. Geo. W. Kitroose, of Hagerstown, pastor of the First B. palat. church, Frostburg Md wrote last November "I deem it a duty to add my testimony regarding your Dr. Miles' New Heart Cure. For several years I have been a severe sufferer from heart trouble. Breathing had become at times short and difficult with frequent pains about the heart. Sometimes I fluttering with a feeling of languor and faintness while the least excitement or mental worry would almost prostrate me. After trying many remedies prescribed for me and finding the trouble constantly growing worse, I was induced to try Dr. Miles' New Cure for the Heart, together with Dr. Miles' Restorative Tonic, and in a short time I completely recovered. All symptoms were removed and I have since enjoyed perfect health." The Rev. Wm. M. Bell, D.D. of Dayton, Ohio, Secretary Home and Foreign Missionary Society of the United Brethren church, writes as follows: "It has been my good pleasure for years to be personally acquainted with Dr. Franklin Miles and the other members of the Dr. Miles Medical Co., and I know them to be thoroughly educated, reliable and trustworthy gentlemen. In recent years I have used Dr. Miles' remedies in my home and always with good results. I cheerfully recommend the company to the confidence of the general public, and their remedies as possessing real restorative merit. Rev. J. R. Meredith, of Denver, Col., has

written to say: "For four or five years I had severe pain back of head at base of brain and before I was fully aware of it I was suffering from nervous prostration. My heart became affected and a constant soreness with sharp pains in the small of my back, indicating kidney trouble, came upon me. Some 18 months ago I began using Dr. Miles' Restorative Nervine, Nerve and Liver Pills and new Heart Cure and soon felt great improvement. I take pleasure in recommending Dr. Miles' remedies for restoring me to health. Rev. W. J. House, Grace U. B. church, Carlisle, Pa., says: "Dr. Miles' Restorative Nervine has done me unsold good. My nervous system, greatly impaired by over work, is completely restored. Indeed I was in such a condition that the mere sight of a large congregation would so tire me that it would require a day or more to recover from the exhaustion. Yesterday I preached three times and I feel as vigorous this Monday morning as I ever felt in my life." Rev. Dr. Alex. Holman, pastor Congregational church, Crystal, Mich., writes: "I had a stroke in Chicago in W. health poor ever since. Have suffered terribly with pain in my head top of head would be very hot, could not stand, was very nervous, irritable, could not bear noise, physicians did not help me and I felt I must give up the ministry. I commenced using Dr. Miles' Restorative Nervine and soon my old self again, doing hard work and preaching two or three times every Sunday." Alderman George Fry of Allentown Pa., writes: "For over three years I suffered from the effects of La Grippe which attacked me while on a visit to Nebraska in 1891. My worst trouble was rheumatism in my shoulder. My physician said my spine was affected and my nervous system much weakened. In November of 1894, a friend advised me to try Dr. Miles' Restorative Nervine. I took five bottles of the Nervine and two boxes of the Nerve and Liver Pills which resulted in a perfect cure. I am 64 years of age and enjoying excellent health. I cannot praise Dr. Miles' remedies too highly." Dr. Miles' Remedies are sold by druggists on positive guarantee, that the bottle benefits or money refunded. Dr. Miles' book on the Nerve and Heart free. Address the Dr. Miles Medical Co., Elkhart, Ind.

The Bible, conscience, the regenerate heart, the Holy Spirit, and the wonderful Providences of our day are on the side of the preacher who is faithful to Christ in preaching the Great Commission.

5. Some pastors neglect missions because they meet with so little encouragement from the deacons. This is not as it ought to be, but it is a fact nevertheless. The pastor should preach the deacons up to their duty upon this great subject, if they are out of sympathy with it. But on the other hand, deacons should not make this necessary. They can, by their encouragement and co-operation, add ten-fold to the pas-

tor's power and influence in bringing the church fully into line.

6. Finally, the great cause back of all others is the failure to grasp fully the Spirit of Christ and the New Testament. More love for Christ and his truth will bring the conviction that missions are not merely "incidental but constitutional to Christianity," as one has aptly expressed it. Missions are not a part of the work of the churches, but the work. Reaching out to save a lost world is continuing the work of Christ. The church which fails to do this is a church which has missed its calling, its mission. Those organizations which exist for themselves.

THE PILGRIM'S WANTS.

Oh the author "Just as I am," "My God, my Father." I want that adorning divine, Thou only, my God, must bestow; I want in those beautiful garments to shine, Which distinguish Thy household below. I want every moment to feel That Thy spirit does dwell in my heart— That his power is present to cleanse and to heal, And newness of life to impart. I want, ah! I want to attain Some likeness, my Savior, to Thee! That longed for resemblance once more to regain Thy comeliness put upon me! I want to be marked for Thine own, Thy seal on my forehead to wear; To receive that "new name" on the mystic white stone, Which none but Thyself can declare. I want so in Thee to abide, As to bring forth some fruit to Thy praise! The branch which Thou pruned, though feeble and dried, May languish, but never decays. I want Thine own hand to unbind Each tie to terrestrial things, Too tenderly cherished, too closely entwined, Where my heart too tenaciously clings. I want by my aspect serene, My action and words declare— That my treasure is placed in a country unknown, That my heart and affections are there. I want, as a traveler, to haste Straight onward, nor pause on my way Nor forethought, nor anxious contrivance, to waste On the tent only pitched for a day. I want—and this sums up my prayer— To glorify Thee till I die; Then calmly to yield up my soul to Thy care, And breathe out, in faith, my last sigh.

THE POSITION OF BAPTISTS.

BY THEODORE HARRIS.

This paper was prepared for the Parliament of Religions: a lecture course inaugurated by the Church of the Messiah. It was meant to be only a presentation of the Baptist's belief; but having been written immediately after the address of the Rev. Dr. Moses, wherein the leader Rabbi, while extolling the character of Jesus, yet denied his divinity, his unique birth, and his resurrection; it perhaps, naturally, to some extent, ventured upon a defense of Christianity in general. We have asked it of the author, and print it precisely as it was prepared for the Church of the Messiah.

I feel very sensibly the high honor conferred upon me by the invitation to speak on this free platform to a congregation noted for its high intelligence, for the chasteness of its forms of worship, and for the marked ability of its pulpit. And yet, I come before you with some feeling of regret. Louisville contains many Baptist preachers, distinguished for their learning; and with all of the professional scholarship, of which the Baptists here can boast, it seems unfitting that on me the duty should devolve of speaking for them. But still, the task is not a hard one, for every Baptist has a reason for the hope that is within him.

At the outset I desire to say, I am not here to attack, nor even to defend. Nor am I here as representing that great body of Christians, to which I have the honor to belong. For what I may say—I, only, am responsible. But I think I know what Baptists teach, what they believe; and in a plain and simple way shall try to tell it.

First, man must have a religion,—some religion. His nature craves it, his impotence demands it. The why that he is here, the whither he must go, are pressing questions when he thinks. We live between two worlds. We know but little of the one; and, outside of revelation, nothing of the other. In nature there are many hints; but the Baptist thinks, the book we call the Bible is the only rule infallible of faith and

practice. To those denying this, the Baptist asks, what other book contains God's speech to man! And if no other, what antidote is there for grief; what surcease for earth's sorrows; what anchorage for hope; what view beyond the grave; and what avail is there in prayer!

The Baptist thinks the Bible was inspired by God; and to me, its prophecies and their astonishing fulfillments are convincing of that fact. And if some should say they do not know that the prophecies respecting Babylon, and Tyre, and Ishmael were written before the happenings that they foretold, I answer, they do not know the prophecies about the Jews,—that they should be a hiss and byword, should be scattered among all nations, and yet should be preserved a people,—they do know these were foretold; and they know that their fulfillment now stands out a monument of truth to-day. That to-day in N. E. Europe the Jews are still a hiss and byword. That to-day, though scattered, they remain a people. Not like the Gulf Stream, a united body in the broad Atlantic; but, rather like the Gulf Stream if scattered through the ocean in innumerable drops, with every drop a Gulf Stream drop, marked by its own peculiarity. For what other people were ever thus scattered and survived? What other people ever thus commingled with humanity without absorption? This miracle, foretold by all, stands out to-day among the mountain peaks of prophecy and history alike—one of the many reasons why the Baptist thinks the Bible was inspired.

But it has become a fashion now-a-days for men to smile at it for saying that in six days God made the earth and all that in it is. But the Bible never said it in the sense that such men understand it, or willfully misunderstand it. Nor is it true that Bible advocates to-day have been compelled by science to take refuge in a new interpretation. On the contrary, in a comment on this passage by Eusebius, who wrote about 315 A. D., I find him say, "These days must not be taken as our days, but as ineffable periods of time." What are ineffable periods of time!

These words, you will observe, completely in agreement with our present knowledge, were written centuries before the science of the Rocks was ever dreamed of; and therefore, this interpretation of the days is not, as some suppose, a new one to which believers in the Bible have been driven.

We often hear it said that science contradicts the Bible. To this it has been answered, that the books composing it were given in the language of their times and were not books of science. But to me it is a startling fact, that while the Bible was not meant to be a book of science, it does so strikingly agree with it. For, taking up a standard text-book on Geology, I find in it that plants were first created, next fishes, next birds, and after that came mammals; and on comparison I find in Genesis the story is the same. And as I read, I wonder how it was that—science undiscovered—the writer of the Book of Genesis found out so much. Unless by inspiration I cannot account for it. Can you!

It is in fashion, too, to ridicule the deluge. And Tom Paine's Age of Reason, with that kind of interrogative assertion which speciousness sometimes assumes to put false face on truth, asks the bold question, "If this were true, how is it that no people but the Hebrews knew it?" But you who have read history, and know that scarce a race of people can be found that has not a tradition of a flood, would rather frame the

question, How is it that with this belief so universal, it yet turns out there was no flood? And in passing let me say to those of you who choose to visit London, do not fail to see the Assyrian Account of it, gathered from the dust of more than twenty centuries, now in the British Museum.

We are told in modern times that common sense resents the Bible story of the stoppage of the sun, a lingual fiction not yet abandoned, a solecism not yet corrected, for we still speak of the rising and the setting of the sun. But I know the maker of my watch could stop it if he chose, and even turn it back; and I see no reason why the maker of the earth might not suspend its motion and hold the planets in a momentary pause. I know that this would be unusual, and I should not believe that it was ever done, if the book that tells the story did not tell me other things as wonderful I know are true.

Read that short prophecy of Noah: "Cursed be Canaan; a servant of servants shall he be. Blessed be the Lord God of Shem. God shall enlarge Japheth, and he shall dwell in the tents of Shem." That is all there is of it. You may read it in ten seconds; but its fulfillment runs the course of thirty centuries.

Canaan was to be a servant. True, there have been exceptions, but Canaan makes your fires now, and in his humble station is happier perhaps than you, in your exalted one. Japheth was to be enlarged. See him to-day in Europe and America. He rules the world. But in the tents of Shem a blessing must be found and Japheth was to dwell there. Yes, with all his greatness, Japheth now reposes in the tents of Shem, for in the tents of Shem the Christ appeared.

Tell me, ye who doubt, which is the harder? For the maker of the watch to stop it, or thus to penetrate the hidden secrets of futurity? The fulfillment of these prophecies is every day before you. You can see them with your naked eyes. The Baptist thinks a book that has such wonders in it must have been written by a mightier than human pen.

For similar reason the Baptist accepts the story of the unique birth of Jesus; his death, his burial and resurrection; and cannot see a middle ground between Divinity and Imposture. For, if Jesus did not claim divinity, why was he crucified? If, on the other hand, he did pretend to that which was untrue, how can he be accepted as a prophet and a pattern!

I know that other virgin births have been proclaimed, but other virgin births were not sustained by miracles. In the arid fields of reason the virgin birth will always be denied, but I can well believe the virgin birth if I can believe the resurrection. And if I cannot believe the resurrection I cannot believe the resurrection I cannot believe a word of the New Testament, except the mere fact that one called Jesus lived.

But, not to believe the resurrection forces the belief that eleven men said they saw it when they did not see it; that they made nothing by the imposition and expected nothing; that in spite of persecution they still persisted in proclaiming it, and finally gave up their lives to propagate the lie. Do you think so many fools could ever have been found in Louisville! And if not here, why expect to find them in Jerusalem? Infidelity stoutly asserts, "Never has a miracle been proved." But what is proof? In our courts the uncontradicted testimony of two credible witnesses will sustain any fact. Here is the uncontradicted testimony of eleven.

But if Jesus did not rise his

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body must have still remained. Why not produce it? Were there no spades in Palestine? No motives? No detectives? Had he not said that he would rise?

Oh, but they stole the body! Who stole it? The terrified disciples who had fled! Stole it from a Roman guard, especially appointed to prevent the theft! Stole it, and then said that he had risen! And they kept on telling the unlikely lie until they were themselves destroyed for telling it!

Oh, which is easier! Saying nothing of the prophecies respecting Christ; saying nothing of the miracles he wrought; saying nothing of his life and character, which all admit. Is it not easier to believe that Jesus rose than that a group of men thus absurdly and unnaturally acted!

But not to believe the resurrection, compels me to account for change of Sabbath from the seventh day to the first, and that I cannot do on any other supposition. Not to believe the resurrection is to me impossible, for every infidel attests it in every letter that he writes, in every entry in his ledger, in every note or check he signs or dates A. D., Anno Domini, in the year of our Lord eighteen hundred and ninety-five.

Not to believe the resurrection? Fancy, if you can, a boy two thousand years hence saying to his father, "What mean the fire crackers and the cannon, and the speeches, and the holiday of July 4th," and the father answering, "They mean, my son, that on that day the thirteen states published to the world a Declaration of their independence; but I think it never happened." Can you imagine it? And yet is that more strange than that one should say to-day, "I know the Sabbath has been changed; I know the dates of history are altered; I know that commerce turns on cogwheels of new forms; I know all these have happened; and I know some say that these point backward to a day when Jesus rose; but still I think he did not rise. Further, not to believe the Resurrection compels me to believe that God would dry the mourner's tears by imposition; would hush the cry of sorrow by deceit; would quench our thirst for immortality by delusion, and squander miracles with lavish hand to prove a falsehood.

There is a day, once every year, when every pious Jew throughout the world looks up to God with reverence and prayer, and breaks the unleavened bread. What does it mean!

Back, back through light and dark, through sorrow and through joy; back, back through centuries of cloud and dust, and fire and smoke and blood, with that unrisen morsel to his lips, the child of Abraham looks backward through the gloom of ages to a time when Rome and Greece were not, nor even Babylon. But tracing the hidden line of history, he hears the rustle of the Death Angel's wings, and finds the starting point of the unleavened bread among the shadows of the Pyramids. And from that time till now this solemn rite has been continued. Has any ever doubted that its every annual recurrence but brings up anew the

fearful midnight of the Passover! Can it more strongly prove the Exodus from Egypt, than the change of Sabbath proves the Resurrection!

There is a monument on Bunker Hill, which you and I believe proclaims a battle fought for liberty. But, blot the record out from history; destroy the printing press; and, ages hence the tale will still be told, and still will be believed. Can spire of stone be half so strong a proof as change of Sabbath!

If, then, the Passover points backward to the beginning of the Nation, Israel; if the Holiday of July 4th reflects the birth of this Republic; do these more surely indicate their origin, than the change of Sabbath speaks the story of the Risen Christ? The Resurrection proved, the greater must include the less; the virgin birth becomes no more a wonder; the miracles, no longer a surprise. The Baptist takes the story as a whole.

CHURCH.

After the Resurrection, the Baptist thinks that the Apostles here and there established churches. Not a church, but churches. I shall not weary you with quotations; for those who care to look the question up, five minutes with a New Testament will suffice to show such references were always to the churches; as, for example; "To the churches of Galatia— to the church at Corinth," etc. Not a unit, but units. Just so the Baptist churches are to-day; each a separate church; each independent of all others, with no authority above them but that of Christ himself.

True, it happened, with those early churches once or twice, that in their ignorance (there being then no written word) their members differed on some points, and sought advice from those that they supposed knew better than themselves;—just as men in business every day do now, and Baptists sometimes do. But advice was all they sought, and advice was all they seem to have received. There was no earthly power, so far as we can see, whose mandates they were under obligations to obey.

It may seem to some to be a matter of no importance whether a congregation is self-governed or ruled by bishops, conferences or synods. Indeed, to some, the latter may appear to be the way of wisdom. But however loose or careless he may be in business or in politics; in religion, the Baptist

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is tenacious of New Testament observances. Thus, electing its own bishop or pastor; its deacons, clerk, and treasurer, each Baptist church has always been a small Republic in itself.

That in the time of the Apostles, and for some time thereafter, each church was independent of all other churches, appears from Gibbon (Decline and Fall of the Roman Empire, vol. 1, page 654), who, writing of the Christians in the first century, says of them, "The societies which were instituted in the cities of the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution."

That, in spite of the corroding influence of ambition, this independence of each separate church continued until the time of Constantine, who, in the fourth century, adopted Christianity as the religion of the state, is shown by Bryce in his first chapter of the "Holy Roman Empire" in the following words: "And just as with the extension of the Empire all the independent rights of districts, towns or tribes had disappeared, so now the primitive freedom of individual Christians and local churches was finally overborne by the idea of one visible Catholic church, uniform in faith and ritual."

The advocate of liberty, the enemy of oppression in every form, in every country and in every age, insisting on the independence of each individual church, the Baptist has forever been opposed to what is known as church and state. And to him and his determined opposition to such union, is it too much to say that enfranchisement of conscience and liberty of man are as much indebted as to any other cause? So strongly have the Baptists always clung to this idea that every form of obligation to a government has always been rejected by them.

And Governor Medeiros, of Saltillo, Mexico, was recently surprised by the refusal of Dr. Powell, a Baptist missionary, to accept a building that he needed because the owner of the building was a state.

Each church, then, being independent of all other churches and composed alone of those who, having believed have been baptized, the question next arises, What is BAPTISM?

To this I answer, first, the word is not an English word, nor a translated word; but, slightly altered, has been transferred. To scholars I shall leave discussion of its meaning in the Greek, and only seek its meaning, as we find it in our English Bible.

The Bible has a mention of one Lord, one faith, one baptism—not

two Lords, two faiths, two baptisms, but only one of each. While this is true, it yet appears that there are Christians now (and good ones, too) who, still holding to one Lord and to one faith, admit two baptisms, one by immersion and the other by sprinkling.

Eschewing scholarship, to which some of you, like me, may lay no claim, let us take our common English Bible to see if from it we can find out if both of these are likely to be good; and, if not, which has the greater weight of probability. We do that way in common life, why not in religion?

First, then, Matt. 3:5, 6 says of John the Baptist, "Then went out to him Jerusalem, and all Judea, and were baptized of him in Jordan, confessing their sins." Mark 1:5 makes the same statement, but puts it, "in the river Jordan." John 3:23 reads, "John was baptizing in Aenon, near to Saline because there was much water there." Luke mentions the baptizing by John, but does not say how or where it was administered, and that is pretty much all the Gospels say about it.

John had electrified the nation. He cried repent and be baptized. The people came from far and near. He chose a place (John the writer says) at Aenon "because there was much water there." And he baptized them (Matthew says) "in the Jordan." And Mark says "in the river Jordan."

Do you think that they were sprinkled? I do not say that they were not, but if sprinkling were the mode, I cannot see why John should seek the Jordan for a depth of water when any household in Jerusalem could have provided him with all he needed. Can you?

But we must not leave the baptism administered by John without looking at the baptism received by Jesus. Matthew 3:13 and 16, telling of this, says, "Then came Jesus from Galilee to Jordan unto John to be baptized of him. . . . And Jesus, when he was baptized, went up straightway out of the water." If he went up out of the water, he must have been in the water, and we see no need of this if he were only sprinkled. The same is true of Phillip and the Eunuch (Acts 8:38) "they went down both into the water, both Phillip and the Eunuch and he baptized him."

Thus far I grant it is not plainly stated that the mode of baptism was immersion, and I only claim the probability.

But in his letter to the Romans, stimulating them to holier lives, Paul writes, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection.

I think that settles it. We all know what a burial is—some of us too painfully. Christian baptism, Paul says, is a burial. We can understand that if immersion is the mode, not otherwise.

INFANT BAPTISM.

As to infant baptism, if there was a single case of it mentioned in the Bible I would read it to you. As there is not, Baptists have never been persuaded to adopt it. The arguments in favor of it are,

1st, That it took the place of circumcision, but the Bible nowhere says so, nor is it limited to males by those who make this claim, as circumcision was.

2nd, But, they say, Jesus said, "Suffer little children to come

unto me." Yes, he did; and they have been going to him ever since, baptized or not baptized. Earth is dotted over with little mounds. Cave Hill is full of them. Some of them, you know and I know, it was hard to part with.

But not only is infant baptism not taught in the New Testament, either by precept or example, but it seems to be completely negated by the law of baptism. Notice—John commanded men to repent and be baptized; and a verse already read to you, says, "They were baptized in Jordan, confessing their sins." Christ said, "Go teach all nations, baptizing them in the name of," etc. Peter and other apostles repeatedly said, "If thou believest thou mayest be baptized." Thus it appears that those who repent, those who confess, those who can be taught—these may be baptized. Have we any authority at all for baptizing any others? So much for what New Testament says about baptism, let us see what others say.

TO KENTUCKY BAPTISTS.

Last year up to March 15th, Kentucky had given for foreign missions \$9,333.73; this year for the same time \$6,731.14. We are much behind. Kentucky was asked for \$18,000 by the Convention. She can give the full amount if we are willing to thus honor God.

The call of the Foreign Mission Board for earnest prayer to God is timely. If our people would pray more for missions they would give more and be more blessed in the work.

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SOUTHERN BAPTIST CONVENTION.

The committee on arrangements for the entertainment of the delegates to the coming session of the Southern Baptist Convention, wishes to have at once, the names of all persons knowing themselves to be delegates to the Convention or to the Woman's Missionary Union. Before replying to this request please observe closely the following points, viz:

1. The committee will provide free entertainment for duly certified delegates, for foreign missionaries under appointment or home on leave, and for no others.
 2. The committee will not pay any hotel or boarding house bills.
 3. The committee will gladly make all necessary arrangements, and secure comfortable quarters at hotels or boarding-houses, for those who are willing to pay their own expenses, whether delegates or visitors.
 4. Hotel rates have been reduced as follows, viz: Lookout Inn—\$1.00 to \$2.00, the Southern Hotel from \$3 to \$2, the Rossmore from \$2 to \$1.50, the Road House from \$3 to \$2, the Shipp Hotel from \$2 to \$1.50, Merchant's Hotel from \$1.50 to \$1.25, Stanton House \$2 to \$1.50. A number of comfortable boarding-houses within easy reach of the church will give a rate of \$1 a day.
 5. All letters must be addressed to Houston R. Harper, Secretary Room 29 Times building, Chattanooga, Tenn.
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Among the Churches.

LOUISVILLE. Walnut-street—Prof. E. C. Dargan preached. Sunday-school made an offering to Foreign missions.

Broadway—Pastor Pickard preached. One received by letter.

Chestnut-st.—Pastor Weaver preached a usual.

East—Pastor Christian preached.—One received by relation.

McFerran Memorial—Bro. M. Ashby Jones preached. Made an offering for the Orphans Home.

Twenty-second and Walnut—Pastor Hunt preached.

Franklin-st.—Pastor H. C. Roberts preached. Four baptized, 7 received for baptism, one by relation and one restored.

German—Pastor Ritzman preached. Outlook hopeful.

Highlands—Pastor Dawes preached. Two received for baptism, one by letter and three baptized.

Logan-st.—Pastor Ewing preached.

Parkland—Pastor Nowlin preached.

Portland Avenue—Pastor Irvine preached.

Southgate street—Pastor McFarland preached. One received by letter and one baptized.

City Mission—Usual services during the week. Bro. Richardson preached at night.

The Point—in the Sunday-school 174. Had service every night last week, Pastor Roberts preaching. Seven professions.

Clifton—Pastor Roddy preached.

Glennview and Eight Mile—Pastor Martin preached.

Clay Street Sunday-school—in school 150. Made an offering for Foreign missions amounting to \$5.

Eleventh and Market—in Sunday-school 140. Good service at night.

Highland Park—Pastor Burroughs preached.

SEMINARY NOTES.

J. Bass-Shelton is visiting his wife and baby at Montgomery, Ala.

We have had calls from brethren I. W. Martin, W. B. Crompton and J. S. Sowers within the last few days.

Bro. J. R. Hawkins has been called to the Trade Street church, Charlotte, N. C. He will accept the call.

Dr. Smith was greeted by a full and appreciative house at each of the Gay series of lectures last week. Many seem to think that the one on Dr. Fuller was the best—though all were good.

Bro. H. F. Burns has accepted a call to the Howard Street church in West Nashville. He will preach for them two Sundays per month until June and then will devote all his time to them.

Bro. J. S. Pierce, who went home a few weeks back on account of ill health, writes that he is very much better. He will take charge of Bro. C. Carter's work in Marion and elsewhere during Bro. C.'s leave of absence.

Supplies for Sunday were E. C. Dargan, Walnut Street; A. H. Ellis, S. Yohannan, Salvisa; I. T. Crook, Point Mission; W. H. Sledge, Seventeenth and Main Mission.

THE STATE.

Bro. J. A. Pierce, Pierce, Ky., writes: "In reference to the Recorder's March 5th session questions have been asked in relation to a country church which quarreled and divided, which seems to point to Trammels Creek. Questions were in reference to ministers and deacons and the act of the Russell Creek Association; and so far as he understood the cases, was much delighted in his answering; but he states that he did not understand the case of the division in the church, as I do. I wish to inform him the church used all the means that were in her power not to sacrifice principle to save and retain the brethren, but the minority did withdraw from the church and set up on another day, claiming to be the Trammels Creek church, and so represented themselves by letter, and of course the church did the same. Both letters were read. The body did appoint a wise, good committee to hear the testimony and settle the case; so they obeyed and did read some evidence, and next day heard the report, which did recognize both the Trammels Creek churches, under the title of No. 1 and No. 2, stating that they believed the evil would soon adjust itself and the true church appear; so we did not complain at the decision of the good brethren; as they believed so do we; and so far as we can see the Lord is bringing to light their decision, for which we rejoice and are well satisfied, for we are at peace one with another and no trouble at all in the church. Our pastor, T. G. Lewis, has fully approved as the pastor, and the Lord has been good to us. We have received

34 by baptism, 7 by letter, 2 by recommendation, and 2 stand approved for baptism. Our number is about 144. Our present pastor is W. T. Underwood; he has been with us once and has accepted the call. So brethren pray for us and our good pastor, that the Lord may still manifest his will to us in goodness and blessing the labors of our pastor, that he may sow the good seed of the Gospel in our church, and that he may send us his laborers with the church may result in bringing back home our brethren whom we pray for."

Pastor F. W. Eberhardt writes: "On last Sunday I resigned my position as pastor of the church here in Midway. As this was the second time my resignation was offered, the brethren accepted it to take effect the last Sunday in June. I have held the pastorate here longer than any other pastor except Dr. Kerfoot, his second pastorate a mine and a half being held on an equal length, three years and six months. I have made no plans for the future."

Pastor T. E. Richey writes: "Filled my appointment at Grand Rivers yesterday. An excellent healthy spirit pervades the membership and a steady growth in numbers and influence for good crowning our labors. Congregations on the increase. Sabbath-school, under the superintendency of the wise and prudent W. E. Wiley, kept up to or above its former standard. We very much need a house of worship and may call on our brethren for help to get one after a while."

Pastor T. M. Jackson writes: "We had a good day at Pleasant Grove last Sunday. Full house. One joined by experience and baptism. At our meeting before the church joined by letter. The different committees are getting up good collections for missions. We are expecting a good time when the Association meets with us."

E. W. Coakley writes from Greensburg: "I have accepted the pastoral care of Sugar Grove, Bethabara and Southampton churches near Greensboro, and will, D. V., begin labor there the second Sunday in April. My address will be Habit, Ky."

OTHER STATES.

Pastor M. L. Carwell of Ingleside, Ga., has accepted the call to the pastorate of the Stone Mountain church, De Kalb county, Ga., for half his time, and has entered upon his work.

Pastor W. B. McGarity writes: "Pleasant church has invited the Baptist church has prevailed the Baptist preachers and deacons of this section to meet at Jellison April 21-23. The object of the meeting is two fold: that the Baptist workers of this section may get better acquainted; second, H. Bro. Borum will give us a talk each day on the Holy Spirit, Bro. Prestridge on the Kingdom of Christ. The meeting very informal, and a large attendance expected."

Pastor N. S. Jones of Salisbury, N. C., has accepted a call to the Broad Street church, Winston, N. C.

Pastor M. L. Kester has been called to the church at High Point, N. C., and will accept the call.

Pastor J. K. Fant of Littleton, N. C., has taken charge of churches in Hertford county, N. C.

Bro. J. E. Chambliss, closed a two weeks' meeting at Gallatin, Missouri, resulting in 22 additions to the church.

At Memphis, Mo., the church has been greatly rejoiced, and before the meeting recently closed, 51 were added to the church, 27 were men, and all but 5 grown people.

Pastor S. G. Mullins has just closed a meeting of a few days with the St. Louis Crossings church, five miles west of Hope, Ind., where he preached twice in members, and 11 additions to the church, all for baptism. One from the Methodists. The work at Hope is moving on nicely. Received two more additions yesterday by letter.

The Orion church, Alabama, has set apart Bro. Joseph Nelson to the full work of the Gospel ministry.

A meeting in the Denison church, Texas, resulted with 22 additions to its fellowship.

Elder Keeling, pastor of the Pineville church, Missouri, held a meeting in it which closed with 15 additions. Among those baptized were a Methodist and a brother who had been a Disciple for forty years.

A meeting in the Buffalo Prairie church, Missouri, resulted in 10 additions by baptism and more to follow.

There were 30 professions of religion and 29 additions to the fellowship of the Crabtree church, N. C., as the result of a ten days' meeting.

Eld. S. D. Tipton held a meeting in the Laurel Branch church, N. C., in which 22 were added to the fellowship of the church.

A four weeks' meeting in the Holt church, Mo., closed with 45 professions of faith and 13 additions to the fellowship of the church.

EDITORIAL CORRESPONDENCE.

Before leaving Florence, let us take a look at the city, and especially of some of its best works of art. Our hotel fronted the river, in sight of the famous bridge covered with small shops below, and filled with pictures of the royal family above; for above there runs a long hall crossing the river and connecting the Fifth Palace with the Fifth gallery. These portraits tell how the various people of royal blood looked, but few of them had we ever heard of. Their chief interest is that they show the fashions in dress for men, women and children through several centuries. It is the best place in the world to study dress in Florence the leading works of art are the Greek statue of Venus de Medici, Michael Angelo's David, Raphael's Madonna of the Chair, Giotto's Death of Francis, the altar statue of the Knife Grinder, Titian's Madonna and Angels, Del Sarto's Virgin and Child, and Fra Angelico's Coronation of the Virgin. There are many others for Florence is a great art center, but these are the ones specially worth remembering. Venus de Medici is the model of feminine beauty of figure. It is worth emphasizing that all the Venuses have large waists, proving that tight lacing is not beautiful but deforming. No woman can practice tight lacing and have a beautiful figure. Medici the finest statue in the world. The Knife Grinder is a statue of great power. He is whetting his knife on a stone as he sits, and pausing for a moment to look at some thing. You need to stand at the side of the statue and look full in the face to feel its power. Michael Angelo's whose home was in Florence, and whose grave is there—used to sit by the town hall, gaze at the Loggia and think. He scratched the profile of his David on the outside wall of the city hall as he sat thus and mused. The statue is of heroic size, and is most impressive. The left hand is putting a screw to the sling at his left shoulder, while his right hand, hanging by his side, clutches the other end of the sling that runs diagonally across his back. The fine head is turned side ways, evidently to look Gullatini full in the face and to destroy the moment to the face. Faith and courage are happily combined in that face. Ancient art represents physical beauty and brutal cruelty; while only Christian art sets forth faith and mercy. More on this point in future.

Raphael's Madonna of the Chair would rank third in his works. The Stetino Madonna (at Dresden) regard as the finest picture on earth. Next comes the Transfiguration (in Rome), and then the Madonna of the Chair. It is said that the artist saw a beautiful Italian woman with a babe, and proceeded to sketch them on the head of a barrel and this served as his first draught of this Madonna. Copies of it are all over the world. Giotto's death of Francis has been described by Ruskin, and no one else need try. Envious artists (Vasari and others) who followed Giotto, and were envious of his fame, had his mural pictures whitewashed over, and only of recent years has the whitewash been removed. Giotto was the only man who ever lived that could, without instruments of any kind, draw a complete circle. There are many pictures of Del Sarto. The old church where Savonarola preached and became a reformer and preached in the town hall; this church is abundantly decorated by this artist. Here is Savonarola's study and bed room, very small both of them, containing some relics of him, his manuscripts, his hair shirt, a stick from the fire where they burned him to death, and some other articles. It is always interesting to stand where a great and good man has lived, and believed, and loved, and wrought. The town hall contains Savonarola's tomb, a handsome monument, and many pictures having reference to him. The Florentines are no proud of the man their fathers persecuted and burned at the stake for preaching an evangelical faith, that approximately 100 years ago, while they were they imprisoned him—some of our party climbed to it—and there where that large fountain flows, with its handsome statuary, is the place where the Church of Rome burned him.

In the Baptistery at Florence can be easily traced the old pool where immersion was practiced before the act for baptism was changed by the Roman Catholics. The priests christen children usually at a table on one side of the building, but I noticed that they pour water freely on the child, and do not simply touch the child's head with a wet finger. It is worth noting here that in Milan, Italy, the Roman Catholics still practice immersion, but serving at this place the primitive form. The bronze doors of the Florence Baptistery, made by Ghiberti, will repay hours of study. The panels

present scenes from Bible history. Everybody has heard Michael Angelo's remark about these doors, that they are worthy to be the gates of Paradise. The Cauchi chapel is of dazzling beauty, and is a monument of family pride. Michael Angelo's Dawn and Day and Evening and Night, left unfinished, still form the chief attraction. It is said that these statues have been left as the master left them.

The old Church of Santa Croce is the chief shrine of Florence. Here are the tombs of Michael Angelo and of Galileo, whose houses are still shown, and beautiful centenary of Dante, whose body lies at Ravenna. He would never return to Florence after being banished, though often invited back. Michael Angelo's monument was sculptured by his pupils as a labor of love, and right worthily did they do their work. His face is turned so as to seem to look toward the dome of the Cathedral, which was his favorite work, and was the first dome of its kind ever erected. The statue is beautiful on the outside, but plain within. It contains Michael Angelo's last work, the Descent from the Cross, a group of statuary made when the artist was ninety years old but showing his power.

We left Florence after dinner, I. E. after 4 P. M. and reached Rome after midnight. Our meals are breakfast at 7:30, lunch at 12:30, 1 P. M., and dinner at 6 or 7 P. M. They live over here with a different mode of life in America. The usual breakfast is tea or coffee with bread and butter, and perhaps eggs. The bread is hard, tough and wholesome, and the butter is without salt. We get no salt nor butter cakes, nor marmalade waffles, but only hard and tough cakes of light bread, on which I once broke my teeth. Lunch is served in courses, and our plates are changed with each course. Waiters hand around dishes from which we help ourselves. Nothing but bread and fruit is set on the table. Dinner is like lunch, only there is more of it. We have courses of soup, fish, beef, chicken, etc., winding up with fruit and nuts. They are in no hurry, and dinner takes an hour and a half.

You cannot hurry them, though you have the privilege of beginning at whatever course you choose and leaving the table when you choose. The hotel men are greatly disgusted. At our party for not taking wine. We have nine preachers in the party, and not one of them has to my knowledge taken wine. Occasionally two or three lay members of the party have taken a little wine, but always on the ground that they needed it medically. But in no respect have they forced any better than those who take none. We were told, as everybody is told, that "it is really necessary to take wine" on such a tour, that "the wine is mild and pure," etc., but all these are the words of sheer nonsense. Wine, so far from being helpful to tourists, is actually harmful to them, and those who drink fare worse than those who abstain. Of course a man traveling, just as a man at home, may need medicine, and intoxicating liquor is a medicine that may legitimately be used; but it may be as legitimately let alone, even when a man is sick. All my life I have refused to take intoxicating liquors even as a medicine, and by God's grace I propose to die without knowing how whiskey, brandy, etc., taste.

There are many curious things about European and especially Italian life. The cars are small, and divided into compartments, open at the side. You cannot go through a car, as with us. There is no conductor, and your tickets are taken up at the depot where you get off. The locomotives are small and have a thin shrill whistle. Whenever a train is to move one man blows a horn and another rings a hand bell. No checks are given for trunks, they are simply marked and you must claim them. Of course we are relieved of all that bother, since we travel under contract with Messrs. Henry Gaze & Sons, an our conductor, Mr. George Vickers, attends to everything for us. At the hotels the beds are all single, there is no soap, candles are the only means of lighting your room (and this in the finest hotels); and if you want a fire, they furnish you with a basket or box of wood. Pans of glowing charcoal are put around the halls, with occasionally a stove for warmth.

The people live in the streets, and I never saw so many children. The women are either bareheaded or they have a folded cloth laid on their heads, the cloth being sometimes white and sometimes colored. The people, especially the peasantry, are fond of wearing bright colors, red and blue being the favorites.

When we got to Rome, though after midnight, the depot was filled with people who were yelling like fiends. They jumped, threw their hats in the air and screamed. We thought this a silly and unbecoming display, but on our first morning in Rome, we were served at this place the primitive form. The bronze doors of the Florence Baptistery, made by Ghiberti, will repay hours of study. The panels

We have never been asked by any one to say a good word for Booth's Hyomel Pocket Inhaler, but, having suffered for years from Catarrh and tried all kinds of remedies, some that have been advertised and some that have never been before the public, we had about made up our mind that there was no cure. By a St. Louis friend, who had been cured by the Hyomel Inhaler, we were induced to make one more effort to effect a cure. And, as the investment was only one dollar, we bought one, result, a complete cure. We believe it our duty to say we incurse every word said in its favor. If you are suffering from Catarrh or Asthma and your druggist has not got it, send one dollar to R. T. Booth, 23 East 20th St. New York, and we feel sure you will ask to have your name added to the "pass-ion" society.

R. T. BOOTH

WESTERN RECORDER I have learned from observation that three things happen to a man who works steadily without relaxation. In the first place, he becomes nervous, irritable, and hard to get along with. In the second place, the grade of his work falls off; his services are worthless, and he is liable to err in his judgment. In the third place he dies suddenly. It is an incontrovertible law of nature. Clarity Dewey

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FAMILY CIRCLE.

WHAT IS TIME?

I asked an aged man, a man of cares, Wrinkled and curred, and white with hoary hairs. "Time is the warp of life," he said. "Oh, tell me the young, the fair, the gay, to waste I will. I asked the ancient, venerable dead, Signs who wrote and warriors who bled; From the cold grave a hollow murmur flowed; "Time sowed the seeds we reap in this abode;" I asked a dying sufferer, ere the stroke Of ruthless death life's golden bowl had broke. I asked him, "What is time?" and he replied: "I've lost it all the treasure!" and he died! I asked the golden sun and silver spheres, Those bright chronometers of days and years. They answered, "Time is but a meteor's glare." And bade me for eternity prepare. I asked the seasons in their annual round, Which beauty or desolate the ground. And they replied (no oracle more wise) "Tis folly's blank, and wisdom's highest prize." I asked a spirit lost, but oh! the shriek That pierced my soul! I shudder while I speak. It cried: "A particle's a speck; a mite Of endless years, duration infinite!" Of things inanimate, my dial I consulted, and it made me this reply: "Time is the season fair of living well. The path to glory or the path to hell." I asked old Father Time himself, at last, But in a moment he flew swiftly past. His chariot was a cloud, the witness dead. His noiseless steeds, which left no trace behind. I asked the mighty angel, who shall stand One foot on sea and one on solid land. "I now declare," cried he, "no mystery's o'er. "Time was, time is, and time shall be no more." —Cavalistic Magazine.

THE DEACON'S SURPRISE PARTY.

BY REV. C. A. L. DWIGHT.

Deacon Silas was always having new and original ideas. Some of these were wise and others otherwise. His wife Jerusha was used to the deacon having for a term of some thirty years in large part enjoyed, and for the rest endured, his idiosyncrasies, loving her husband because of certain, and in spite of other, of his "ideas." Aunt Jerusha always knew when an idea had struck the deacon, for the good, queer, impulsive old man never could keep such intellectual discoveries for himself. "What's that, Jerusha?" she would inquire. "Well, I've got an idea!" his legal spouse was not greatly startled or moved. She had heard him declare the same interesting fact hundreds of times before. "Indeed, Silas," was all the reply vouchsafed by Mrs. Deacon, though the commonplace words were spoken in a tone of gentle confidence. "The deacon's wife did not question him further concerning his new inspiration—who knew he would tell her soon without her asking. But he did not this time. Such a sudden notice was extraordinarily unlike him. In silence he continued to drive along until his wife's curiosity prompted her to catch his eye and say a word. "What's it all about, Silas? Is the idea a good one?" "Yes, 'tis certain sure!" declared the deacon. "It's a first-rate idea. But I can't tell you what it is, Jerusha—leastwise just now! I can't let you in to this secret because it's going to be a sort of surprise party. It's something to do with the church—so it's a good undertakin'." More particularly this thing has some bearing on the prayer-meeting. For I say, Jerusha, I did feel sorry for Parson Harris to-night, and he's such a young fellow, too!" "And I declared I did!" rejoined the gentle Aunt Jerusha, with an earnestness and decision approaching as nearly to wrath as Eph. 4:26 would let her allow herself to come. "The folks don't do their duty to the minister, which is somewhat the same as sayin' that they don't do their duty to the Lord. And the parson tries hard, he does, to make things go in meetin', even to startin' the singin' himself, which wouldn't have been any need of doin' to-night if Almira Jones, who serves the Lord by singin' soprano, pleasant Sunday mornings when walkin' in the good in the choir, had a been there to raise the tune, instead of a-goin' sleigh ridin' along of those blacked boys down from Williams town and their cousins from Hampshire, whom she'd have done better to have brought along to church with her!" Then, after a brief pause, Aunt Jerusha continued: "To think how few there were out there—only a handful of them were there—wasn't that stiff as the water-wheel down by the

old mill to-night. I should think the parson would get discouraged, and, 'pears to me, he did look that way this mornin' when he first came to Ballville, with all his larin' bran' new, he seemed to have enough zeal and go to do for five parishes as big as this." During the following few days the deacon, as I look around and see the mystery surrounded all his movements. He was away from the farm a good deal. The night of the famous surprise party had at last come, and let us be take ourselves to the white church on the hill. Entering with the pastor we note that the wear, unexpected look which he has brought to the meeting, written unmistakably on his face, gives way suddenly to one of astonished joy as he observes that the lecture-room is filled nearly to overflowing with a miscellaneous throng representing all shades of opinion in the parish and affording samples of all classes and conditions of men within the bounds of Ballville. The deacon, evidently in a very excited mood, stands on the platform nervous and dizzy as can be back of him is old Farmer Henly, who apparently has not had much use for the prayer-meeting of late years; judging from the number of absences recorded—some where—against his name. Scattered here and there about the room are various characters, well known in the village, but who have never shined conspicuously as church-goers. The meeting pursues its usual routine for a time except that the pastor shortens his discourse considerably, inasmuch as he notes a certain animated look on the faces of several of the brethren, which seems to indicate that they are all primed for the making of some important resolutions. "Having concluded, the meeting is 'thrown open,'" evidently to the relief of the impatient audience, which has beyond doubt been seriously suffering thus far with nervous tension. There is a slight pause, resulting simply from force of habit, and then the deacon rises. With divers clearings of his throat, the good man begins:—"Brethren and sisters, I've had some talk on my mind for some time past, and that the condition of Zion, or more particularly of this branch of Zion in our church on the hill here; and I've been worryin' lately about the state of our prayer-meetin', which has been as has been more or less spiritual. From one cause and another these meetin's of ours have been declinin' sore of late, until last year there was only eight besides the parson and includin' Jake French, who makes this after. And I tell you my soul was afeared that we were losin' this region of the sanctuary. It seems as though it were rather getting to be the fact as we have days to go, that the Lord's work in any of us great account, or could be left to a sort of little committee of the faithful, with nobody especial to ask questions afterward as to whether they did it or not! "As it goes I'm thinkin' that all this talk is bein' talkin' on the part of you, though he hasn't complained much about it. Then said I to myself, 'Well, Deacon Silas, what have you been doin' to hold up the hands of the pastor, like an Aaron and a Hur, and stand in in the spiritual and spiritual labor?' And I had to own up to myself that I hadn't been doin' all I'd oughter, and I set to work to thinkin' how I could make a better showin' in religious work in the future. So when you got here last week's prayer-meetin' I began on my knees and prayed the Lord to bless an idea that had come into my mind all of a sudden. Now some of you know what my plan was all about without my tellin' you, and that was to give the parson a sort of surprise party, but not that kind which consists in swoopin' down a whole crowd together onto the parsonage, without givin' any notice that you and the whole creation besides is a-comin' in the baby. First, the folks are to watch it and the parson has to be polite all the same (which is a hard thing to do sometimes when you're tired), and not let you know that he's comin' or was hankerin' for your comin' some other time. No, this party was to mean the deaconation of all sorts of things the minister doesn't need so much as that last \$500 owing on his salary to meet running on most every body around to assemble by agreement, church members, prayer-meetin', actuated by a pious desire to learn and to do some good thing and to make a start at reform in certain ways. For I reckoned that if for once everybody came to meetin' that would be about the biggest surprise parson Harris ever had.

"Well, many of you here to-night know how we talked and prayed this thing over, and we all agreed at last to make it a special party to get here this evening ad to assure the parson that our names were still on the muster rolls of Zion and that we hadn't been dishonorably discharged from the Lord's service yet. So here we all are, and I look around and see this room chock full, I'm inclined to think we make up a pretty big and nice surprise party! "Now, please sing a hymn and give me a chance to catch my breath," add the deacon, as I look around and see "as I have some more things to say yet before I'm through." Quickly the dulcet tones of Almira Jones' voice, who is there at the meeting to-night with two or three of the children from Hampshire, start up the familiar strains of the hymn: A charge to keep I have, A God to glorify—sung by all with evidently new meaning as a new life trace and as the last quivering notes die away the deacon resumes his remarks as follows: "It's always well, you know, to have a practical plan to aim at when you're a-talkin' or a-doin' anythin', and so I'm glad to be bold enough to offer the resolutions which now I'll read trustin' that the brethren won't criticize the wordin' too much, but will receive the matter of them in good spirit. These resolutions has some front porches, you might say, to them in the shape of a more definite trace and is a kind of entrance into the heart of the subject matter. And now I'll read: "Whereas, Since from the earliest apostolic times the prayer-meetin' has figured as a most feasible and thoroughly calculated to make people good, but in this neighborhood of past years, by reason of some folks not goin' to it, has turned out to be to many rather a means of disgrace, and "Whereas, We are ever respectful to the prayer-meetin' and to the good Father who made it, and who wants to meet his children there every week, to give it the cold shoulder, nor conducive to the edifyin' and buildin' up of the church, and to neglect the assemblyin' together of ourselves; "Whereas, too, All kinds of entertainment, social and unsocial, such as concerts and house warmin's and sleigh ridin', in their season, and various forms of havin' a good time, do ever have to be said for or agin' them on general grounds—ain't no ways fit to compete for patronage with any regular appointment to meet the Lord in his house; and "Whereas, We are ever desirous to see our brethren sufferin' prayer-meetin' so shabbily for the past few years, whereby our own souls has become pretty lean and Satan has been spreadin' himself like a green bay tree at our on-our; and in order to give us the view of all these unpleasant and unsatisfactory facts, "Resolved, First, that we all here with humble ourselves in the sight of the Lord in the hope that if we only get our hearts right, and our lives of truthfulness of spirit, he will lift us up afterward to a fine height of blessed experience and usefulness; secondly, that we will all labor to be much in prayer—instead of bein' only a little in it, by us and as applied for as formerly, and we'll be a-singin' for God's favor to rest upon our church, our pastor, our Sunday-school, our homes, and ask for a blessing on whatever our hands find to do; and, thirdly, that the Master help us, without whom we can do nothin', we will lay ourselves out after that to be 'fervent in spirit, servin' the Lord' and strugglin' manfully to bring somebody near God as is now afar off from him and to help some as is already his children a bit nearer the Great Father in heaven, and redoublin' the time because the days are evil. And the conclusion of the whole matter is, may God help us all from this time on to be more decent Christians." With this fervent petition the deacon finishes his exhortation, and sinking down into his chair, he bows his head in silent prayer. Then gentle-souled Deacon Willis, who had hardly missed either a town or a prayer-meeting for the last twenty years, offers a few simple petitions that seem in their quiet earnestness to have been the very throne of God on high. Another hymn is sung, whereupon, the discussion of the resolutions just offered appearing to be in order, the stalwart form of farmer Henley attracts attention as he rises to say:—"Brethren and sisters, you've all been acquainted with me from long ago—exceptin' you youngsters on the rear seats who don't know nothin' datin' back fifteen years—knowin' as I've always been what might be called an original church member, I never denied that I was entered as a contestant in the great struggle Paul tells of for the celestial prize, though I equally ardin' that nobody never accused me yet of gettin' out of breath with rulin' extra hard in the heaven-

ly race. But I've been goin' to meetin' off and on (most generally off, I'm sorry to own) ever since the days I can just remember when my old mother here his voice trembled, 'abe's young now with immortal youth, God bless her!—used to dress me up in my bestest clothes and lead me by the hand up the old country road to the sanctuary. But I do declare, brethren, that I've shamefully neglected my duty to the prayer-meetin', and I want to make a clean breast of it now before the Lord and before you, and to say that I heartily accept the resolutions of my old friend, Deacon Silas, and mean to adapt them to myself." "I'm another one of those boys which have had prayin' mothers who wanted their children to come up right," exclaimed a deep voice, which all instantly recognized as that belonging to Tom, the blacksmith; "mother's, which brought their sons up fast, rarely, only the children, some of them didn't stay brought up as they'd oughter. I've come here to-night, not only because the deacon asked me to come, but because all since I felt I had a special invitation from the blessed Master, signed, as it were, with his nail-pierced hand and sealed with his own dear blood." This was said with that sturdy emphasis with which Tom is wont to bring down the hammer on the stout anvil, and everybody is sure that he means what he says. And now a pleasant-faced, genteel-looking young man, lawyer Scott by name, addresses the meeting in a stirring and earnest manner, which has been more often heard in courts of law than in the courts of the Lord; but I have come to the conclusion that if it is true, as people suppose, that the meeting is to enjoy a certain facility of speech in the treatment of legal matters before sober judges and inquiring juries, there certainly exists no reason why I should allow myself to be suddenly stricken dumb, and to be unable to utter a word which has to do with spiritual themes. My old friend, Deacon Silas, came into my office the other day and urged me not to neglect that other profession of mine, namely, of faith in Christ, and that all in faith to enter a gathering of solemn prayer in aid of the Gospel. To all of which I could enter no current nor oppose a non sequitur, and yet I must admit that it was not so much the logic of my good lay friend that affected and convinced me as it was the deacon's tone and the earnestness of the well-worn soles in my office and asked with heart-felt conviction that the good God above would bless the future." Next up jumps a sturdy young sophomore at Oldtown College, now home on vacation. "Before time's called," he cries in a cheery voice, "I want to say a few words for myself and my classmates here. Some of us boys here chaps have a way of taking part in class prayer-meetings up at Oldtown, but are perhaps rather inclined to forget that we have any special duty to church work when we get home in the hot way down in the holidays, and so leave our religion locked up in our rooms at college along with our Homers and our lexicons and Euclids, expectin' to find it all there when we get back from vacation, but having no special use for it we never get home to use it, and so carry my religion around with me wherever I go, and report at once for Christian duty at whatever place I may be stoppin'." So the meeting runs along. Postmaster Brown observes that from his habit of handling mail constantly he had become familiar with all kinds of modern letters, but must admit that he wasn't so well acquainted with those much-lauded epistles dispatched by Peter, Paul and John to various believers of the olden time; but may be of them he came to meeting oftener as now on he meant to do. Granter Wiggins, shabby with the infirmities of an indefinite number of years, totters out into the middle aisle to remark that it wouldn't be long, he guesses, before he would get home to glory, praise the Lord! And when he did reach heaven he would make it a point to tell the good folks up in the skies that he had gone there from Ballville which good prayer-meetin's they was a-havin' down in the old white church. After Granter has collapsed into his seat, a poor, half-witted lad, Huckleberry Jim says, or tries to say, that he hasn't much sense or knowledge to bless the Lord, but that he gave him some sense at all, and that he loves Jesus even if he can't just tell what everything in church is all about! Then, as a sort of clinching argument, the thought of the next being that of the district, as the next being, stands up speaking out in meeting her six-year-old Jackie

[Continued on eleventh page.]

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Gleaner Department.

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

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

I HAVE agreed to debate the church question between Baptists and Campbellites with Eld. H. G. Fleming, near Murfreesboro, Tenn., beginning Monday, March 8th, and continuing five days.

I HAVE been challenged to debate with Eld. J. A. Minton, at Cave-in-Rock, Ill., in the near future. This is the point where the Campbellite champion made an inglorious failure last Christmas, and they want to try it over, putting in a new man.

DEAR BRO.—I am a true Baptist. I come to you with a few passages of Scripture which I want you to explain to me as I do not understand them thoroughly, and as I want to know how to answer our sanctification brother Methodists when they quote them. They are 1 John 3:9; and 5:18.

Yours truly, JOHN P. NEVINS.

Nevins, Ky.

Reply:—In 1 John 3:9 it is said "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." In man there is a dual nature, consisting of the outer and inner man. The outer consists of the flesh and the mind of the flesh. The inner consists of the spirit or soul. In conversion the outer man is not changed, but remains as it was under the dominion of sin. But the inner man is made new, so that all things become new. The outer man sins after conversion. The inner man does not. The inner man is the only part that is born of God. The inner man partakes of the divine nature, and it would be as impossible for the divine nature to sin in a man as in deity. Hence, the one that is born of God, does not sin, and cannot sin, because he is born of God. The same idea is in 5:18.

I AM in receipt of a proposition from a firm in the east that proposes to make sermons for me of their own selection for one dollar each, or my selection at two dollars each, and agreeing not to furnish the sermon to any other preacher within two hundred miles of me. That is to secure me from being caught at preaching some other man's sermon, I suppose, though it would be my sermon if I should pay for it. Now, I have a feeling of actual disgust for such a proposition, and I do wonder in my heart if there are any preachers in the land who are such ninny as to give out the job of sermon making to a syndicate of this sort. If so, I do pity the churches to which such preachers minister. I think a man who is not able to take his Bible and prepare a suitable talk for the flock over which he presides as an overseer, but has to farm out his preparation to some one else, should retire from the business as a preacher, and seek some man's patent right for sale. He is totally unfit for his calling, and such a corporation is a reflection on the intelligence of the ministry. Taking it as such I stop right here and put the paper in the fire to see if it can be made to blaze out my contempt in its lurid glare.

ELD. J. N. HALL.—It is now conceded that you are able to explain and defend the practice and doctrine of all true Baptists, so I come to you for an explanation of the conduct of the churches I am serving. You know I have been a good and true Baptist, and have been preaching to these same churches all my ministerial life, and I will not charge that they have departed from the faith, but some of the members

have of late had strange and unheard of ideas, and the treatment to me must have explanation.

A few days ago deacon Wm. Grant took me aside and said: "Bro. Tigratt, you have been saying and doing some things of importance to us, and I have been appointed to see you and have a talk with you about them, and to let you know how your church feels about them."

All the time he was saying this he looked as solemn and serious and pious as a hungry owl. Say, did you ever have a grave old deacon to come to you and talk that way? If you ever did, you can guess my feelings. Before I could recover well from my surprise he proceeded to say: "Your churches have requested me to make you a present of a nice suit of clothes, as an expression of their fellowship for you in the faithful service you have rendered them." While saying this he looked as innocent as a lamb, and I will allow the reader to imagine how I looked and felt.

Now what does this mean? Do they want to dress me up and palm me off on some innocent church? Or do they want me to do more and better preaching for them? If they want to get rid of me they have fallen on the wrong plan. Believing they meant good, I will ask you to thank my dear people for this expression of regard. Can you explain it, Bro. Hall? Very truly, S. K. TIGRETT.

Halla, Tenn.

I think the new suit of clothes was a hint from your people that it is time for you to quit looking so slouchy, and to spruce up and look like a city preacher, for your churches are long ways ahead of the city churches, with same opportunities and abilities. They want you to show your keeping when you go to the Convention, and stand in their pulpits. H.

ON THE COAST.

ELD. J. N. HALL, My Dear Bro:—In your department of the RECORDER of Feb. 6th, occurs an editorial that is entirely misleading and you will please allow me space to state the facts as they actually exist in Oregon. I do so for several reasons: In the Pacific Baptist Feb. 6th, appears an article from my pen. "An Investigation and Conclusion" in which I state impartially the facts as they appear to one on the field who has made a candid and honest investigation of both sides of the question. Your charges based upon information from the Baptist Sentinel are not sustained by present conditions. Again I am, myself a Southern man and an advocate of regular land mark doctrine. I have worked for nearly three years in harmony with the Northern Pacific Coast Convention. But seeing the animus of their movement I have dissented from the conventional attitude which clearly manifests its rule or ruin spirit. Furthermore I was for some time an associate editor of the Baptist Sentinel and then realized, in part, as I do fully now, the partisan spirit of the leading brethren who still advocate the Southern movement of our Convention. Furthermore as to the persecution of the landmark brethren of the Northern Pacific Coast Convention the facts are overdrawn and the horned have become horners. More still, there are more regular landmark brethren within the bounds of the Convention who dissent from the move southward than there are who advocate it. Still more, some so-called regular churches that adhere to the Northern Pacific Coast Convention and persist in their flight southward have actually passed resolutions debarring regular brethren from their pulpits merely because of their dissent from the effort to go South.

We think since, the Southern Baptist Convention declared in conventional capacity that they wish to receive us; and since the Southern Baptist Convention does not make the Alien Immersion question a test of conventional fellowship and the Northern Pacific Coast Con-

vention does; and since for us to enter into the Southern Baptist Convention under its present constitution would be simply taking advantage of a constitutional technicality and forcing ourselves upon a body that has rejected us; since the Northern Pacific Coast Convention has declared nonfellowship with our Northern brethren because of their "looseness" whereas the Northern brethren and Southern brethren are in perfect fellowship as indicated by their plans of cooperation recently adopted in the educational interest of our colored brethren, and also the Fortress Monroe agreements relating to territorial boundaries; we should not go South. To do so as a convention is illogical and inconsistent. Not only so but it will foster strife and division.

Hence our brethren who recognize this fact and do not wish to create discord and contention between Southern and Northern Baptist bodies and so cripple the cause of our blessed Lord have withdrawn from the Northern Pacific Coast Convention. They have entered into cooperation with the American Baptist Home Mission Society in order to carry out the spirit of the Fortress Monroe agreement and unify our Baptist Zion.

Now what follows? The Northern Pacific Coast Convention has turned against those brethren assailed their honesty and integrity, publishing far and wide statements derogatory to their Christian standing and designed to injure their ministerial influence. Not only so, but they have closed the columns of their organ, the Baptist Sentinel, against these brethren, refusing to publish articles written by them explanatory of their position, and in the interest of truth and harmony. One of these churches that passed debarring resolutions against some brethren has rescinded the action but still the Sentinel ignores this fact.

This article which I enclose written by myself was refused publication in the Sentinel. Another which I enclose written by Elders C. P. Bailey and J. T. Moore will give you light upon the condition of our work in the northwest. Their publication as they appeared in the Pacific Baptist would perhaps disabuse many confused minds. Yours in the interest of truth and harmony, W. H. GIBSON, Pastor First Baptist church, Burns, Oregon.

Remarks:—I have another long letter from Bro. W. H. Sherman, General missionary of the Pacific Coast Convention, assuring me that the state of the case is as I stated it, and the letter was written me as a voluntary service, 'is written on both sides, and was not intended for publication, else I would give it. The editor of the Baptist Sentinel, and the General Missionary both assure me that the affairs of sound Baptists on the coast are in a serious condition. I do not know anything about it on my own account, but I should think something is wrong or there would not be such bad blood about it. It looks to me like a piece of supreme foolishness for Baptists to split all to pieces over the question of whether they will be with their brethren north or south, if the question were one of mere expediency. If a question of principle is involved then contentions are in place. I do not know how the northern Baptists of the coast are, but it is generally understood, and so far as I know contradicted by no one, that the Baptists of the north generally are not land-markers, nor do they have much love for land-markers. They are good people, and give lots of money to the various religious claims, and read fine sermons, and print nice papers, but they are not very bad off with a

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Baptist taint. In fact, they generally think that we Baptists in the south are better Baptists than we are Christians. In view of this I am not surprised at the statements of the treatment of landmark Baptists on the coast, though it may be that Bro. Gibson is right in thinking the matter is too strongly stated. I recommend that the whole business square themselves on the regular and radical Baptist line, and then they will have peace at home, and by joining teams can whip the rest of mankind.

"PREPARE TO MEET THY GOD."

BY REV. T. E. RICHEY.

I recently published an account of the telegraphic summons I received to attend the funeral of my venerable father. I was absent over three weeks. While in the old home region I availed myself of the opportunity to visit as many of the localities made sacred by hallowed associations and to look into the dear faces of as many of the loved ones of the long ago as possible. But twenty-four years of permanent absence has wrought changes I cannot explain. The pen cannot write, the tongue can not explain, the English language has not in its vocabulary the words that convey to the mind the emotions that filled my soul as I wandered amid the scenes of my boyhood days. So many familiar voices hushed in the mysterious silence of death! So many familiar forms hidden from sight for all time! So many youthful faces grown wrinkled and old! So many raven locks and golden curls whitened over with the frosts of many winters! So many woodlands converted into open fields! So many changes every way! It was scarcely possible to realize that the soil I was treading and the atmosphere I was breathing were the same that I so much enjoyed when my young manhood voice rang out over the hills and dales around me. And yet it seems but yesterday that I walked over these hills and along these valleys and mingled my voice with the school-boy whoop of many others now silent in death. But such is life. We are babes, then children, middle aged, old people, dead people! All this in a fleeting moment of time and ere we know it. "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is out down." "The wind passeth over it and it is gone and the place thereof shall know it no more"—forever, forever, FOREVER. In view of this fact, how momentous the importance attached to the injunction, "Prepare to meet thy God!" Princeton, Ky.

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PROF. HARRISON.

Allow me to congratulate Bethel Female College and the friends of higher education in Kentucky on securing the services of Prof. E. Harrison. He needs no commendation from me; but as a former pupil I may be allowed to speak. As a schoolboy I regarded him as a teacher thoroughly competent in scholarship and strictly conscientious in administration, sympathetic but not officious, firm but not severe, a man responsive to every noble sentiment and inflexibly hostile to everything dark and tortuous; and the experience of after years has only confirmed the earlier impressions. My deliberate judgment is that young ladies seeking an education could not be under more helpful tutelage than that of Edmund Harrison. Besides, he is a most excellent preacher of the Gospel.

J. J. TAYLOR, Mobile, Ala.

Don't Take A Substitute.

PREPARATIONS THAT ARE "JUST AS GOOD" WILL SELDOM STAND THE TEST.

A recent article in the New York Times says that "we are confronted with the serious problem of how to prevent keepers of drug stores from palming off some preparation of their own in place of goods that are guaranteed to be pure and wholesome, and which are put in original packages, with the name and trade mark of the manufacturer on them."

No large and profitable sale can be obtained for any article which has not merit behind it. The advertiser merely makes known the quality of the article he has to sell, and his profits come from the steady demand of retail customers, who find by experience that the article is what it is represented to be. He makes the goods on a large scale, saves all possible economies, and naturally, can make the best article. But the keen competition of business brings a constant pressure upon the retailer to substitute an inferior article for one on which there is a living profit. There is one aspect of the sale of substituted goods which the public certainly should know about. There are many non secret manufacturers of drugs in this country who will put up an imitation of a medicine, with the name and label of the local druggist who sells it on every package. The druggist who buys these goods has no guarantee that they are pure, and, as a matter of fact, they are frequently adulterated with coarsely harmful drugs, which cost, however, much less than the real drug. The manufacturer would not care to sell them under his own name as pure because it would injure his reputation. If the druggist put them up himself, he probably would not have the skill, nor the deliberate dishonesty, to substitute cheap goods for dear ones; but by shifting the responsibility, the fraud on the public is lost sight of. It is not the manufacturer's business; it is not the druggist's business, although they are sold under his name; a profit is made all around, and only the public is the loser.

When you ask in a drug store for any particular article that you want, and are put off with the answer that the druggist has another, made by himself, which is not only better but cheaper, take care! You can always afford to pay a few cents more for that article which has a record of years of results back of it.

REPLIES FROM DEACONS.

Dear Recorder: I have read "Replies from Deacons" with great interest; have received some helpful lessons from them. As a number of replies have been more like essays on the duty of deacons than answers to a direct question, yet they are very instructive, and I believe great good will result from their publication. I am glad you asked the question, because it has stirred up an unusual interest in the cause of mission work along missionary lines, and I have no doubt that your asking the question will be the means of raising thousands of dollars that would not otherwise be raised. First—When we ask for a contribution, we are confronted with hard times. Oh! I can't give anything; times are too hard; money is too scarce. Well, I am sixty years old; and ever since I was old enough to understand language, I have heard this cry "Hard times;" and if I live sixty more I expect my ears will be greeted with the same cry. It is not hard times; it is hard heartedness; it is the want of divine grace to soften the heart. When that is sought by prayer and sacrifice the purse strings will be untied and money will flow into the Lord's treasury. Why, my brother, my sister, the Lord controls the times and the seasons. If He had made the times so hard that we would not have anything to give, He would not require anything of us; yet He does require us to support His cause.

Another cause is spiritual declension in the churches. Church members are not as spiritually minded as they ought to be, or as it is their privilege and duty to be. Too much of the world has got into the church, which has had influence on Christian giving. Our prayer should be, "Lord, give to the churches a converted membership." Then there are parties, social gatherings and meetings of different varieties, where an additional expense is required, so that the young people can go on dress parade, which causes them to forget their responsibilities to their God and His cause; and what ought to have gone into the treasury of the Lord is spent in these frivolous pastimes, which are slowly but surely sapping the life-blood from the churches. May God open the eyes of the Baptists of this land to see the deadening influence of these things upon His churches.

Then the deacons are remiss in their duty, we must acknowledge. God placed upon the deacons the financial affairs of the churches, and the qualifications which the Scriptures require fit them for this duty, and they should not expect others to take charge of this work, but should have a system by which they should be governed, and work by that system. Let each deacon take a list of the names of the members of the church and divide them as they see proper; each then taking his share, and see them and try to get a contribution; and in the meantime try to induce every family to take a religious newspaper. In that way the members of the church will be developed along the lines responding to missionary calls.

W. C. BATES.

Dear Recorder: As the columns of your cherished paper are open to the deacons in regard to the deficit in mission money, I feel at liberty to say a few things bearing on this all-important subject.

1. There are a great many Baptists who are sending direct to the missionaries in heathen lands. This money of course is not reported to the Board, and these missionaries are doing a great

work on the Gospel Mission plan.

2. Pastors and deacons, especially the pastors, have more to do with the amount of contributions than all other powers combined. At my church I am satisfied our shepherd, Prof. A. T. Robertson, has in a great measure worked up the cause of missions to its present status. He never fails to impress upon his congregation at every meeting the importance of missions, and the duty of each and every one to give something. In this way I have been educated up to the point, I don't feel like going to church without my regular offering, and many of our members are likewise impressed.

3. Parents and guardians should see to it that their children and wards are prepared in purse before they leave home for church. This early taught lesson will be as lasting as time with them. Some parents I think make a mistake when they give for the whole family. This blunts the young people's interest, and they want to get at something new, such as the Y.P.M.C.'s or some other part of the alphabet.

WILL H. GRANT.

Dear Recorder: I was opposed to the "Centennial movement," because I feared the reaction from the high pressure tension then. And I have been hoping that the falling off in mission collections was confined to the Baptists and Presbyterians, who made special exertions at that time. But I have seen in various papers there has been a falling off among the Congregationalists and the German Reformed church. The Methodist Boards are also heavily in debt, and though it is not stated that the debts were occasioned by falling off, we are to take that for granted.

It is probable that if all the figures were given for all outside work in the foreign mission fields there would not be much absolute decline in the amounts contributed. There are many "individual missions," as that one in North Africa of which we heard much a few years ago. The "Christian Alliance" reports large numbers of missionaries in the field. The Y.M.C.A. have sent men to the foreign field. But the Christian Alliance are not evangelical, being second-blessing folks, and too many of these "individual" missions are run by cranks—well meaning ones, no doubt. But their doing any good is exceedingly problematical. If all these gave millions, it would still be a most serious matter that the Boards of the great evangelical churches—especially and far beyond all, the Baptists—are so heavily in debt. If we were giving as well as we gave ten years ago, there would be a great increase in the contributions of those great denominations, instead of heavy debts. For the membership of our churches and those of the other denominations has been greatly increased.

My idea of the thing to be done is this. We all know how much easier it is, comparatively speaking, to raise one hundred dollars when the church is asked for that amount than to get one hundred dollars if we call for a subscription. A definite amount always comes with greater readiness.

Knowing this, let the deacons talk the matter over privately with the brethren and get an idea about what the church could and would probably give for missions. Then at church meeting let them offer a resolution that the church give that amount. With that for a criterion, let them ask the members to state what weekly or quarterly contribution they will give—weekly better, of course. If the amount falls below the fig-

ure decided on, they will find those who will increase their subscriptions.

But the deacons must not think their duty is then done. There remains seeing to it that their subscriptions are given. This requires trouble and patience, but they know when they were chosen deacons that the Lord had laid on deacons the financial affairs of the church, and has promised them a great reward if they are faithful to their duties.

S. T. F.

Dear Recorder: The deacons, at least those of us on this side of the river, need more of the grace of patience and meekness. When we start out to ask contributions for the Missionary Union we are met sometimes with rudeness, as though we were doing what was none of our business instead of doing what God and the church which ordained us made it our binding duty to do.

Then we are met with excuses that are so flimsy we need a large supply of patience to enable us to go on insisting upon the contribution, remembering that it is our duty to the brother, who will be made better by giving, and our duty to God and the church.

In one thing there is a very visible improvement. I rarely hear the reason given now that it costs so much to get the money to the earth. That old joke to hand the deacon a dime for the heathen and then to offer a dollar to pay the expenses of taking the dime seems to have died a natural death.

But there are new excuses, at least on this side of the river, which are if anything more hopeless, because they are offered by really pious people who are anxious to do right. Do you ever hear this in Kentucky, "I had the money for missions laid by, but my little boy begged so hard to join the 'Baptist Boys' Brigade," that I did not have the heart to refuse him, and had to take the money to get his uniform?"

Or this: "My daughter has set her heart on going to the Christian Endeavor Young People's meeting in Washington City. She has never been to Washington, and now is a chance to go more cheaply than she may ever have again. I am saving the money to pay her expenses. They tell her at the young people's meeting that she will be greatly benefitted and spiritually uplifted by going. My child's spiritual growth is of closer interest to me than the heathen, though if I could I would give to both. I'll try to do more than ever next year."

What is a deacon to say to that? Say nothing, let the mission cause suffer and go home to pray that this Young People's flurry will soon pass away without having inflicted lasting injury on the churches? L. M. ROYALL.

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Items of Interest.

As we have noted before the British surveying ship, Penguin, has been fathoming the South Pacific Ocean. Admiral Wharton reports that three places were found of greater depth than the lowest discovered before which was northeast of Japan, and was 27,937 feet. Near the Kermadec group of islands a depth of 33,222 feet was reached. The three deep places were all near land, were within 2,700 feet of each other and had shallower water between them. The bottom was covered with red clay.

The British steamer Matadi on the Congo river was carrying gunpowder which some accident exploded. The steamer was wrecked and 41 persons killed. Among them were Mr. and Mrs. Stanley N. Harvey who were missionaries sent out by the American Advent Society.

The House Committee has agreed to recommend the spending of \$2,000,000 in building new ships for the United States Navy. The Treasury has no money to spend there being a small deficit as it is and Congress has definitively taken the stand it will do nothing for the finances. Where is the money to come from?

Herbert Whitney introduced a resolution in the House of Commons requesting the Government to do everything in its power to secure by international agreement a stable monetary par of exchange between gold and silver. The Chancellor of the Exchequer said the Government was willing to confer with other nations on the subject, but with the distinct understanding that England would not give up the gold standard. He was loudly applauded in this statement.

An enterprising paper of the sensational kind in New York City published a list of burglaries and highway robberies which it said had occurred in the city in fifty days. The Police Board has replied at length to the charge and showed that only four were true; the other 41 were what are called in the slang of the day "fakes."

King Menelik of Abyssinia, is so much pleased by his victory over the Italians that he is arranging to be crowned at Axum as emperor of Ethiopia and successor to the Queen of Sheba. He will wear the New York Herald tells us, to defend the religion of Christ and the faith of Mark and to rule in the name of God.

In an earnest appeal to the better class of men the Examiner says some severe things of Congress. "The boat is in the rapids and her fate is a matter of greater moment to you and to the people at large, than to the reckless crew who have brought her into desperate straits. The country is environed by dangers of the most serious kind and disasters are inevitable unless the present tendencies are radically modified or reversed. The peace, the property, the honor and the credit of the nation are threatened by those whom we have associated with power, and call our lawful leaders and rulers. The money has already incurred it would be impossible to estimate. Congress is to-day a menace to the peace and industrial welfare of the nation."

France is very indignant with England for sending troops up the Nile, ostensibly to keep off the dervishes who have made no attack, but really to try to get on the good side of the Triple Alliance, and if possible to "grab" the Sudan. Our sympathies are all on the side of the brave Africans who are fighting in defense of their homes against invaders. Russia has shown her hand by sending a decoration to King Menelik for his signal victory over the Italians.

The Republicans have been holding conventions in several States and choosing delegates for the St. Louis Convention, which will nominate their candidates for President and Vice President. It seems so far that McKinley, of Ohio, will have a tremendous majority upon the first ballot, but there is no telling so long in advance as to what will be the result. The Republican League clubs in a meeting in this city endorsed Gov. Bradley for President and Hon. H. C. Evans, of Tennessee, for Vice-President.

There has been a great discussion and much angry feeling over the Raines bill which has been signed by Gov. Morton in New York. The fact that the Governor generally fought it indicates that it is an admirable bill. At any rate it has some clauses for which good men will be grateful. It gives local option to towns and country, though not to cities, and in cities repeals the tax for licenses. It forbids any man's opening a saloon within 300 feet of the property of any citizen who protests against it.

The Indian Rights Association have been striving for a long time to have the Indian service put under the civil service rules. President Cleveland has complied with their request and issued a proclamation putting all the officers under that of agents under the civil service rules.

DEATHS.

For special subscribers we insert an obituary notice in our country and a full notice in our 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.

GREEN.

Mr. Charles Green, son of Deacon Wm. H. Green, died March 15, 1896, at his father's in Kuttawa, Ky., aged 93 years. For several years he had been connected with the W. B. Geodesic Survey Service in the Southwest,

where his health failed. He made a profession of religion and joined the Baptist church at Pineknayville, Livingston county, Ky. When a boy and has since lived a consistent Christian life. He was highly esteemed by all who knew him, having a most amiable disposition and a kind and generous heart. Trusting fully in Christ as his Savior, he died in peace. The funeral services were conducted by Pastor R. W. Morehead in the Baptist church at Kuttawa and were attended by a large number of his friends and relatives.

SCOTT

Mrs. Susan F. Scott was born April 10, 1828, and after a brief illness died in Eminence, Ky., Feb. 20, 1896. She joined the Baptist church when twelve years old and was during her whole life a faithful Christian. She readily missed and mourned by the community and particularly by her son and daughter to whom her life was a constant benediction but we all feel that it is best for her. Living a devoted Christian life God gave her grace to meet the ordeal of death as calmly as if closing her eyes for a peaceful sleep.

ROBERTSON

March 2, 1896, at her residence in Calhoun Ky. Sister E. M. Robertson aged 79 years, 11 months and 14 days. She was born in Davies county Ky. Was married to John E. Robertson Nov. 13, 1834. Five children are left to remember her, not as a sufferer of earth, but as a joyful inhabitant of heaven. Three of them (Dr. D. D. Robertson, Mrs. Col. Evans and Mrs. Judge B. F. Landrum, of Calhoun Ky. and Mrs. Dr. Murphy and Mr. F. N. Robertson of Texas. Sister Robertson was a consistent member of the Baptist church, a most careful reader and warm friend of the B. C. for more than 20 years, a good neighbor and a kind and loving mother. She bore her sufferings, which for the few last years of her life were often very great, with much patience and fortitude. Her death has no terrors. She felt assured that to be absent from the body would be followed by being present with the Lord.

KIRKLEY

Died Feb. 22, J. M. Kirkley at his home in Covington, Ky. He was the oldest son of Jeremiah H. and Mary Lacey Kirkley and was born Jan. 19, 1825, in House county on the farm occupied by the Kirkley family since 1790. In his early manhood he went to Missouri, but after a few years returned to his native state, living in Covington and engaging in business in the city. He was married to Mrs. Mary B. Kirkley, his wife, who was the daughter of Mrs. Bettie Maupin of Saline county, Mo. whose father was one of Missouri's most prominent men. Through these years she has been a faithful wife, a loving companion and a devoted mother. She survives him with five children: Jerry, Lacey, Mary, Beattie and Irene. Bro. Kirkley was baptized into the fellowship of the First Baptist church in Covington, April 16, 1878, by Dr. W. H. Peliz who was then pastor and a warm personal friend.

On Dec. 27, 1877, he was elected deacon and later he was elected chairman of the Board of Deacons, which offices he filled faithfully to the day of his death. On Sunday morning he put aside the earthly house and went up to heavenly mansions to receive his crown. There was a deep solemnity in all our services that day. He died at eight o'clock that morning, and those who had seen him at church so many times did not know he was dead till they came to church. The whole congregation was deeply moved. His death was a loss to his city as well as his church, and his pastor sorrowfully records the fact that he has lost one of his most faithful members. The funeral services were held in the church, which was filled with friends who came to honor in death one who had been an upright business man, a true friend and an earnest laborer in his Master's service. His remains were carried back to House county to be buried near his home and to rest. Farewell, dear brother, farewell, yet we shall meet again in our Father's house. If our communion on earth has been sweet, how much sweeter it will be in the heavenly city! C. G. JONES

SAVAGE

Casey F. Savage died March 7th of neuralgia of the heart. He was born in Monroe county, Ky., May 24, 1820, and moved to Hardeman county, Tenn., in 1824, and has since lived in this county. He was one of the pioneers in the Baptist cause, having been a member for nearly sixty years. He leaves a wife and two children to lament his death. Quite a shadow has been thrown over this place by his death. He has served twenty years in the highest office of this county. Rev. G. M. Savage, of Jackson, Tenn., President of the Baptist Union, attended the burial services of his aged uncle, which was conducted by Rev. W. L. Brown. May the strong hand from above watch over his bereaved ones until their soul takes its flight to meet the one that has been so dear to them while on earth. C. M. FOOTE, Bolivar, Tenn.

VANHOOSER

March 17, 1896, we were made to weep with those who weep over the death of Deacon W. Rev. S. G. and Maria Vanhoosier, aged 12. He was a kind-hearted, obedient child, and loved by all who knew him. Parents, weep not. Sometimes we think because our loved ones are lying cold and still where we cannot see their smiles or hear their voices, we forget the struggles we've made together and how we've fought alone, that the dear Lord Jesus forgives us, he never forgets his own. "Let not our hearts be troubled, for in my Father's house are many mansions." ANNEE RILEY.

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Prefatory Notes by Rev. John A. Broadus, D. D., LL. D.

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Items of Interest.

Thomas Hughes died at Brighton, England on the 22d. He won name and fame by "Tom Brown at Rugby" which has taken its place as a classic in English literature. President Nigbolote, of Hayti, is dead, aged about sixty. He had an exciting life in the midst of revolutions galore, but he always won. Gen. Thom. L. Casey, late Chief of Engineers U. S. A., died suddenly in Washington City as he was on his way to his office. He was born in 1831, graduated at West Point at the head of his class, and stood very high as an engineer from the first.

A Spanish detachment has captured the camp of the insurgents at Chortito and obtained possession of nearly all the supplies of the insurgents in that province. Much plunder was found in the camp which had been taken from citizens and was restored to them.

The Matafeles, whom Cecil Rhodes conquered and annexed to British territory in Africa have made a bold stroke for their freedom. They have no doubt heard of the success of the Abyssinians.

It is already a law in New York that no saloon shall be opened within 200 feet of a school or a church. Now wealthy men can easily buy houses here and in the worst parts of the city and prevent licenses from being issued to saloons within 200 feet. The Rainers bill also adds further restrictions to the sale of liquor in restaurants, etc., on Sunday.

There was an explosion in a workshop of Venezuela—mayhap the only one in a workshop of Venezuela. Eight men were killed by the explosion and the ship burned to the water's edge. The remainder of the crew were rescued by fishermen.

The revolution in Nicaragua goes on after the manner of such revolutions. It seemed at one time that Zelaya, the president was getting the best of it. He reports to the United States that he is certain a revolution now on. The revolution in Venezuela is suppressed some more.

In the recent report of the Bureau of Statistics the figures are given in regard to the amount of our foreign tonnage in the United States and in foreign ships. The record begins in 1844 when 82 per cent. was carried in the United States ships. In 1865, owing to the activity of the Confederate cruisers it had fallen to 28 per cent. But of recent years the fall has been great. In 1871 only 20 per cent. was carried in United States vessels, and during the last ten years it has fallen to 15 and 12 per cent.

A new bridge of great size and beauty is to be built over the Tennessee river at Knoxville. It will be 1,800 feet from out to out of the abutments and 240 feet long in the main span and the arch which is to be 100 feet longer than the longest arch in the world. It is to be of solid pink marble, a quarry of this beautiful stone being in Knox county, a few miles away.

An interesting suit has been brought against the city of Rochester, N. Y. The Board of Health placarded a house in which there was scarlet fever. When the placard was removed the man refused to allow the house to be disinfected, and the Board of Health according to the law could not allow the placard to be removed till the disinfecting was done. Two months have passed since the patient recovered and the house was in city.

Platinum has been discovered in paying quantities at Siltwater in Colorado, a small place at the foot of Buffalo Peak. This is the first mine of platinum discovered in Colorado, and there are only two others in the United States. The vein is in a mine at the depth of 143 feet, and it is said to be 3 feet thick.

The X rays are doing good in surgery everywhere. Here in London a child, which entered a boy's finger was located in his hand and extracted easily, whereas probing would have been difficult. At Johns Hopkins a lady came with a badly swollen hand whose cause she did not know, and all the doctors could tell was that there was some irritating cause somewhere. The X rays showed a piece of steel in the fleshy part of the hand.

Hullington Booth has his opposition Salvation Army started. Trouble came at the beginning, the lady soldiers refused to wear brown for a uniform, as it is a very unbecoming colour, and he agreed to blue. Mrs. Booth is busily engaged in planning a house, and it is promised that it shall be more attractive than the present place.

The trouble with building war ships is that they are enormously expensive, take two or three years to build, and by the time they are fairly afloat some new discovery makes them antiquated. The Washington says that according to a paper soon to be published by the Naval Institute, United States contractors are overlooking the fact that a new method of armour distribution is called for by the changed conditions in which ships will fight, due to the remarkable development of the explosive projectiles.

BEECHLAND CHURCH.

The fourth Sunday in March was the fifth anniversary of my pastorate of Beechland church, Logan county. During these five years we have been greatly blessed. I have preached over 150 sermons, witnessed forty-three professions of faith in Christ, baptized forty-six, and received sixteen by letter. This makes a total increase of sixty-two. We have lost one by letter, excluded two, none have been taken away by death, making a net increase of fifty-nine. The total membership now is one hundred and fifteen.

In this time the church has built a neat and comfortable house of worship, furnished it with a nice organ, contributed reasonably liberal to the cause of missions, (but not what it should have done or expects to do in the future), besides paying the pastor's salary and other church expenses. They have kept up an evergreen Sabbath school for the last four years, which has been strictly Baptist, officers, teachers, literature and all, save some pupils who of course were welcome. This work has been carried forward by steady effort, without any of the "whooop" methods of these latter days.

The church has a bright future before it, if rightly conducted, near three-fourths of its entire membership being less than thirty years of age, and a good number of them active workers, but we have no young people's society.

Pray for the pastor, that he may be humble, faithful and able to wisely guide this flock past all the threatening dangers, as long as it shall please the good Lord for him to be its undershepherd, and into green pastures, where it may drink from the still waters and rest under the shade of the trees.

A. B. GARDNER.

THE LORD'S BURDEN.

In his best estate on earth man is doomed to carry a burden. The choice is not between a burden and no burden. The choice is between the Lord's burden and the devil's. The devil's is extremely heavy. Men are crushed and ruined under it. The duty imposed by the Lord is at once a burden and a help. There are such uplifts that the burden often bears us instead of our bearing the burden. In a child we develop strength by imposing duties which tax his power of exertion, slightly at first, but increasingly as new vigor is acquired. In this training school of providence God deals with us as children. His drill is constant. The weight of our *impedimenta* becomes greater with each day.

We weary at first under a slight load, but in the end we are able to bound forward with ease to the utmost goal. The burden of the Lord hallasts a human life. It gives steadiness to the entire movement. Instead of being tossed about by every wind of doctrine, the bearer of the Lord's burden advances in a direct course. You should assume the Lord's burden for the reason that without it you are sure to pick up the burden of some one else. You will find no other so light as the Lord's. "Take my yoke; for my yoke is easy and my burden is light."—Ex.

EDUCATION is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—John Ruskin.

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THE MARKETS.

Report for the Week Ending Saturday, March 28, 1896.

	Red.	Colony.
Cattle—Receipts of cattle to-day were light and but little doing. The market closed up 40¢ and 10¢ to 15¢ lower on all classes than a week ago. A fair clearance was made. The outlook is only fair.		
Hogs—Receipts of hogs to-day were light. The market ruled about steady at Friday's prices, tops selling at \$3.85 1/2. At the close about all were sold.		
Sheep and lambs—Receipts light and market strong.		
Extra shipping cattle, 1,400 to 1,600 lbs.	\$ 75 1/2 1/2	
Light shipping, 1,200 to 1,400 lbs.	\$ 40 1/2 1/2	
Best butchers	\$ 40 1/2 1/2	
Fair to good butchers	\$ 37 1/2 1/2	
Common to medium butchers	\$ 35 1/2 1/2	
Thin, rough steers, poor cows and sealwags	\$ 15 1/2 1/2	
Good to extra oxen 1,500 to 1,700 lbs.	\$ 20 1/2 1/2	
Common to medium oxen	\$ 18 1/2 1/2	
Feeders, 1,000 to 1,200 lbs.	\$ 15 1/2 1/2	
Stockers	\$ 15 1/2 1/2	
Bulls	\$ 10 1/2 1/2	
Veal calves	\$ 20 1/2 1/2	
Choice-milk cows	\$ 20 1/2 1/2	
Fair to good milk cows	\$ 18 1/2 1/2	
Choice packing and butchers, 25 to 300 lbs.	\$ 7 1/2	
Fair to good packing, 180 to 225 lbs.	\$ 7 1/2 1/2	
Good to extra light, 150 to 180 lbs.	\$ 6 1/2 1/2	
Fat shoats, 120 to 150 lbs.	\$ 8 1/2 1/2	
Fat shoats, 100 to 120 lbs.	\$ 7 1/2 1/2	
Roughs, 100 to 400 lbs.	\$ 6 1/2 1/2	
Good to extra shipping sheep	\$ 25 1/2 1/2	
Fair to good sheep	\$ 20 1/2 1/2	
Common to medium sheep	\$ 18 1/2 1/2	
Bucks	\$ 10 1/2 1/2	
Extra lambs	\$ 7 1/2 1/2	
Fair to good lambs	\$ 6 1/2 1/2	
Common to medium lambs	\$ 5 1/2 1/2	
Medium leaf	\$ 6 1/2 1/2	
Good leaf	\$ 6 1/2 1/2	

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 28, 1896.

	Red.	Colony.
Trash, green mixed	\$ 2 1/2 1/2	\$ 3 1/2 1/2
Trash, sound	\$ 3 1/2 1/2	\$ 4 1/2 1/2
Common lugs	\$ 4 1/2 1/2	\$ 5 1/2 1/2
Medium lugs	\$ 5 1/2 1/2	\$ 6 1/2 1/2
Good lugs	\$ 6 1/2 1/2	\$ 7 1/2 1/2
Common leaf, short	\$ 7 1/2 1/2	\$ 8 1/2 1/2
Common leaf	\$ 8 1/2 1/2	\$ 9 1/2 1/2
Medium leaf	\$ 9 1/2 1/2	\$ 10 1/2 1/2
Good leaf	\$ 10 1/2 1/2	\$ 11 1/2 1/2

Following were the sales for the week and year to March 28 with comparisons:

Year 1895	Week.	Year.
Year 1894	4,510	52,971
Year 1894	4,505	52,859
Year 1894	4,505	52,859
Total net crop sold to date	50,882	
Sold to date in 1896	54,978	
Sold to date in 1894	57,328	
View crop sold to date, orig. inspec'n.	47,715	
Sold to date in 1895, orig. inspec'n.	57,864	
Sold to date in 1894, orig. inspec'n.	52,334	

REJECTIONS.

Rejections this week	935
Rejections same time in 1895	1,200
Rejections same time in 1894	952
Rejections since Jan. 1 to date	15,208
Rejections same date in 1895	16,308
Rejections same date in 1894	2,708
Per'age of rejeo'ns to auc'n sales, '95	20
Per'age of rejeo'ns to auc'n sales, '94	24
Per'age of rejeo'ns to auc'n sales, '94	24

RECEIPTS.

Receipts this week	1,560
Receipts same time in 1895	6,887
Receipts same time in 1894	2,777
Receipts since Jan. 1 to date	50,115
Receipts same date in 1895	51,215
Receipts same time in 1894	51,215