

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX

LOUISVILLE: THURSDAY, APRIL 9, 1896.

NUMBER 28.

WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00
After three months 1 25
After six months 1 50

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JEROME's words need emphasizing in these days: "He that hath slight thoughts of sin never had great thoughts of God."

SOME people think that flippancy and cheerfulness are synonymous terms, and also solemnity and moroseness.

THE success of a church cannot be computed by arithmetic. Quality is more than quantity, and unconverted members are a positive weakness.

THE modern pharisaism which denounces churches and abuses the Christians for not following the pharisee in all his schemes for reforming the world in his way, is worse and harder to endure than the old pharisaism.

PROF. STONY said pointedly: "The pulpit will never lose its power unless the person in it loses power. When a preacher has power with God, his preaching will have power over men."

AN exchange says that doing right for fear of punishment, deserves no especial reward of merit. That is true, but it is far better than doing wrong because there is no fear of God before one's eyes.

DO you complain because God has not granted you certain blessings you greatly desire? Do you not see that the very fact of your complaining shows that the blessings would not be good for you?

ONE thing is eternally true: God will give his elect everything which is for their good, absolutely everything. But He will not give to one what will injure him because, like an ignorant child, he cries for it.

THAT was a wise reminder which a mother gave her son as he was leaving home: "My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man." And while every one cannot make himself a great man, any one can be a good man, with God's help.

THE N. Y. Observer is right in saying: "A spirit of charity and mutual fellowship must not degenerate into a weak amiability which never dares to call a doctrine, 'unsound,' or to take issue with error in high places or in low. Christianity is a system of faith with sharp, clearly defined lines, and is not a religion inclusive of all sorts of odds and ends of theistic belief or ethical practice."

THE higher critics, or one of them at least, have made another "forward step." They have been declaring that Moses did not write the Pentateuch, ignorance causing our Lord to say he did. Dr. Winckler has now issued a book which says that the Israelites never were in Egypt at all. Moses is got rid of at last—there never was any Moses. Dives is not the only man who may need in the hereafter to be reminded of Moses' existence.

For the Western Recorder. I MAN'S PERIODICAL REST DAY.

BY J. M. WEAVER, D.D.

That God himself gave unto man, his creature, a Sabbath day is denied by none who regard the Bible as inspired. That he "sanctified," or set apart and "blessed," the day following the six days of creation, is distinctly revealed: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all which God created and made" (Gen. 2:3). One-seventh of time is thus reserved to God for the purpose of bringing man at set times to the special service and worship of his Creator. Thus every seventh day, as a period of rest and communion with God, is required to be observed by all men of every age by the direct and solemn enactment of God. This day was instituted for the benefit of man. It is the off-spring of love. The day is not to be idolized and worshipped as if man was made for the day, but we are to recognize the fact that it was made for the good of man. Jesus taught this significant truth to the Jews who had lost the true idea of the Sabbath. When the disciples of Christ in their need "began to pluck the ears of corn," to satisfy their hunger, on the Sabbath day, the Pharisees said to Jesus: "Behold, why do they on the Sabbath that which is not lawful? And he said unto them, Have ye never read what David did, when he had need and was an hungered, he and they that were with him; how he went into the house of God in the days of Abiathar, the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them that were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath" (Mark 2:24-28).

Jesus would teach this great truth, that God in his love had set apart one day in seven in order that man might rest and commune with his Maker, and not for his oppression.

This seventh day, after being observed for a time at first, seems to have been neglected and almost ignored by men when in their wickedness they forgot God himself, so that it was not regarded by men for many centuries. Because of their wickedness the flood came, and earth was almost depopulated, only eight persons remained. That the Sabbath existed, and was recognized from the beginning all through time, is seen in the artificial division of time into weeks, as recorded in Gen. 1:5-7, and 2:2-3, 28, also in the special provision of food for the Sabbath, and directions respecting it, before the law was given at Sinai (Ex. 16:23). When the Israelites had been led to Sinai, God, in one of the ten commandments, the fourth, called their attention to this day, saying, "Remember the Sabbath day to keep it holy" (Ex. 20:8). This was the institution of the Jewish Sabbath. It was binding upon no other nation. It was never observed by any other nation. It was a memorial day to the Jew, and could be so to none other. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5:15). Thus to the Jew the Sabbath day given them was to commemorate their deliverance from Egyptian bondage. The manner of their observance was peculiar to them. There were many requirements of them in observing that day that were very peculiar and very particular: "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Ex. 35:3). For violating the Sabbath a man was to be put to death. One man for gathering sticks on that day was stoned to death (Num. 15:32-36). The Jewish Sabbath

was never intended to be observed by any other people. At the advent of Christ, the close of the Jewish Age or Dispensation, the Jewish Sabbath, not the Sabbath of man, but the Sabbath given to the Jews was abolished along with other Jewish festivals, as Paul teaches: "Let no man, therefore, judge (or rule) you in meat or drink, or in respect of a holy day, or of the new moon, or of the Sabbath day. (Doubtless the three seasons of worship here mentioned are the yearly, monthly and weekly celebrations observed by the Jews), which are a shadow of things to come; but the body is of Christ" (Col. 2:16-17).

Now since the death and resurrection of Christ it has come to pass that the seventh is changed to the first day of the week as the rest day or Sabbath. The day is universally almost recognized among Christians as such. Is it right? Why was the change made and by whom? and for what purpose? Certainly there is no direct law or precept in the New Testament making the change. But that the change was made, recognized and acted upon in the apostolic times is plainly revealed. The fact that the disciples gathered upon the first day of the week for worship is thus stated: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you" (John 20:19). Again it is written: "And after eight days (the first day of the week) again his disciples were within" (v. 26). About thirty years after this we have this record: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). Again: "Upon the first day of the week (or every first day of the week) let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

Thus it appears that the disciples, after the resurrection of their Lord, met each first (instead of the seventh) day of the week for worship. Afterwards John called this first day the Lord's day: "I was in the Spirit on the Lord's day" (Rev. 1:10). It was emphatically the Lord's day, as on that day he arose from the dead. In view of this wonderful fact, and in honor of the event, the disciples made it their day of worship, their seventh period of time to be wholly devoted to the worship of God, a day of rest and praise. As the Jewish Sabbath was commemorative of their deliverance from Egyptian bondage, so the Christian Sabbath is commemorative of the resurrection of Christ, through whom they are delivered from the bondage of sin.

The Christian writers after the apostolic day recognize the first day of the week as the Christian Sabbath, or day of worship. In Smith's Bible Dictionary we find these words bearing upon the subject: "The results of our examination of the principal writers of the two centuries after the death of St. John are as follows: The Lord's Day (a name which has now come out more prominently, and is connected more explicitly with our Lord's resurrection than ever before) existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended, because it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. . . . Religiously regarded, it was a day of solemn meeting for the holy eucharist, for united prayer, for instruction, for alms-giving; and though, being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined. Tertullian seems to indicate that the character of the day was op-

posed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's Day and the Sabbath, in no passage that has come down to us is the Fourth Commandment appealed to as the ground of the obligation to observe the Lord's Day. But on whatever ground the Lord's Day may be supposed to rest, it is a great and indisputable fact that four years before the (Eumenical) Council of Nicea, it was recognized by Constantine in his celebrated edict as "the venerable Day of the Sun."

About the middle of the second century, in the "Epistle of Barnabas," we read these words: "We keep the eighth day with joyfulness, the day also on which Jesus rose from the dead." By the patristic writers the first was sometimes called the eighth day, because it comes next to the seventh. In the "Epistle to the Magnesians," usually ascribed to Ignatius, contemporary to the Apostle John, is found this language: "If, therefore, those that were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observation of the Lord's day: on which also our life has sprung up again by him and by his death."

In the first Apology, written between A. D. 140 and 150, Justin Martyr writes: "On the day which is called Sunday there is an assembly in the same place of all who live in cities, or in country districts; and the records of the apostles (the Gospels), or the writings of the prophets, are read as long as we have time. Then the reader concludes, and the president verbally instructs and exhorts us to the imitation of these excellent things; then we all together rise and offer up our prayers. . . . But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration." Thus Justin seems to imply that Jesus taught his disciples as above.

In the "Teaching of the Twelve Apostles," which dates back to the middle of the second century, we find this language: "Coming together on the Lord's day, break bread and give thanks, confessing your transgressions, that your sacrifice may be pure." Bardesanes, who flourished near the close of the second century, says: "Wherever we be, all of us are called by the name of Messiah-Christians; and upon one day, which is the first of the week, we assemble ourselves together, and on the appointed days we abstain from food."

Tertullian, converted to Christianity A. D. 185, speaks of "the sacred rites of the Lord's day in the church." Again he writes: "We devote Sunday to rejoicing from a far different reason than sun-worship."

But why quote more authorities upon this subject? We might refer to the testimonies of Cyprian, a martyr in Africa, a presbyter in A. D. 247; of Origen in A. D. 249, said to be one of the most learned men of his time; of Anatolius, bishop of Laodicea, A. D. 270; of Victorinus, bishop of Pezabio, A. D. 270; of Clement, of Rome; of Peter, bishop of Alexandria; of Eusebius, bishop of Caesarea, A. D. 315, and a number of others, but these are sufficient to show that immediately following the apostolic days Christian writers continually recognized the change from the seventh to the first day of the week as the Christian Sabbath. Thus through four centuries following the

(Continued on fourth page).

For the Western Recorder.

THE CRAZE FOR ORGANIZING.

BY BARNABAS.

This may be illustrated by a pleasant little fiction, the scene of which is laid in Southern Kentucky. Two brethren were seated together in a railway car as it sped through the fine wooded regions of that charming section of the grand old commonwealth. One of them was a zealous advocate for organizing the churches in the interest of missions; the other was a distinguished educator, a pleasing humorist and an enthusiastic lover of natural scenery. As they passed by a romantic wood, stretching away among the waving undulations of the country, the humorist exclaimed, with his wonted enthusiasm, "What a beautiful landscape!" His grave companion, deeply absorbed in his "plan of organization," without even looking out of the car window, replied, "Yes; but it needs organizing." The new craze for organizing Christian forces had been conceived in the fruitful brain of our pioneer organizer, and was speedily coming to its birth. At first the incipient enthusiasm was directed principally to the better organization of the churches, and was so far in full accord with Scripture teaching. Christ himself was an organizer of his disciples; so was every one of his inspired followers. But the latter confined themselves to the one type of organization which had been instituted by their Lord. They organized only local churches, all the members of each of which might come together weekly, or oftener, in one place. To the establishing, building up and perfecting of these organizations, they gave the full measure of their strength and inspired wisdom.

The man who has not closely studied the subject—as too many, alas, have not—would be astonished to carefully note the intense earnestness and burning zeal with which the apostles labored to promote and maintain the unity, integrity and honor of these divinely instituted organizations. In their inspired conceptions, the churches were the sacred temples of God, in which dwelt the Holy Spirit; and they doomed to destruction the man who should defile one of these holy temples, by bringing into it a polluted body. Paul rejoiced in the honor and privilege of being a master builder of these sacred edifices—the churches—not the houses of worship—and warned his fellow-laborers to build of no other materials than gold, silver and precious stones. Peter insisted that the spiritual edifice was built up, a spiritual house, of living stones—regenerated men and women; and Paul instructed that they be fitly framed together, knit together in love. This, and no other, was the character of religious organization the apostles, strictly following the instruction and example of their Lord, labored to establish. If we would follow their inspired instruction and example, as they followed Christ's, we cannot be too zealous, laborious and persistent in effecting the most perfect and efficient organization of Christ's churches that is possible. This, and the properly using of the churches' forces, should employ all the strength, energy, wisdom and material resources we can devote to religious activities. In these pursuits, and in no others, we are promised the assistance of the Holy Spirit, we have no time to give to the establishment of other religious societies. Nor is it our privilege, as servants of Christ, to foster other institutions that rival, and detract from the honor and efficiency of his churches.

As long as the newly awakened enthusiasm was directed to the better organizing of the churches, it was in full accord with the sacred Scriptures, and highly beneficial to the Redeemer's cause. But when it speedily became an uncontrollable craze, and began to organize everything, except the churches, from a landscape to a Baptist Boys' Brigade, it impeached the wisdom of Christ, for having failed to institute the proper means for executing his great commission, and at once devoted itself to supplying the alleged deficiency in the divine plan. It conceived the divinely instituted churches to have become antiquated, narrow, dogmatic and hopelessly inefficient. In the estimation of the enthusiastic organizers, these temples of the living God, built on the Rock of Ages, and in which Christ had promised that the Holy Spirit should dwell forever, had become moss-grown and dilapidated, and they hastened to take what

they deemed the best materials from the sacred edifices, with which to form props for the tottering walls. The ancient institutions are being rapidly hidden from the eyes of the multitudes, by the more showy and pretentious organizations, of recent invention, and composed of a mixed mass of church members and confessedly unconverted persons. The voice of reverent prayer and praise, and of the solemn preaching of the Word, in our humble houses of worship, is drowned by the boisterous shouts, the mighty choruses, the vociferous declamations, and the deafening plaudits of Young Men's Christian Associations, Societies of Christian Endeavorers, Baptist Young-People's Unions, and a great multitude that no man can number of other like purely human institutions; and it is to be feared that, in most of these, the worldly element predominates.

The fact that the societies exist for the avowed purpose of doing the work Christ assigned to his churches, is belittling to the latter. It is a virtual declaration that they are either incompetent or unwilling to accomplish the end for which they were especially instituted. This is the more dishonoring to them, in that the implied declaration is made by such members of their own bodies as belong to, or encourage, the societies. But we are not left to mere inference, however irresistible. The new organizations, which at first modestly claimed to be mere auxiliaries to the churches, and acting under their control, now act independently, and appropriate all the honor due their performances—and much more—to themselves. They no longer recognize the authority of the divinely instituted organizations, to which they owe their privileges, and in which they have their resources, not only for what they contribute to benevolent objects, but for the incomparably larger sums they spend on their own organizations. But in many other ways besides diminishing their honor do the societies weaken the churches and mar their efficiency. For this their enthusiastic organizers and leaders must bear the chief responsibility. The members composing the young people's societies are too inexperienced to know what they do. Yet the effects on the churches and their mission are none the less disastrous.

The maxim, "No man can serve two masters," is as true now as it was when it was formulated by our Savior. It has already been abundantly proved by observation, that he who holds to the society despises the church. He lauds the former, and speaks contemptuously of the latter as being lifeless and inefficient; and of its old members as being prejudiced against, and enemies of, the young people. This misrepresentation puts the church in the worst light before the young and thoughtless, over whom she ought to exercise the most beneficent influence. The young people's societies virtually draw away from the churches what should be their most active forces. This leaves the churches "old men for counsel," but deprives them of "young men for war." On the other hand, the societies being without wise counsel, rush heedlessly into battle, in grotesque uniforms, shouting, huzzaing, and waving banners, and firing blank cartridges—they only play at war.

But, as a thoughtful deacon has recently shown in the WESTERN RECORDER, there is another way in which the societies greatly weaken and embarrass the churches. The former absorbs the pecuniary resources of the latter. Even the women's societies, with all their commendable zeal and self-sacrifice, do not produce money, but draw practically all that passes through their hands, directly or indirectly, from the resources of the churches. This is even more emphatically true of the young people's societies. Practically all the money used, and misused, by these humanly devised organizations, is earned by, and comes from the pockets of, church members, and every dollar of it ought to be used in the execution of Christ's commission, in the name, and by the authority, of the churches, to which he gave the commission. But instead, a large part of it is used by the societies, in their own names, and no small proportion of it in mere useless display. The more wealthy members of our churches, to whom we rightfully look for the larger part of our contributions to missions, after equipping their sons and daughters to make a respectable appearance in a large city, to

which they go to attend a great convention of young people's societies, and then pay their travelling expenses, making them a liberal allowance of pocket change, the parents have little left to contribute to church enterprise. Then when we add the subscription price of the society's official organ, the cost of uniforms, banners, badges, and other paraphernalia, the margin is still narrower. These expenses, incurred by many thousands of church members, aggregate a vast sum, not one dollar of which goes to the support of missions. Is it marvelous that the churches contribute so little to missions when their members contribute so much to the societies? Or that the mission boards are constantly threatened with bankruptcy?

As before intimated, Christ instituted but one type of Christian organization, and that was conceived in infinite wisdom, and is as perfect as it could be made of imperfect constituents. Even the choice of materials, in quality and variety, was made with the same wisdom that consummated the organization: The church was composed of people of all the different adult ages, and both sexes, and contained all the different elements of human strength and efficiency—the thoughtful reason of men, the quick intuition of women, the calm wisdom and experience of the aged, and the zeal and activity of the young. On what plea, save that of our distrust of Christ's wisdom, can we pervert this divine arrangement. Omniscience was employed in the institution of churches of a single type, as the best possible instruments for subjecting a rebellious world to the dominion of the only Savior of lost men. Shall we, for the accomplishment of the same purpose, substitute our own puny inventions—societies composed of young men only, women only, and people of both sexes only? Shall we ruthlessly put asunder what God has joined together? When the craze subsides, will the Bible lead us back into the old paths again?

A MISSIONARY CRISIS AT HAND.

BY BISHOP J. M. THORBURN.

I sincerely hope that no one will misunderstand either the purport or the purpose of the following lines. I do not propose to enter a complaint against any person or policy, or to pen a single word which will reflect, however indirectly, upon the management, past or present, of any missionary interest. Nor do I wish to, discuss the importance of the missionary enterprise in general, or the special claims of my own field in particular. The occasion is too serious for the introduction of any side issue whatever. A crisis is upon us, and a crisis of the most portentous character. It has already made itself keenly felt in some foreign fields, and must soon be felt in all. It is partly, largely, indeed, the result of success, and yet it none the less threatens ruin to our foreign missionary work unless dealt with speedily and effectually.

It is a notable fact that during the entire history of the modern missionary enterprise, covering a little more than a century, it has never yet happened that missionaries have been recalled from the foreign field for the sole reason that they could not be supported abroad. Very often these exiled workers have been in great straits, and the question of decimating their ranks has been seriously discussed; but it is affirmed that up to the present date no men and women actually at work in the field have ever been recalled, and a belief has taken root in the minds of missionaries generally that such a deplorable event will never occur. But this is the very crisis which now confronts us in southern Asia. Four missionary families on fur-loophave been notified not to return, and nine other families have been singled out for early retirement from the field. My pen almost refuses to write the words. That such a crisis should come upon any church or mission is startling enough and sad enough, but that it should fall to the lot of the Methodist Episcopal church to furnish the first recorded instance of a retreat of this kind is humiliating in the extreme.

Let no one suppose for a moment that this is a crisis affecting India alone. It has been gravely proposed to discontinue one of the missions in China, and private advices from the field in question indicate an immediate contraction of the work. The blow has fallen on India first, but the other foreign fields will share the same fate if the

impending crisis is not successfully met. Backward movements of this kind are not easily arrested. They are very apt to gather momentum rapidly. For several years past the influences which are now culminating in impending disaster have been at work, and if not met and mastered quickly they will soon be felt in every nook and corner of the foreign field.

The problem before the church is by no means a hopeless one. God has blessed her work in heathen lands in a most signal manner. Wide doors have been opened to her messengers, and for years past the poor and lowly of the nations have been flocking to her altars like doves to their windows. The cost of her mission work has been reduced one half, while its success has been increased four fold. If sustained from home, her missionaries in Asia will add a hundred thousand souls to their Christian communities before the close of the century, now near at hand. The rank and file of her membership are not awake either to the peril before us or to the ease with which it may be removed. The gift of five cents by each member of the church would lift the work out of its difficulties and give it a new lease of life and energy. A determined and united effort would not only avert this crisis, but give our foreign workers a courage and confidence which they have not known for years.

What is to be done? That something must be done goes without saying. I do not propose at present to indicate what should or should not be done, but only wish to arouse the church to a sense of the extreme gravity of the situation. I regard the present as, in its ultimate bearings, the most momentous crisis which has come upon the church during the present generation, and I would to God that all our people could be aroused to a realization of the fact.—N. Y. Advocate.

For the Western Recorder!

SEND SOMEBODY ELSE.

BY REV. C. H. WETTERBE.

When God asks us to go to a certain place and perform some form of service for him we are often quite prone to tell him that we wish he would send somebody else. Especially is this the case if the service to which we are called be a very disagreeable one. Perhaps we see, or think that we see, hard and high difficulties in the way. We fear that we shall not be able to surmount those apparent difficulties. The task looks too great for our strength. Opposing foes and forces stand ready to confront us, and we dread to meet them. But whatever may be the grounds for our objections, we want God to send somebody else to do what he tells us to perform. It was so with Moses. When God told him to go to Pharaoh for the purpose of delivering the Israelites out of his hand, Moses made what he thought was an excellent excuse, saying that he was not eloquent. And when God showed him the weakness of that excuse and promised to make him successful in his mission, notwithstanding his lack of eloquence, yet Moses still pleaded that he was not qualified for the task. Then he said: "O my Lord, send I pray thee by the hand of him whom thou wilt send." He greatly preferred that God would send somebody else. It scarcely mattered to Moses whom the man might be that God would get to go to Pharaoh, if only he himself could be excused. And how many Christians there are to-day who, although knowing that they ought to go on a certain errand for God, are very desirous that somebody else shall be sent there.

Some have felt that they ought to go as a missionary to heathen lands, yet in view of the dangers and trials connected therewith they have said: "Lord, send somebody else." Then, too, some young men have felt that they were called by God to enter the ministry, but they have replied, "Send somebody else." They have shrank from the service, feeling their inefficiency, or dreading the trials to which they believed they would be subjected.

And how often when we have felt moved upon to go and speak to some unconverted person on the subject of his salvation we have virtually said, "Send somebody else." We really wanted the person converted, but we hesitated to do our part towards its accomplishment. It would doubtless be better for ourselves if we would say, "Lord, here am I; send me."

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"What do you think of the practice some pastors have of asking members of other denominations to come forward and give the right hand of Christian fellowship at the same time that the members of the church are extending the right hand of fellowship? What ought to be done in such a case?"

I have been young and now am old, but such a thing is entirely new to me. I should say it is the silly performance of a man who is a little wild on the subject of "Christian union," and a silliness the church ought not to tolerate. If he must go out over people to other falduts, let him gush, but let him do it in private, or in outside meetings, and not in the meetings of the church.

It is to make a farce of the giving the right hand of fellowship. If he calls up those who are not church members, but who profess to be converted (you understand of course that I insist on none in the church who is not a Baptist) to give the hand of Christian fellowship, he may as well call in all who are Kentuckians to give the right hand of human race fellowship.

If all who profess conversion are given the right hand of Christian fellowship, it ought to be done when a brother makes a profession of religion, and hence enters the ranks of the converted, not when the brother joins the church. The hand of fellowship given then is a formal recognition of his entrance into the church. To give the right hand of Christian fellowship at that time is to give the hand of fellowship to the church regenerates him, or that he is then for the time converted. It is silly at best, and if the candidates were not converted that hour, it is wrong.

The probability is the pastor is a young man who has caught the epidemic of intermittent fever of the age, which makes religion not a reconciliation with God so much as a kindness with man.

And he is desirous of showing his "love" to everybody, without having realized there are proper times and places to show love. He ought to love his baby, but it is not the place in which to make demonstrations of that affection. Neither is the reception of men into the church the time to show his love for Christians of other creeds. The first time he did this, if I were a member of his church, I would go quietly up and give the candidate the hand of fellowship, but had not noticed the unusual performance; I would do this to avoid administering a public rebuke to him, hoping that private remonstrance afterwards would be sufficient. But the second time I should sit still and refuse to go forward.

The deacons ought to tell him not to do this thing. If he is stout and humble, he will heed their request and refrain. If he is heady and persists, then let the church agree together that when he asks Podobaptists to go forward to give the hand of their fellowship, not a member of the church will go forward. The pastor will be quite mortifying to him, but he deserves it for having refused to hear the deacons.

"What steps should be taken by a Baptist church where several prominent members in attending a Methodist revival have caught the holiness fever, and in consequence their life is destroyed in their fleshly nature, and therefore they sin not; but that they have the power and not the inclination to sin, and yet may be finally lost? Yet said modern Methodist revival in other respects seems to do great good, for a great many wicked persons appear to have been regenerated. The part in prayer-meetings, have erected family altars, and daily talk religion. But the emphatic subject is holiness."

I hope that it was merely an attack of fever which has "swept away" or this. And in view of the probability that ere long these might pass away from the church, and their brethren the church might bear with them for awhile on one condition—but one. And that is, that they say nothing about their holiness or their lack of inclination to sin. Let the church admonish them that if they do not sin their lives will soon show it, and show in a manner that all who live show it, words add nothing to the force of that powerful argument. If their lives do not show it it is clearly proved that when they profess holiness, as John puts it, "they are liars, and the truth is not in them."

A man who will claim to be sinless is either a liar or a lunatic. How can he recover from the lunacy, and it is always to be taken for granted that a Baptist who takes up that delusion is deceived himself and is not intentionally stating a falsehood. Hence if they will keep their views to themselves, the church may bear with them. But they must say nothing to the church, and if they do, they must be great cross to them, for of all the one-sided people whom I ever met, who could think and talk of nothing else, these holiness lunatics are the worst. Explain to them that this keeping silence and living their holiness in a concession they must make to keep peace in Zion.

If they are not so far gone that the Bible has no influence upon them, show them that none of the saints considered themselves good. The Lord called Job a perfect and upright man who feared God and eschewed evil, but Job never used such language of himself. He showed himself, repented in dust and ashes, and said, "I am vile." Yet had he said, "I am perfect and upright," as the Lord used the words, he would not have meant that he was sinless. The better the man, the nearer he lived to God, the clearer he saw his own sinfulness, the deeper his humility, and the more earnest his desire to grow in grace and become more like Him.

But if these holiness cases are incorrigible, if they will tell of their own immaculate hearts, and try to inoculate others with their heresy, the church should exclude them promptly. The fact that they are willing to keep silence and allow their holiness to be proved by their lives, shows that it is not merely a craze of their heads for a while, but that their hearts are not right.

There is no more deadly and dangerous heresy, nor one which strikes at more of the foundation truths of our religion. Spurgeon said that two or three of his members had become holy, but the church had gotten rid of them, and he stated it understood his church was composed of the imperfect, and wished no others in its membership.

A most important point for the church to consider is this: How does it happen that these Baptists who so weak in the faith as to be blown about by such wind as the holiness craze? Were they men who had very recently come among the Baptists, having been heathen or Unitarians, and who had not had time to become rooted and grounded in the faith? Let the church consider how it happened that her members were such weaklings.

The modern holiness (second blessing, sanctification, no matter what name is given to the craze) madness, is Arminianism run to seed and to insanity. It is an off-shoot from Arminianism which the evangelicals detest as much as do Calvinists. But the crowd is responsible for it. It is a legitimate outcome of some of their teachings.

That Baptists should be infected by it shows they were already Methodists in doctrine, how ever strict Baptists they may have been in ordinances. It shows conclusively that they were not raised on the catechism and the Baptist Articles of Faith, commonly called the Old Philadelphia, in their homes and in their schools. It is proof that they were never familiar with the proof texts in Scripture, nor well grounded in Biblical knowledge.

And I fear it proves lack of proper instruction from the pulpit, though that may not be the case. For the preacher may "deny Arminianism" with the emphasis of our old fathers who sent forth the London Confession of Baptist Faith two hundred years ago; but if he only preaches once a month he cannot make good the lack of home training in the truth. But if the pastor is loose in his Calvinism, he will find his members going to the extremes of Methodism.

This defection shows that the church, or pastor or both, has failed somewhere in teaching. Let the parents take warning and let Spurgeon's Catechism be a regular institution in the homes on Sunday afternoons. Let the church, if it has a Sunday-school, put the younger children to studying Boyce's Catechism, at least three or four questions with the lesson each week, the larger children to studying Spurgeon's Catechism, which is the Baptist edition of the famous old "Shorter," and the older scholars the Philadelphia Confession and its proof texts.

Let the pastor preach much about God. Let him dwell upon God's greatness and His holiness. Let him impress upon the people the exceeding sinfulness of sin. Let him exalt God and put man in his proper place as a sinful worm of the dust, and Arminianism will get no foothold among his flock. Let him talk of growth in grace, and explain what it means. A Christian who knows will no more believe that he can suddenly believe himself into being a very much holier person than he was the day before, than he will think a baby could by faith make itself grow a man in a day.

Let the Methodist meeting having done good, that remains to be seen. That it has set men to talking religion may mean little, the family altar means more. That it may have done good is possible, of course. Jesuits have done good in some ways once in awhile. But it has done more just as the good, and a good thing is to be opposed, no matter if it may do some good. Resisting evil is our business, consequences are God's. And the damnation of those is just who do or condone evil that good may come of it.

But if the meeting shall have aroused the sale, and show them why they are wrong, or rather allowing the weaker brethren to drift through their neglect of proper doctrinal training, God will have brought good out of the evil for his people.

LITERARY.

New Books.

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

GREENLAND'S ICEFIELDS, AND LIFE IN THE NORTH ATLANTIC. By G. F. Wright, LL.D., F.G.S.A., and Warren Upham, F.G.S.A. New York: D. Appleton & Co.

This is a book which will interest deeply not only the average reader, but the man of science. Dr. Wright is well known as an authority on the Ice Age, and Dr. Upham is a geologist of much repute.

The authors went to Greenland on the steamer Miranda in the summer of 1894. What they saw is told, not by ordinary travellers no matter how intelligent, but by men of science.

The latter part of the book is given to the discussion of the glacial period. The different theories which have been held as to its causes, and the objections to these theories are given, and the views held by the writers. Whether one agrees with Dr. Wright or with others, or thinks no theory as yet advanced covers all the facts, one will find this discussion of great interest. The illustrations are numerous and well chosen.

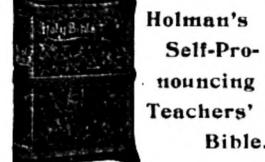
THE INDIAN CHIEF, JOURNEYCAKE. By Rev. S. H. Mitchell. Philadelphia: American Baptist Publication Society.

Here is a book for every Sunday-school, and for every boy who will one day be a voter in the United States. Charles Journeycake, the last chief of the Delaware tribe, was also a godly Baptist preacher, being, so far as is known, the first person baptized in what is now the state of Kansas.

A brief history of the Delaware tribe and their treatment by the Government is given, and then

HOW MANY MINISTERS

people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,



A Noted Divine

said recently: "Have you seen that wonderful Pronouncing Bible? Well, do you know I have spent hours of my time and a good many dollars to secure that which is now placed into my hands for the merest trifle. No Bible reader should be without a copy of the Holman Pronouncing Bible, with the use of which the smallest child can give pronunciation to those hard names contained in the Bible." Following the spirit of progress for which the WESTERN RECORDER is justly noted, we have secured concessions from the publishers which allow us to offer this, the only complete Teachers' Bible.

Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect." You know the RECORDER; for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$3.50. Orders are coming rapidly so don't delay, but send your money at once to

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ing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

the sketch of Rev. Charles Journeycake. He was born in 1817 and died in 1894, having lived a life full of thrilling incidents.

JUDITH'S JOURNAL. By Jane P. Duggan. Philadelphia: American Baptist Publication Society. 12mo, 364 pp.

Mrs. Duggan is already favourably known as a writer from her "Mexican Ranch." We are pleased to receive a book which we can heartily commend. One likes to praise without having to put in any "but."

Judith begins her journal in Germany when she is twelve years old. She is a morbid child, conceited and spoiled, made ill-grained by bad health and by lack of control. How she comes to be a noble woman is told in this diary. The manner in which she was brought into the church, not only without being converted, but without knowing anything about religion, is well told, and will do great good, we hope, by opening the eyes of pastors to the evils of this thing.

We are old-fashioned Southerners, raised under the old regime. We heartily disapprove of any kissing between the unmarried, even if they are engaged. Hence there are very few modern love stories which we like to see in the hands of Sunday-school children. While this is a love story in which there are three marriages, it is written by a refined gentleman, and there is nothing in it to prevent our heartily recommending it to Sunday-schools.

THE TESTIMONY OF THE LAND TO THE BOOK. By the Rev. David Gregg, D.D. New York: E. B. Treat, 5 Cooper Union.

This is a little book of great value. It gives the arguments of the Bible derived from topography and explorations. There are three chapters: "The Fascination of the Land; The Voices from Above-ground, or the Land in its Physical Features an Argument; The Voices from Under-ground." This last chapter gives what has been learned by exploration up to date. What is thought of the value of the book by competent judges is shown by the fact that Dr. Gregg was elected a member of the Victoria Institute of Great Britain in recognition of the worth of this little book.

Magazines.

PROF. John Trowbridge, of Harvard, was the first man in the United States to make a successful photograph by Roentgen's method. He has written for the April Scribner's a very graphic account, in popular language, of this wonderful

discovery, and he illustrates it with a number of his own most successful experiments. He also announces in the article an important discovery in regard to locating the exact depth at which a bullet is imbedded in human flesh.

The Atlantic Monthly for April has the following contents: The Old Things, Henry James; Charles and the Western World, Louie Hearn; The Flute, J. Russell Taylor; Old-Time Sugar-Making, Rowland E. Robinson; A Son of the Revolution, Octave Thanet; An Archer's Sojourn in the Okefinekee, Maurice Thompson; Some Memories of Hawthorne—III, Hove Hawthorne; The Scotch Element in the American People, Nathaniel Southgate Shaler; Beside Still Waters, Stuart Sterne; The Alaska Boundary Line, T. C. Mendenhall; Latter-Day Cranford, Alice Brown; The Case of the Public Schools—II, The Teacher's Social and Intellectual Position, F. W. Atkinson; The Presidency and Senator Allison; The New Post; Painting, Sculpture and Architecture; Comment on New Books; The Contributors' Club.

Frank Leslie's Pleasant Hours for Boys and Girls for April has the following contents: Gerald's Mission—Serial Story for Boys, Horatio Alger, Jr.; Jewels—Poem, Sara Beaumont Kennedy; The "Blissman" Dream—Poem, La Touche Hancock; From Cherron to Shoulder Straps, Lieut. Thos. H. Wilson; Young People of the White House, Joanna R. Nicholls; A Wise King—Poem, H. M. Eaton; Chubb and His Tub; An Easter Thief, Judith Spencer; An American Princess, Evelyn Raymond; "Come Up, You Cardinals!" A Bazaar for the People; Sweet Favorite Story-Writers for Young People, Frank Lee Farnell; A Fiery Adventure, William Murray Graydon; Piggy's Visitors—Poem; Ploss and Fannie—Story for Little Folks, Lurana W. Sheldon.

Washington's Addresses to the American Churches. —Washington's addresses to the American churches illustrate one of the noblest and most useful features of his influence in the time when the foundations of the new republic were being laid. It was a good thought which led the directors of the Old South Work to gather these addresses of Washington to the churches into a special leaflet, to add to their value as serials. The leaflet is No. 65 in the series in which so many important historical papers are placed in the hands of the people at the simple cost of five cents a copy. Directors of the Old South Work Old South Meeting House, Boston.

MAN'S PERIODICAL REST DAY.

[Continued from first page.]

death of the apostles we have an unbroken chain of evidence that Christians sacredly observed the Lord's day. What then is the legitimate conclusion of the whole matter? 1. That God himself instituted the seventh day as a sabbath, a day of rest, for man; that He did it in order to commemorate the creation of the world and man, so that one-seventh of man's time should be given to communion with his Creator in service and praise. This was a universal Sabbath and was never abolished.

2. That at the giving of the Law to the Israelites, God's chosen people, God called upon them to "remember" this day, and gave unto them this seventh day with many peculiar exactments adapted only to them as a peculiar nation, and to be kept by them until the coming of their Messiah, Jesus Christ. This was the Jewish Sabbath for them alone, and binding upon none others. It was to be commemorative of their deliverance from Egyptian bondage, hence none others could properly keep it.

3. That at the advent of Jesus Christ, the close of the Jewish Dispensation and their dispersion, the Jewish Sabbath, not the Sabbath day, was abolished, and the Christian Sabbath, the first day of the week instead of the seventh, was recognized by the apostles and disciples of Christ. The proof of the change is based upon the apostolic example which is as authoritative as apostolic precept. This day is commemorative, and was intended to be, of the deliverance of Christians from the bondage of sin through the sufferings, death and resurrection of Christ.

4. That the Sabbath day (whether the universal Sabbath at first instituted, or the Jewish Sabbath, or the Christian Sabbath) was and is for man's benefit and God's glory; one-seventh of the time being set apart for communion in service and praise of man with God his Creator, Redeemer and Benefactor. These points, I think, I have made evident in the body of this article. Let us then "Remember the Sabbath day, to keep it holy," as God commands and our nature demands.

PROGRAMME.

The following is the programme of the Missionary Baptist Circle Meeting of the Blackford Association, which will meet with the Sandy Creek Baptist church Saturday before the fifth Sunday in May next.

Is the remission of sin obtained in the act of baptism? P. M. Whitlow and H. W. Morton. How can we best reach the destitution in our own bounds? H. V. Bruner and I. C. Bruner.

How can we bring about a deeper interest in Sabbath-school work in our churches? L. J. Baker and W. H. Bruner.

The importance of cultivating our center of influence. J. R. Jarboe, I. L. Rice and J. E. Jackson.

The superintendent's duties and qualifications. L. Burdette, C. Polk and W. R. Oldham.

The object of Circle meetings. H. W. Morton, P. M. Whitlow, J. F. Rick, L. BURDETTE, H. V. BRUNER, Com.

A MAN who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched, accidentally vibrate, resound with sweet music.—Phillips Brooks.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

SECOND QUARTER.

SUNDAY, APRIL 19.

THE LOST FOUND.

Luke 15:11-24.

MOTTO TEXT.—Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10

This most beautiful parable is so beautiful and pathetic one is in danger of forgetting its lessons in admiring its exquisiteness.

The Pharisees were angered because he received publicans and sinners. And these three parables of the lost found were spoken to them. But the parables were spoken for all time and have meanings which are eternally true. The first reference here is to the Pharisees, the elder son, and the publicans and sinners, the prodigal.

"A certain man had two sons."

The law gave the elder son a double portion of his father's estate. Sometimes the younger son was paid his inheritance in money, and then the property went unbroken to the eldest son. "Father, give me the portion of goods that falleth to me."—The younger son wished to get rid of his father's authority and his father's presence. Rebellion against God's authority is the sin of every one of our race. And while sinners cannot get out of his presence they will do anything to enable them to forget that God's eye rests on them. "And he divided unto him his living."—The father complied with his request. His free will was not restrained. The son wished freedom and money to plunge into sin, he was allowed them. Sinners are allowed to take their own way and to learn by sad experience that sin has no lasting pleasure.

He went into a far country, getting away if possible from every reminder and every thought of his old life. He is free there. No man restrains him, no eye resting on him in loving sorrow makes him uncomfortable. Sinners can become so absorbed in their business, their pleasure or their sin that they can forget God, and forget that his eye rests on them and a day of reckoning is coming.

"Wasted his substance in riotous living."—Of how many lives might these words be spoken! The young man free, and freedom is considered a great thing. Thus he used his freedom. But one trouble in this world, to say nothing of the next, is that such liberty comes to an end so soon. The money is gone, the health is shattered, vice ceases to please and becomes a torment to which one is bound by the iron chain of habit. Youth flies, satiety sets in, and death is near, and after death the judgment.

"And when he had spent all, there arose a mighty famine in that land."—Outward circumstances as well as inward remorse bring the riotous to misery. He had spent all his living with lavish hand on his boon companions. But when he is in want they do not come to his aid, when he began to be in want. "And he went and joined himself to a citizen of that country."—The Greek word, as Godet points out, has in it something abject. He is only a servant and one of the lowest of this stranger, he who was not satisfied as a son in his father's house because of the restraints of goodness. He wished freedom, and the freedom which sin gave him ended thus in abject dependence! His pleasure ends in pain. Sin is the hardest of all taskmasters.

"And he sent him into his field to feed swine."—Just the most degrading work a Jew could do. It shows how utterly he had fallen and how desperate were his needs that he would do such work as that. The hogs were the coarse beast with which the swine were fed to fatten them when the poor herdsmen drove them in at night. What he received was not enough to satisfy his hunger. And poor as the swine's feed was, he would gladly have supplemented his own insufficient allowance with it. But no one gave him even such food as the hogs ate. His master was a cruel one, and he had no friends.

"And when he came to himself."—Sin is a sort of insanity. He saw himself at last as he really was and saw his father aright. He realized his own deep guilt and the utterly excuseless nature of his sin. This was true conviction of sin, this seeing himself as he was, and loathing his own villainess. He loathes, too, the far country to which he had gone for freedom. He does not wish to be free any more.

"How many hired servants of my father's."—The hired servants were the lowest menials. The slaves were trusted and taken care of as they were not. Even the lowest servants in his father's house fared well. How different was that father from the man for whom he was working now! Not even the poorest and most inefficient vnder went hungry as he was going. He honours his father. He contrasts him with this master in a far country. It is a sign of true conviction of sin when men not only see their own guilt, but honour the holiness and justice of God and feel how much nobler his service is than that of the world.

"I will arise and go to my father."—He has faith that his father will forgive him, all unworthy of forgiveness as he is. "I have sinned against heaven and before thee."—He shows his true penitence in these words. All sin is sin against God, and all repentance must be directed towards Him. "Against thee and thee only have I sinned and done this evil in thy sight."—It is a mark of true penitence, a mark which is never missing that it attempts no justification or palliation whatever, and lays no blame on others or on circumstances. So long as a sinner makes a solitary excuse he is not truly penitent.

"And am no more worthy to be called thy son; make me as one of thy hired servants."—No lack of freedom now. He has lost the liberty of a son, but if his father will only forgive him he will rejoice to serve him in the lowest place. "But when he was yet a great way off."—Ah, the father had been watching for him. He allowed him to go, he sent no relief to him while in the far country. If this son was to be saved, he must come to himself, and learn his guilt. And he must return of his own accord to his home. But the father's heart was yearning for his son, and his eye was upon the road he must come. And at last the eye of love recognizes the familiar form in the distance. The ragged clothing, the famine-pinched features make the boy so different that acquaintances might not have recognized him. But the father's eye knows his boy. He showed the joy in his return by running to meet him, catching him in his arms, and showering kisses upon him. He deserved nothing—this prodigal—and he felt it. He receives everything.

He begins his confession as he had resolved to make it. But he does not finish it. Before he has said all and asked for the humblest place, the father speaks to the

METHOD OF APPLYING ELECTROPOISE.



APPENDICITIS CURED BY ELECTROPOISE. CASE PRO- NOUNCED HOPELESS BY FIVE PHYSICIANS.

KANSAS CITY, MO., March 20-96. Dear Sirs:—For the benefit of suffering humanity we wish to state our experience with the Electropoise. Last December our son, thirteen years old was taken quite ill. Our family Physician was called in and treated him about two weeks. He continued to grow worse during this time, and it was deemed best to call in other Physicians, so four of our leading Physicians were called in consultation with our Doctor. After careful examination they pronounced it Appendicitis at a hopeless stage, and it was the unanimous opinion of these learned gentlemen that the boy could not live twenty four hours, and was liable to die any moment. A surgical operation was the only possible chance, therefore immediate arrangements were made to perform the operation. At this stage our good neighbor, Mrs. Baker, who had herself been using the Electropoise for some time suggested that it be used on the patient, as it did not seem possible that in his weak condition he could survive the operation, as he was then suffering

intense pain. We sent for the local representative, and treatment was immediately applied. The surgical operation was declared off for the time being, in fact was declared off altogether, as under the influence of Electropoise the patient soon became easy and slept fairly well during the night. He continued to improve day after day, and after four days the pain and fever had entirely disappeared. Of course he was still weak and was so, for several days. But he is now and has been, for several weeks past, in perfect health stronger and fleshier than ever before. In view of the verdict of the consulting physicians, we owe his life entirely to the timely use of the Electropoise. We had never heard of the instrument up to this time but now have thorough confidence in it, and have used it to good effect in quite a number of other cases and would not be without it under any consideration. You are at liberty to use this in any way you deem proper.

Respectfully yours, MR. & MRS. J. W. WELCH. 1429 Campbell St.

The Electropoise is the only remedy that could have saved this boy's life. Cures of this kind are not at all uncommon. Diphtheria, Cholera-morbus, various kinds of Fever, Pneumonia and similar ailments have been cured in a short while, after being pronounced hopeless by good physicians. The healthy strong man as well as the invalid are subject to these attacks. The Electropoise is the only RELIABLE remedy for all cases whether acute or chronic. No home is thoroughly equipped without one. Delays are dangerous; besides for the next month we are offering special inducements. If you want the best doctor in the country, with a druggstore in the bargain, let us hear from you at once.

DuBois & Webb,

513 Fourth Ave., Louisville, Ky.

servants: "Bring forth the best robe."—The first robe, the long and white upper garment worn by Jews of rank. "And put a ring on his hand and shoes on his feet."—Slaves went barefoot. The ring was also the signet or seal and was worn only by men of position. Thus the father honours his penitent son who came to him humbly. "And bring hither the fatted calf, and kill it."—A calf was kept ready to be killed to entertain any distinguished guest who might come. All which he could do to show that he intended to forget, to wipe out the son's past and restore him to honour is done. And this is the picture which the Lord himself gives of the joy in heaven when the dead is alive again and the lost is found.

GET the pattern of your life from God, and then go about your work and be yourself.—Phillips Brooks.

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CURE FOR ALL THE FALL
Best Cough Syrup, "Cures Good" Use
in time. Sold by Druggists.
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POTTER COLLEGE COMMENCEMENT.

Baccalaureate—Dr. E. M. Brodus, Greenville, Mississippi. Potter Opera House, Sunday, May 31st, 10:30 A. M.

Art Exhibition—College Chapel, Monday, June 1st, 4-6 P. M. Senior Reception, College, 8-11 P. M.

Class-day, exercises. College Chapel, Tuesday, June 2nd, 3 P. M. Concert. Potter Opera House, Tuesday, June 2nd, 8 P. M.

Commencement—Potter Opera House, Wednesday, June 3rd, 10:30 A. M. Address by Gov. Wm. J. Stone, Jefferson City, Missouri.

POVERTY is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim.—James A. Garfield.

TAKE away God and religion and men live to no purpose—not proposing any worthy, and considerable end of life to themselves.—Tillotson.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

SOUTHERN BAPTIST CONVENTION.

The forty-first session, fifty-first year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of Chattanooga, Tenn., be held in the meeting house of the First Baptist church of Chattanooga, beginning Friday, May 8th, 1896, at 10 A. M.

The annual sermon will be preached by Rev. Charles A. Stakely, D.D., of District of Columbia.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.
JONATHAN HARLSON,
President.

RAILROAD RATES.

The Southern States Passenger Association, the Seaboard Air Line, Louisville & Nashville R. R. Co., Associated Railways of Virginia and the Carolinas, Mobile & Ohio R. R., the Cotton Belt Route, and the Queen & Crescent Route, and all lines south of Washington, together with all railroad lines in Texas, have granted the following:

Rates of one first-class fare for the round-trip, tickets of iron clad signature form, limited to continuous passage in both directions, to be sold May 5th, 6th, 7th and 8th, 1896, valid for return within fifteen days from date of sale, and to be extended and made good for return within fifteen days additional upon their deposit with Joint Agent at Chattanooga, on or before May 14, 1896.

The Tennessee River Transportation Company grants a rate of one fare for the round-trip.

Other announcements may be made later. Any information regarding railroad matters will be cheerfully given by

OLIVER F. GREGORY,
Sec'y. in charge of Transportation.
Baltimore, Md., March 26, 1896.

On account of the Southern Baptist Convention at Chattanooga, we will sell round-trip tickets from all principal stations on our line at one fare, May 5th to 8th, limited to 15 days from date of sale, with provision for 15 days' extension by depositing tickets with Joint Agent at Chattanooga on or before May 14th. Round-trip rates from some of our points will be as follows:

Cincinnati	\$10 15
Covington, Ky.	10 15
Newport, Ky.	10 15
Eminance, Ky.	9 75
Lafayette, Ky.	9 75
Pewee Valley, Ky.	9 45
Anchorage, Ky.	9 30
Shelbyville, Ky.	9 30
Louisville	9 30
Bardonia, Ky.	9 30
Springfield, Ky.	9 30
Lebanon Junction, Ky.	9 17
Elizabethtown, Ky.	8 78
Gilgosh, Ky.	7 84
Smith's Grove, Ky.	7 08
Bowling Green, Ky.	6 63
Cave City, Ky.	7 63
Russellville, Ky.	6 55
Guthrie, Ky.	6 95
Hopkinsville, Ky.	6 64
Nortonville, Ky.	7 37
Hendersonville, Ky.	7 70
Henderson, Ky.	6 75

Evanaboro, Ky.	9 50
Evanville, Ind.	9 50
Clarksville, Tenn.	6 32
Springfield, Tenn.	5 37
Paris, Tenn.	8 05
Miss, Tenn.	8 60
Rumbolt, Tenn.	9 94
Brownsville, Tenn.	9 30
Memphis, Tenn.	9 30
Franklin, Ky.	6 04
Gallatin, Tenn.	5 36
Franklin, Tenn.	5 10
Columbia, Tenn.	5 50
Pulaski, Tenn.	4 92
Athens, Ala.	4 07
Mt Vernon, Ind.	10 07
Carmi, Ill.	10 64
Enfield, Ill.	10 92
McLeansboro, Ill.	11 33
Mt. Vernon, Ill.	12 04
Ashley, Ill.	12 52
Nashville, Ill.	12 84
B. Illinois, Ill.	13 88
East St. Louis, Ill.	14 25
St. Louis, Mo.	14 50
Elmira, Ill.	11 40
Shawneetown, Ill.	11 75

C. P. ATKINSON G. P. A.
Louisville & Nashville Railroad

For the occasion of the Southern Baptist Convention, all ticket agents of the Mobile & Ohio railroad at coupon stations will sell round-trip tickets at one first-class fare for the round trip, on May 5th, 6th, 7th and 8th, limited for return passage fifteen days after date of sale. Extension of fifteen days longer allowed by depositing tickets with Joint Agents of the Lines at Chattanooga, on or before May 14, 1896.

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 of 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 Rosemont 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.
- NEWELL SANDERS, Chairman.
HOUSTON R. HARPER, Sec.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting, to be held at Homer, Ky., May 29th to 31st.

Are Baptist churches identical with New Testament churches? F. M. Welborn.

Bible sanctification: essay. B. T. Mayhugh.

What are Baptist principles worth to the world? J. B. Benton.

To what extent may Baptist ministers affiliate with other denominations in religious service? N. M. Carlisle.

Baptist principles contrasted with Campbellism. A. B. Dorris.

How should a church deal with her delinquent members? W. M. Hall.

Bible authority for missions. T. M. Jackson.

Why a falling off in missionary contributions? R. A. Page and D. P. Browning.

Systematic giving. G. F. Sutton and John F. Barrow.

Duty of a church to her pastor. M. M. Hall.

Duty of a pastor to his church. R. E. Holder.

The Christian's work and reward. M. V. Lyon.

The Holy Spirit's work in regeneration. G. Minton.

Scriptural communion at the Lord's Table. J. R. Jenkins.

Immersion essential to Christian baptism. J. E. Baggett.

Importance of family prayers and why their decline. Charles Asher and G. W. Lively.

The worth of the prayer-meeting and Sunday-school to the church. C. J. Procter and T. P. Posey.

How should the principles of the Baptists affect those who believe them? C. W. Freeman and W. M. Gladdish.

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

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It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficial influence of

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The One True Blood Purifier. \$1; six for \$5.
Hood's Pills cure Liver Ills, easy to take, easy to operate. 25c.
SALESMEN WANTED: \$100 per month and expenses. Address with stamp kit, Mrs. C. H. CHURCH.

THE MARKETS

Report for the Week Ending Saturday, April 4, 1896.

Cattle Receipts of cattle to-day were very light and but little done. The market closed up steady on all grades. The outlook is only fair.

Hogs—Receipts of hogs to-day were light. The market closed up dull and weak, with the best light and medium weights selling at 42 00 to 43 00.

Sheep and lambs—Receipts light and market steady.

GATTLE.

Extra shipping cattle, 1,600 to 1,800 lbs.	\$3 75 to 3 85
Light shipping, 1,200 to 1,600 lbs.	3 60 to 3 70
Best butchers	3 60 to 3 70
Fair to good butchers	3 50 to 3 60
Common to medium butchers	3 40 to 3 50
Thin, rough steers, poor cows and scalwags	2 50 to 3 00
Good to extra ones, 1,800 to 1,700 lbs.	3 00 to 3 25
Common to medium ones	3 00 to 3 25
Feeders, 1,000 to 1,200 lbs.	2 50 to 3 75
Stockers	3 00 to 3 00
Bulls	3 00 to 3 00
Veal calves	3 00 to 3 00
Choice mitch cows	3 00 to 3 00
Fair to good mitch cows	18 00 to 20 00

HOOGS.

Choice packing and butchers, 225 to 300 lbs.	\$3 50 to 3 50
Fair to good packing, 180 to 225 lbs.	3 40 to 3 40
Good to extra light, 160 to 180 lbs.	3 40 to 3 40
Fat shoats, 130 to 150 lbs.	3 00 to 3 00
Fat shoats, 100 to 120 lbs.	3 00 to 3 00
Hoghs, 150 to 400 lbs.	3 00 to 3 25

SHEEP AND LAMBS.

Good to extra shipping sheep	\$3 00 to 3 25
Fair to good sheep	2 50 to 3 00
Common to medium sheep	2 00 to 2 50
Butch	4 00 to 4 25
Extra lambs	3 00 to 3 25
Fair to good lambs	3 00 to 3 00
Common to medium lambs	2 50 to 3 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, April 4, 1896.

BURLY-1894 CROP.

Trash, green mixed	\$2 00 to 2 00	Color.
Trash, sound	2 00 to 2 00	\$2 00 to 2 00
Common lugs	2 00 to 2 00	2 00 to 2 00
Medium lugs	2 00 to 2 00	2 00 to 2 00
Good lugs	2 00 to 2 00	2 00 to 2 00
Common leaf, short	2 00 to 2 00	2 00 to 2 00
Common leaf	2 00 to 2 00	2 00 to 2 00
Medium leaf	2 00 to 2 00	2 00 to 2 00
Good leaf	2 00 to 2 00	2 00 to 2 00
Fine and selections	2 00 to 2 00	2 00 to 2 00

BURLY-1895 CROP.

Trash, green mixed	\$2 00 to 2 00	Color.
Trash, sound	2 00 to 2 00	2 00 to 2 00

Absolutely Pure-Delicious-Nutritious.
The Breakfast Cocoa
MADE BY
WALTER BAKER & CO. LIMITED
DORCHESTER, MASS.
COSTS LESS THAN ONE CENT A CUP.
NO CHEMICALS.
ALWAYS ASK YOUR GROCER FOR WALTER BAKER & CO'S. BREAKFAST COCOA MADE AT DORCHESTER, MASS. IT BEARS THEIR TRADE MARK LA BELLE COGNAC LETTERS ON EVERY CAN.
AVOID IMITATIONS.



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Dress Goods, Men's Furnishings.

- Fancy Fingert Shirt Bosoms, white body at 89c
- Fine Madras Bosoms, white body at \$1.00
- Shaker Unlaundered Shirt, 1900 linen, Wamsutta cotton, hand-made buttonholes, 50c
- Egyptian combed cotton rib Shirts and Drawers, extra value, 50c
- Men's fast black and tan Seamless Half Hose, fine quality, 15c
- Men's fast black, medium and light weight, spliced feet, 25c
- Newest Hands Ties in Tucks, Four-in-Sixes and Bows, extra quality silk, 25c
- Felt Hosiery Night Shirts, neatly trimmed, white and colored embroidery, extra fine cotton, 50c

Black Goods

- Brocade Mohair, 38 inches wide, 35c
- Pure Worsted Serge 50 in. wide, 53c

BLACK GLOVES.

- 6-button Biarritz, fine quality, 59c
- 8-button Mousquetaire Suede, fancy colors, 69c
- Men's Undressed Kids, 59c
- Men's 2-elasp English Walking Glove, 98c

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LOUISVILLE, KY.

WRITE FOR SAMPLES.

SALES WITH COMPARISONS

Following were the sales for the week and year to April 4, with comparisons:

Year	1895	1894	1893	1892
Total new crop sold to date	5,351	5,351	5,351	5,351
Total sold to date in 1896	5,351	5,351	5,351	5,351
Total sold to date in 1895	5,351	5,351	5,351	5,351
Total sold to date in 1894	5,351	5,351	5,351	5,351
Total sold to date in 1893	5,351	5,351	5,351	5,351
Total sold to date in 1892	5,351	5,351	5,351	5,351

SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off.

THE POSITION OF BAPTISTS.

BY THEODORE HARRIS.

(Continued from last week)

OUTSIDE TESTIMONY ON BAPTISM.

I have had for years in my little library complete editions of the Commentaries of Scott, an Episcopalian, Clark, a Methodist, and Lange, a Lutheran and Professor of Theology at the University of Bonn edited by Schaff, a learned Presbyterian.

Clark on Romans 6:3-5 says, "It is probable that the Apostle here alludes to the mode of baptism by immersion; the whole body being put under the water, which seemed to say the man is drowned; is dead, and when he came up out of the water he seemed to have a resurrection to life."

Scott says, "John baptized only adults." Beyond this he escapes the issue. Looking further I find in Mosheim's Church History, vol. I, page 129, the following statement: "The sacrament of baptism was administered in this (the first) century, in places prepared for that purpose, and was performed by immersion of the whole body in the baptismal font."

The Schaff-Herzog Encyclopedia of Religious Knowledge, vol. I, p. 200, says, "Baptism by immersion was the practice of the early church. Later, clinic baptism (baptism of the sick) was allowed by pouring or sprinkling, but these latter were often regarded as not properly baptized." The same author adds, "The Council of Nemesur, A. D. 1284, limited sprinkling to cases of necessity. The Council of Ravenna, A. D. 1311, was the first to allow a choice between sprinkling and immersion. The practice first came into common use at the end of the thirteenth century. But in the Greek church immersion is insisted on as essential."

Chambers' Encyclopedia, article on Baptism, says, "It is indisputable that in the primitive church the ordinary mode of baptizing was by immersion, in order to which, baptisteries began to be erected in the third, perhaps in the second century."

The Encyclopedia Americana, vol. I, p. 557, says, "In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a riv-

er or vessel with the words which Christ ordered." And the same authority adds, "The Greek church as well as the Schismatics (they didn't mind what names they called us) retained the custom of immersing the whole body; but the Western church adopted in the thirteenth century the mode of baptism by sprinkling." Yes, and the Greek church and Schismatics retain the custom to this day. And—don't you think a Greek would know the meaning of a Greek word? Thus you perceive that not in the time of Christ, or the Apostles, or for one or two centuries thereafter, was sprinkling employed at all, and not until the thirteenth century was it formally adopted.

INFANT BAPTISM—OUTSIDE TESTIMONY.

On the subject of Infant Baptism, in the same article already read from, "There is no trace of infant baptism in the New Testament. All attempts to deduce it from 1 Corinthians 1:16 (baptism of households) must be given up." Again, "No time can be assigned to the beginning of infant baptism. It seems to have originated in the belief that baptism was necessary to salvation (a doctrine taught by Augustine and early writers), and gained ground gradually. It was opposed by Tertullian about the close of the second century. Augustine, Gregory Nazianzen, and Chrysostom had Christian mothers, but were not baptized until converted in early manhood. Thomas Aquinas insisted that while infants should be baptized for fear of death, adults should not be baptized until they were thoroughly indoctrinated, and these became the teachings of the Roman Catechism." Again: Baptism presupposes a credible profession of faith. He who believeth and is baptized. All therefore capable of belief are eligible to baptism."

Chambers' Encyclopedia, article on Baptism, says, "The first trace of infant baptism was in Ireneus, who died in the early part of the third century." That it was opposed by Tertullian, advocated by Cyprian, and in the fifth century became established as the general practice of the church.

But why add proof to proof? I have not read a word from any Baptist author, unless Matthew, Mark and Luke are Baptist authors; and I might read such proofs for hours. I have given the words of the New Testament, the proofs of history, the evidence of Luther, Lange, Clark, Scott, and Mosheim. I have pointed to the practice of the Greeks, who ought to know the meaning of Greek words. To all of these I might add the testimony of Geike and Dean Stanley of the Episcopal, Calvin of the Presbyterian, Wesley of the Methodist, Stuart of the Congregationalist,—all of them great lights of learning in their several denominations, and of the Roman Catholics, who say they changed the ordinance and had the right to change it. I could also bring many others. I could add proofs hour by hour. History and religious literature both swarm with them; but if the proofs already given do not sustain the Baptist's view, the Baptist's view must fall. But Baptists do not think that baptism is salvation. Not all the water in the brook, the lake, the rushing torrent of Niagara, can wash away the smallest stain of sin. Why then do we so carefully adhere to it? It is commanded. It is His to command, it is ours to obey. Obedience, then—not baptism only—whatever form obedience takes.

NON-ESSENTIALS.

But some of our friends of other

Christian churches classify the ordinances into essentials and non-essentials. This, the Baptist dares not do, not feeling sure what non-essentials are, if anything which Christ commanded is a non-essential.

In drug stores I have seen harmless looking liquids, which one might drink if he were thirsty; but if there is a doubt about them being good for me I will not drink them. In travelling I have come to bridges where sign-boards in large letters said "Keep to the right." I might have been as safe upon the other side, but I always followed the directions.

Once on the Alps I crossed a precipice where were two footways, each a single plank with hand-rails. They told me either one would bear my weight, but I chose the plank which seemed to be the safest.

In the making of an ark I do not see why oak or pine might not be just as good as shittim wood; or why the length should be just two cubits and a half, the breadth a cubit and a half, and a cubit and a half the height thereof. Why it should be overlaid with gold and not with silver or some other metal; why just eight rings, no more, no less, should be attached to it; why just ten curtains should be made of certain colors and of certain size, and why they should be made of fine twined linen instead of silk or damask; why there should be just so many loops and taches; why those loops should all be blue (for I think red a prettier color); and why the taches should be made of brass instead of gold or silver. I find that these and many more conditions were all enjoined by God on Moses. To me they seem to be the merest non-essentials; but Moses did not think so, for he obeyed them to the letter.

And so I think that when our Lord by example gave a form of baptism,—like Moses I think it best to keep the form he gave, although some other form may seem to be as good.

I do as Moses did. I make the ark of shittim wood—not oak or hickory. I make the curtains just so long, so wide, and make them of twined linen, although to my mind silk or satin may be prettier. In other words, I do not drink the water that is doubtful, I take the right hand at the bridge, I choose the plank that is the safest. In common life you do the same. You always take the dollar or the bond all day is good in preference to the dollar or the bond there is a doubt about. All Christians say immersion is good baptism, some say that any other is not good. In this, as in all other things, I take the mode respecting which there can be no dispute.

COMMUNION.

On the subject of communion I shall be very brief. In other ways perhaps the world is too indulgent to the Baptist. In this, the Baptists are too much abused. It is said that they refuse to other Christians admission to the table and therefore are illiberal. Now the truth about communion is, the Baptists stand just where all other Christians stand, Quakers alone excepted.

The Methodist, the Presbyterian, the Episcopalian, the Congregationalist, all say that baptism must precede admission to the supper. The Baptist says the same. Thus far all are agreed. But the Baptist thinks the others have not been baptized. Here then the difference—not on the supper, but on baptism. And it would be a clearer way of putting it,—not close communion, but close baptism, for there only is where the difference is. Convince my Methodist or Presbyterian

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brother that there is no baptism but one, and that immersion, and he will hold to close communion, as they call it, too.

But Baptists themselves are divided in opinion on this point. Some think that baptism is not prerequisite, but that all who love the Lord should be admitted to the table. Then, if admission to the table be a test of liberality, those Baptists are most liberal of all Christians, except the Quakers, who deny all water baptism.

FUTURE PUNISHMENT.

The Baptist thinks there is a future punishment; and if the Bible did not teach it, I should still believe it true, because I know that sin is punished here, and see no reason why it should not be elsewhere,—the more so, too, because, here, often it escapes.

ORIGIN.

In looking backward for the origin of Baptists, we shall find them, not in courts and palaces, but in the hidden caves of history,—less a figure than a fact. The footprints of the Baptist may be traced through time. He is no foreigner in any land where Christ is known, nor is his faith in any, obsolete. But Baptists lay no claim to Apostolic Succession. They could not prove it if they did; and I see no good that it would do them if they could. Succession would not prove continuance in truth. If succession can be shown throughout the first half dozen generations of the Christian era, it must be in some book not open to the general reader. Yet, though no such claim is made, I think that if the pages of the past had been lighted by the press as now, and through the so-called Christian centuries religious liberty had lived, the tracing would be easy—not perhaps absolute succession, a matter of no moment, but from first to now, continuous existence. Not a chain without a missing link; but, dotted all along the Christian centuries, a people holding to the faith distinctive of those now known as Baptists: namely, that the Scriptures are the only rule of faith and practice; that immersion is the only mode of baptism; that only those professing faith should be baptized; that each individual church is independent in itself; that church and state should never be united; and that every man should be allowed to worship God according to the dictates of his conscience.

That in the misty pages of the past such a people may be dimly seen—now here, now there—sometimes apparently extinct, yet ever reappearing in spots and places widely separated, like broken leads or jutting rocks which crop out here and there in gaps of broken mountain chains. That in the intellectual midnight of the middle ages such a people may be traced, shielded by no law, tolerated by no nation, a social outcast, an heretical pariah, and an object of a universal hate, known under such various sobriquets as obloquy, detraction, and contempt might give to them—that such a people lived in Holland, Germany and England is well known; that they proclaimed the faith just stated, so far as men confronted with the gibbet and the stake

might venture to proclaim; and that they lived it, suffered for it, died for it is equally well known. That there were shades of difference in their belief, as there are shades of difference among Baptists now, is doubtless true; but that the tenets held by them and us are practically the same, I will assume is undisputed. They were the heroes of the past, shining in its darkness like fixed stars, now and then appearing between obscuring clouds, but no less surely there because sometimes unseen. They were the hewers of the rocks that built the lighthouses of God's truth and shaped the pyramids of liberty in whose protective shadow you and I now safely kneel and freely speak. Watered by their tears and fertilized by blood, they planted trees whose seeds were borne on friendly winds to every clime. The inflow of the Renaissance brought liberty to some; but hatred of the Baptists had survived the loss of letters, and for them the purifying fires of the reformation, only welded, added grief and forged new fetters to oppress. Under the head of Menonites, the Schaff Herzog Encyclopedia of Religious Knowledge, after saying that they banished from their worship all features not found in the apostolic church, adds: "They were thrown into prison and their property was confiscated. In 1635 the magistrates of Zurich undertook to compel them by force to enter the reformed church. Bern sold a number of them as slaves to the King of Sardinia who worked them in his galleys. In the course of seventy years all were expelled from Zurich, Schaffhausen and St. Gall." The same authority speaks of Anabaptists as "a violent sect that now and then appeared throughout the middle ages"—that parents refusing to have their children baptized were threatened with expulsion, and in the autumn of 1527 there began a persecution, during which hundreds of them were massacred and many were thrown into dungeons.

The outburst of the great Lutheran Reformation, and the creation of the Established Church of England, from which sprang out that great body of earnest Christians known as Methodists (and others), are all within the pale of recent history.—The first two of these great outbreaks protested against the errors of the Church of Rome, and thereby became

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known in history as Protestants. In this sense Baptists are not Protestants, for they never thus protested, they never thus appeared. Before the Reformation was they were. Hunted from place to place, their interest was in hiding history, not in making it. Mosheim, who hated them, denied them everything but age. On this he says (vol. 4, p. 439). "The origin of that sect, which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, is hid in the remote depths of antiquity." They were called Anabaptists because they baptized anew those who came to them from other churches if they had not been immersed; just as they do now.

On page 441 he says: "The Anabaptists maintain there is no command of Christ in favor of infant baptism." They say so now. Again, same volume, chapter 3: "They did not look on those who were baptized in a state of infancy as rendered by the sacrament true members of the Christian church, and therefore insisted on their being rebaptized in order to their being received into the communion of the Anabaptists." They do so now. Again, he says, "They sought to conceal their practices because of their apprehension of reviving the hatred and severities which had formerly pursued them." Plainly, they were not writing history, and for the best of reasons.

As to the Mennonites he says: "The odious name of Anabaptists is just as applicable to the modern Mennonites as it was to the sect from whom they descend, since the best and wisest of them maintain in conformity with the principle of the ancient Anabaptists that the baptism of infants is destitute of validity, and consequently are very careful in rebaptizing their proselytes, notwithstanding their having been baptized in their tender years in other Christian churches." That is their practice still.

The learned writer repeatedly speaks of Anabaptists and Mennonites as the same, and says the latter claim to be descended from the Waldenses, the Petrobrussians and other ancient sects. His generosity at one time gets the better of his prejudice, for he says: "Many of those who adhered to the... Anabaptists were men of upright intentions and sincere piety, who were seduced into that mystery of fanaticism and iniquity by a laudable desire of reforming the corrupt state of religion."

I have quoted freely from Mosheim, believing that his ecclesiastical history is everywhere received as standard. Plainly he is not partial to Baptists, but he identifies them with Mennonites, Anabaptists, Waldenses, Petrobrussians and "other ancient sects." Thus he garlands them with the laurels of antiquity.

Turning to more recent writers I will read a short extract from Redpath's United States History, chapter 22. Speaking of Roger Williams, one of the first Baptist preachers to come to America, and whose name is famous in the early history of Rhode Island, he says: "Roger Williams belonged to that radical body of dissenters known as Anabaptists. By them the validity of infant baptism was denied."

Thus does history repeatedly identify the Baptists of the present with the Anabaptists, the Mennonites, and other ancient sects known under such various names as their despisers chose to give them. But I care not by what names they have been known. A rose is still a rose though called a poppy.

The Encyclopedia Britannica, vol. 3, p. 353, also identifies the Baptists with the Anabaptists, and in vol. 16, p. 547 states that Mahomet obtained some of his ideas on religion from the Jews and some from the Baptists.

On this point (origin of the Baptists) I will weary you with only one more short extract from the Brown Tyler Encyclopedia of Religious Knowledge in reference to a book published in Holland in 1819, a Church History, prepared by Dr. Ypeij, a professor of theology in the University of Groningen, and Rev. J. J. Dermout, Chaplain to the King of the Netherlands, both members of the Dutch Reformed church. From it I read the following: "The Baptists, who were formerly called Anabaptists and in later times Mennonites, were the original Waldenses. The Baptists may be considered the only Christian community which has stood since the apostles."

So we have traced the Baptists back far into the cloudy past. But still I admit their origin is buried in obscurity. So also is the beginning of the Aztecs and the Aborigines of America, with this difference however. We can see a point from which to state it modestly the Baptists may have come. If they did not start with the apostles, when did they start? You cannot point to any other time, and they are here beyond a doubt. And yet I do not lay much stress on origin. A stream which at its source is pure may lose its purity as it descends. A better proof than origin is the Book. Lay the practice of the Baptists along side of it. If they differ take the Book and let the Baptists go.

Earth is no stranger to religious wars. It has seen the fagot lighted by Puritan and Presbyterian, by Protestant and Catholic alike. It has seen the Huguenots mown down by thousands. It has seen the curling smoke and lurid flame of hate make desolate the fairest fields of Europe. But the leaves of history are searched in vain for a single scaffold raised, a single fagot lighted, a single sword unsheathed in persecution by Baptist hand. Driven from place to place some of these hated Baptists sought refuge in that land, whose boast has been that when a slave set foot upon its shores his shackles fell. Alas, that only limbs should be unfettered, and soul and conscience still be bound. Their fate might ever have remained unknown but for the genius of a Fronde, who, raking a coal from out the embers of the forgotten fires of Smithfield, wrote with it their epitaph in words that darken English history: "They died to help to pay the purchase price of England's freedom." Ever the enemies of persecution, the Baptists have forever stood for an unfettered conscience and an open Bible. Nor poverty, nor prison, nor scourge, nor torch, nor sword—and all of these they suffered—has ever shaken them from this. And when no longer they shall stand against oppression, let them die out, Almighty God; let them be unremembered; let them be blotted from the page of history, unworthy of their great inheritance, unworthy of the name they bear.

But while I think the Baptist's faith is nearest to the pattern we are no monopolists of goodness. Indeed I fear we are no better than our neighbors. Nay, if by

"I am indebted to my friend, the Rev. Dr. Harvey, whose able sermon on the 'Baptist in History' is out of print (but is soon to be reissued), for the information that the original of this work is in the Royal Library of Berlin. 'History of the Dutch Reformed church by A. Ypeij, Doctor and Professor of Theology at Groningen,' 5 vols.

its fruits the tree is known, it may be we should suffer by comparison. We have had our Bunyan, and our Carey, and our Judson. In earlier times we had our martyrs. But the dazzle of a martyr's crown may mitigate the terrors of the stake, and the prospect of celestial robes invite the wrappings of a transient flame.

The world has not been destitute of heroes, but the greatest of them was not Grant, or Lee, or even Stonewall Jackson. Nor Wellington, nor Nelson, nor Napoleon, nor Hannibal, nor Caesar, nor Alexander. Nor he who wrote up in the scroll of fame in glittering red Mitlades and Marathon. Nor even he, who, with his brave three hundred, stood guard before the passway into Sparta and for ever shed a lustre on the name of man. Not for even him were greenest laurels grown or brightest garlands woven in the fields of immortality. But rather unto him who, since the fearful scene upon Golgotha, when every cheek had glared at Mercy's call and every lip refused to speak, when every fiber of humanity recoiled, and horror lifted its repelling voice, and every tie of family and friend withheld, to him alone who, when all others shrank, stooped low to kiss the rod, and welcomed the fearful baptism of loathsomeness, bent 'neath the burden of the cross and gave himself a living sacrifice in martyrdom, not to the mercy of the flame, but the martyrdom of leprosy.

To charge a battery is easy, to risk the crush of a locomotive to save a child is impulse, to leap into the sea to save a drowning man is human; but the calm, deliberate resolve to live and eat with reeking putrid flesh, which even mothers have outcast, to live with it, to eat with it, and flinging away all hope to die of it; to do this willingly, to ask for it, to wish for it, to choose it in calm thought, and for their sakes, the leper's sakes and Christ's, is more than human. And if the fagot and the hemlock are forgiven for the liberty they bought, if the fury of the sanhedrim is forgotten in the triumphs of the cross, the inquisition is atoned for by the Christ-like sacrifice of Father Damien.

No, we Baptists have, I think, the nearest to the faith of the New Testament; and you, the Church of the Messiah, have your beautiful charities, your culture, your charming music, and your pulpit eloquence; but neither you nor we can boast monopoly of goodness. God help us to do better.

CONCLUSION.

I have tried to tell what Baptists think. It follows, if they are right, some of you must be wrong.

But heaven was not made for Baptists only. If ever I get there, whatever and wherever it may be, where light supernal crowns a cloudless sky, where stars lie out like islands in an ocean, where muffled drum, nor tolling bell, nor sob, nor sigh is heard, nor sorrow dims the eye, I think that I shall see the woolly head of Africa, the tawny skin of Asia, the fair complexion of the North, the sun-browned faces of the South, the high cheeked bones of Aborigine America, and the facial marks of Ishmael and Isaac, not all of them, but such of them as stumbling in the dark, yet struggled upward as best they could toward the light they saw; and therefore were included in the muster roll of those for whom He prayed. "Father, I would that those whom thou hast given me be with me where I am." And I think, too, I shall see some there from worlds we know not of—worlds near, worlds far, worlds so remote the farthest reach of

earthly glass has not disclosed.

You say this is not Baptist doctrine? No, it is not. The Baptist stops where revelation stops. But men will think. They cannot help it. Nor you, nor I, nor Baptists know it all. Hemmed in by time and sense we cannot think the meaning of eternal. We can not think a line without beginning, we cannot think a line without an end. We cannot think a space without a limit; yet we cannot think a limit to pervading space. Granting a God eternal, in all the boundless realms of never ending birth and death of planets and of suns, we can not think a time when worlds were not, we cannot think a time when worlds shall never be.

I know not if each star that floats in mystery has listened to the hurings of a templer. I know not if each orb that glitters in its airy path has known the ravages of sin. I know not if each comet in its daring flight has felt a throbb of human sorrow or been watered by the tears of grief. I know not if each planet in its ceaseless world has lifted to its lips the min led cup of agony and joy that earth has drunk in bitterness and tears. I know not if each scattered world, flung out from a Creator's hand has felt the pressure of a Savior's foot, has held a garden of Gethsemane and knelt before a streaming cross. I know not if the systems that coruscate around the throne of God and break the stillness of eternity have felt the breathings of a deathless immortality, but this I know that in his helplessness and hopelessness wheresoever man is found through out the length and breadth and boundlessness of space, there love has raised an altar, there hope has found an anchorage, there mercy holds an olive branch, there redemption offers a Redeemer, for there is Fatherhood, for there is God.

The less a young man talks about luck and untowardness of circumstances, and the coquettishness of popular favor, and the like, the better for him and for the world to which he owes himself. Every man will have all the power that he has will tell, not because people like it or like him, but because it is power.—Parkhurst

The pure in heart see God in everything, and see Him everywhere; and they are supremely blessed. J. G. Holland.

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WESTERN RECORDER.

T. T. BAYON, Editor.

LOUISVILLE.

THURSDAY, APRIL 9, 1896.

FREE TRIP TO SOUTHERN BAPTIST CONVENTION.

AT CHATTANOOGA, MAY 6, 1896.

WESTERN RECORDER ALWAYS LEADS

Knowing that our Home and Foreign Mission Boards are in the toils of debt, and that hard times may hinder many from attending our Convention, we make the following offer, good to April 25th, 1896:

Any one who secures ten new subscribers to the WESTERN RECORDER, each paying \$2.00 cash in advance, may keep \$10 for Convention expenses, and divide the balance equally between our Home and Foreign Mission Boards. Forward Home Mission money to Dr. I. T. Tichenor, Secretary Home Mission Board, Atlanta, Ga., and Foreign Mission money to Dr. R. J. Willingham, Secretary Foreign Mission Board, Richmond, Va., and the names to us without any money, and we will send paper as agreed for one year. Our offer is generous; all we ask in return is that in every case you get our regular subscription price, \$2.00 per year.

W. P. HARVEY, Manager.

MOST BLESSED.

There are other bodies, it may be, who have equalled our Home Board in wisdom and energy, though none have surpassed it in these qualities. But no body has done its work so thoroughly, and has as much to show which has been accomplished. For this we need to thank God for the past and take courage for the future.

When in 1845 the Northern and Southern Baptists separated, they were about equal in numbers. They had the same God, the same Bible, the same Gospel, the same belief. The Northern brethren had one great hindrance from which God in His mercy kept us free—a great influx of foreigners. But this was somewhat counterbalanced by the fact that they had more wealthy men, whose means were in money instead of land, and who, therefore, could give larger amounts with greater ease.

There are, in proportion to the number of population, probably ten times as many Baptists in the South to-day—we have not statistics of populations at hand, and cannot speak positively—as there are anywhere else under the sun. And this is due, under God, to the wisdom of our Home Board to a very great extent. They have made a little money go a great way. They have shown great insight in seeing strategic and important points. Among the things for which every Southern Baptist needs to thank God is for the wisdom of the Home Board and the blessing which God has given to their work.

If things had remained in the good old easy-going way, it might do for us to go on giving the Home Board about the same amount of money, increasing it a little every year. But things have greatly changed, and they are changing more rapidly every day. Emigrants are pouring into the South, and the stream grows greater almost day by day. If we are to hold our own even, we must hold up the hands of the Home

Board as never before. To do the same work in proportion they must have at least four times as much money as they have ever had before. They could use ten times as much to great purpose.

Love to God and gratitude to Him ought to make us give every cent which we can spare—and that will be at least twice what we think we can spare—to His cause. We should need no other motive. But in giving to the Home Board we are not only giving to God, but giving for the best interests of the South, which we love so dearly, and for the best interests of ourselves, and still more of our children.

If we would have them grow up in the same wholesome atmosphere in which we grew up, and even in better we must quadruple the funds entrusted to the Home Board. This Board has been tried now for many years. We know its wisdom and its devotion, we know how greatly God has blessed it.

There was never a better general than Dr. Tichenor, the "old man eloquent" who holds to-day the warmest place in the affections of Southern Baptists of any one man. But the forces of sin and of unbelief are coming against our Zion as never before. We must greatly strengthen the outposts.

PAUL KRUGER

was a newsboy in New York City, and he is now one of the most famous and most admired men in the world. This age is still a time when brains, energy and integrity count for something, and money is not all.

His people call him affectionately "Oom Paul" that is, Uncle Paul. He has proved himself an able ruler, a skilled general and an astute diplomatist. In all these lines he has probably no superior living. His people love as well as honour him.

Oom Paul and his Boers resemble greatly Cromwell and his Ironsides. He is a Calvinist of the stiffest calibre. He reads much, but confines his reading mostly to three books, the Bible, Pilgrim's Progress and the history of the Protestant Revolt in the Netherlands. For the Boers are Dutch to the backbone.

Besides being President of the Transvaal, he is a local preacher, and preaches every Sunday. Recently the Jews wished a synagogue dedicated in Johannesburg, and Oom Paul must dedicate it. He complied, but dedicated it to the Father, the Son and the Holy Ghost, just as every one knew he would do. It shows how all love him that the Jews asked him to dedicate their synagogue, knowing just what he would do.

He is a very magnanimous man. He showed this in turning Dr. Jameson and his raiders over to the English Government. He has shown it again by offering to help the English protect the settlers against the rising of the Matabeles. England has treated the Boers most infamously. Yet Kruger is willing to help them, as their own forces are weak, because the Matabeles are murdering women and children.

Some years ago Oom Paul visited London, and much attention was shown him. When he was there the Queen's birthday occurred, and he received an invitation. He refused to go, saying that the hall was akin to the practices of Baal worship, for which the Lord, through his servant Moses, ordained the punishment of death. He was horrified at what he heard of the theatre, saying that no woman ought to patronize it.

Able, brave, godly and kindly, the newsboy of New York deserves the admiration of the world.

We made a valiant effort a year or two ago to "keep abreast of the times," at least to the extent of giving the names of all the Alphabet Societies. But we soon found that counting the locusts in Egypt would have been a light task in comparison.

We struggled on valiantly however. We reckoned that there are at most only 70,000,000 people in the United States. Some of these Societies claimed to have a million or more members. Give them each one hundred thousand and there could be only 700. And perseverance would enable us to chronicle that number in the course of time.

But we soon learned that whoever took the Society craze was not content with belonging to one. He kept on "joining." And he could hold offices galore. He could be president of the A. B. C. and the X. Y. Z., and secretary or serene master of all the intermediate letters. Therefore, with a final sigh, we gave up our valiant effort to "keep abreast of the times."

We can only chronicle the birth of here and there one, and tell the mighty mission of good which it is achieving. The latest one is the P. K. C. C. which is being interpreted the "Princely Knights of Character Castle." Its object is a most worthy one—in fact the objects of all are most worthy. The remarkable thing is that none seem to know there is anybody else, or ever has been anybody, in the world, skimming along the same line as themselves. Each society seems to lay the flattering unction to its soul that it has made a fresh discovery of some great good.

The object of the P. K. C. C. (next after the circulation of the "organ" and the support of a worthy secretary) is "to redeem the boys morally, socially and spiritually," to provide pleasing and profitable instruction for boys between the ages of 12 and 18, and to teach them to form good habits. Among the great lessons to be taught the boys are "heroism, endurance, purity, patriotism and love."

Now if that is not a Society which deserves the encouragement of free advertising, what would deserve it? Parents being all dead, and the churches as good as dead, and there being nobody in all the world to be interested in boys between the ages of 12 and 18, isn't it great cause of rejoicing that a Society has been formed—with organ, of course, which all ought to subscribe for—to undertake to redeem these poor abandoned boys? And we tell any man right now who is opposed to the P. K. C. C. that it is very evident he is opposed to redeeming the boys morally, socially and spiritually. He cannot hide himself behind the plea that he thinks the family and the church are better instrumentalities for this work than is the P. K. C. C. Such a plea shows merely that he is opposed to all "progress," and if he does not get out of the way the P. K. C. C. will run over him. Parents indeed! Churches indeed! What are they to the Princely Knights of Character Castle?

If any one thinks we are joking about there being such a Society with so noble an "aim," we assure him we are not. The Outlook is our authority for these statements. The head centre, or whatever may be its name, is located in Indianapolis. There are "rites of initiation" which by themselves will "forever fasten" the great lessons of "heroism, endurance," etc., (see above) on the boys' minds.

There has never been a time in the history of the world when that great truth, the absolute sovereignty of God, did not need to be preached to fallen men. Sin began in throwing off His authority; sin ends when His will is done on earth as it is done in heaven.

God's saints need this preaching. They must not forget that though they are children, they are under tutelage. God has not ceased to be their King because He has become their father. The difference is that disobedience to Him is doubly heinous. He holds his people to a stricter accountability than he does others. The old Hebrews were punished for idolatry as the idolaters around them were not.

To think that God is altogether such an one as we ourselves, is a subtle temptation in these days. There is danger, too, of looking gloomily into the future, as though anything could happen which God has not decreed. Against all this the doctrine of His sovereignty guards us.

It is a truth to humble human pride which delights in looking upon itself as sovereign. This truth shows the great gulf between God and His creatures, and enables them to see the heinousness of their sin and the wonder of His grace.

DR. GREGORY says truly in regard to the great revival which began in 1797 and extended well on into this century: "The leaders, headed by Dwight, fell back upon the Bible, assuming, affirming, or proving by unanswerable arguments, its divine authority, and they directed their preaching intelligently against the prevailing errors and sin. The peculiar dogmatic feature, appearing to a large extent in all the preaching was necessarily the sovereignty of God. The people had largely revolted against God, and needed to be made to feel to the utmost that there is an infinite God, above all and controlling all, and the arbiter of future destiny. The Spirit of God made use of this doctrine of the sovereignty of God in the preaching of that age of revival; and in the teaching of the strong men of the day it became a trumpet call to repentance and judgment. The message was: 'Submit to God, your rightful sovereign!' 'Throw down the weapons of your rebellion.'"

BISHOP DURNFORD, of Chichester, who died some weeks ago in England, is proof that the "dead line" does not exist for some men. He was made bishop when he was sixty-eight years old, and fulfilled all the duties of his office vigorously and well till he died suddenly at the age of 93.

MR. G. L. MACKAY went from Canada as a missionary to Formosa when the very name of Christianity was unknown on the island. Now there are sixty churches, each with its own native preacher, and the membership number 2,719.

In view of the tendency seen in some city churches to have lectures on all sorts of social and ethical subjects instead of the cross, the Churchman says: "If Christian people are determined to make their churches lecture halls, we shall hear more than we have already heard of the decline of the power of the pulpit."

THE NEW YORK Presbytery has formally dissolved a church which had already gone to pieces—Talmage's in Brooklyn. It is not often that a preacher is longer lived than a church. The "Tabernacle" was a church of 3,000 members, and it has disappeared like Jonah's gourd.

Editorial Varieties.

Dr. John Paton, the veteran missionary to the New Hebrides, has just given \$60,000 to that mission. This amount was the profits from the sale of his life, a book which ought to be read by all.

We are glad to learn from the Journal and Messenger that Mr. John Rockefeller has given the Missionary Union \$50,000. A few days ago Mr. Colby willed the Union \$10,000. A few more subscriptions will pay off the \$30,000 debt.

Prof. Dods recently said that "a certain amount of German theology was good when mixed with a home-grown, bone producing Christianity." It would give the bones the dry rot. A reptile who never had a spine can get along without one. But a vertebrate without a backbone is in a sorry plight.

The Inter is right in saying of our Baptist polity, and its words should be remembered: "Baptist ways need to have genuine religion back of them to make them work well. It is an indirect confirmation of the truth of our practice that regeneration and a godly life are absolute essentials to its maintenance."

Dr. McLean, Corresponding Secretary, reports, in the Christian Standard of March 28th, the contributions made to foreign missions by the Disciples for the week ending March 18th and compares it with the corresponding week of last year. Last year 517 churches contributed, this year 94. And the amount for the week fell off \$23.94.

Dr. Pentecost is one of those ubiquitous persons who are every thing by turn and nothing long. His name was first turned Presbyterian in London. Now many of his church-members have requested him to resign, assigning as one reason the length of his sermons. But Dr. Pentecost refuses to comply with their request.

It is not only effete men but also the effete Anglicans who are to take a rear seat! At Exhampton College, where an Indian girl, a Slout, in the Freshman class, defeated the white men in the Sophomore, Junior and Senior classes in an oratorical contest. Anglo-Saxon men, has it come to this even in oratory?

The Commonwealth says that in a recent meeting fifty were converted and joined the church. The pastor used the word "take the paper," saying "The paper will be a helper to me in helping you." And, as a consequence, the state paper goes into each family represented by the fifty converts. That pastor was wise.

Phillips Brooks was as distinguished for modesty as he was for intellect. He preached several times for a brother in a suburb of Boston, and whenever he preached the house was crowded, not even standing room being left unutilized. The thought that these men came to hear him never occurred to Brooks, as was shown by the remark of the pastor, "Girey, what a splendid congregation you have!"

Hon. James Bryce, M. P. of England, in his well-known book "The American Commonwealth," says of the United States papers: "The most important members are the religious weeklies, to whose number and influence few parallels can be discovered in Europe. Great is their power because they speak from a majority, and because they are read on Sunday, a time of leisure, when their seed is more likely to take root."

Whatever one may think of his views, all must respect the high sense of honour of Rev. A. M. Darley. He withdraws from the Presbyterian church because, as he says, "a minister of a church is under contract with the church, according to his ordination vows, to preach the faith held by the church, and as a truthful man and a gentleman, he must withdraw from it now."

The "Chap Book" has reliable authority for this incident, which reflects great honour on the Ladies' Home Journal and its editor. Kipling was writing a story for the Home Journal and concluded a chapter with the words: "And the fellow tossed down a glass of old Madeira and turned to leave the room. Editor Bos refused to allow that to stand and told Kipling that 'the rules of the Ladies' Home Journal forbade such mention of wine drinking.'"

We gave last week what we found in our exchanges the week before in regard to the falling off in mission collections among Baptists, Congregationalists, Dutch Reformed and Presbyterians. We had no Methodist papers at hand then. This week we give an article by Bishop Theobald, published in the New York Christian Advocate of March 26th. This shows the condition of things among the Methodists, in eloquent words.

The Inter says from the known views of the influential men on the committee appointed by the last General Assembly to consider the Young People's Christian Endeavor Societies, the report will be unfavorable to them, the principal objection being that they allow women to speak in public. This is among the Northern Presbyterians. It appears from this that the foremost leading men believe in the inspiration of Paul.

Somebody started in New York City an "American Mission to the Jews." We do not know the true inwardness of the thing, but enough is shown by the action of some of the leading parties of the city. Dr. C. H. Parkhurst, Josiah Barlow, H. A. Simson, S. H. Virgil, Dr. F. P. Benson, B. Davison and F. F. Williams published a card in which they protest against the use of their names as members of the Board of this mission, and say they have nothing to do with it.

Among the Churches.

LOUISVILLE.

Walnut-street—Prof. F. H. Kerfoot preached in the morning and Bro. C. M. Thompson at night. One received by letter.

Broadway—Pastor Pickard preached. Chestnut-st.—Pastor Weaver preached. Two received for baptism.

McFerran Memorial—Dr. A. C. Davidson preached at both hours. Good congregations.

Twenty-second and Walnut—Pastor Hunt preached. One baptized. Very large congregations.

Franklin-st.—Pastor H. C. Roberts preached. Four received for baptism, one by letter and three baptized. Houses crowded in the morning and overflowed at night.

German—Pastor Ritzman preached. Very large congregations. Nine received by letter.

Highlands—Pastor Dawes preached. Five baptized. Very large congregations.

Logan-st.—Pastor Ewing preached in the morning and Bro. C. M. Truex at night. One baptized.

Parkland—Pastor Nowlin preached. Smaller congregations than in the morning, but very large at night.

Portland Avenue—Pastor Irvine preached. One baptized. Street debt has been provided for by good subscriptions. Congregation small in the morning, but large at night.

Southgate-street—Pastor McFarland preached. One baptized. Very large congregations.

Third-avenue—Pastor Taylor preached. Three received by letter since last report. Good congregations.

City Mission—Usual services during the week. Bro. Wilson preached at night. Full house. Two professions.

The Point—in the Sunday-school 74. Bro. E. H. Farrar preached at night. Full house.

Glenview and Eight Mile—Pastor Martin preached.

Clifton—Pastor Roddy preached in the morning and Bro. C. W. Duke at night. Had a children's service in the afternoon. Fine congregations.

Oak Dale—Bro. Worrel preached at night. Congregation large.

SEMINARY NOTES.

Rev. John Bass Shelton supplied for Dr. Geo. B. Eager while in Montgomery visiting his family.

Bro. W. E. Ellis left us last week to take charge of his new field at Greenwood, Miss.

Bro. J. L. Gross left us last week on account of the continued illness of his family at home.

Dr. Harris, by request, repeated his illustrated lecture on Palestine at Chestnut-street church last Thursday evening.

Dr. Dargan is in attendance upon the Georgia State Convention this week. Dr. Robertson was to have gone, but was detained at home by sickness in his family.

Bro. E. G. Townsend preached for the Central church Dallas, Texas, on Sunday morning of last week. At night the church met and gave him a hearty and unanimous call to be their pastor. He will probably accept.

Last Wednesday was Missionary Day. Letters were read from Dr. Ashmore and Bro'n. Lawton and Chambers of Chiles, Bro. Ridd of Mexico, J. J. Taylor of Brazil and J. H. Eager of Italy. Bro. R. G. Kendrick, Jr., was the essayist of the occasion. He read an instructive paper upon "Formosa—the Island, its People, its Missions."

Supplies for Sunday: H. H. Harris, Russellville; F. H. Kerfoot, Walnut-street; W. H. Reddick, Ballardville; A. C. Burroughs for Pastor Townsend; C. M. Truex, Logan-street, at night; John Bass Shelton, New Albany, Ind., at night. TAYLOR.

OTHER STATES.

Bro. F. W. Taylor writes: "Been assisting Bro. McDowell in a ten days' meeting at University Place Baptist church, Indianapolis, Ind. A good meeting is in progress; fourteen additions up to date, most of them for home. We are all well organized and at work. There are some things in contemplation that may be worth the telling when they are done."

Pastor O. L. Halley writes from Fort Smith, Ark.: "We made our contribution to home missions. We aimed at \$75. I hope to make \$125, and from the returns I think there is good hope for it. We are all well organized and at work. There are some things in contemplation that may be worth the telling when they are done."

Pastor R. P. Mahon writes from Humboldt, Tenn.: "We have just closed two weeks' meeting at this place. Starting high time. Lord graciously blessed us. Bro. W. J.

Couch, of Pembroke, Ky., did the preaching to the satisfaction and edification of at least every Baptist who attended. There were twelve professions of faith and eleven additions to the church by baptism each six by letter. The five by baptism were strengthened, and the outlook now is very encouraging to the pastor. This is Bro. C's second visit to Humboldt and his sermons were just as fresh this time as the first. The Recorder has many friends down here who read it with delight."

Pastor E. L. Wesson writes from Aberdeen, Miss.: "The Lord is blessing us here. Interest is good. Eight received by letter the 29th and one for baptism on the night of the 25th. This is a good people. Oh, for grace to glorify God by preaching and living his Word!"

Pastor J. B. Moody has resigned the pastorate of the First church, Hot Springs, Ark. Bro. Moody is a warm advocate does not agree with his wife's health. His resignation is to take effect in June, and the church are hoping by that time Mrs. Moody's health will be so much better their pastor will remain. Bro. Moody is one of our strongest men and has been greatly blessed in his work in Hot Springs."

The Longtown church, South Carolina, has set apart Bro. J. E. Jones to the full work of the Gospel ministry.

The Long Branch church, South Carolina, has set apart its new house for the worship of God.

A meeting in the Beechwood church, Missouri, resulted in greatly reviving the church and adding 23 to its fellowship.

The South Muddy church, Jasper county, Mo., has set apart Bro. J. S. Marshall to the full work of the Gospel ministry.

A church has been constituted at Clark, Missouri, with 31 members. A meeting was held which resulted in 27 conversions, mostly heads of families. Twenty were baptized and one received by letter.

A three weeks' meeting in the Keytesville church, Missouri, closed with 21 additions to the fellowship of the church, mostly by baptism.

Elmer E. Calvert held a meeting in St. Clair, Missouri, which closed with 10 additions to the fellowship of the church.

The Mount Hope church, Meriwether county, Ga., has set apart Bro. T. J. Williams to the full work of the Gospel ministry.

In a church in West Virginia a thirteen-week old girl led the church prayer-meeting, and the Baptist Banner says she deserved credit for her courage. It used to be thought that children should be seen and not heard, and the Apostle Paul, though not seen, should be heard.

A meeting in the Coleman church, Texas, resulted in 20 professions of faith and 20 additions to the fellowship of the church. We like those figures.

Twenty-five have been added to the fellowship of the Roaring River church, Missouri, as the result of two meetings held in the same month.

A new church was constituted near Benton, Ark., which takes the name Social Hill church.

Pastor J. L. Taylor held a meeting in the Seymour church, Missouri, which resulted in 37 professions of religion and 33 additions to the fellowship of the church.

A meeting in the Booneville church, Arkansas, closed with 9 additions to its fellowship. The number of old men who were among those converted was a very gratifying feature of the meeting.

There were 85 professions of religion and 45 additions to the church as the result of a meeting in the Immanuel church, Little Rock, Ark.

The Hamburg church, Franklin Co., Miss., has set apart Bro. John Dove to the full work of the Gospel ministry.

A twenty days' meeting at Stony Point, Tenn., resulted in the constitution of a church of nine members, to whom were added from those converted in the meeting.

A two weeks' meeting in the Mt. Pleasant church, Missouri, closed with 10 additions to the fellowship of the church.

Seventy have been added to the Mt. Moriah church, Missouri, as the result of a four weeks' meeting.

DELEGATES TO THE CONVENTION.

Brothers desiring to go as delegates to the Convention will please notify the Corresponding Secretary without delay that these names may come before the committee appointed by the State Board. Delegates elected by churches on the basis of \$250 contributed during the Convention year to the Foreign and Home Boards are requested to report their names to the Secretary that they may appear to the published list. J. W. WARDER, Corresponding Secretary.

EDITORIAL CORRESPONDENCE.

IN ROME—DR. TAYLOR'S WORK—GETTING THE WESTERN RECORDER.

We have seven preachers in our party, six Baptist and one Methodist, viz., the Revs. Carter Helm Jones, of Kentucky, J. F. Pincoe, of Texas, E. P. Jenkin, of Texas, T. J. Davenport, of Tennessee; R. J. Williams, of South Carolina; E. S. Todd, of Washington; and T. T. Eaton. Dr. Andrews and the Rev. J. M. Willbur have not yet joined us and the Rev. W. J. Steadfall at the last. Mr. J. T. Burghard is almost equal to a preacher, he certainly has more religion than some preachers. He leads our singing at our meetings and does missionary work whenever opportunity offers. The success of our party has been the more remarkable in view of the failure of most of the other parties. Even the ideal pilgrimage could at the last muster only eight members. The burning of the building of the Publication Society in Philadelphia prevented Dr. Blockall's going, and some who wished to be specially with him decided to postpone the trip. We have been in Italy "in the season" and it has been necessary for comfort to divide us into two sections and to go to different hotels. Prices are higher in the season, but this does not affect us, save in our purchases, since all our bills are paid. It is very comfortable and convenient not to have any hotel baggage, railroad tickets, catching trains, hotels etc. Then having a large party adds variety which is interesting. More amusing things happen, and we have a variety of companionship, most desirable on a long tour.

Dr. Geo. B. Taylor had arranged to give us a "swell reception" Monday night and had invited several notables to meet us; but the change in our programme made us leave Rome too soon, but some of us had a pleasant visit to his house. He has a splendid view of the city from his apartment. He has a magnificent staircase leading to his apartment. I again felt that there was something wrong in the Pope's occupying such a magnificent palace as the Vatican and the United States Ambassador's living in a palace which is representative of a pure Gospel has such humble quarters. Certainly we ought to give our missionaries all the advantages we can furnish. Some of us met with our little church in Rome Sunday morning. The church is in need of repairs and so we met in a convenient double room upstairs. Pastor Paschetto speaks English very well, and he and his family favorably impressed all who met them. We had a magnificent English for the visit and then in Italian for the church. Dr. Taylor conducted both, preaching in Italian, he spoke with great vigor and feeling and the congregation were deeply impressed. Indeed they say he spoke better in Italian than in English. Here he is doing full work, though he has not fully recovered from his accident.

There is so much to see in Rome, and so much has been said about it that one hardly knows where to begin and where to stop. The first thing we saw on our way to a walk up the Pincian Hill, our hotels being near, whence Mr. Vickers pointed out the various objects of interest. It was through that gate below us to the right. Luther came on his visit to Rome, and the inscription understands the church where he went to mass on his arrival. This street running in front is the Corso, the original Flaminian Way, widened by Alexander VII for a race course for horses. St. Peter's, Rome, and the Vatican are out of our way when we were wandering at will. I went to No. 18 on the Corso where George lived when in Rome, and wandered about attending to needed errands. After lunch we went to St. Peter's cathedral, whose enormous size it is hard to understand because it is so crowded with other buildings. "Services" were going on in several of the chapels, no human voice could be heard through that great building. This is the proudest structure Romanism has erected, and its destruction occasioned the deadliest wound Romanism has received. To get funds indulgences were sold and this led to the Reformation. This cathedral is built where were the gardens of Nero, where Christians were crucified, and cost \$60,000,000. The length is 639 feet, the height to top of cross on the dome 435 feet, while the internal diameter of the dome is 139 feet. Dwellings are on top where live those who have the care of the building. It is massive and beautiful. The object instead of chief interest was the bronze statue of Jupiter, now called St. Peter, whose toes have been kissed away by devout lips through the centuries.

We met the Rev. Michael, the richest collection of art in the world, and we devoted the entire morning to its treasures. Raphael's Transfiguration, Michael Angelo's Last Judgment, the respective masterpieces of their authors are here. The Vatican Museum was the Raphael's last work, and it was carried in the procession at his funeral.

The Turco, the Apollo Belvedere, the Laocoon and the Nile are the finest pieces of sculpture in this wonderful collection and are, all of them, ancient. But the chief treasure of the Vatican is the *Codex Vaticanus*, one of the two oldest copies of the Bible extant (B) being one of the 50 copies made by order of Constantine, and invaluable in settling questions of text criticism. This is the codex to which Dr. Broadus attached chief value. The *Codex Sinaiticus* (A) is next in value, and at St. Petersburg, and third comes the *Codex Alexandrinus* in London. We visited the church of the capomani monks, where they have five chapels full of bones, and Guido Reni's, Michael and the Devil. Thence to the Hippolytus Palace to see Guido's Aurora, which is painted on the ceiling, and a prettier picture I never looked at. We stood awe-struck before Michael Angelo's masterpiece, Moses, in the church of St. Peter in Chains. The brother with works of art in Rome is that they are so scattered. Of course we went to the Capitoline Museum, where stands the Venus of the Capitol, the Pygmalion and the Marcella, two of which, Nathaniel Hawthorne has had so much to say. We cannot omit the tombstone of Cornelia, the mother of a Roman bride, with rings and jewels still clinging to the bones. The church of St. John Lateran, where the Pope are crowned and where all that wonderful collection of Christian antiquities, received a share of our attention. Just across the way is the Santa Santa marble steps, said to be those Christ ascended when He was taken before Pilate, but certainly those up which Luther went on his knees when he seemed to hear the voice from heaven saying, "The Lord shall receive mine ears, whosoever he went to preach this great doctrine of the Reformation. I got some pamphlets there explaining how each person who will on his knees go up those steps saying a certain prayer at each step shall receive nine years' indulgence. So this is still in force. We saw several persons, all women, however, crawling up on their knees.

We devoted a whole day to antiquities, beginning early in the morning on the Palatine Hill, where stood the palace of the Cæsars, enlarged by each successive emperor till it culminated in the Golden House of Nero. These ruins are immense, and some of them surprising well preserved. They have not all been uncovered by any means, and probably will not be since their being covered preserves them the better. The magnificence and luxury surpassed anything the world has ever known. A part of the original wall of earliest Rome, being the oldest of the ruins, is on the side of this hill, but the place that chiefly interested us the spot, certainly settled, where Paul stood before Nero. A part of the marble railing still stands, and its line is distinctly marked. Behind it was "Caesar's judgment seat," to which Paul demanded to be brought, and in front the aged apostle stood to be judged. There sat Nero and here stood Paul, and there is no doubt about this being the spot. Was there ever such a meeting before or since!

We went through the old Forum in detail, from the rostrum at one end where Cicero spoke to the triumphal arch at the other where Marc Anthony delivered his oration on the body of Caesar. How they crowded their temples into this place! We visited the Colosseum by day, and, as it was full moon, by moonlight as well. The effect of the moonlight was peculiarly impressive. The spirits of the departed seemed to

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live again, and the mellow light of the moon silvered over the mighty ruins, conveying the marks which the centuries and the vandal hands of men had wrought. Eight of the finest palaces of Rome were built of material taken from this colossal ruin. It seated comfortably some persons. Just over the hill was the Circus Maximus, where the space between the Palatine and Aventine Hills was constructed into a huge amphitheatre, where also many Christians perished, and where often arose the cry, "The Christians to the lions!" The arch of Titus still bears its testimony to the truth of the Bible, for there are plain representations of the seven-branched candlestick and of the show-bread. The Pantheon is the only ancient building still complete. It has the largest dome in the world, and is the only dome made of arches. No modern architect has dared to attempt such a dome. All knowledge is not confined to our century. In the Pantheon, built by Agrippa, are the graves of Raphael and King Victor Emmanuel. It is now the burying place of royalty in Italy. The gilded statue of Marcus Aurelius, spared because it was supposed by the conquerors of Rome to be of Constantine, is one of the finest of equestrian statues. The gilding has been mostly removed, and there is a tradition that a "good old time" will come back only when this gilding is restored. The column of Trajan is a wonderful monument, and after King Victor Emmanuel in relief showing his achievements in war with the Danians. But there is so much to see in Rome, and one can seem to go through history from 500 B. C. to 1896 A. D. within the city limits.

In visiting the Catacombs I was careful to notice again the old picture of the baptism of Christ in the Catacomb of St. Calixtus. It certainly does represent both our Lord and John the Baptist as standing in the water with John's hand laid flat on the Master's head. When I said this after my visit in 1892 it was denied, so I was at pains to look again, and I called the attention of Bro'n. Jenkins, Davenport and others to this feature of the picture. What a story of faith and suffering these catacombs tell! How they carry one back to the days of Roman persecution of Christians. They say these catacombs stretched in a line would extend for hundreds of miles. The Mamertine prison where the apostles Peter and Paul were in prison and where Cataline certainly was is an object of interest. We do not believe Peter was ever in Rome, and there are some reasons for thinking Paul was put in the prison under Caesar's palace. But to the one who doubts Peter's incarceration in the Mamertine dungeon, they show a dent in the rock made it is claimed by Peter's head when the jailer in a rage tried to dash out his brains as the Apostle preached to the prisoners and to the jailer himself. The dent is certainly there, but it bears marks of a chisel, rather than of an apostle's head. Sincerely etc. T. T. EATON.

MONEY FOR MISSIONS.

The Convention year and the General Association year close April 30th. All who have their hands funds for the State Board, the Foreign Board and the Home Board whatever the amounts, are requested to forward them so as to reach the secretary by April 26th. J. W. WARDER, Secretary.

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It is a high, solemn, most awful thought for every individual man that has his earthly influence, will never, through all ages, were he the very meaneast of us, have an doubt—Thomas Carlyle.

FAMILY CIRCLE.

THE HULL-HOUSE PRIZE POEM.

After an examination of over 1,200 manuscripts, the judges in the Hull-House prize competition for people to have announced their decisions. Mary A. Leathery's original poem entitled "A Song of Hope," which received the prize, is as follows:

Children of yesterday,
Heirs of to-morrow,
What are you weaving?
Labor and sorrow?
Look to your looms again,
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's in the loom.
Room for it—room!
Children of Yesterday,
Heirs of to-morrow,
Lighten the labor
And sweeten the shuttles
Now—while the shuttles fly
Faster and faster.
Up and be at it—
As work with the Master.
He stands at your loom.
Room for Him—room!
Children of yesterday,
Heirs of to-morrow,
Look at your feet,
Of labor and sorrow
Seamy and dark
With despair and disaster.
Turn it— and lo.
The design of the Master!
The Lord's in the loom.
Room for Him—room!
—Chicago Times Herald

WINNIE.

A STORY FOR GIRLS.

BY MRS. L. ROBBINS.

Within a hundred miles of my town there lives a girl. Her age is somewhere between thirteen and nineteen years. She isn't exactly pretty, though she comes very near being so when she smiles; neither is she exactly homely when she isn't smiling, though none of her features are classical, and she is slightly freckled. She doesn't dress in the height of fashion, nor, on the other hand, does she dress shabby or old-fashioned, though she does sometimes wear made-over dresses and trimmed-over hats. She can't really be called accomplished, though she can sing indifferently well, play a very little on the piano, and does a little needlework. In company she quite often cannot think of anything to say, though when with the girls she is sometimes accused of talking too much. She isn't a brilliant scholar, and she isn't by any means a dull one. In short, she is just a common, every-day kind of a girl, like dozens you see every time you go where there are many girls to be seen.

Perhaps I should not give the impression that she is exactly like other girls, for she does have peculiar gifts; and yet, after all, the only peculiar thing about it is that she chooses to use it right along, while a good many other girls—and boys and grown people, for that matter—though they have the same gift, then it locked up most of the time and use it only on very particular occasions.

The only thing I can compare this gift to, at the moment, is a bit of the sun, and it might be called a pocket sunshine-generator, for a pocket is the worst possible place for it.

To show how useful this little gift may be made in cloudy weather is my reason for introducing you to Winnie, for that is the name of this every-day kind of a girl—Winnie Smith.

Winnie's life has not been marked by any startling events, and a certain winter day, not long ago, will serve my purpose as well as another.

She arose, then, a little later than usual that morning. It was cold in her room, and she laughed to hear her teeth chatter together as she made a quick toilet and then ran downstairs to breakfast.

Breakfast wasn't quite ready. The baby was crying, his fists doubled up, and very red in the face. Mrs. Smith, with an anxious brow, was trying to pacify him, while Mr. Smith was re-reading the last night's newspaper with a moody expression of countenance.

The instant Winnie appeared on the scene there was a change, though all she said was "Good-morning." The baby stopped crying and held out his arms to Winnie, who took him and began talking to him; Mrs. Smith's brow became smooth and tranquil as she rose to finish setting the food on the table; and Mr. Smith smiled over the top of his newspaper. In less than five minutes the baby was sitting in his high chair pounding the tray with his two little fists and crowing, while the rest of the family were laughing at his energy and good spirits as they ate

their breakfast and cheerfully discussed their plans for the day.

As about eight o'clock Winnie started to school, for there was an errand to be done on the way, at a store. The girl at the counter had sat up nearly all night nursing a sick brother, and looked and felt as cross as two sticks. Before Winnie had fairly told her errand, the girl looked pleasant; before the parcel was done up she smiled, and Winnie disappeared through the door the girl really looked as though she thought the world a very nice place.

And all that Winnie had done was to make a few pleasant remarks about the weather, and prevent the girl from taking down a lot of unneeded boxes from the shelves, because she saw the girl was tired, and to smile and nod a good-byo when she turned to go.

As Winnie came out of the store, she caught sight of a little ragged boy sitting on the curbstone. A large tear was rolling down his grimy cheek, and he looked the picture of woe. Winnie stopped and spoke to him, and questioned him, and found out that he was cold—yes, and hungry.

"Dear me, this is never old!" said Winnie. "Come with me, my little man," and she led him across the street into a grocery-store. As her school was at a considerable distance from her home, Winnie usually rode in the car, and she had just five cents with her. With the five cents she bought a puffy mince turnover and a shiny bun, and when she had asked the storekeeper to let the boy sit beside the radiator while he ate these delicacies, she went on her way rejoicing.

The little boy gazed after her, his cheeks discolored with pastry, and a grin of perfect content on his dirty little face.

The storekeeper, too, who had been sitting on the bench in the casual manner when Winnie opened the door, now looked as mild as any lamb, quite benevolent, in fact, and the chory-boy was whistling softly to himself as he wiped the dust from a shelf.

Winnie walked briskly along, for it was getting near school time. A good many of the people she met glanced at her as they passed, and the glance somehow seemed to have a cheering effect upon them, for their eyes brightened, and they stopped more quickly than they usually do.

When quite near the school-house, Winnie overlooked one of her classmates. There was a cloud on his face, but the instant she spoke to him it disappeared, and he actually smiled as he walked on his way, though long after his voice was still somewhat lugubrious.

"Have you done those two problems in algebra?" he asked.

"No," laughed Winnie, "have you?"

"I sat up half the night trying, and I don't believe they can be done," said the boy, bitterly.

"Oh, yes," answered Winnie, "Will Batty told me, last night, that he had done one of them, and I mean to go at them in good earnest as soon as I get the key to the door on my mind. I think we can do them."

"Perhaps we can," said the boy, more hopefully; and by the time they reached the school-house steps he was not only convinced that he could but resolved that he would do them, and he would do them in consequence.

As I said before, it was a cold morning, and the school-room felt the effect of it. The heat didn't come as it should, and the teacher and all the scholars had blue noses, and their shoes were all wet.

Winnie and the boy were two seconds late, and Miss Miller frowned as she heard their footsteps in the hall, but when she saw Winnie her frown faded out. Moreover, as Winnie walked to her seat nearly every pair of shoulders in the room went down a trifle, as though her coming had, in some mysterious way, tempered the prevailing rigidity.

Nothing of particular moment happened during the forenoon, unless it was the falling out of Nellie Peterson and Julia Davis at recess. Their eyes were flashing, and they were making the most ill-natured remarks to each other, when Winnie chanced their way. I don't know whether she said anything, or only looked, or whether they couldn't help laughing out. I do know that two minutes later Nellie and Julia were pacing the hall, arm in arm, on the best of terms.

There were seven scholars who lived so far away that they always brought their dinner, and when they forgot it, as did Annie and Frank Carroll on this particular day, Winnie spied them standing apart from the others, staring disconsolately out of a window, and immediately divided the same into seven equal portions, and said "Jack Robinson" she had done so them, and before you could count fifty the three were seated, with Winnie's lunch-basket in their midst, making merry over the shortness of their commons. Then the other four joined the group and divided their lunch also;

and as the mothers of some of them had been particularly bountiful in the matter of food that day, the whole seven fared very well, and I dare say ate all that was good for them.

On the way home from school at night Winnie saw two boys, on the sidewalk ahead of her, slyly upset a fruit-stand, behind which sat an old Irish woman. A policeman who had come up unperceived seized one of the boys, the other took to his heels, and the old woman gesticulated and stormed with rage and righteous indignation.

Winnie hastened her steps, and, laying her hand on the policeman's sleeve, asked him, very earnestly, if he wouldn't please let the boy go just long enough to help pick up the fruit, which was rolling about the sidewalk, and out into the street.

In an incredibly short time, if you had been there, you would have seen the policeman walking solemnly down the street, a strange gentleman righting the fruit-stand, Winnie and the two boys picking up apples, oranges, bananas, and peanuts, as if for a wager, while the policeman was laughing to see so many working for their whistles sat still, and saying, leniently, that "b'ys" would be "b'ys," she supposed, as long as the "wurrild" held together.

The boy the policeman had let go came running after Winnie when she had started on her way again, and thrust a tremendously big apple, which he had just bought of the woman, into her hand, and then sped away, with an ear-splitting whoop, to join the other boy.

When Winnie came within three doors of the school-house she saw the telegraph messenger leave a message with Mrs. Alden. Mrs. Alden stood in the doorway, after reading it, with a perplexed and troubled expression, and glanced at Winnie as if she had half a mind to say something to her.

"Is it bad on her?" Mrs. Alden ventured Winnie, sympathetically.

Then Mrs. Alden spoke quickly enough. "Yes," she said, "my sister is ill, and I ought to go to her on the very next car, but let my girl go with me, and she'll be all right, and father isn't feeling well, and I don't dare leave him alone."

"Why, I will come in and stay with him," said Winnie, heartily. "I'd just as lief as not—I'd like to."

"I'll run home and tell mother, and be back in a minute," said Winnie, hurrying along.

When she returned, Mrs. Alden was coming out of the gate, with bonnet and cloak on. "You won't have to stay more than an hour," she said, as she put on her gloves, "for Mr. Alden will come home at six; and, giving Winnie a few directions, she hastened away.

Old Mr. Alden was in one of his melancholy moods, and insisted, in spite of Winnie's protestations, that he had outlived his usefulness; that he took no comfort in life, and was only a burden and an expense; that everybody would be better off and happier if he was out of the way; that he ought to have died years before; and the Lord had surely forgotten him.

Winnie knew the old gentleman was fond of telling stories of his younger days, and when she had been sitting in his lamentations, she artfully led up to the subject of those same younger days, and it was hardly any time at all before the old man was telling, with great gusto, the story of a favorite horse he had once owned, and which was listening as interestedly as though she had not heard already the same story at least three times.

It was long in the telling, and when the end was reached, and old Mr. Alden was laughing in great glee over the climax, it was time to get his tea. Winnie toasted his bread and made the tea by the sitting-room fire. Then, when young Alden did not come, old Mr. Alden said Winnie must eat something, so she toasted more bread, and ate it while he listened to a new story, which she had heard only once before.

This was a longer one, and it branched off into so many other stories that it was almost eight o'clock before it was finished.

Just then young Mr. Alden came. He had been delayed, and was exceedingly tired and dispirited, having been sorely tried by a foolish witness, and lost a case—for he was a lawyer. He had dreaded coming into his own house, to see his father's mournful visage, and hear his querulous complaining.

When, therefore, he found his father fairly radiant with cheerfulness, with a smiling-faced girl sitting beside him, he sank into a chair and drew a deep breath of relief.

What his father explained why she was there, and rose to go, he told also to go with her, though she rose also she wasn't the least bit afraid. Indeed, she would have preferred to go alone, for young Alden was so polite and dignified, and knew so very much

that she stood a good deal in awe of him.

As they walked along, she wished she could think of something to say to him, but she couldn't think of anything, and suddenly occurred to her that she had forgotten the names of three very bright stars that were always close together in a line, and so she asked him timidly about them.

Now, it happened, that astronomy was Winnie's favorite study with young Mr. Alden, and he not only answered Winnie's questions gladly, but stood for several minutes after they had reached her gate, telling about the different constellations.

Then he thanked her courteously for staying with his father, bade her good-night, and went back, looking up at the stars, and feeling rested and refreshed.

Winnie tripped up the walk and into the house, at the thought of the stars.

After she had had a little talk with her mother, and gone to look adoringly at the baby sleeping in his crib, Winnie lit a lamp and went upstairs to her room to bed.

When the next day for Winnie Smith, and she fell asleep, never suspecting that she had a gift, or dreaming that she was otherwise than a most ordinary, commonplace kind of a girl.—The Outlook.

THE STORY OF JIM CROW.

Jim Crow, the doll's black coachman was lying on his back on the doll-house floor. He felt very much like crying, because he had been there alone since day before yesterday, when he had lost an arm and leg.

The way of it was this: Miss Florida Flabula, the beautiful wax doll who lived alone under the nursery table had gone for a ride in the red express wagon, with Worsted George on the front seat, driving a woolly lamb and a canton-hannel elephant on wheels, and Jim Crow, who was driving, were going very fast indeed, and Florida sat up straight, and looked very proud. Just then the doll-house carriage, with its prancing tin horses, came hurrying across the nursery floor, and Jim Crow, who was driving, thought he would race with Worsted George. Faster and faster they went, the red express wagon always ahead, until at last the tin horses ran into the street, and Jim Crow had his arm and his leg broken.

"I'll run home and tell mother, and be back in a minute," said Winnie, hurrying along. When she returned, Mrs. Alden was coming out of the gate, with bonnet and cloak on. "You won't have to stay more than an hour," she said, as she put on her gloves, "for Mr. Alden will come home at six; and, giving Winnie a few directions, she hastened away.

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(Continued on eleventh page.)

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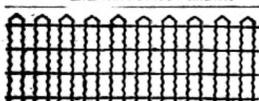
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every thing but walk and run the way little girls' shoes usually do. Little Em'ly had often wondered why grown-up people did not jump and run like boys and girls; but the reason was very plain to her, and all they, when they had to wear such shoes?

By and by she began to wonder why Dr. Smith's house did not seem to be nearer. She could not remember what it looked like, except that there was a baby in the window. Why, there the house was, right ahead, and there was the baby in the window! To be sure, she didn't remember that there were so many other children too, or that there were all those tin cans and ash-trays on the sidewalk. But perhaps Dr. Smith's man had gone away, and he didn't have any one to do the work. Once, when William was sick, she remembered that there were many things left undone, and mamma had been quite troubled.

She clambered, instead of up the steps, which were very dirty; but little Em'ly was kind and thoughtful, and only felt sorry that the man was sick. There wasn't any door-bell either. That seemed a little queer, but perhaps it was being mended, so she knocked. She was very much surprised when the door was thrown open, and some one said roughly, "What do ye want?" and straightway added, with a good natured laugh, "Come here, Mike. I'd ye ever see the like of this? Look at the young one all dressed to kill! What is it; she's wantin', I wonder?"

And the woman smiled, and moved the baby to her other arm. She is probably the cook, thought little Em'ly, and she said quite politely, "Dr. Sm't at home?"

"Doctor Smith, is it? There's no doctor in these parts, and never one we can get to come, unless we're dyin'." It is yerself that's sick, little miss."

"No, ma'am," said little Em'ly at most ready to cry at the strangeness of everything. "It's Jim Crow, and I've got him here. His arm and his leg are broken, and I wanted Dr. Sm't to give him little pills and make him well."

With that the tear came, and the brave little lower lip quivered. She was so tired, and so disappointed, partly for herself, but most of all for poor Jim Crow, whom she was unwrapping from his numerous coverings.

When she would dismembered body appeared, the woman gave a shout of laughter, and, taking the now thoroughly frightened child into the room, which was clean, although small and dark, she called again for Mike.

A surly-looking man appeared at the door of an inner room, and his face relaxed its frown a little at sight of the fearful child clasping so closely the broken doll.

"She smashed her doll baby," the woman explained, "and she's after the doctor to mend its legs. But she's lost from home, that's what's the matter of her," this last in a lower key, "and after yez have had a bite of supper, it's yer self I must be takin' her to her mother."

Mike came slowly forward, and little Em'ly stood her ground bravely. The woman lighted a tallow candle, and placed on the rickety table.

"Silly, darlint," she said, lighting the little girl to a seat on a soap box which stood on end beside the table.

Little Em'ly laid Jim Crow near the light, and bent over him tenderly to see if he had sustained any more injury. "He's not any better," she said reproachfully, taking the broken leg in one hand, and carefully joining the pieces; "but then," with renewed cheerfulness, "he's no worse either."

Mike had seated himself beside the child, whose head had been gently removed, and laid on the one poor bed beside the sleeping baby. His face looked kind, little Em'ly thought, as she stole a glance at him from beneath her long lashes. She wondered how she could have felt so afraid of him on Monday ago.

While the wife busied herself in putting on the table such simple, scanty food as would suffice for the evening meal, Mike had found a pot of glue, and was busily working at Jim Crow's leg with his hand, and watched him on.

"It was a dreadful accident," she said at last, "and I almost thought he would never get well."

Jim Crow was staring very hard at the ceiling with his one good eye, and, if his nose had been worn off, he would have turned it up disdainfully at his present surroundings; but, as it was worn off, he contented himself with drawing down the corners of his mouth, which answered every purpose. There was a sharp pain in his injured leg, as a little needle went through and through, and he really felt as if he were going to scream. Little Em'ly was breathless. She hoped he would not scream, for that would be very bad manners, and she

wanted Mike to know what a well behaved coachman Jim Crow had always been. Mike had heard all about the accident, and he was quite as angry at Miss Florentina Fiabella as Jim Crow himself. If he had looked very closely, he would have noticed a look of satisfaction in the bead eye, but he did not see it. You know you always must look very closely indeed to see such an expression, especially in a bead eye—bead eyes make such a difference!

Little Em'ly also told Mrs. Mike all about the accident, and about Miss Florentina, as she was eating the big slice of bread and butter; but incidentally Mike had asked her where this young lady lived.

"At my papa's house," said little Em'ly.

"And where is that?" was Mike's next question.

She remembered that he had asked her that before, and she had said she had forgotten. She wondered why he asked again. She told him her name and her papa's name, and she knew the way home; so she did not understand why he seemed so worried.

Jim Crow had been sewed and glued and bandaged, and he was all wrapped up waiting to go home.

Mike got his hat, while his wife tied the bonnet and buttoned the coat, and made little Em'ly ready to start, with the big "articles," which she had explained about, secretly fastened on.

All the way home, which Mike had found by asking the policeman at the corner, she held his big rough hand with her small one, and would not let it go, even when Mary opened the front door and drew her in with a cry of joy. She would not let it go even when mamma and papa came hurrying out, and kissed her over and over again.

She did not know why mamma was crying, or that papa had had some in for a search for his lost little girl.

But she did know that Mike must not go away until he had seen the doll-house and Miss Florentina Fiabella, who had made every one so much trouble.

Mamma was so glad to have little Em'ly safe at home again that she smiled and assented, and Mike, his face very red, stepped softly in an embarrassed manner up the stairs.

There mamma heard about Jim Crow's wonderful cure, and Mike told her where he and his wife and the baby lived, and then at last he was allowed to go home.

And, after little Em'ly was safe in bed that night, papa and mamma had a long talk, and Mike, who did you think came to live out at the barn in William's rooms? Why, Mike and Mrs. Mike, and the little sleepy baby.

—Sunday-School Times.

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"Why doesn't the doctor write his prescription in English instead of Latin?" asked a man of a druggist, whose reply the New York Herald publishes.

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But suppose a doctor did write a prescription in English for some uneducated patient. The patient reads it, it sinks in, he remembers it, and so tries to get it filled from memory the second time. Suppose, for instance, it called for iodide of potassium, and he got it confused with cyanide of potassium. He could safely take ten grains of the first, but one grain of the second would kill him.

That's an extreme case, but it will serve for an illustration. Don't you see how the Latin is a protection and a safeguard to the patient? Prescriptions in Latin he can't read, and consequently does not try to remember.

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J. K. 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.]

A few weeks ago I had an exceedingly pleasant week with Bro. Burnett, at Auburn, Ky., but the press of my work caused me to overlook a mention of the royal treatment I had from him and his people. My home was with Bro. J. M. Hall and family who gave me as much special attention as a king should receive.

The General Association is to meet with the Bowling Green saints, and all hands should strive to make the meeting one of much interest. The great interests of the denomination in the state need a rally of the forces for their support.

It was my pleasure to spend one week with pastor J. C. Hopewell and his church, at Madisonville, Ky. We were favored with fair weather and very large crowds nearly all the time.

My criticism was suggested by a recent editorial in your columns, concerning the negro preacher, who got the different Scripture narratives so amusingly mixed up, when lecturing one of the audience for going to sleep while he was preaching down here in East Tennessee.

"CHRISTIANITY vs. INFIDELITY."

Such is the title of the book that contains the debate between Dr. J. J. Porter, of Jerseyville, Ill., and Mr. Charlesworth, an infidel, of Atchison, Kansas.

As to the merits of the debate I unhesitatingly say that it is the best defense of Christianity I have ever seen in print. Bro. Porter is naturally endowed with those qualities of mind that specially fit him for controversy.

His Christian antagonist away from the proposition, but he failed, and was utterly routed and overthrown at every point. The reader cannot refrain from a feeling of sympathy for the infidel champion as he writes in the monster grasp of the remorseless array of argument Porter presses upon him.

The debate is an inspiration to Christian faith. It is absorbingly interesting. No novel of this century is more entertaining. And the arguments for Christianity are now, plain, natural, abundant, and overwhelmingly conclusive; while the replies to the specious objections to Christianity are complete refutations, and infidelity is shown to be the stock in trade of fools and charlatans.

HIGHER AND LOWER CRITICISM.

DEAR RECORDER—You have recently had much to say, as well as other papers, about Dr. Harper's higher criticism, some of which is so high, I must confess, I cannot clearly understand what he does believe about the inspiration of the Bible.

My criticism was suggested by a recent editorial in your columns, concerning the negro preacher, who got the different Scripture narratives so amusingly mixed up, when lecturing one of the audience for going to sleep while he was preaching down here in East Tennessee.

Your criticism was that those persons were much mistaken who supposed that a pious, good man was doing no good by his preaching, if he made such blunders in quoting Scripture or murdered the English language in speaking.

I wish to say, Amen, to that criticism and to sustain it by some striking facts.

Your readers must understand, that some of our uncultured, but pious good preachers, fifty or sixty years ago, sung their sermons as well as their hymns. They had what was called the "Holy tone." The higher critics of that day, laughed at their ignorance and thought they were doing no good.

gress in education, but I was mistaken. Several times since I have been traveling in the mountains of Tennessee, when I came to a church where they were holding a protracted meeting they would insist on my preaching.

Some months ago, I was at Carson and Newman College East Tennessee, where Dr. J. M. Phillips is now pastor. I told the young people in my address, about these holy tone preachers I had met in my travels in the mountains.

SOME ONE.

The committee appointed by the Trustees of the Southwestern Baptist University of Jackson, Tenn., to arrange for the National Sunday-school Seminary, is very anxious to secure the name and postoffice address of each Sunday-school superintendent, secretary and teacher in each Baptist Sunday-school in America.

Nearly every person takes a vacation each summer. There is no prettier nor more healthful place than Jackson, Tenn., in all the South, and no one can actually have all the benefits that will be offered spiritually, intellectually and socially as cheaply as by staying at home.

As many of our young ministers, of the present day, have never heard the holy tone, I would advise such innocents in our seminary at Louisville, to attend one service of the High Church Episcopalians in Louisville, where they can hear it to perfection at their church on Gray street I believe, or could when I was there.

I remember the first time I heard them, when Louisville was my headquarters, I wondered whether they had caught the tone from the Hardshell Baptist or whether the Hardshells had caught the tone from them.

Another thing our students will learn, when they see these higher churchmen go through their church exercises, that a cultured people may be educated to like a gaudy ritualistic church service, as well as the illiterate or the heathen Chinese.

Another thing our students will learn, when they see these higher churchmen go through their church exercises, that a cultured people may be educated to like a gaudy ritualistic church service, as well as the illiterate or the heathen Chinese.

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every way possible to supply their wants. I could not stoop to such means to support my family? Well, suppose the Lord should reply that the church is his family and that we should respect the church as much as we do our families, and that the means we use to support them, when the profits come in, divide bountifully enough with the Lord so as not to have any use for the worldly affairs engaged in by so many churches.

The Lord has prescribed one way of giving and one alone (see 1 Cor. 16:2).

God says if we sow sparingly we shall reap sparingly, if we sow bountifully we shall reap bountifully.

LAURA WILHELM WRIGHT, Nashville, Tenn.

HAS NOT FAILED. Mr. Wm. Paisley, Dobynville, Ark., writes: "Your Hughes' Tonic having been highly recommended to me, I ordered one dozen bottles, soon sold every bottle and have yet to hear of a single instance of its failing to effect a speedy cure of chills and fever."

RAISING MONEY FOR THE LORD.

I am tired, oh, so tired, of reading about and hearing of festivals, bazaars, tacky-parties, old folk's concerts, etc., to support the cause of Christ. I suppose when they are questioned at that last and awful day as to "why call ye me Lord, Lord," they will answer, "Lord, did we not have tacky-parties in Thy name, and every thing we could think of in Thy name to defray the expenses of Thy cause?"



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REPLIES FROM DEACONS.

Dear Recorder: I feel poorly qualified for the task of answering your question. If I could write as I see it, I could perhaps make it plain.

Many of the small country churches are in a low state of religion, having preaching once a month. A large number of the members will not attend even once a month on Sunday. The pastor comes, labours earnestly Saturday and Sunday, returns home, and has no time for pastoral visits. He says nothing about missions, or, at most, very little. If some of the live members speak of missions, others will say: "I am in favour of looking at home first and supplying the needs there."

In some localities there is considerable influence of the hardshell doctrine, although their numerical strength is very small. We have no discipline and that means down, down, down.

I have been a member of a Baptist church about fifty-six years, and I am a Baptist all over and no compromise. When we had discipline, if a member did wrong, he was called to account for it and the church was alive to its duty. Not until the church has life can we do much for missions. We have too much unconverted material. Let us pray that the good old days may return.

I want to give you, Brother Editor, my hand as a staunch advocate of the doctrine once for all delivered to the church of the Most High. Where are we drifting! I feel very solemn when I look at the rising generation and consider what may be taught them, for I know that we must come up to the Gospel line if we ever enter through the pearly gates into the city.

If this is worth anything, you can publish it, leaving off my name. If it is worth nothing, commit it to the waste basket and I will not murmur.

Dear Recorder: I have noticed with pleasure that you are urging, and repeatedly urging, that our preachers dwell more upon the law, the justice of God, the awful nature of sin, and the amazing greatness of the grace which saved such hell-deserving sinners as we are. We are needing just such preaching. I think the causes of any decline in any good thing, or the failure to increase in any good thing are two. One is that the greatness and holiness of God are not made prominent in our homes. Family prayers are given up, memorizing the Scriptures is almost unknown, and talk about God and his holiness is rarely heard.

The other reason is that the greatness and terribleness of God, his majesty and power and holiness and justice are rarely heard of from the pulpit. Neither is the exceeding sinfulness of sin. Therefore too many come in to the church who are not really converted, and those who are have but a shallow piety at best.

A pastor who finds his church is doing nothing or almost nothing for missions will find that the quickest and best way to get them to do their duty is to preach of the greatness of God and his law, the awful nature of sin, and our responsibility to God. When men feel that they have been, as some one said, "great sinners saved by great grace," they love God and are happiest when they can do something to glorify Him. More preaching of the law of God will lead to great increase in mission giving.

A. T. RANSOM.

have now. The pastor will quote many passages of Scripture and prove that salvation is by grace alone, and tells us also that if we are not faithful and give of our means, sinners will or cannot be saved. It seems to many of us there is a want of consistency, hence many lose interest and fail to give as they should.

The remedies that occur to me are these. Let there be strong, consistent preaching like that in Dr. Lofton's article in the Recorder of Dec. 26th. I think the churches want a Gospel that will give all the glory of salvation to God.

Then it seems to me interest would be revived by having each church meet several times a year to talk about foreign missions. There are many who know and hear but little about mission work, and I believe, if they were better acquainted with the work, they would give more.

I am well pleased with the Recorder. I hope you may have a safe journey across the waters.

A DEACON.

Dear Recorder: I think the falling off in the collections are due entirely to the hard times. There does not seem to me to be any decrease in interest; in fact, so far as my observation goes, interest is on the increase.

Times are hard for everybody. The farmer gets not enough for his produce to pay the expense of raising his crops. Hence his tithes, even if he gives it piously, is nothing. Stocks of many kinds are paying no dividends, hence the tithes of those who are depending upon them for incomes are reduced to nothing. People are doing without everything they possibly can and this bears hardly on all the commercial world.

The only remedy I see is to shoot Congress. When Congress met times were improving rapidly. But now! Whether your Governor Bradley had sufficient cause for ordering out the militia is a question I have no desire to discuss. But if he would promise, in case the Senate refused to do anything for their own country, but undertook to raise disturbances with all mankind to march the militia in and drive them out, he can get the nomination of both parties and be elected unanimously.

For fear some good brother will think I seriously advocate shooting Congress or prodding them with bayonets, I will add that all I mean is that all decline in mission giving, as about all other troubles from which the country is suffering, are due solely to the sins of omission and of commission of Congress.

J. T. PETTUS.

Dear Recorder: I think your request is reasonable. So I will take the liberty to express my opinion, although it may be weak or altogether erroneous.

In this age of progress it would seem the mission cause is on a decline for the reason that the Scriptural subject of benevolence is overlooked or crowded out by the numerous calls made on our members for money to support and defray the expenses of modern societies and church entertainments. The idea seems to be prevalent, when there is a lack of the missionary spirit in our churches, to blame the minister. But I think most of them, if not all, try to discharge their duty in this respect by keeping the subject before their churches.

And when the pastors take hold and train their members in this direction there is no need of a decline.

I can give you an example. Our church has ever had this subject

kept before them by its pastors, and, as a consequence, it has increased in giving each year as time rolled on. Now, I may be counted an old fogey, or some may say I am set in my ways, but I do not believe in set forms; but the manner and spirit in which the subject is presented.

If the deacons want an example, let them go back to the first deacons—take as examples Phillip and Stephen, men who, filled with the Holy Ghost, were ready to do whatsoever called upon to do for God's cause. And, if the deacons of to-day had more of the Holy Ghost upon them, they would not be willing to sit with folded hands and wait for others or blame others for the decline in this grand work, but would go to work in earnest and present the cause to every member of the church. If they would only go to work in earnest, what a grand harvest would be reaped for our Master.

A DEACON.

PROF. EDMUND HARRISON

As a former pupil of Professor Harrison, and also as a pastor in Kentucky, I desire to express my sincere gratification in the coming of this accomplished gentleman and scholar to our state. He needs no word of introduction or commendation from me, but I want to say to those seeking a place for their daughters and wards, that they may be assured that in putting them under the care of Prof. H. they need have no fears. His pupils will be fortunate to be associated with so courtly a gentleman, so experienced a teacher, so conscientious a Christian. I cannot but express the hope that Bethel Female College will have a largely increased patronage. I might say a great deal more, but this will suffice. This much is said by a pupil who fondly and affectionately cherishes the most pleasant recollections of the years under the able teaching of Prof. H. J. W. LOVING, Campbellsville, Ky.



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Advertisement for W. H. McKnight Sons & Co. Novelty Importers. Lists various home necessities like Carpets, Curtains, Upholsteries, Rugs, Portieres, Screens, Etc. Address: 328, 330 West Main Street, 225 Fourth Avenue.

SUNDAY SCHOOL CONVENTION.

We have just had (March 27 29) a profitable Sunday-school convention with our church at White Mills. Brethren Williams, Kimble, Jenkins, Hagan, Bruce, Phipps, Robertson, Wayne, Buchanan, Richardson were present and took part in the work. Friday and Sunday were devoted to the discussion of the Sunday-school interest. It is hoped the large crowd present went away with renewed zeal. At 11 A. M. Sunday Bro. Bruce preached from Matt. 5:8. The "higher critics" have not yet destroyed the faith of Bro. B. in the old Book.

On Sunday the Board met with all the members present except Bro. Hagan who was called away to preach a funeral, and Bro. Willett, whose absence was felt. Bro. Jenkins preached the missionary sermon to the Board. He has in many respects a pleasing delivery. On motion of Bro. Kimble, Saturday, hereafter, will be devoted to missionary discussion and the Board meeting.

Our next meeting will be held with Little Bend church beginning on Friday before the fifth Sunday in May. Bro. Kimble is negotiating with the boat lines to get excursion rates from West Point and return for 75c. Those wishing to attend should send their

names to Bro. Kimble at once. T. J. DIVALL, Vine Grove, Ky., March 31.

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

I HAVE delayed sending my subscription for a long time, but my delay was not that I might get a dun and then get mad and order the paper stopped. I need it. Yes, my seven children must have some good literature, and I know of nothing that will beat the Recorder. Here is an order for \$2 to pay for my paper this year. May the Lord bless the Recorder. (ELD.) FELIX HUMPHREYS, Tunnell Hill, Ky., March 31.

We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

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Send your watch by registered mail or express prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.
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Only one fare for the round-trip. \$9.20 from Louisville and return.

The Baptist train will take the old and approved and popular route—the Louisville & Nashville, Chattanooga & St. Louis Railroad. No change. Fast train.

Will publish rates from other points in Kentucky next week.

Items of Interest.

The insurrection in Nicaragua has not been suppressed, but is growing in power. Zelaya, the President, has been more successful in suppressing telegrams than rebels. It is to be hoped he will succeed, as it is said the priests are the principal instigators of the rebellion. Fighting has been in Bolivia. If those republicans should do without revolution for one year it would seem to indicate the approach of the millennium.

The Interior gives a picture of Gen. Maceo in command of the Cuban insurgents. His hair shows he is a full-blooded negro. He has an intelligent face with a very keen eye. It is said that five sixths at least of the insurgents are negroes. Maceo may prove to be a man of as great ability as the late President. Hippolyte of Haiti had.

Col. D. L. Sibley died in Chattanooga. He was in the Southern army on the staff of Gen. Stephen D. Lee, and since the war has won such distinction as civil engineer. J. Withers Clay, brother of Senator C. C. Clay, son and grandson of Senators Clay, and the oldest newspaper journalist in Alabama, died in Huntsville, aged 76.

The Bureau of Statistics at Washington City has published a summary covering the period from 1867 to 1895. The burden of public debt is \$12 per capita. In 1867 it was more than 60¢. The per cent disbursements have increased from 51 cents to 87 per capita. More tax collected was last year than in any other except 1892. It is a thing to thank God for that the amount of distilled liquors fell off from 2,077 gallons per capita to 112. But that is still a terrible showing.

Smoking has reached such an extent among the ladies at the Russian court that the empress has interfered and forbidden any lady to come into her presence as long as there is the slightest aroma of tobacco about her. She expressed her disgust by saying that a cigarette in the mouth of a woman is as bad as an oath in the mouth of a man.

The London *Standard* says that M. Jeannel has been investigating the results of cutting down the forests in the French provinces. He says that this not only has a serious effect on the climate and the soil, but also on the people. The mortality was nine times as great in those provinces as in other parts of France, and the birthrate has steadily diminished. Will the United States take warning or go on saying: "After us the deluge!"

The treaty between Russia and China has been published, but not formally proclaimed. China gives Russia Port Arthur, allows her to use her harbors as freely as her own, to send the Siberian railway there she chooses and to fortify it. In return Russia protects China from the other nations and aids her with money.

China has ceded to Germany the treaty port of Lapa, and will give her the island of Quency. It is no doubt at Russian suggestion that China does this, and it is the way which Germany receives for siding with Russia and France against Japan.

In Missouri a thirteen-year old girl poisoned her father, mother and brother. In Tennessee a fifteen-year old boy poisoned his family. So much for the substitution of dime novels for the catechism.

The balance of power in Europe is so evenly adjusted between France and Russia on the one side and the Triple Alliance of Italy, Austria and Germany on the other, that the position of the weaker nations becomes important and both alliances are ready to outbid for them. Spain has inclined to the Triple Alliance, but the action of Congress has made her ready to side with the one which will promise her most. France is said to have promised Spain all the money she will need in fighting the United States in return for being allowed a free hand in Morocco, and the use of Spanish ports for her ships in war.

Lieutenant-General Stephen D. Lee, President of the Mississippi Agricultural College, has agreed to deliver the address on the occasion of laying the corner-stone of the monument of President Davis in Richmond. It is appropriate that the speaker should be chosen from Mississippi.

Turkey has issued an address to France and Russia, asking them to interfere with the English advance in Egypt. To attack the derision in the Sudan will probably make trouble among the Arabs in Arabia. But England will, unless France and Russia say they will fight. Then she will withdraw, as she invariably does when faced by a strong nation.

We do not suppose an incident like this: L. M. Terrell was the member of the Oklahoma territory who brought in the bill making capital punishment the penalty for the crime of murder. And he was the first man condemned to death under the law.

Dr. Wm. Salomon, who lives at Glamorgan, has celebrated his 100th birthday. Of his age there is no question, as the date of his birth is in the vicarage record in Wiekham. He enjoys much being the oldest physician, and the oldest Free Mason living. His health is excellent. Mr. Gladstone sends him a birthday telegram every year.

The X rays have gotten into court. At Nottingham, England, an actress brought suit for damages on account of an injury to her foot from a faulty staircase. The defendant denied that the foot was injured. A photograph of the bones, showing the injury, was taken by means of the X rays, and the jury gave her damages accordingly.

The Hallowed Day

Price, \$1.25.

The Fletcher \$500 Prize Essay, offered by Dartmouth College, 1892.

Out of the many manuscripts submitted, this was pronounced the prize essay, and the \$500 offer was awarded the author Rev. GEORGE GUIREY. The last chapter is the ablest argument yet published on

The Seventh Day Question

and exposes the fallacies of the Seventh Day Adventists.

The writer assumes the perpetual observance of the Lord's Day, and shows what belongs to its right observance, its uses, and its abuses—presenting also urgent reasons for this right observance. The principles that govern are exhibited as fully as possible in their practical application to the questions and issues of the day. It is eminently a treatise for the times in which we live.

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MY DEAR MR. GUIREY:

I have read your volume with interest and admiration. It is not possible for me to go as far as you do in certain directions; but, though I differ from you in interpretations, I agree in preserving the Lord's Day to the people. You have written well, clearly and eloquently; and I am sure the book must continue for a long while to be read, and wherever it is read it must do good.

Yours truly,
GEO. C. LORIMER.

Boston, Mass., April 3, 1895.

MY DEAR MR. GUIREY:

Your book is at hand. I congratulate you upon your success in winning the prize. I have carefully read it, and with unusual interest. The use of Scripture, quotations is admirable, and the popular objections to the use of the Lord's Day are ably met. Your discussion of the whole subject is broad, your arguments are cogent, and you have shown an excellent spirit throughout.

Cordially yours,
R. S. MACARTHUR.
New York, April 19, 1895.

REV. GEORGE GUIREY:

Your book entitled "The Hallowed Day," and treating of the Christian Sabbath, proves to be, upon examination, the most valuable work now available on the subject. You have covered the ground in the most painstaking manner, and your arguments and conclusions are irresistible. The appendix upon the Seventh Day Question is of peculiar importance and worth at the present time. Every member of the Christian church should read this book.

Fraternally yours,
CHARLES D. SHAW.
Fatherson, N. J., July 15, 1893.

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SURGEON:—First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

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WHITFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continually through four times.

THE SUNDAY SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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Items of Interest.

What personal cleanliness and attention to sanitary laws will do to guard against epidemics is shown by the cholera report from the city of Cairo. Since October there have been 11,041 cases in that city, but not one among the Europeans.

Russia's triumph in Bulgaria has been as complete as it was in Turkey and in China. Since Prince Frederik finally yielded and proved his yielding by having his heir baptized into the Greek church, Russia has taken possession. The leading newspaper of Sofia has been suppressed and a press law like that of Russia promulgated.

There has been talk for a long time of a ship canal through the dismal swamp. The contract for the construction has been let at last. The canal will be 22 miles long.

The Lord Chancellor of England has introduced a bill into Parliament which ought to be made a law in all civilized countries. When a judge is of opinion that any evidence given in any trial before him is of an indecent character he can forbid its publication, and any newspaper which shall publish it shall be guilty of contempt of court and punished for it.

President Harrison was married on last Monday to Mrs. Dimmick in an Episcopal church in New York City. It was reported at first that Mrs. Dimmick was his wife's niece, and as the Bible twice forbids the marriage of a nephew to his aunt-in-law there was some sharp criticism. It seems that Mrs. Dimmick was only an intimate friend of the family, and every one wishes them long life and happiness.

The Republicans held some of their county Conventions on Monday, and had ward meetings in Louisville. Six counties instructed for Gov. Bradley and six for McKinley. From this district Gov. Bradley will have 98 delegates and McKinley 71. Because Gov. Bradley is a Kentuckian, state pride makes us hope he will receive the nomination of his party for President.

The House has passed the Senate resolutions

requesting the President to acknowledge the Cubans as belligerents. The resolution does not require the President's endorsement, and has no binding force upon him except as advice. What he will do is not known.

It is reported from Cairo that the Khalifa has proclaimed holy war against Egypt and has called out all the dervishes capable of bearing arms. How much truth is in this report is questionable. But it is being made use of to mislead the Liberals in Parliament who are protesting against the British expedition against Sudan.

The law allowed Secretary Morton to give seeds to Congressmen, and in his desire for economy he stopped the distribution. But Congress requires him to distribute the seeds, not leaving it to his discretion. They ordered an amount which will give each Congressman fifteen thousand packets of seeds.

England is building warships very rapidly. But some have called attention to the fact that she is building warships four times faster than she can train officers and men to handle them. Untrained hands will cause terrible loss.

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The great mining camps of Cripple Creek, Colo., and Mc-rur, Utah, as well as those of Wyoming, Idaho, and Montana, are best reached via the Union Pacific. The fast time and through car service on this Overland route are features appreciated by all. For information regarding the above camps address Geo' J. AGLAR, Gen'l. Agrt., St. Louis.

You remember the story of the faithful old doctor told in the book, "By the Bonny Brier Bush." When life was ebbing from time to eternity, when the mind was thinking, as it came and went, for the last moment on earthly things, it turned not to the learned Scotch divines, nor yet to the learned scientists of his age, but back to Mother as she was when he was a child. She promised that when his evening Psalm was said, she would kiss him good-night. Sleepily he finished it—Psalm twenty-three—and claimed his kiss. Again she kissed him good-night. "Verily, I say unto you except ye become as a little child, ye cannot see the kingdom of God." The strong Doctor became again a child that his earthly thoughts might be emptied out, that Mother's Saviour might fill his mind anew with the great thoughts of God in the eternal kingdom.

"Like a barn to its mither, a wee birdle to its nest, I would fain be gaug'n' noo unto my Saviour's breast, For he gathers in his bosom wretches, worthless lads like me, And carries them Himsel' to His ain country."
W. L. PICKARD.

WHEN TRAVELING,

Whether on pleasure, or business take on every trip a bottle of Sprup of Figs, as it acts most pleasantly and effectually on the kidneys, liver, and bowels, preventing fevers, headaches, and other forms of sickness. For sale in 50 cents and \$1 bottles by all leading druggists. Manufactured by the California Fig syrup Company only.

Are You Hard of Hearing or Deaf? Call on or send stamp for full particulars how to restore your hearing by one who was deaf for thirty years. John Garmore, Room 18, Hammond building, Corner Fourth and Vine, Cincinnati.

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We want to suggest that you buy yours at THE "MAMMOTH." If you are going to make an early visit to Louisville, and you don't know exactly what you want write for our catalogue. If you want anything you see advertised (here or in any of the daily papers) send a cash MAIL ORDER. Money promptly refunded if goods fail to please. Out of our ABUNDANCE of good things we can mention but a few examples, viz:

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The Dixie Flyer Through Sleeping Cars are run between Nashville and Jacksonville, Fla., the year round via Chattanooga, Lookout Mountain, Atlanta, Macon, etc. Through sleeping cars between St. Louis and Jacksonville, Fla., during the winter tourist season.

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FOR SALE. A half interest in my "Hair Grower." I have made a discovery whereby I can grow a full head of hair on the balded head of any man, except of dandruff or scap disease to a dead certainty. I want a partner with money to put this new discovery upon a large scale. A fortune for some one. Sample sent upon receipt of \$1. Address Geo. W. SCHORSNER, Eldorado, Iowa.

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We represent every big factory in the United States. We get special consignments every day in the year from some one of them in financial distress, with orders to "SELL AT ONCE for ANY price you can get." When somebody with something to sell is BOUND to have MONEY, then is a good time for folks TO BUY. See the point? That's what we're here for! That's what YOU want to get here for! Strike us any time; we're always loaded.

When The Spring Time Comes, Gentle Annie,

and all the rest of the "women folks" want to "fix up the house" a little; and this is to tell the women about the ONE PLACE in this country where they may get EVERYTHING they want for so little money that none may be disappointed in "fixing up" this Spring. We do business differently from any other store in this country. We keep no REGULAR STOCK to get old and shoddy; we don't BUY GOODS and have to sell them at a long profit; but we SELL ON COMMISSION FOR THE FACTORIES.

direct to CONSUMERS at the WHOLESALE FACTORY PRICES. All we make is our 10 per cent. commission. What YOU make is the difference between the FACTORY price and the RETAIL price—which is anywhere from 50 to 100 per cent. By special arrangement with every factory we represent.

We Pay the Freight for 200 miles from Louisville.

Wholesalers, Retailers and Auctioneers of Furniture, Carpets, Household Goods and Office Equipments of all kinds.

The Manufacturers' Agents, S. T. MOORE CO.

Jefferson St., Through to Green, Bet. Fourth and Fifth Aves. LOUISVILLE, KY.

Upholstery, Curtains.

When you come to Louisville to buy anything needed in your house, don't spend a cent until you come to the house that controls the Furniture and Carpet business of Louisville. Just what you want may that VERY DAY be on sale here, and if such happens to be the case, you can save HALF the USUAL price of it. If you can't come, write and tell us what you want, and we'll answer by return mail and tell you what we have. Try us once.