

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX

LOUISVILLE: THURSDAY, APRIL 23, 1896.

NUMBER 30

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

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us as soon.

There is no surer test of one's love to God than the effort to please Him in little things.

The man who does not trust to the vicarious atonement of our Lord does not trust him at all.

BLESSED is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night. Are there many blessed among us to-day!

NO MATTER how spirited and strong a horse may be, he will never win a race unless he has been brought under control. Neither will the most talented boy.

There is nothing which so strengthens a man against temptation and also against sorrow as a constant sense of God's presence. Let parents in training their children remember this.

God's omnipresence and his omniscience afford unspeakable comfort to his saints. But they are a terror to wrong-doers. It showed Peter's true heart that he could say so confidently, "Thou knowest all things."

If a Christian really believes in his heart that God loves him better than he loves himself, that God is wiser than he as regards to his own good, and that God has all power—how can he fail to be joyful all the days of his life?

Do not think you could have served God better had your lot in life been different. Rest assured you could not. You can serve Him best by striving your best to do His will in the place He has chosen for you.

We hear much from a certain style of mind of the goody, goody sentimental kind of Christ's coming to establish a "kingdom." He did, but he told his disciples his kingdom was within them. His elect are the only ones in his kingdom, all others are his enemies.

Sir J. W. Dawson, the great geologist, speaks plainly in an article in regard to the higher critics' attack on the book of Jonah. "The truth is, that neither the common people nor those of scientific habits of thought can find any standing-room on the gossamer wires on which critical rope dancers attempt to balance themselves. I have, in my long pilgrimage, had much experience of the modes of thought both of the people at large and of advanced scientific thinkers, and I know this to be the case."

The Episcopal bishop, Cox, of New York, at the recent Episcopal Convention in Minneapolis, said: "Shameless nudity in bathing, and semi-nudity in evening attire, with lascivious dances long banished by Christian decorum from social life are flagrant characteristic of American manners." If Bishop Cox will persuade his own denomination to exclude waiters from their fellowship, he will find a goodly proportion of them have been among his own people.

For the Western Recorder. SOUTHERN BAPTISTS.

BY A. T. ROBERTSON, D. D.

Baptist brag always comes easy to Baptists, and Southern Baptist brag has a peculiar charm to the ears of many. I am not sure that such an exercise is as profitable as it is pleasing. But it is a whole some thing to take a sensible view of ourselves sometimes. We are Southern Baptists. There is no use in denying it. We are not Northern, nor Eastern, nor Western, nor Canadian, nor English. It is a geographical fact. We are not the universe, nor the whole of this country even. We have our limitations, and might as well recognize them. Has the time not come for the name Southern to lose any offensive sectionalism that may have adhered to it in some minds in other days? Let us use the term without apology or boasting. Why should a Canadian Baptist wish to leave off his geographical nomenclature? Why should a Western Baptist? Why should we? He can be a Southern Baptist and love all other Baptists. He need not be narrow and sectional because he happens to live south of the Ohio river. But why all this ado about the name in this little article? Well, we are here, such as we are.

1. We form the largest Baptist constituency in the world. Our speakers never let us forget this fact. They have made us proud of it. And it is something to be proud of. Here on Southern soil Baptist principles have struck deeper and spread more widely than anywhere else in the world. There is power in numbers! Bare figures thrill sometimes. We are a host, and an increasing one.

2. We hold our principles with great tenacity. If some men are Baptists and a half, others are only half Baptists. There is some difference of opinion among us just to show that we can be Baptists, but on the whole, the cardinal principles of Baptist faith are held with cordial unanimity. A regenerated church membership, immersion alone as baptism, separation between church and state, loyalty to the Bible as the only sufficient and infallible rule of faith and practice, these doctrines form the bones for all our theological thinking. Vagaries arise among us. Some die of inanition, others gain a slight foothold, none are able to penetrate the solidity of our orthodoxy, which is held in a genuine sense without casting insinuations on others.

3. Southern Baptists are not hide-bound traditionalists. They do not believe a thing just because it has been believed heretofore—that is, not many of them. They are open to new ideas in religious teaching, provided such ideas can be shown to be the meaning of the Scriptures. At this point they exhibit a commendable jealousy. They are not willing to question the genuineness and truthfulness of the Bible. Being Baptists at all, with them, is locked up in this view of the Bible. If the Scriptures fall to pieces, what is the use in fighting over the fragments? Our people do not think the foundation will be destroyed, nor do they mean to start an earthquake just to see how it will feel.

4. Southern Baptists have a complete organization for effective work. Engines are hard to build. Some of these engines have been put up slowly, but they are here. In vital connection with the Southern Baptist Convention stand the Foreign Mission Board, the Home Mission Board, the Sunday-school Board, the Woman's Missionary Union, the Southern Baptist Theological Seminary. These institutions cover the usual range of Christian activity, with one exception, the work of the young people. Perhaps the Southern Union will pulpify that mission. If such should be the case, these six engines are here and at work.

Besides these immediate enterprises, each State has its own newspapers, and colleges, and orphanages, and boards. We are organized. What are we doing?

5. What shall we do with ourselves? We have a noble history, an urgent present, a great opportunity. These are hopeful signs about us. A better trained ministry is with us. May it be as loyal and spiritual as the older preachers and more effective servants. The young preacher has his opportunity, but must win his spurs by work of the highest order. Intelligence is increasing among the churches that will lead to a more comprehensive perception of our mission to the world, and more enthusiastic and united effort in all the common enterprises of the denomination. The children are studying the Bible in the Sunday-schools and the young people are anxious to become more efficient church members. In the midst of hard times there is hope. Baptists have lived through panics before this. Let us look up and out and on. Shall the greatest body of Baptists in the world be deficient in courage, power to grapple with new issues, recuperative power, cohesive and propelling force, love for each other and for all men? Shall we rise to the grandeur of our destiny?
S. B. T. Seminary, Louisville, Ky.

A TRUSTWORTHY FATHER.

Abraham was a father worthy of God's trust, and this was the reason of it: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Thereupon 'he Lord made known to Abraham a great secret and blessed him.

There are many men, even in these times of flagrant defalcations, who are trustworthy in matters of daily business. They keep the accounts or money committed to them with all fidelity, and are prepared at any moment to render account. No encomium more exalted can be pronounced upon one's reputation than this: "He is worthy of trust." If this be true among men, where is such liability of error in judgment, what stirring qualities must be possess of whom God says, "I know him and will trust him."

But think a moment. Here was a man to whom God committed the life of a child—a trust infinitely more valuable than gold or earthly treasure—and in the keeping of this he would satisfy God!

Trustworthiness among men, implies honesty and good judgment. In the instance under review it mean: the commanding his children and his household in such wise as that they would keep the way of the Lord, to do justice and judgment.

Here, then, is the divinely stated qualification of a trustworthy father, and it is deserving of most careful consideration. With each little life in our homes comes the divine command: "Take this child and train it for me." It is a royal, a kingly command, and there is absolutely no provision for substitution or evasion. The mother may do her part faithfully in the training, but she is only one of the triple partnership—the Lord, the father and the mother. The Sunday-school teacher and pastor may perform their duties well, but the fact abides that the trust has been given into the father's keeping, and he is to see to it that his children and his household are so commanded, and that by himself, as that they shall keep the way of the Lord.

The moral, intellectual and spiritual culture of these children, the formation of habit and character as determined by daily instruction, home life, companionship, reading and environment—this is the most intricate, delicate and important task set before a father. No press of worldly business, no imperious call to other tasks, no

desire for money getting or fear of money losing can absolve him from this divinely imposed obligation.

No time! Whence came all the time we have, what is it for, and whither goes it? These three questions in one may be answered in the one word—God. Time came from him, is to be used for him, it goes to him again freighted with its record. Time is given to the mother to be employed by her in a mother's duty and in no other way; to a father to be employed in a father's duty, and in no other way; and the supreme duty of both father and mother is the culture of their offspring in the fear and admonition of the Lord. Money getting, with all of its attendant conditions, and housekeeping with all of its monotonous and trying cares—there are necessary incidents connected with, but secondary in importance to the constant, careful training of the children into God fearing lives.

The natural child resists authority, restraint, righteousness. There is no native, instinctive love for holiness. There is natural rebellion, lawlessness and delight in evil. The most tender child plant enters the world with a warped disposition. Mind culture will never straighten and purify it into holiness. No number of nursery rhymes told by servants, no luxury or refinement of the home, no teaching one hour in the week in Sunday-school will produce a perfect child-likeness of Christ Jesus. It is only "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little," that can accomplish it. And the father who neglects his full, leading share in this immortal work of dis honoring his office, and in the sight of God is untrustworthy.—Occident.

A CORRESPONDENT writes to us, expressing satisfaction with the unequivocal character of the utterances of the Observer in criticism of the sentimental and "rosewater" theology so much in vogue just now in many pulpits. Our correspondent is right in thinking, and regretting, that many "prominent and popular" preachers so put the doctrines of grace as largely to empty them of their evangelical meaning. What is offered under the head of a "new statement" is often misstatement. The tendency appears to be constructive, but is in fact destructive. It is not a newer equivalent which replaces, but a novel substitute which displaces, the old reality. As for that favorite adjective "popular" it seems singularly out of place when applied to preaching. The question is not whether a thing is popular, but whether it is true. There are not two geometries, one or both of them dependent upon the suffrages of mathematicians, nor is there any such thing as the voting of truth in the theologic sphere in or out of office. The question is what is fact, and not what is the feeling about the facts. If there are any verities of evangelical truth at all nothing of good is to be accomplished by toting them down, or making excuse for what God is thought to have unnecessarily been or mistakenly done. The real trouble is with the human conscience and will, and these are far more readily and permanently influenced by uncompromising exhibitions of the justice as well as mercy of God than they are by plausible palliations of doctrines which are none the less fact and necessity because sternly significant. The theology which is true is the theology that is safe—and that will work. What is wanted in our doctrinal teaching is not emollient, but stimulant.

Too many people regard religion as a luxury rather than a necessity—as something that can be dispensed with rather than that which is absolutely needful for man's present happiness and his eternal salvation.

For the Western Recorder.

DR. WHITSITT ON BAPTIST HISTORY.

By J. H. SPENCER, D. D.

I am physically too feeble to write an extended article, but I desire to modestly call the attention of Southern Baptists to some things that are being taught by the president and professor of church history in the great theological seminary. I know personally all the early professors in that noble institution, and not less favorably do I know most of the present faculty. In my heart I have honored them all. They have been great among the picked men of the denomination, and in general their uncompromising orthodoxy has challenged the admiration not only of the great brotherhood but of all refuted orthodox sects. In the few instances where there has been supposed heterodoxy among some of them it has been attributable to our common heritage of human imperfection and not to any unhallowed motive. To none of these great and godly men has my heart turned more warmly than to Dr. Whitsitt, and it now gives me exquisite pain to be impelled by a sense of obligation to a cause that is dearer to me than mortal life, to call attention to some of his utterances that appear to me detrimental to the cause. May it give him less pain to read my feeble criticisms than it does me to write them.

D. Appleton & Co. have issued a work titled "Johnson's New Universal Cyclopedia." For this publication Dr. Whitsitt prepared the article on the Baptists. I have not seen the cyclopedia, but when I read the extracts from the article on the Baptists in the *Examiner* of March 26 I could but ask myself the question: Could the learned professor have been in mental equilibrium when he wrote the article? The utterances are too puerile in themselves to merit much attention from historians. But dignity and credence are accorded to them, in the popular mind, on account of their having been written by the professor of ecclesiastical history in the largest Baptist Theological Seminary in the world, and published in an able and popular cyclopedia. Such contravention of all authentic history, secular and ecclesiastical, would attract little attention if made by an ordinary scribbler.

Speaking of the baptism of Roger Williams, which occurred at Providence, R. I., 1639, Dr. Whitsitt says: "The ceremony was most likely performed by a crankling; the Baptists of England had not yet adopted immersion, and there is no reason which renders it probable that Williams was in advance of them in that regard." O shades of Backus, Benedict, Armitage and all other great historians of the past! be astonished at this prodigy of historic lore! He has made the wonderful discovery that "the Baptists of England had not yet adopted immersion." And this marvelous discovery has been unearthed without the aid of a crow-bar, mattock, pick-axe or spade, or even a single accredited historian of any age. But the correspondent of the *Examiner* solves the mystery when he informs us that our learned professor "follows Dr. Henry M. Dexter, a Congregationalist, who made several very unsuccessful attempts to write Baptist history," and who "failed utterly to prove the late introduction of immersion among the English Baptists, as has been shown conclusively by Dr. Armitage, Professor Vedder and others." But it is a general characteristic of very amiable and candid people often to believe implicitly the most incredulous testimony. So Dr. Whitsitt, one of the most amiable and candid of men, has allowed himself to be strangely led by this discredited Pedobaptist scribbler instead of following our accredited historians. And to what end? Only to afford small Pedobaptist scribblers and preachers some plausible excuse for gratifying their enmity against the Baptists by misrepresenting their denominational history. But unfortunately for truth, Dr. Whitsitt is not the only Baptist whose "broadmindedness" and "liberality" have led him to give readier credence to Pedobaptist fiction than Baptist facts. Now, as always, our most potent enemies are those of our own household. It was the army of Hellas that wasted Troy, but it was the enemies within the walls who opened the gates to the invaders.

Again Dr. Whitsitt says: "Edward Barber wrote the initial treatise in favor of immersion in 1641." That was two years

after the Roger Williams church was formed. This was, according to Dr. Whitsitt, the first Baptist church in America. In this he agrees with our old standard historians. But he goes further by allowing that it was a Baptist church, without baptism—i. e., immersion—a contradiction so daring that only he and the Pedobaptist he follows have been bold enough to make. Of Dr. Whitsitt's assertion that Barber was the first writer in favor of immersion in 1641, the writer in the *Examiner* says: "He (Whitsitt) is at least twenty-seven years out of the way; Leonard Busher expressed himself in no uncertain language in 1614." Most Baptists think Dr. Whitsitt was more than six hundred years out of the way, since several of the New Testament writers expressed themselves in favor of immersion in no uncertain language.

Once more: Dr. Whitsitt says: "In the year 1644 the Newport church was reorganized, with him (i. e., Mark Lucar) as one of the most important members. This is believed to signify that they then received immersion at the hands of Lucar." "Who is understood to be the founder of immersion in America." By whom, or upon what testimony "it is believed" that Mark Lucar immersed the members of this Baptist church, at least three years after it had been organized, and been presided over by its distinguished pastor, Dr. John Clark; or by whom and by what authority "it is understood" that this same obscure Mark Lucar was the founder of immersion in America must be left to the fruitful imagination of our erudite professor. The assumed facts have not been "believed" or "understood" by the denomination in America, or any of its accredited historians.

The sum of the teaching set forth in the above quotations is that:

1. Roger Williams, founder of the first Baptist church in America, was sprinkled—not immersed—for its membership.
2. At that time (1639), the Baptists of England had not adopted immersion.
3. Edward Barber wrote the initial treatise in favor of immersion in 1641.
4. Mark Lucar reorganized the Second Baptist church in America, at Newport, R. I., immersing its members, in 1644.
5. This same obscure Mark Lucar (a private member) became the founder of immersion in America.

These views are directly contrary to those of the Southern Baptists, who own and support the seminary in which they are taught, for Dr. Whitsitt is too conscientious to teach through a cyclopedia a doctrine different from that he teaches in the classroom. Professor Whitsitt's errors are not so vital as were those of Professor Toy, but according to the views of his constituency, the teachings of the former are just as heretical in his department as were those of the latter in his.

Dr. Whitsitt is much beloved by the faculty and students in the institution over which he presides, as well as by all others who know him, and no man more deservedly. No sooner did the criticism on Professor Whitsitt's teaching appear in the *Examiner* than one of his former students hastened to his defense; not by attempting the impossible task of establishing what the professor had taught, but by simply saying: "When our Dr. Whitsitt makes a statement you may rely on it being just so." How many students will receive their professor's views only because they love and trust "Our Whitsitt?" "And the things which thou hast heard from me . . . the same commit to faithful men, who shall be able to teach others also (2 Tim. 2:2); that at every time ye may be able after my decease to call these things to remembrance." (2 Pet. 1:15.)

ACCEPT the place the divine providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves, childlike, to the genius of their age, betraying their perception that the eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowering before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on chaos and the dark. —Ralph Waldo Emerson.

KING MENELEK'S LETTER.

In view of his signal victory over the Italian invaders of his country, this letter of the king of Abyssinia will be read with general interest. It was written by him to an English missionary, Mr. F. S. R. Clark, on February 3d of this year, and was published in the *Le Figaro*.

You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the god of destruction and the slaughterer of men. Many, I am sure, still truly adore the God of the cross, the God of justice and peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household and my people.

I only wish that they would make truth dwell in your hearts, and instead of a mutilated gospel, which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true gospel which began with the creation of the world.

By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?

What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the apostles announced by the prophets.

Never did Jesus abolish the distinctive mark of his race, since he was subjected to it by his holy mother on the eighth day. To suppress thus what God established "from age to age and from forever to forever" is to weaken the faith, is to furnish the same spectacle shown by the Christians of Europe. It is not only without the use of violence, but also within, against the Jews who are, nevertheless, Christian souls, and to whom we owe our Savior. There are more than three hundred thousand of them in my kingdom, and, though they enjoy almost complete independence, they are abused and inhumanly subjected. They never conspire, pay all tributes and respect our abuna as much as do the Christians. If they are worse in Europe it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least, do not persecute them. May the other Christians of Europe imitate you. What you need is to return to God, to observe all his ordinances, to no longer separate Moses and the prophets from the apostles or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, owing to God, there is in Europe, in Asia, I am having it taught in Africa.

May the grace of our Lord Jesus Christ be with you.

For the Western Recorder!

TWO EXTREMES.

By Rev. Wm. M. Stallings.

It is an old and true saying that "one extreme brings another," and I fear that the extreme teaching of the "Modern Sanctificationists" has thrown many of us who desire to be orthodox to the other extreme, causing the standard of religion to be lowered rather than elevated. It is always right to combat error, but it requires wisdom not to injure the cause of truth in doing it. I can not believe, even with some Baptists, that there is a second and instantaneous blessing of the Spirit after regeneration; but I do believe that He would lead us all to higher planes of living if we would honor him as we should. It is the high and exalted privilege of every believer to have the Holy Spirit as a constant companion, directing his life and consuming the dross of the fleshly nature. Jesus said to his sorrowing disciples, "I will give you another comforter and he shall abide with you forever." Then we are taught that our "heavenly Father is more willing to give the Holy Spirit to them that ask him than earthly parents are to give good gifts unto their children." The work of the Spirit after regeneration is gradual, for we read that "he which began a good work in you will perform (or carry it on) it until the day of Jesus Christ." Hence bible sanctification is a growth and not an instantaneous "second blessing."

The evil propensities of our fleshly natures can not be instantly eradicated, but as Dr. Gordon truly says they can be gradually subjugated. If this be not true then many of Paul's expressions are meaningless and vain. See Romans 6:12-23, 8:13; Col. 3:5, and many other passages. If the spiritual nature is not strong enough to subjugate the fleshly, then it follows that the flesh will overcome the spirit and drag us down to hell and apostasy is the logical consequence. We need to honor the Holy Spirit more and submit ourselves to his sanctifying influence, that we may daily "grow in grace and in the knowledge of

our Lord Jesus Christ." We should not only seek his guidance as individuals, but as churches we should strive unceasingly to ascertain the "mind of the Spirit." I am convinced that the great need of Christianity to-day is for its disciples to be endowed with "power from on high." Our numbers are great; our machinery is sufficient but the power of the Holy Spirit is lacking in us.

In "Torrey's Tongues of Fire" you will find this very striking illustration: Suppose you see a company of men standing beside a granite wall of immense proportions and they tell you that they are going to batter it down. You ask them how. They point you to a common ball. You say, sirs, there is no power in that. It will only weigh one hundred pounds at most and should fifty men hurl it against the wall with all their strength it would accomplish nothing. They point you to a large cannon. You say that is only a piece of machinery and there can be no power in that. The powder is shown to you. There is only a handful of that and a child could handle or a bird could peck it, you say. But put that powerless ball into that powerless cannon and the powder behind it and then touch it with fire and the ball goes crashing through the rocks of granite and the wall comes down.

So in the Church of God to-day. We have men enough and machinery enough to batter down the strong walls of Satan's kingdom, but we lack the "power from on high." We have not fully learned that "it is not by might nor by power (human) but by My Spirit, saith the Lord."

May we all honor the Holy Spirit more, that he may honor us.

Texas, Ky., March 20, 1866.

THE BIBLE AS LITERATURE.

A great deal has been said lately of the value of the Bible from a literary standpoint. Within the past year unbelievers have vied with believers in "booming" the Book as a body of literature which no man pretending to intelligence can afford to ignore. The editorials of the great dailies have been giving us Sunday articles of the decay of the Bible as a dogma and its resurrection as a literature. And the pulpit in many places, all in a flutter over the fine compliments which the world has condescended to pay the book, is never tired repeating these fine things in the ears of the people and urging them to study the Bible for its literary beauties. The manner of reasoning of these children of light, who are trying to be as wise as the children of this generation, seems to be that, if the time has gone by when the people will receive the Bible as fetish, they should be urged to receive it in some way, and as half a loaf is better than no loaf, they should be asked to notice it for the sake of its pretty clothes. By literary beauties are ye saved!

That the Bible contains some of the finest specimens of literature in the world can not be denied; nor is it improper for the pulpit to point out this feature of its existence. But to exalt the Bible as a literary work, or to give special prominence to its literary features is to play into the hands of the enemy. There is nothing which the enemies of inspiration so much desire as to have the attention of the church concentrated upon the literary beauties of the Bible. If we will think of it mainly as a literary work it will not be long before we will be saying that the Bible is inspired just as Shakespeare is inspired. It is the inevitable result.

The Bible is full of literary beauties, but it is not a literary work. It was not written with literary designs. It was not intended to promote anybody's literary reputation. Moses did not write with the fear of the critics before his eyes. He did not look forward to being commended or picked to pieces by the book tasters of a future age. God had a message for his people, and he put it in the form best calculated to reach the people. To exalt the Bible mainly for its literary form is to exalt the leaves above the fruit, to value an apple for its peel, a woman for her stylish air, a person for the cut of his coat, a sermon for the preacher's tricks of speech.—Richmond Advocate.

Our fellow-creatures can only judge of what we are from what we do; but, in the eyes of our Maker, what we do is of no worth except as it flows from what we are.—Samuel Taylor Coleridge.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

An inquirer asks information as to the celebrated sermon of President Edwards, entitled "Sinners in the hands of an angry God." It was preached at Enfield, Ct., July 8, 1741, from the text, "Their foot shall slide in due time" (Deut. 32:35). Edwards at that time was thirty-eight years of age. The sermon was delivered from a manuscript, as all his sermons were, though, later in life, he regretted that he had not added to himself more to speak without reading. His manner was earnest not loud; his voice not strong but intense, and his bearing solemn and impressive. It was all that when the Holy Spirit pervaded the community with an awful presence that could be felt.

The effect on the audience was such, it is said, that they seemed to see sinners sinking into hell, and some actually rose in their seats and cried, "Is not God merciful to the unconverted, but with the openly and scandalously wicked of well-nigh all classes.

Against this Jonathan Edwards cried out in his church at Northampton, but could not prevail. The body of the church was against him, and would not have even granted him the subject. And finally they compelled him to resign, and drove him away for no other reason, after he had been their pastor for twenty three years. He then laboured among the Indians at Stockbridge, Mass., as a missionary till he was elected President at Princeton. He died comparatively young at the age of fifty-five. He was one of the most acute thinkers, and one of the ablest philosophers this country has ever produced.

One inquirer says he understands that Jesus died as the sinner's Substitute. How, then, does it happen that he is not subjected to eternal punishment, since that was the sinner's doom? We answer that no one can explain in what way the sacrifice of the Lamb of God became available for the redemption and release of the sinner. In some way his offering was accepted as satisfactory, so that a way was opened to God, and he could be just as to the sinner as who believe on Jesus. In some way, and no man knows how, and no one needs to know how, the death of Christ, as a vicarious atonement, makes it possible for sinners to be saved, through repentance toward God, and faith in our Lord Jesus Christ. Great is the mystery of grace, and he bears our sins in his own body on the tree, and by that means opened a way of salvation and made it possible that even to the uttermost men might be saved through faith in him.

"Is there anything in the Bible to lead one to suppose that Elijah and John the Baptist were the same?" No, we think not. "How, then, do we understand Matt. 17:12, 13? "But I say unto you that Elias is come already, and they know him not? Then the disciples understood that he spake unto them of John the Baptist." See the promise also in Mal. 4:5. We judge the proper explanations of these sayings is found in the words of the angel to Zacharias concerning John before his birth, "He shall go before him in the spirit and power of Elias" (Luke 1:13-17). Not that John was to be Elijah, but he would go before Jesus in the spirit and power of Elijah to prepare the way for him.

It is asked to whom do the servants refer, mentioned in Matthew 23, to whom the talents were given for improvement while their Lord was gone from home? It appears, so far as can well be understood, that this and some of the adjacent parables were spoken to his disciples. They apply with great force to any man, and to all men. All the abilities and talents which are given are gifts from God, to be used for the praise and glory of the Divine Giver.

This question is asked: "Is it right and according to Baptist usage for a church, co-operating with the State Board"—therefore being a missionary church—"to receive members from a church in an Association which does not co-operate with the State Board?"—and therefore, we suppose, is not a missionary church, and a missionary Association. Why, yes, certainly it is right. It is a pity that all members of non-missionary churches would not leave them, and unite with those that believe in missions and are working and giving as the Church, and go into churches which believe in carrying out Christ's great commission of giving the Gospel to all nations.

"Is it good parliamentary usage for an Association to lay a question from a church on the table at one session, and take the same question from the table and reconsider it at the next session of that body?" We are not sure what is here meant by "reconsider." A question laid on the table at one session can be "called up," at any subsequent session by any member of the body, without a vote, if not objected to, or by a vote if objection is made. When called up, or taken from the table, it can be "modified," "withdrawn," if there is no objection, carried or voted down, the same as though it had never been laid on the table. Any vote that has been passed, may be "reconsidered" subsequently, if the body so votes. A vote to reconsider places the motion or resolution on the body the same as it was before it was passed, and can be discussed, amended, voted down or passed again, as the body may be inclined.

THE CHILD AND THE CHURCH.

BY MRS. GEORGE ARCHIBALD.

Much has lately been written in reference to the ignorance of modern young people concerning the Scriptures. A recent article, widely circulated, gave the results of an investigation among a large number of bright and well-informed university young men, made for the purpose of learning the probable average of this ignorance. The figures and facts as presented are disheartening.

The thoughtful comments of the secular press, as usual, were directed against the efficiency of the church; the fathers and mothers in Israel greatly feared that in these latter days the pulpit had lost its power and the Sunday-school its strength; middle aged persons remembered with some complacency how they had learned seven verses every Sunday, and often, in seasons of competition, a whole chapter from the New Testament, and they wondered whether the modern system of Sunday-school lessons is such at the virtual of modern shortcomings—a wonder which virtually accuses the church. For the church has given life and continuance to the system of lessons which it uses.

But is the church responsible for the religious education of the child? Undoubtedly, to a degree. Has she failed in her care for these little ones? Alas, yes, in that she has not turned back upon the Christian mother the spiritual training of the children. For through the unrest of woman, through her dreams of adoration to outside spheres, it has come to pass that the church has been burdened by a work for which it was never intended. It is that work belonging by heaven's design to the mother, and shifted upon the church by her disastrous rejection of her most blessed and high mission, that of a keeper at home. The delusion of vast and conspicuous achievement has led her to neglect the personal care of her child's soul, and she has arrived by successive stages to an apathy which leaves to the guidance of an organization the first important steps of religious instruction.

To do what Christian mothers ought to do is to do the office which the church toward the child. That it has been forced into the service is one indication of the retrogression of woman's progress.

The church has done its best to meet the exigencies of the situation. It has instituted and conducted courses of preparation for the training of the young in the knowledge of the Scriptures, to benevolence and systematic giving, to a practical apprehension and love of God, and such fear of Him as is the beginning of wisdom. But, however admirable the plan and continuance of these things, they can be mighty only as a supplement to motherly nurture, not as its substitute.

Those of us who compare the power of the church to-day with the power of the church yesterday, and to the detriment of the present, should run a parallel comparison of mothers. What was the Bible in its home then? What is it now? What oversight insured the memorizing of the New Testament verses? Is it as careful to-day?

The writer has among her keepsakes a gilt-edged Testament, a birthday gift at the age of four years. Her first consecutive reading lesson was from this Testament, and her first systematic memorizing, both covering the second chapter of Matthew, was never forgotten. These early tasks, remembered as actually interesting, were under the supervision of a mother who added to the honors of three children under five years her own achievement as a family sewing. Six years later an attractive Bible relegated the Testament to a well-earned rest. If the children of to-day find as much satisfaction in their birthday trinkets and toys as that Bible brought to its owner, they are well content. But how would they receive the gift of instruction bearing interesting and useful messages and the summer vacation falls to do the rest, arraign the church as ineffectual? The truth forever must be that the church cannot successfully stand in the parent's place. Its early ideas of the Sunday-school was an attempt to do so, as far as possible, in the cases of neglected little ones whose homes were no homes, whose mothers were no mothers. In the work uplift, blessing, and fruitage were abundant, for God always honors the use of such means as are the first opportunity.

But the Sunday-school is not the first opportunity of the child whose mother is on the hill of professed Christians, whose home is full of the modern appliances for intellectual culture, and who has not yet reached the age of discriminating knowledge of the things of God. The church yearns to aid the vast throngs of children growing up in the families of its members. It is lamentably true that they are not learning the Bible as they should, that they will by and by drop out of Sunday-school, leave off the Sunday service, drift into the world. What can the church do to stay the evil? Shall it add more societies to already complicated machinery? If so, let it be a simply constituted mothers' endeavor society, with its headquarters in each Christian home, where, in sympathy with every other Christian endeavor society of whatever name, it will bend its energies to the help of the church by leading the children in thought and life to that spiritual enlightenment which shall at last forever unite the church and the child.—N. Y. Christian Advocate.

THE weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest by dispersing his over many, may fail to accomplish anything.—Caryl.

HOW MANY MINISTERS

people do you suppose can give the correct pronunciation of 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.,

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

Holman's Self-Pronouncing Teachers' Bible.

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

Baptist - Book - Concern, (INCORPORATED) 307 West Jefferson St., LOUISVILLE, KY.

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.

A MESSAGE TO THE GEESE.

General Sir Henry Ponsonby, who for so many years was Queen Victoria's private secretary, was noted for his politeness, and whenever an artist performed at court, he always telegraphed the following day to inquire after the performer's health. If a complete troupe performed at the castle, the general employed a formula, always the same, which included the various members of the company. A short time ago Rogers' Great was sent to court to exhibit his educated geese before Queen Victoria's grandchildren. The day following the "artist" received the traditional telegram from General Ponsonby, written in the following immutable terms: "Her Gracious Majesty would be delighted to know if the members of your troupe are well, and if they have had an agreeable journey. For my own part, I beg you to convey to them the expression of my esteem." The geese, says an exchange, were no doubt very much flattered.

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.)

THE DIVINE LIFE IN MAN. And Other Sermons. By Rev. F. A. Noble. Chicago: Fleming H. Revell Co. Price \$1.25.

Dr. Noble is pastor of a Congregational church in Chicago, and this is a volume of his sermons. The subjects are: The Divine Life in Man, Christ the Yea of God, A Waking to Righteousness, Mystery of the New Birth, Spiritual Capital, Our Insufficiency made Sufficient in God, Faith and the Rupture Between Them, The Rupture Mind, Bad Mothers, The Bible in the Home, Christianity in the Light of the Parliament of Religions, The Divine Interest Personal to Each One of Us, Bringing Men to God, The Increasing Christ.

Received from C. T. Dearing, Third and Jeff. AT THE TABLE ALTAZ. By Bishop J. H. Vincent. Chicago: Fleming H. Revell Co.

We do not believe in written prayers. But for those who do, we doubt not that Bishop Vincent has supplied good ones in this little book. There are short extracts from the Bible fol-

lowed by a short prayer for a month of mornings. Family prayers are of the utmost importance and value, and it is hard to believe that a converted father will neglect them. But a Bible will be the best book to use, each one making his own selections.

Received from C. T. Dearing, Third and Jeff. JUDITH. THE MONEY LENDER'S DAUGHTER! By Evelyn Everett Green. Boston: A. I. Bradley & Co.

As we have said before, we always welcome a book from this author, for her stories are always both interesting and wholesome.

Judith is a most admirable character, strong, tender, womanly such a woman as Solomon describes in the 31st chapter of Proverbs. The false accusation brought against her lover, and the peril in which he stood purified and strengthened him and made him worthy of her.

THE WONDERFUL LAW. By H. L. Hastings. Boston: H. L. Hastings, 47 Cornhill.

This is an exposition of the law of Moses. It is well written, and interesting, and evangelical. But when the author tries to prove that slavery was not known in the Mosaic law, he is evidently talking to a Boston audience. Moses speaks of slaves "bought with money," etc.

THE Bible Institute Colportage Association of Chicago, is publishing some interesting and valuable books in its Colportage Library. Among the recent issues are: "The Resurrection," by Spurgeon, MacLaren, Talmage, Liddon, and Moody, and "Temperance," a series of short stories by different writers on the subject. These stories are interesting, and some are quite pathetic.

CHARLES H. KERR & CO., 56 Fifth Avenue, Chicago, have published a paper-bound book, "The History of the American Tariff." It gives a history of the various tariff acts passed by Congress, Hamilton's position, Jefferson's position, etc. As we haven't the time nor the interest to read so much about the tariff, we don't know whether the book favors tariff for protection or for revenue only, or is merely a history without any bias.

TEMPERANCE puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, contentment in the house, and clothes on the bairns.—Benjamin Franklin.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. SECOND QUARTER. SUNDAY, MAY 3.

FAITH.

Luke 17:2-19.

MOTTO TEXT.—Lord, increase our faith.—Luke 17:5.

“Lord, increase our faith.”—There is no prayer which the saints need to pray more than this. And the faith which they lack is faith in God’s power and in his truthfulness. They do not believe God will do what he has said and will do whether in the way of blessing or of punishing. When affliction befalls them they show they do not believe in the veracity of Jehovah when he said, “Whom the Lord loveth he chasteneth.” If they believed that those words are not a falsehood, no matter how sore their trials they would say with Job, “Blessed be the name of the Lord.”

It is most probable that here as well as in Matt. 17:20 the apostles were thinking of miracle working faith. In that sense no man can ask in these days for increase of faith. It is of this power to work miracles that the Lord speaks in his answer, “If ye had faith as a grain of mustard seed.”—They had said, “Increase our faith,” he replies that their faith is less in size than a grain of mustard seed, one of the smallest of seed. But small as it is, it has life, and grows into a large plant. “Ye might say unto this sycamore tree”—apparently pointing to one near by. “Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.”—They had failed in one instance, and no doubt in more than one to work a miracle because of their lack of faith. Many a disciple since those days has been troubled for fear he was less than a grain of mustard seed. But this faith of which he speaks is not saving faith—the trust that God has accepted the Lord’s atonement in our stead. These to whom he was speaking were his apostles who were already saved.

Alexander says of the similar passage Mark 11:23: “Whosoever in the first clause means, of course, whoever has received from me the gift or prayer of working miracles, to whom alone this promise was intended to apply. The mad attempts in later times to do the same by merely praying and believing, are not only fanatical but silly, as they exercise faith without an object, trying to believe what is not true, to wit, that they have previously been commissioned to perform such wonders.”

“But which of you having a servant ploughing or feeding cattle.”—Servant here means slave. God’s ownership is absolute. “Will say unto him by and by when he has come from the field.”—By and by means “immediately” and belongs to the words “Go and sit down.”—His duty is not done, he can sit down only when his work is ended.

As a matter of course the servant goes quietly on with his night duties which follow the work in the field. After the master has been served, the servant takes his own meal and goes to his rest. He receives no thanks from his lord for having done his duty to the last. This was to be expected. “So likewise ye, when ye have done all those things which are commanded you”—a thing none of them had done or would ever do. No man has kept the first commandment since Adam fell. But

even if they should obey the law with perfect obedience, even then they must say “We are unprofitable servants.”—That is have done nothing which was not due. “The profit does not begin till the servant has gone beyond his obligation.”—Meyer. “We have done that which was our duty to do.”—That would be a perfect man who had never sinned could say. Not one of his creatures can lay God under the slightest obligation, not even by perfect obedience. Our Lord was the strongest Calvinist who ever lived, for the essence of Calvinism is exalting God.

God was not under the slightest obligation to save any man. He is under none to reward any man. Salvation and reward for faithfulnes are the gifts of free grace. And God is now under obligation to his Son, not to us, to pardon those who trust their souls to the merits of his atoning blood. Man can do nothing to deserve the least of all the blessings which he receives. This is the great lesson of this parable—there is and can be no merit in any human work which lays God under any obligation to his creatures.

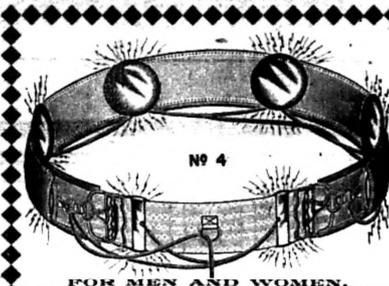
Some time elapsed between the speaking this parable and the remainder of the lesson. Our Lord had withdrawn from the malignity of his enemies to Ephraim in the mountains north of Jerusalem. He is on his way to the city again. “He passed through the midst of Samaria and Galilee.”—Along the boundary between the two provinces.

“And as he entered into a certain village there met him ten men that were lepers.”—Lepers being cast out, and not allowed to associate with others were in the habit of making companions of each other. Leprosy is a most loathsome and terrible disease, and hence is used as a symbol of sin. “Which stood afar off.”—A leper was unclean by the law of Moses and was not allowed to approach those who were not lepers.

“Jesus, Master, have mercy on us.”—A prayer for sinners whose leprosy is viler and brings eternal death. And the Lord is the only one who can have mercy upon them. These lepers had heard of other cures which he had made, and they believed he could heal them. “Go show yourselves unto the priest.”—When a leper was cured, or when the disease proved not to be leprosy, he must show himself to the priest the first thing and the priest must declare him clean. After that he could go home and be received among his fellows.

Our Lord tested their faith. Standing at a distance, some say of one hundred cubits, he told them to go as if they were already healed. They all had faith in his power and truth, and without waiting to see any proof that they were better, they started to obey promptly. “And as it came to pass as they went they were cleansed.”—They had not gone far, probably not out of the village.

“And one of them, when he saw that he was healed, turned back and with a loud voice glorified God.”—God first, as He should be always. The leper did not know that Jesus was God, but saw in him a prophet who had healed by the power of God. So soon as he was healed he glorified God, and then went on to thank the one through whose instrumentality God had blessed him, falling down at his feet and giving him thanks. “And he was a Samaritan.”—The Greek shows that he was the only Samaritan, the others being Jews. They thought only of getting back to their homes and their business. The Samaritan stopped



The Best on Earth. THIS OFFER IS GOOD FOR 60 DAYS ONLY. The Best on Earth.

DR. HORNE'S NEW IMPROVED Electric Belts

- Warranted to CURE without Medicines the following Diseases: Rheumatism, Sciatica, Lumbago, Catarrh, Asthma, Neuralgia, Dyspepsia, Constipation, Paralysis, Nervousness, Spinal Diseases, Torpid Liver, Throat Troubles, Kidney Complaints, Sleeplessness, Nervous Debility, Cold Extremities, Female Complaints, Pains in the Back and Limbs, and all Weaknesses of Men & Women.

WE MAKE THIS SPECIAL UNPRECEDENTED OFFER TO QUICKLY INTRODUCE AND OBTAIN AGENTS IN NEW LOCALITIES. READ EVERY WORD!

To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for a period of 60 days only our No. 4 Dr. Horne's New Improved Regular \$20.00 Electric Belt for only \$6.66, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the history of our business have we offered to sell this Belt at such a price, but we realize that times are hard and we must cope with them. Aside from this we want an agent in your locality, and we believe that if you buy a belt you will be so well pleased with it that you will either act as our agent or help us to get one. REMEMBER, the Belt we are offering you for only \$6.66 is our No. 4 Dr. Horne's New Improved Regular \$20.00 Combination Belt for men or women. It is adjustable and can be worn by the whole family. Suspensory Free with every Belt. It is the best belt we manufacture; in fact, the BEST ON EARTH, and we make no exception to this statement. It will last for years with proper care. We have sold hundreds, yes, thousands of them up to \$40.00. No better belts than this have been sold from \$20.00 to \$100.00. There is not a family but what should have one of these belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will give it a trial, as the many testimonials which we publish in our catalogue will prove.

We do not ask you to send any money in advance. If you want one of these Belts we are perfectly willing to send it to your nearest express office, C. O. D., subject to examination, so that you can see and examine it free of any cost, just the same as if you came into our office or to our store, and if you are perfectly satisfied with it pay the express, agent the price of the belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D. subject to examination, without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented or forfeit \$10.00. We have never offered you an opportunity of your life and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these Belts fill out the blank order below and send it to us at once. Don't delay. Order to-day if possible, otherwise you may forget it. Address plainly.

DR. HORNE ELECTRIC BELT AND TRUSS CO., Dept. R. 4, 112-114 Dearborn St., Chicago, Ills., U.S.A.

THIS COUPON is good for \$13.34. If sent with the attached order for a \$20.00 Belt by any reader of the Western Recorder not later than 60 days from date of this paper.

ORDER BLANK. DR. HORNE ELECTRIC BELT AND TRUSS CO., Chicago, Ills. Dear Sir, I enclose \$6.66, which together with the \$13.34 coupon attached, pays for one of your No. 4 Dr. Horne's New Improved Regular \$20.00 Electric Belts, which you will please send me by express, all express charges prepaid. NOTE: If you wish we will send the Belt C. O. D. subject to examination, in which case you will pay the express charges on Belt and returning money. In addition, if you wish it sent this way we will understand the order to mean it when sent without money. Name: Town: State: Nearest Express Office: My Waist Measure is: Inches:

P.S. If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ good agents. We used our belts and can speak of their merits from personal experience. REFERENCE: As to our reliability we refer to American Express Co., Chicago, and the many thousands all over the United States who have used our Electric Belts and Appliances during the past 20 years.

to show his thankfulness to God and to the one who had used God's power for his relief. “Were there not ten cleansed? But where are the nine?”—There is deep sadness in this question. So many men receive great blessings from God's hands but never express the gratitude which is due to Him. Only one, and that a Samaritan returned to give glory to God. “Arise, go thy way. Thy faith hath made thee whole.” They had all been cured of the leprosy. This is a greater blessing than that even to this Samaritan who glorified God: He was saved from his sins and made a child of God, and went on to show himself to his priest a sinner saved by grace.

the wishes of the brethren were known, and Governor Northen was wielding the gavel. Every one deplored the fact that Dr. Kilpatrick was detained by sickness, and especial prayer was made for his early restoration to health. He is one of the very best of men, and a presiding officer who is in no way inferior to the lamented Mell. Governor Northen soon got things well in hand, and the business was dispatched with the greatest facility. Visiting brethren received a most cordial welcome and were invited to seats upon the floor of the convention. Among the newspaper men were Dr. Dickerson, the veteran senior editor of the Herald, and Dr. Harvey, who represented what Dr. Burrows was pleased to call the most orthodox paper in the South. Of course the Index was well and fully looked after. Rev. J. L. White, of Macon, preached the convention sermon at night, to a very large audience, from the text, “I am the vine, ye are the branches.” The sermon was a good one and much enjoyed. After the sermon, Secretary Frost spoke in the interest of the Sun-

day-school Board of the Southern Baptist Convention. During the afternoon session, Rev. E. C. Dargan told of the needs of the students' fund, and took a collection for this object which amounted to considerably over \$800. This was Dr. Dargan's first visit to this convention, and I am happy to report that he made a very fine impression. The second day was one of great interest, the morning session being principally devoted to the claims of Mercer University. President Gambrell made a strong speech, setting forth the great needs of the institution, and very earnestly called upon the brethren to second his efforts to raise \$100,000 for the endowment of the institution. Brethren Bernard and Hawthorne and others followed indorsing this movement. The afternoon session was devoted to the discussion of a proposition from the citizens of Macon, Georgia offering to place a female college they are now building under the auspices of the convention. It was decided best for the convention not to accept the offer. Dr. Nunnally made a very earnest speech advocating its acceptance.

He was replied to by Brethren Hawthorne, Battle, Cox and others. At night the subject of Home Missions was first taken up and discussed by Brethren McGregor and Hawthorne. The latter told of the great work which this Board had done in all the South in building houses of worship and in supporting missionaries. Bro. H. L. Morehouse spoke especially of the work of the co-operation of the Home Mission Society and of the Home Mission Board, and asked the convention to adopt the plan agreed upon by these bodies, which was done at the proper time.

The report of the Foreign Mission Board was then read and discussed by Brethren W. H. Young and Secretary Willingham. Bro. Willingham is at home in Georgia, and it was a great pleasure to have him tell the convention of the work of his Board. Every one felt the depression of the debt and greatly sympathized with him in his efforts to get relief, but it was indeed refreshing to hear the glad tidings borne us from the various fields where God is so signally blessing the work. He reported that it took a out eight per cent of the receipts to pay all expenses, including interest on borrowed money. This contradicts statements recently made that it took forty per cent.

One of the most important matters connected with this session of the convention was the election of a Board of Trustees for Mercer University, which is to guide the destinies of the institution for the next three years. We people in Georgia have a unique way of conducting this election which has been adopted in order to give every one the freest and fullest opportunity to vote for the brother who in his judgment is best suited for the place.

The State Mission Board made a very good showing for the year. Altogether the convention was a most pleasant one. The discussions, at times, were quite warm, but the utmost courtesy was shown one for another, and the fact demonstrated that Georgia Baptists are true Christian gentlemen.

G. W. GARDNER.

DR. ROWLAND'S PROPOSITION.

To the S. S. Board of the Southern Baptist Convention, Nashville, Tenn.

DEAR BROTHEREN.—We are informed by those whom we believe to be acquainted with the facts that there is an earnest desire on the part of many of our brethren in the South that our Society should make overtures to your Board looking to greater harmony in the publication of Sunday-school literature. Influenced by this, and also by a desire to enter into closer relations with our Southern brethren, we present the following proposition for your earnest consideration:

1. We propose that from July 1896 to the end of this year or six months longer if necessary, we print the Sunday-school publication as now issued by your Board; this literature to bear the imprint and to be sent out in the name of the Sunday-school Board of the Southern Baptist Convention; we agreeing to pay the net profits of such publication during the period named to the treasurer of your Board.

2. We propose that not later than July 1st, 1897, such portions of the literature of the Sunday-school Board as are now essentially duplicated, for example the *Teacher and Quarterly*, be incorporated with similar issues of our own; the remaining numbers of the series now issued by the Sunday-school Board to be continued, as far as may be desired, the whole to be combined in a

series to be called "The Southern Series."

3. We propose and will agree that our Society use its influence to have "The Southern Series" taken throughout the territory covered by the Southern Baptist Convention, and not to push the circulation of any other Sunday-school Periodicals upon that field.

4. We propose and will agree to pay to the Sunday-school Board one half the net profits of "The Southern Series", to be used by the Sunday-school Board at its discretion in Sunday-school work in the South. We agree also to cooperate in the employment of Sunday-school Missionaries and other agencies in such work.

5. We propose the annual appointment by the Sunday-school Board, said appointment to be subject to the approval of our society, of an editor who shall have sole charge of that portion of "The Southern Series" which is continued without change, and shall cooperate with our editor of Periodicals in the production of the other issues of the Series; said editor to reside at Nashville or Philadelphia, as may be deemed best.

Requesting your early consideration of the proposition, we remain Very truly yours,

A. J. ROWLAND, Secretary Philadelphia, Pa., March 19

REPLY OF SUNDAY-SCHOOL BOARD

TO PROPOSITION OF DR. A. J. ROWLAND, SECRETARY AMERICAN BAPTIST PUBLICATION SOCIETY.

To the Executive Committee of the American Baptist Publication Society, Philadelphia, Pa.

DEAR BROTHEREN.—Your communication of March 18th, embodying certain propositions submitted to us, came to hand by due course of mail.

At a called meeting to-day, the earliest date convenient for our coming together, your communication was laid before the Board by our secretary, as has been previously done with the correspondence between him and Dr. Rowland.

After due consideration of your proposition, we are unanimous and hearty in our decision and submit the following answer.

1. As clearly set forth in the correspondence with Dr. Rowland, we cannot accept your proposition, deeming such alliance neither desirable nor feasible.

2. We have no thought whatever of surrendering the work entrusted to us by the Southern Baptist Convention. Under the blessing of God, our work has had in these five years a success almost phenomenal and altogether without precedent in Baptist circles. Every day the Board is growing in power for usefulness and in its ability to meet the great end for which the convention brought it into existence.

3. Your proposition does not commend itself to us as a business proposition. It offers nothing in the way of sufficient inducement, is impracticable, not to say impossible of execution, involves not only the integrity and efficiency of the Board, but its very existence and contemplates the destruction of our Sunday-school periodicals. We contend not simply for a "Southern Series", but a series owned and operated by the Southern Baptist Convention, a series with distinctive features and a great factor in the work of the Convention, being an immense power in the execution of the Convention's purpose as set forth in its constitution of "selecting, combining and directing the energies and benevolence of our churches."

4. Your proposition, moreover,

involves questions which have been repeatedly passed upon by the Southern Baptist Convention with uniform results, and each time in a more pronounced way. We must be excused from being in any sense a party to their reopening and agitation. It cannot be otherwise than exceedingly distasteful, not to use a strong term, to the great majority of our leading brethren as well as to the rank and file of our great Baptist Brotherhood in the South. It will bring harm, and nothing but harm, to the good of the general cause; it will surely awaken in more intense form the strife and bitterness which we regretted, and which this Board has diligently sought these five years to allay.

5. We agree with you as to a desire for "greater harmony in the publication of Sunday-school literature"; indeed as a Board we have always desired and wished for this. Every policy we have adopted in the conduct of our affairs has contemplated the allaying of ill feeling and the promotion of a spirit of fraternity becoming our great brotherhood, a spirit before which even business friction would be entirely removed, or at least reduced to a minimum.

In conclusion we venture to express the conviction that it is possible for you and us to mark out a plan of cooperation in which we could conduct each his respective work in a way that would render no injustice to either and be helpful to both. We have always held our selves ready for this and are willing to make any concession toward it, providing always the Board itself be not marred as to its integrity, or weakened in its efficiency for meeting the great responsibilities God has laid upon us and attaining the great responsibilities which God has opened to us here in the South.

Praying that God may guide us in the conduct of these great affairs to the glory of his name and the bringing in of the kingdom of His Son, we remain

Sincerely yours,

The Sunday-school Board of the Southern Baptist Convention.

J. M. FROST, Cor. Sec.

AMERICAN BAPTIST PUBLICATION SOCIETY

THE AMERICAN BAPTIST PUBLICATION SOCIETY AND THE SUNDAY-SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION, FACTS WHICH SHOULD BE KNOWN BY SOUTHERN BAPTISTS.—A PROPOSITION AND A REPLY.

We give below an exact transcript of a proposition made by the American Baptist Publication Society to the Sunday-school Board of the Southern Baptist Convention, and the reply of the Sunday-school Board to the same. It deserves to be said by way of explanation that this proposition was made at the earnest request of Southern brethren, and with the sincere desire on the part of the Publication Society to reach a settlement of a vexed question, and if possible, to unite Baptists North and South in the important matter of the publication of Sunday-school literature. Early in the present year, at the solicitation of an influential brother in the

Awarded Highest Honors—World's Fair, —DR—

PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

South, correspondence was had by the secretary of the Publication Society, first with Dr. Bell, then secretary of the Sunday-school Board, and subsequently with Dr. Frost, his successor. An outline of the proposition was given Dr. Frost, who personally examined it, and expressed the opinion that the Sunday-school Board would not entertain it. The Executive Committee of the Publication Society, however, considered it wise to send it to the Sunday-school Board for official action.

With reference to the terms of the proposition, it should be noted that it carefully guards against the least infringement of the rights and privileges of the Sunday-school Board.

It provides not only for the active continuance of that Board, but for a very great enlargement of its work. It puts in the hands of the Board, by the creation of a "Southern Series," composed of a full line of quarterlies and other periodicals, the means for reaching all of the Baptists of the South with its own literature. It asks that only such portions of the present literature of the Board as are essentially duplicated, be incorporated with similar issues of the Publication Society, the rest of the periodicals of the Sunday-school Board remaining precisely as they are now. It should be remembered too that most of the Society's issues, which it is proposed to combine with corresponding issues of the Board, are now edited by one of the best and safest scholars of the South, Dr. H. H. Harris, of the Southern Baptist Theological Seminary. It promises to put into the treasury of the Sunday-school Board all the net profits of the proposed "Southern Series." It is estimated that at no distant date this would provide an annual revenue to the Sunday-school Board of from twenty to twenty-five thousand dollars, or the interest at five per cent upon a capital of from \$100,000 to \$500,000. It looks to a wide and practical cooperation with the Sunday-school Board in Sunday-school work, which would give the South, from the general treasury of the Society, many thousands of dollars more for the support of Sunday-school missionaries and co-workers. It still further protects the interests of the Sunday-school Board and the Southern Baptist Convention by the appointment on the part of the Board, of an editor who should have entire charge of the literature devoted specially to the work of the Convention, as well as a full share in the preparation of all the other literature of the series. In every way, therefore, the proposition guards the interests both of the Sunday-school Board and the Southern Baptist Convention. The acceptance of the proposition would have entailed considerable sacrifice and loss upon the Publication Society, but the Society would have been entirely willing to bear both for the sake of securing harmony and to advance Sunday-school work in the South. If the details of the proposition were not entirely acceptable the Society would have been quite willing to modify them. We wish it to be understood that the overture was made in good faith, and with the sincerest desire to meet the demands of the situation.

It will be noticed that the reply of the Sunday-school Board avoids in large

part a discussion of the specific points of the Society's proposition. No explanations of the details of the proposition were requested. No desire is expressed for a modification of the plan, nor is a conference proposed by which, possibly, terms might be reached satisfactory to both parties. The rejection is absolute and the way closed against any further proposition looking to unification of publishing interests. We have therefore no alternative but to submit the case and let Southern Baptists solve their own judgment from the facts. That they may do so we submit the proposition and the reply to it, without further note or comment.

ORDINATION

On Saturday and Sunday, March 28th and 29th, 1896, a presbytery and council consisting of ordained ministers and delegates from sister churches met with New Concord Baptist church for the purpose of taking into consideration the propriety of setting apart to the full work of the Gospel ministry Bro. D. F. Matthews. An organization was effected by electing Dr. J. S. Coleman moderator and John B. Rogers secretary. The exercises were interesting throughout, and Bro. Matthews gives evidence of a life of usefulness in the Master's cause. Done by order of the church, J. S. B. ROGERS, Sec'y of Council.

Let no one falter who thinks he is right. Abr. Lincoln.

More
Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation.
More—It is the only medicine ever taken, more so than any other, in its manufacture.
More—It is the only preparation and the dealer that it costs the consumer less, as he gets more pills for his money.
More—Its action is secured by its peculiar combination, proportion and process, which makes it peculiar to itself.
More—people are improved and more space occupied by its Laboratory than any other medicinal preparation resolved than by any other. Sales are reported by druggists.
More—people are taking Hood's Sarsaparilla today than any other, and more are taking it today than ever before.
More—and still more evidence might be given why you should take.

Hood's
Sarsaparilla
The One True Blood Purifier. \$1.00, six for \$5.
Hood's Pills cure all Liver Ills and Biliousness. Each Hoastache 2 cents.

Draperies, Lace Curtains, Portieres...
—Along with the most perfect stock
—of Carpets, Matting, Rugs, etc.
—we show an assortment of Lace and
—Silk Curtains and Draperies.
—Unequaled
—in this
—Locality.

W. H. McKnight Sons & Co.
IMPORTERS
Wholesale & Retailers
225 Fourth Ave. 328-330 W. Main Street,

Kentucky Guarantee Co.
INCORPORATED
315 FIFTH ST. CAPITAL \$100,000, FULLY PAID. LOUISVILLE, KY.
Offers for investment its coupon certificates, secured by first mortgage on real estate, and guaranteeing 6 per cent interest, together with a share in the profits of the business. Also insures and writes for prospectus with full particulars. Live agents wanted in every county in the State. Money to loan.
J. T. GATHRIGHT, President. GEO. E. WILLIS, Sec & Manager

CROSSING THE RIVER.

In some lone walk through sunburnt fields, By sandy path and dusty road, Hear thou not cast thine eyes abroad, Seen afar of a watered scene, A grove of deep and tender green, And found a river flows between.

OUR PULPIT.

VICTORY IN FAILURE.

BY ALEXANDER MACLAREN, D. D.

"Be of good cheer, I have overcome the world."—John xvi. 33.

These words are our Lord's last words to his disciples, when within an hour of Gethsemane and a day of Calvary. The circumstances seem strangely to contradict them. If that were victory, to have all but utterly failed in his attempts to win men to God and goodness, to have taught lessons which no man regarded, to have had love repelled and help refused, to have been misunderstood, hated, rejected of men, to have lived a life of poverty and loneliness, and to die at last in the full flush of manhood, unlamented by anybody but a few renegade apostles and two or three brave women—if this is victory, pray what is defeat? And yet, looking back on the whole life, Christ sees it as one long triumph, and looking forward to the crisis of the fight, which is yet impending, he is sure that the cross is overcome, though it has as yet to be endured. He recognizes in it—that which the world thought a conclusive defeat—a perfect victory. Dear brethren, if the life of Jesus Christ on earth is the type of a victorious life, most of us need to revise our judgments of what real failure and success mean, and a great many of us need to revolutionize our practices. If he was right, most of us are wrong. "I have overcome the world." There is a picture of a victorious life. Now I want this afternoon to say two or three simple, plain things, and I have no doubt perfectly threadbare and commonplace things, about this subject. In order that I may help them stick in mind and memory I will tell you beforehand where I am going. I will try to put three questions which may gather up the teaching of this passage in a memorable form. First, what is a victorious life? Second, was there ever such a life? Third, if there was, what does it matter to me? I think we shall get an answer to all three questions in the words of my text: "Be of good cheer, I have overcome the world."

WHAT IS AN OVERCOMING LIFE?

First, then, with our catechism, What sort of life is an overcoming life? I need not remind all my hearers, I suppose, of the special Johannean use of the word "the world." Biblical writers call it the Johannean. John learned it from Jesus Christ. The world, as it is designated in the gospel and in the Epistles, does not, as we all understand, mean the material and visible creation per se, but the aggregate of visible and material things and persons, considered as separate from God; and if they are separated they can be antagonistic, and if they are separate they will be antagonistic. And so all these gracious and blessed things, which God has set us in the midst of in order that they may help and further our growth and our assimilation to him, and may be so dealt with by each of us that they shall thwart the very purpose for which we and they exist, and come to be, instead of a medium by which we can get to God, a veil and a barrier between us and him. The world as it comes from God is meant to be our stepping-stone to him. Instead of a stepping-stone we make it to be a stone of stumbling and a rock of offense. If we give more emphasis to the notion of men as a band aggregated together apart, from God, and constituting the world, then it comes pretty nearly the same thing as the idolatry of a great many people. That is what they call society and public opinion. What is represented in its discordant opinion as a successful life is the life that secures the greatest possible amount of what the world calls good, and by failure is meant the life that does not get these prizes. If that be the general, rough idea of what the Lord and his apostles meant by the world, it becomes pretty plain that the world conquers me, whether I have got a big idea of it or not, when either the possession of, or the hankering after, any visible, material creature or good comes stealing in between me and God, and intercept my affections and desires, and hinders me from seeing the invisible made visible in the visible, and when men, so far as they are the world, ram their godless or God-forgetting maxims down my throat and make them the rules of my conduct. No matter whether a man has succeeded in appropriating external blessings or not, he is a beaten man if the having of them or the wanting of them, or the lusting for them, or the rejoicing in them has shut out the glories that are beyond. Victory lies in using the world for what God meant it when he made it, and after he made it when he made you. Defeat means the failure to apprehend and appreciate these high purposes. It comes to be a very close and personal question—Have earth and all things that are within reach of sense and bounded by time—have these monopolized or intercepted my love, my desire, my trust, or have they not? Do I use this present world for the same purpose for which the leaping poles and other apparatus in the gymnasium are employed, to develop muscle? For the world is here in order that it may make character, and all material is for the moral and religious life what the scaffolding is to the building; and whoever has used this earth for the developing in him of a Christ-like character, his is the victory, whatever else he has failed or succeeded in. Then comes the plain question, Have I used the world as a means of seeing, or as a means of blotting out my Father's face? The stained glass of a cathedral window glows with a rich color. A man may look at the blushing tint, or he may gaze on the light that streams through them. Life, like a many-tinted dome of glass, stains the white radiance of eternity, but it is only the eye that looks through the many-tinted dome and perceives the light beyond dissected from all that color, that seizes the light that is nearest him for its highest purpose. If I see God and may be helped to see him beholding his glories in some measure veiled in created things, as the sunshine caught and tangled in the moist cloud can be looked at by the eye that can not gaze

upon the orb; if I have done this, then the world has served its highest purpose to me, and I have conquered. Now, dear brethren, all classes of people in our land want that lesson very much to-day. I suppose that we—I speak to myself as much as to you—in commercial communities we specially want it brought into our lives in a very strong and practical manner. I live in the district in which I live what failure or success means, and I suppose it means much the same in the ordinary parlance in Warwickshire and Staffordshire as in Lancashire. The man who has won the prizes, the lawyer who has got all the briefs, the man of business who has got a good business at his fingers' ends and a good balance at his bankers and a good property that brings in comfortable dividends—these are the kind of people that are said to be successful. That is the man who is popularly said to be successful. But is that man like Jesus? Is he a better man than he was twenty-five years ago when he was a poor, struggling workman? Has he grown Christ-like or has he not? If he has he has beaten the world; if he has not, even if he has got a great lump of it, the world has beaten him. And this success—it may be some poor old widow up in her garret, perhaps getting parish allowance for all we know, who, if she has got nothing else, has got a character refined and moulded and made patient by sorrows and solitude, and in her solitude has found Jesus Christ very near to her, and, as earth has become bare and dark, has lifted up her eyes unto the hills where the unsetting sun is sparkling. Oh, brethren, there are different notions of failure and success up yonder to what there are down here, and you and I will be wise people if we write down in our hearts and try to remember in our daily lives, in our aspirations and aims, and efforts that to overcome the world is not to suck the last drop of sweetness out of its ripe clusters, not to add the largest possible amount of its treasures to our stores; but to coerce and make it auxiliary, helpful to us in seeing God, in loving him, and in doing our duty for his dear sake. That is victory, however sad and solitary our life may be, and all else is defeat. "I," the pauper Christ to be crucified tomorrow without a friend in the world, except those renegades who are going to leave Me, and without a penny or a robe, "I have overcome the world."

WAS THERE EVER SUCH A LIFE?

So, secondly, was there ever such a life lived? Jesus Christ says that is so. We do not usually attach much importance to people's statements about their own characters, or estimates of their own lives. Did you ever think what an extraordinary and unique position our Lord occupies in the world, and that the whole world who knows anything about him is perfectly content to buy him at his own price, and take him at his own estimate of himself? Was there ever anybody that could venture to stand up before the world and say, "I am meek and lowly of heart," and not provoke the answer, "Meek and lowly of heart, are you? Well, if you were you would not say so." Yet Christ says it, and we don't feel that the statement in the slightest degree infringes upon the absolute lowliness and absolute trustworthiness of his character. I wonder why that is? Perhaps some of my hearers this afternoon, in thinking about what his nature and character might be, may not have given entire emphasis to that unique character about him, and

the will has accepted, is a trial conquered; and an obstacle, though it may be fatal to the physical life, an obstacle which does not divert from the great purpose of life, and from doing the will of God, is an obstacle surmounted, leaped over, and non-existent. And so, because Christ was prepared for the cross, and willing to endure it, because there was nothing in its painted lightning that could startle him from his course, nor in its point-less arrows that could pierce his steadfast intent, he said, twenty-four hours before he was nailed to the cross, "I have overcome," and taught us the lesson that we may anticipate the conquest of our worst sorrows and pains, if like him we are resolved that they do not come between us, our God, and our duty.

IVORY SOAP IT FLOATS

Have you noticed when discussing household affairs with other ladies that each one has found some special use for Ivory Soap, usually the cleansing of some article that it was supposed could not be safely cleaned at home.

THE PRINTER & GAMBELL CO. CHICAGO

I think if we pray about it, and let it lead us it will bring us into the presence of him of whom we shall sing, "Thou art the King of Glory, O Christ, Thou art the everlasting Son of the Father." But that is by the way. Let me say just a word about the resume and summing up of his own life which our Lord gives in these final words: "I have overcome the world." To begin with, don't be afraid to fully emphasize the military metaphor in the text, and remember, you do not honor the divinity of Jesus Christ by blinking the fact of the struggles of his manhood, and that whilst none of us have got plummets long enough to go down into the depths, in past times many of us have suffered distinct loss by being timid in recognizing the plain, simple veracity of the statement which underlies the great metaphor of my text, and being afraid of saying that if Jesus Christ overcame, Jesus Christ must have fought, and for him to obey the Father's will and be steadfast in carrying out the purpose for which he came was a continual conflict in the face of many temptations. I believe with all my heart that Jesus Christ fought. I believe in his perfect sinlessness. I believe that no temptations that had on them the least taint of the evil nature rose within him, and that when such came surging upon him there was nothing in him to which they appealed. But I believe, too, that he meant something when he said, "I have a baptism to be baptized with," and that he meant something when he taught us to think of him as bowing beneath the quivering olives in the moonlight in Gethsemane, and praying that "this cup" might pass from him. But whatever the struggle, his will stood, immovable, and he overcame because never for an instant was he deflected from the straight course of doing the will of the Father and giving himself for the salvation of man. In some of our great factories you see an engine, the purpose of which is to cut narrow slices off a block of, sometimes metal, sometimes gutta-percha. There is a knife having a vibratory motion at one end; there is a strong spring which slowly push, push, pushes up the block right against the knife, so that a cut may be made. Jesus Christ's loving will kept his heart against the knife all his life, and so he overcame the knife because he willingly bore it. That is the other word that is in my text, not only the declaration of struggle but the assertion of absolute sinlessness in the struggle, his victory stained by no partial defeat, not a speck of mud on his white raiment, his will unaltered throughout it all. Brethren, there is a picture of a conquering life, for remember, as I have said in the early stage of these remarks, remember that our Lord is speaking here before Gethsemane and the cross, and in sure certainty of the victory He is to win over them. He says, "I have overcome." Thou hast the fight yet? Yes, and yet I have overcome. What is the conclusion? A sorrow, a trial, however sharp and bitter, which

THE HELP TO MEN. And so, lastly what does this victorious life matter to me? Jesus Christ says in my text it matters a great deal. "Be ye of good cheer." Why should I be of good cheer because He has overcome? Fancy a man saying that, who was nothing more than a man. What should we say to him in answer? Well, we should say, "Well, you have overcome; so much the better for you, but I don't see that it helps me much." It would help us a little, as all good example and stimulating influence helps us. But that does not go an inch down into the depths of what Jesus Christ meant. There is a saying in the New Testament which is the exact antithesis of this, although it seems to be a parallel. Do you remember what the Apostle said to the not very courageous Timothy? "I have fought the good fight, I have kept the faith." That looks like "Be of good cheer, I have overcome the world," but there is a whole universe of difference between them. Paul's example was not anything more to Timothy but that of a stimulating friend and gracious patron. What then? Do you remember the words that lie before my text? In Me ye shall have peace, in the world ye shall have tribulation. There are two spheres in which a man may live—in the world, and there he will have to fight for it; in Christ, and there he will be like people in the central keep of a fortress with its thick walls, in the midst of an enemy ravaged country, there he shall have quiet. In Christ ye shall have peace whilst we are in the struggle, and victory

THE CHAIN OF EVIDENCE as to the merits of Brown's Iron Bitters contains not a weak link. All walks of life and every section of the country supply unquestionable testimony. There is also the fact that 100,000 bottles of this pure medicine have been sold with only two known failures. Back of this is the Guarantee; back of the Guarantee is the real merit of the medicine. GUARANTEE. Parke's money refunded should Brown's Iron Bitters taken as directed fail to benefit any person suffering with Dyspepsia, Indigestion, Chills and Fever, Kidney and Liver Troubles, Biliousness, Female Infirmities, Impure Blood, Weakness, Nervous Troubles, Chronic Headache or Neuralgia. BROWN CHEMICAL CO., Baltimore, Md.

in the struggle. That goes a great deal deeper than the influence of a noble example, blessed as that is. Many a man has been helped to fight the good fight of faith in the world, though not adopting the views which I believe you and I hold with regard to Jesus Christ and His work. But, if we are to get the blessing and benefit of Christ's victory, He must be a great deal more than example to us, we must be in him and He must be in us. And how is that to be done? Long years after, in an upper room our old Apostle was in Ephesus, and there remembered the Master's last words and echoed them, when he said, "This is the victory that overcometh the world, even our faith." If you have the trust, you are in Christ and Christ is in you, and He will teach your hands to war and your fingers to fight. The worst of the battle is over. He put His naked heel on the serpent's head, having crushed the poisonous fangs, and crushed it. The central fortress has been carried. You and I have only an affair of outposts. So let us go into the fight, not by ourselves or we shall be beaten, but looking to the Captain of the Lord of Hosts, who has come up with the drawn sword in His hand, that has never struck in vain; and if we will put our confidence in Him He will give us a share in His conflict, His conquest and His royal repose, according to His own wonderful promise, "To him that overcometh I will grant to sit down with Me in My throne, even as I also overcame, and am set down with My Father in His throne." The Christian World.

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 me of our points will be as follows:

Cincinnati, Ohio	\$10.15
Covington, Ky.	10.15
Newport, Ky.	10.15
Eminence, Ky.	9.75
Lagrange, Ky.	9.75
Powee Valley, Ky.	9.45
Anchorage, Ky.	9.30
Shelbyville, Ky.	9.30
Louisville, Ky.	9.30
Bardonia, Ky.	9.30
Springfield, Ky.	9.30
Lebanon Junction, Ky.	9.15
Elizabethtown, Ky.	8.75
Glasgow, Ky.	8.75
Smith's Grove, Ky.	7.06
Bowling Green, Ky.	6.65
Cave City, Ky.	7.52
Russellville, Ky.	6.65
Guthrie, Ky.	6.65
Hopkinsville, Ky.	6.64
Nortonville, Ky.	7.17
Madisonville, Ky.	7.20
Henderson, Ky.	8.75
Owensboro, Ky.	9.30
Evansville, Ind.	9.30
Clarksville, Tenn.	6.42
Springfield, Tenn.	5.37
Paris, Tenn.	5.46
Milan, Tenn.	5.60
Humboldt, Tenn.	5.94
Brownsville, Tenn.	5.90
Memphis, Tenn.	9.30
Franklin, Ky.	6.04
Gallatin, Tenn.	5.10
Franklin, Tenn.	5.10
Columbia, Tenn.	4.92
Pulaski, Tenn.	4.92
Athens, Ala.	10.07
Mt. Vernon Ind.	10.07
Carmel, Ill.	10.64
Enfield, Ill.	10.62
McLeansboro, Ill.	11.31
Mt. Vernon, Ill.	12.04
Ashley, Ill.	12.52
Nashville, Ill.	12.84
Belleville, Ill.	11.88
East St. Louis, Ill.	14.25
St. Louis, Mo.	14.50
Eldorado, Ill.	11.40
Shawneetown, Ill.	11.75

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 HARALSON,
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 Quicks & 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

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 Ter. 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 or to the Woman's Missionary Union. Before replying to this request please observe closely the following points, viz:

1. The committee will provide free entertainment for duly certified delegates, for foreign missionaries under appointment or home on leave, and for no others.
 2. The committee will not pay any hotel or boarding-house bills.
 3. The committee will gladly make all necessary arrangements, and secure comfortable quarters at hotels or boarding-houses, for those who are willing to pay their own expenses, whether delegates or visitors.
 4. Hotel rates have been reduced as follows, viz: Lookout Inn \$4.00 to \$2.00, the Southern Hotel from \$3 to \$2, the Rossmore from \$2 to \$1.50, the Read House from \$3 to \$2, the Shipp Hotel from \$2 to \$1.50, Merchants 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 H. Harper, Secretary, Room 29 Times building, Chattanooga, Tenn.
- NEWELL SANDERS, Chairman.
HOUSTON H. HARPER, Sec.

ease and cure

There is ease for those far gone in consumption—not recovery—ease. There is cure for those not far gone. There is prevention for those who are threatened.

Scott's Emulsion of cod-liver oil is for you even if you are only a little thin.

Scribner & Sons, Chemists, New York

BACON'S SPRING BARGAINS!

All that is Beautiful and Stylish will be found with us as we have the Latest Novelties at the very lowest prices. Special attention to MAIL ORDERS. Write for Samples.

Capes.

Children's stylish cloth capes, beautifully trimmed (ages 8 to 12) at \$1.25, \$1.75, \$2.50, \$3.25.

Misses' Spring Capes, plain or trimmed, at \$1.25, \$1.75, \$2.50, \$3.25.

Ladies' Spring Cloth Capes, in dark or light shades, at \$3.50, \$4.75, \$6.00, \$7.50, \$8.00, \$5.00, \$6.50.

Ladies' Fine Silk Capes at \$5.00, \$7.50.

Jackets.

Children's Jackets, 3 to 5 years, at \$1.00, \$1.25 and \$2.00.

Children's Stylish Reefer Jackets, 4 to 12 years, at \$1.00, \$1.25, \$1.50, \$2.00, \$2.50, \$3.00, \$4.00, \$5.00.

Misses' Pretty Spring Jackets, in light or dark colors, at \$2.50, \$3.00, \$3.50, \$4.50, \$5.00 and \$5.50.

Ladies' Brown or Black, Double Breasted Jackets, with ripple back, at \$3.00 each.

Wash Goods. Boys' Waists.

Beautiful 10c Dimities 5c per yard.

For 10c you have your choice of Linens, Dimities, Crepons, Striped Muslins and Satines worth 12c.

For 12c you have your choice of Popes, Ducks, Grass Linens, Grass Lawns, Batiste, Dotted Swiss, Organzies, Crepons and Linen Home spins.

For 15c Lace Stripe Muslins, Dimities, Linens and Corea Cloths.

For 24c we have an exquisite assortment of Dainty Dimities.

Ginghams.

A beautiful lot of Dress Ginghams, just received, some that sold at 15c, we will sell out at 5c per yd.

Kneckerbocker and Scotch Plaid Dress Ginghams at 7c per yard.

Beautiful Zephyr Dress Ginghams at 8c per yard.

Extra quality Zephyr Dress Ginghams at 10c per yard.

The Lovely French Dress Ginghams, in beautiful lace stripes, at 10c and 15c per yard.

Dress Goods.

Black and White Shepherd Plaids, 4 1/2 inches wide, at 2c per yard.

Colored Figured Mohairs, 36 inches wide, at 40c a yard.

Novelty Checks, all-wool, 36 inches wide, at 40c a yard.

Changeable Mohairs, 36 inches wide, at 60c per yard.

Large Plaid Novelties, 38 inches wide, at 90c per yard.

Silk and Wool Mixtures, pla-stripe, 38 inches wide, at 70c per yard.

Bengalines in light colors and small checks, 40 inches wide, at 70c per yard.

Scotch Suitings, for tailor-made suits, 43 inches wide, at 8c per yard.

Silk and Wool Imported Novelties, 38 inches wide, at \$1.25 per yard.

Silks.

Cream Figured Silks, 40 inches wide, at 50c per yard.

Peach Cream China Silks, 36 inches wide, at 60c a yard.

Fancy Silks for Ladies Waists, new styles, 50c a yard.

Broaden Figured Silks, in two tone effects, at 90c a yard.

Exquisite Broaden Silks, extra quality, at 80c a yard.

Figured Novelty Silks, 20 inches wide, at \$1.00 a yard.

Carpets & Mattings.

J. BACON and SONS,

Importers, Jobbers and Retailers,
425, 427, 429 East Market St., Above Preston, LOUISVILLE, KY.

HOTEL ST. STEPHEN,
New York City.

46 52 E. 11th St., near Broadway.

A first-class hotel on the European Plan. Newly refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.

Special attention to ladies traveling alone.

LOUIS FRENKEL.

BLANCARD'S INDEX OF 1896
PILLS.

ALSO IN SYRUP.

Specially recommended by the medical authorities of the world for Scrophulous, Bilious, and the early stages of Consumption, Rheumatism, Dropsy, Piles, and all the blood and skin diseases, and for the cure of the blood and for stimulating and preserving its regular course.

None genuine unless signed "BLANCARD," E. Rogers & Co., N. Y., and all Druggists.

WANTED competent Club Agents (Women, Men, Girls or Boys) in every town in the U. S. to get orders for our celebrated goods. LIBERAL Terms. GOOD INCOME. BIG PROFITS with every sale. Good Teas and Coffees. 50c per pound. Send this ad and 10c in stamps, and we will mail you a 14 pound Best Imported Tea, any kind, and full particulars.

THE GREAT AMERICAN TEA CO. W. R. P. O. Box 259, 21 and 23 Vesey St., N. Y.

FOR SALE.

\$3,500 will buy 50 acres of good land, 100 acres under cultivation, a good 8-room house. Healthy climate. Near San Angelo, Texas. Address H. H. HALEY, Jr., San Angelo, Texas.

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 balding head; cure any case of dandruff or scalp disease to a dead certainty. I want a partner with money to put this new discovery upon a larger scale. A fortune for some one. Sample sent upon receipt of \$1.00. Address G. W. BUSH, 2007, Eldorado, Iowa.

FINANCIAL.

When you want the safest investment in the State, and one that will pay better than 10 per cent. take stock in The National Building and Loan Association. If the time comes when you are bound to raise money you can get the cash out of this stock quicker and easier than most anything else you can buy. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.
H. V. Loving, President, Louisville Trust Company.
John B. Castleman, Barbee & Castleman, Insurance.
Harry Weissinger, Tobacco Manufacturer.

John H. Leathers, Cashier Louisville Banking Company.
John Barrett, Attorney at Law.
W. P. Harvey, President Baptist Book Concern.
George B. Eastin, Judge Court of Appeals.
John B. Pirtle, State Agent Travelers' Insurance Co.
William C. Kendrick, William Kendrick's Sons, Jewelers.
C. M. Phillips, formerly of Lebanon Standard and Times.
J. M. Cabell, Cabell, Bayse & Co., Grocers.
Joseph H. Peter, of Peter & Burghardt Stone Co.
A. G. Langham, Barbee & Castleman, Insurance.
Stephen E. Jones, Fire Insurance.

Call on or address
C. M. PHILLIPS, Gen. Mgr.,
Louisville, Ky.

Nashville, Chattanooga & St. Louis Ry.

The Great Through Car Route via LOOKOUT MOUNTAIN.

The equipment and service of this line is equal to any in the country, and carries the traveler through the most picturesque portion of the South. More than fifty famous battlefields and five National cemeteries are located on and near this great railway system between Hickman, Ky., Nashville, Tenn., and Atlanta, Ga.

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.

For information with reference to the resources, climate, soil, water power, timber, location for manufacturing and for colonies or homes for thrifty settlers, write J. B. Killebrew, Immigration Agent, Nashville, Tenn.

For information as to rates, through car service, etc., write R. C. Cowardin, Western Pass. Agent, Railway Exchange Building, St. Louis, Mo.; or B. F. Hill, Northern Pass. Agent, 25 Marquette Building, Chicago, Ill.; or D. J. Mullany, Eastern Pass. Agent, 50 W. Fourth St., Cincinnati, O.; J. H. Latimer, Southeastern Pass. Agent, Atlanta, Ga.; J. L. Edmondson, Southern Pass. Agent, Chattanooga, Tenn.

W. L. DANLEY,
G. P. & T. A., Nashville, Tenn.

WESTERN RECORDER.

T. T. RATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 23, 1896.

FREE TRIP TO SOUTHERN BAPTIST CONVENTION.

AT CHATTANOOGA, MAY 8, 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.

P. S. At the request of several brethren we extend the time for getting ten subscribers as above to the 1st of May. Brethren will please remember that there must be ten subscribers secured, and there is no partial offer for a less number.

W. P. HARVEY, Manager.

In speaking of the closing decade of the Nineteenth Century, the Interior recalls a historical fact of great interest and encouragement. It says: "Our histories have dealt chiefly with the lives of leaders, and left the mass of readers in ignorance of the fact that one hundred years ago irreligion had nearly claimed our continent for its own. It was in the end of the last century there began in the backwoods of Kentucky that most marvellous awakening of a people since the days of the Great Reformation. Religion had never been at a lower ebb in America than in the last decade of the last century."

Those who are inclined to take gloomy views of the outlook before us in the next century can thank God for that olden awakening a century ago, and take courage for the future. Though it will not do to shut our eyes to the fact there may be one essential difference between things as they were then, and things as they are now.

Those who did believe one hundred years ago did believe. They had no doubts of the tremendous truth of religion. Their doubts were solely as regards their own acceptance with God, and not as regards the plan of salvation, the inspiration of Scriptures, the awfulness of sin. They spoke as dying men to dying men. The center of their religion and the burden of their preaching was God, and not Humanity, writ large or small.

They cared for the salvation of souls; they laboured for that salvation with tears, chiefly because God would be glorified by that salvation. Sin was an exceedingly bitter thing because it was directed against God first of all, and

only secondarily because it injures and ruins man. The first commandment was to them indeed first.

Those men in the backwoods of Kentucky were mighty in the Scriptures. They could quote accurately from the Book upon which they fed. Their sermons were made up sometimes almost wholly of Scripture texts. There was no need for them to say that the Bible words were the end of all controversy; the earnest conviction with which they repeated them showed their unflinching allegiance to it and their faith in its right to command all men.

God is the same, human nature the same, sin the same. The darkness is no darker now than it is in the closing decade of the eighteenth century. The only question is, is the light as bright? Has the salt lost any of its savour? If the light that is in the world is darkness, how great is that darkness! If the light is dim and foggy, how can it guide sinners in the way? The depth of the depravity of the unregenerate is not the matter of importance. At its best estate the carnal heart is deceitful above all things and desperately wicked. But the depth of the piety of the regenerate—ah! that is a matter of the most vital importance if the nineteenth century is to close with as great a revival as the eighteenth did.

A MISTAKE.

Some time since a question was asked Senex in regard to a split in a church, which he answered. Bro. J. A. Pierce sent a reply. He did not object to Senex' answer, but said Senex did not understand all the facts relating to their church, which he felt confident was the church referred to, although a different name was given in the question.

We laid the brother's letter down, intending to write him privately. We frequently receive letters in regard to Senex' answers which, while expressing pleasure at his reply, insist that their case must have been the one referred to, and that the case was not fairly stated in the question. In a majority of such cases the question had come from another state than the one in which the writer, who thought his case was meant, lived. And the probability was, especially as the circumstances did not exactly fit, that it was some other church in some other state about which the question was asked.

We were intending to write Bro. Pierce privately this way, because we think the very worst thing which can be done in any family—and the church is the household of faith—is to publish its family disputes and quarrels in the papers. Such publication is especially to be deplored in the case of a Baptist church. It makes the entire healing of the disension afterwards very much more difficult. The publishing leaves a root of bitterness which will disturb the peace for years afterwards. A man will say in the heat of even a righteous indignation what he does not really mean, and forgets afterwards. But if it is put down in cold type and read by outsiders, it becomes a much harder matter to forgive and forget.

But by a mistake which we regret the letter in regard to the Trammels Creek church got among those which were handed to the printer, and the mistake was not observed until the paper was issued.

Now we receive from an earnest and pious brother, who shows in it all his love to God and desire to glorify Him, an interesting letter

giving the side of the other church. The letter is too long for the space we can spare in the present press of matter before the Convention meets, but the sum of the matter is, that the church No. 1 was not a minority. There were 190 names, including those who had moved away, etc., and that 104 enrolled their names on the new book of church No. 1. These separated from the others for the sake of peace, they have abided quietly by the decision of the Association. The church now numbers 118, and are united and prosperous. Bro. Brooks preached for them last year, and Bro. W. L. Pierce, who is most greatly beloved, is preaching for them this year to their great pleasure and edification.

Bro. J. A. Pierce gave a similar account of the peace and prosperity of the other church under its beloved pastor, Bro. Underwood. We are glad to learn that both churches are so blessed, and hope no trouble will ever rise again between them.

PRESIDENT E. B. ANDREWS, of Brown University, says: "The great demand of religion in the Protestant world to-day is that Christian denominations shall entirely cease to be sects, and come up to their ideal as only so many facets of the Holy Catholic church."

Now we don't believe that Baptists will ever consent to be a "facet" to the Holy Catholic church or any other body. However, Pres. Andrews is a Baptist, and has more knowledge of the Baptists in his part of the moral vineyard than we have.

The idea is that different denominations are like the facets of a diamond, each one catching a different ray of light from the sun of truth.

Paul evidently did not have the "facet" idea. He said, "I charge you in the name of the Lord Jesus to withdraw yourself from every brother that walketh disorderly and not after the tradition received from us." He did not consider that the heretical brother was a facet, catching a different ray of light from the Sun of Righteousness, at a different angle.

But Paul is the strong tower of the men who believe with their whole hearts, and who think right is right and wrong is wrong. John is the apostle of love.

And John says: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." One of the few authentic anecdotes of John is his rushing out of the baths when he heard that the heretic Cerinthus was here, saying he would not stay under the same roof with him. Evidently John did not consider himself a facet and Cerinthus another.

And the Lord in his messages to the seven churches in Asia did not regard the doctrine of the Nicolaitanes and of the woman Jezebel as rays of truth reflected at a different angle from a "facet."

We utterly deny that any denomination on earth has one atom of truth which the Baptists have not. We utterly deny that heresy is only the truth reflected at a different angle. We admit gladly that many of the denominations hold a great deal of truth. But not one of them believes anything which is true which Baptists do not believe also. And wherein we differ we are right and they are wrong.

Charity does not require us to believe that perhaps they may be right and we wrong. Charity requires us to believe that they are as sincere and as honourable

as we, and that, in spite of their errors, they may be much better. But we are not to hold truth in a flaccid grasp because more godly men than we do not hold it.

NO PROPS GONE.

"DEAR RECORDER:—Kentucky Baptists turn to you instinctively as a staunch defender of the faith. Please publish the inclosed extract from the Central Methodist:

"Just now our Baptist brethren are in quite a stew over the article in Johnson's 'New Universal Cyclopaedia,' by the Baptists, by Rev. William H. Whitsett, D. D., professor in the Southern Baptist Theological Seminary, Louisville, Ky. D. Appleton & Co. are the publishers. The article says of the baptism of Roger Williams, which took place some time before March, 1639: 'The ceremony was most likely performed by sprinkling; the Baptists of England had not yet adopted immersion, and there is no reason which renders it probable that Williams was in advance of them in that regard.' There it is, in good old fashion Kentucky honesty. Our Baptist brethren are getting their eyes open, and the fact that Roger Williams was baptized by sprinkling, in 1639, at which time the Baptists in England had not adopted immersion, knocks about the last prop under them.

"Is this true? What did Dr. Whitsett mean by writing that and publishing it in an Encyclopaedia? What are the Trustees of the Seminary going to do about it? Does the RECORDER agree with him? M. S. L."

It is true that Dr. Whitsett wrote the statement quoted, and he meant by it just what he said, as he always does. It is not true, if that is what the question means, that the statement "knocks about the last prop" from under the Baptists. Baptist faith is not built on "props," but on solid rock. And the opinion of no man, or of no million of men can shake that rock in the slightest degree.

The RECORDER very emphatically does not agree with Dr. Whitsett. We believe—past all possibility of conviction to the contrary—that the Baptists adopted immersion in the year 30, and have been immersing ever since.

To say that Baptists at any time had not adopted immersion seems on a par with saying that at some time Christians had not adopted belief in the existence of God. A man cannot be a Christian at all who does not believe in God, and a man is not a Baptist who does not believe in believers' immersion. There may have been a time in the history of England in which there were no Baptists on that island. Certainly there were none there before the Christian religion was introduced. But whenever there was a Baptist he believed in the immersion of believers.

The N. Y. Observer suggests to a wealthy man that instead of giving his money to a college or a hospital, some one start a daily paper in a large city which shall be free from all that is objectionable, able as brains can make it, and sold at a price which will enable it to compete with the sensational journals! The idea is to do this as benevolence, just as he would give to any benevolent object. More good would be done than will be done by endowing a college in a city. We hope some man will consider the advisability of such a use for money.

What a blessed thing it is for us that we are saved by faith and not by works. For in that case we could never feel secure—never know that our works were sufficient for our salvation. But we know that Christ's atonement was sufficient, and all we have to do is to trust our souls to it.

Editorial Varities.

We have heard the sad news of the death of Capt. R. C. Nunnally, of Georgetown. He was one of the leading Baptists of the town. A man of great natural ability and unfeigned piety. He died of pneumonia.

We regret that some of Bro. Hall's best editorials were last week crowded out by a large advertisement which was received at the last minute when all the rest of the paper was up in type. We could not delay the advertisement—it was from Bacon's, with whose large and trustworthy house so many of our subscribers have business to long. And we could not disappoint the ladies who were looking for it before they order their spring outfits.

The news has come that Diaz and his brother have been arrested and are in prison in Cuba. The charge is that when some insurgents were captured "Diaz" ordered the execution of the evidently the diabolical work of malicious priests who are anxious to have Diaz' preaching stopped. They have had him in prison before.

We hope that the newspapers which comment on this infamous outrage of arresting Diaz will send no copies of their issue to Cuba. We shall order the trustees of this week not to send to Cuba. For the mails are all examined and any such comment as the outrage deserves will make it harder for him. He is a naturalized citizen of the United States, and what Cleveland can do will be done. He can do no more, however, than England could have done if an Englishman in the lines of the Northern Army had been caught acting as a Confederate spy. Cleveland can see that he has a fair trial.

Let us pray earnestly for our Bro. Diaz. The charge against him is one that, if proved, will cost him his life probably. The proof is in the hands of bigoted tools of a diabolical priesthood. The trial will be held before a court, and perjured witnesses may be so much for him that he has done anything to lay himself open to the charge, no one who knows him well will believe for an instant.

We call very special attention to the notice from Bro. N. A. Halley of Florida. Bro. Halley is one of the foremost men in the state and has been for years, and his warning and that of the church should be heeded. We hope all the readers of the RECORDER, especially in Tennessee and Kentucky, will make such a note of this, either in their minds or their note books, they will be in no danger of forgetting it.

We regret much to hear of the death of the wife of Bro. Smith, editor of the Baptist Helper. She was a worthy helpmeet to an energetic and zealous man, and was generally loved by all who knew her.

George Matheson, of Edinburgh, who has a fine reputation as a scholar, wrote a book some time ago to prove that "evolution," if true, is the only sound basis of a true faith. He has since come to the conclusion that evolution is not true. But that is not going to keep the next sophomore who knows more science than Vitruvius from asserting that evolution in some form is now well established.

Sorrow for wrong doing does not make redress. But one who does not feel sorrow will not make redress.

The gate is straight and the way narrow, but the gate can be entered, and the way leads surely to life eternal.

A correspondent in Massachusetts writes to the Observer in regard to the small attendance as preaching on Sunday night. "The neglect dates back to the organization of the Y. P. S. C. E. and kindred societies among the young people. The increase of meetings has been the main factor in decreasing the attendance at night. The elder people who once were present have either died or become too decrepit to attend, and the young give their own meetings the preference."

It is human nature whether in a man or a boy or a nation to use arms if you carry them. Recently in Chicago a Presbyterian Boys' Brigade charged some street hoodlums with their bayonets. No doubt the hoodlums deserved all they got, but the opinion of the law abiding is that they should be punished by law.

Some of the papers have been discussing old families. The oldest family in Britain is the Bouch family Mar. 1095. The Austrian Hapsburg family goes back to 968, and the French Bourbon to 981. The Mikado of Japan is the one hundred and twenty-second of his line, and his family goes back to 630 B. C. the days of Isaiah. But there is an older family still, the Obens among the Jews. These are the direct descendants of Aaron.

The ubiquitous Dr. Pierson went to Belfast with the avowed purpose of "enlightening" the Christians there. These Scotch Irish Protestants are a sturdy and self-respecting folk, and the Belfast Witness gave the "enlightening" Doctor to understand that they already had light superior to his.

It seems we are to have no end to the number of Salvation Armies. Ballington Booth has hardly got the important question of the becomingness of blue and brown settled and set his army afooting, when we hear of the start of the third. This last takes the name of the "American Rescue Army." So long as somebody don't insist that Baptists must have an Army and the Southern Baptists must have one to keep our young folks, we are resigned to as many Armies as may be.

FAMILY CIRCLE.

WHICH KNEW BEST?

BY ALICE HAMILTON RICH.

An old robin robor and daughter one day were frantically chattering over the way I played it was robin, and listened so well. Their story I think I can truthfully tell. "Mamma Robin, I'll build in that cottonwood tree; The top of the house will be slightly for me."

THE EMANCIPATION OF BETSEY.

BY MARY BOWLEND.

Betty Salls sat in the sunshine on the back doorstep in feet crossed under her and snugly tucked up in her long gingham apron. As she rocked back and forth with a frown on her brow, she looked very like a small Indian idol, minus a few pairs of arms, which she wanted so miserably.

So Betty obediently took the bright tin and found in the wood-shed the old starch-box that always went on these expeditions. The season was a pleasant enough place this morning and Betty, seated on her box, began vigorously on the bushes at the far end of the garden. For a long time the silence was only broken by the sound of the falling bunches and the hum of insects, but all at once came a piping, "What you doing, Betty?" Following the voice came a yellow head, then a pair of russet feet and brown legs, and finally the whole person of Miss Flossy Summers appeared seated upon the top of the fence over Betty's head.

to throw! Then like a flash came the remembrance of the jars of jam, and with a half sob of regret and terror she threw with all the might of her sturdy little arm one of the bottles. She heard a crash, a groan, and the sound of falling glass, and then sent the other jar in the same direction. In the dim light she saw the man stumble backward, catch himself and rush in a blinded fashion toward the sitting-room, and a moment later she heard the sound of a fall outside and feet hurrying away through the garden.

THE TRANSVAAL BOER. We extract from the London Times some interesting facts respecting the liberty-loving descendants of the Dutch who have made South Africa what it is, and in particular erected the Republic of the Orange Free State, and the "Transvaal." The correspondent writes from a much more intimate acquaintance with the Boers than is common with Englishmen. He says: "The Dutch Afrikaners are still of pure European blood, they still cling with the simplest and sublimest faith to the literal teaching of their Bible, still cherish with deep affection their wives and families, still go about their herding and hunting and trekking in the old slow, unconquerable, dogged spirit of their ancestors, they still turn their faces north, and as their pastures grow small and crowded, trek for new lands with undimmed hope and vigor."

SIMMONS LIVER REGULATOR THE BEST SPRING MEDICINE IS SIMMONS LIVER REGULATOR. Don't forget to take it. Now is the time you need it most to wake up your Liver. A sluggish Liver brings on Malaria, Fever and Ague, Rheumatism, and many other ills which shatter the constitution and wreck health. Don't forget the word REGULATOR. It is SIMMONS LIVER REGULATOR you want. The word REGULATOR distinguishes it from all other remedies. And, besides this, SIMMONS LIVER REGULATOR is a Regulator of the Liver, keeps it properly at work, that your system may be kept in good condition.



Clemens Oskamp, 178 Vine St., CINCINNATI, OHIO. Wedding Presents. STERLING SILVER CHESTS, CANDELABRA CLOCKS, BRONZES AND NOVELTIES.

GERMAN BANK Fifth and Market, LOUISVILLE, KY. CAPITAL, \$500,000. SURPLUS, \$100,000.

General Banking AND Savings Bank. Interest Paid on Deposits. P. VIOLINI, President.

THE STANDARD "Dripless" Strainer. Agents Wanted. ST. LOUIS AIR-LINE (Louisville, Evansville & St. Louis Consolidated Railroad Company) - St. W. Corner Third and Main sts. Depot - Pennsylvania station, corner Fourteenth and Main streets.

TRUE contentment depends not on what we have. A tub was large enough for Diogenes, but a world was too small for Alexander. -Colton.

[Continued on eleventh page.]

No lamp is a good one without its particular chimney.

The Index tells what Number to get; sent free.

"Pearl top" or "pearl glass."

Geo A Macbeth Co

Pittsburgh Pa

Grandest Exhibition of Spring '96

CARPETS

Ever made in Louisville.

Not even in New York City can a more select, more handsome, more varied line of

- Royal Wiltons, Bigelow Axm'sters Savonneries, Moquettes, Body Brussels, Tapestries, Rugs, Curtains, Mattings, etc.,

Than you are invited to inspect at

THE J. T. BURGHARD CO.

Brook and Market Streets, Louisville, Ky.

As ever, our prices will be found the lowest.

J. DOLFINGER & CO

No. 316 West Market Street.

FINE CHINA, HIGH CUT GLASS, ART GOODS.

NOVELTIES, SPECIALTIES DINNER SETS, CHAMBER SETS, LAMPS, ONYX TABLES, FINE TABLE CUTLERY.

Correspondence solicited.



STEEL WIRE FENCE BOARD.

A Barbed Horse and Cattle Fence; Cabled Poultry and Garden Fence; Cabled Field and Hog Fence; Yard, Cemetery and Grave Lot Fencing on Steel Post and Rails a Specialty. We Pay the Freight. Catalogue and testimonials free.

K. L. SHELLABARGER, ATLANTA, GA.

C.O. & S.W.R.R.

(The Mississippi Valley Route.)

LOUISVILLE, KYANVILLE, CINCINNATI

—AND ALL POINTS— EAST —

MEMPHIS, VICKSBURG, NEW ORLEANS

—AND ALL POINTS— SOUTH —

ST. LOUIS, CAIRO, CHICAGO

—AND ALL POINTS— NORTH AND WEST

Connecting at Memphis with through trains to all points in Arkansas and Texas

Rates, tickets, and all information will be furnished on application to your nearest agent.

S. G. HATCH,

General Pass. Agt. LOUISVILLE, KY

HAIRSMEN WANTED, \$100 per month and expenses. Address, with stamp, KING MFG. CO., 11, CHICAGO.

after the massacres, burning to meet the Zulu host, marching with prayer and psalms at every outspan, passing the night before the great battle in prayer and watching, growing solemnly as the day would draw near, their victory over the heathen they would dedicate a church and set apart a day of solemn thanksgiving, is surely one that will match anything in the history of Cromwell and his Ironsides. The heathen were overcome; the church stands this day at Pietermaritzburg; and 'Dingana's Day' is, as I have said, annually celebrated with prayer and thanksgiving throughout the Transvaal. It is an undoubted fact that the same spirit animated the Boers in the war against the British, and that they attribute their astounding victories to the intervention of God.

It is also to be remembered that the average Boer is not like the average Briton, Jew, or German, anxious to make his fortune and leave the country. He looks, and will always look, upon Africa as his home. He desires only to live in a moderate degree of comfort; to be able to provide for his children as they grow up, and to be left alone. He shuns towns, shop-keeping, and gold-mining. I am not sure that in his primitive, simple way of life the South African pastoralist is not a happier man than the millions who are toiling, fighting, and abasing one another to death for a living in highly-civilized England. Is not the quiet, slow moving Boer a thousand times better off in his hushed life, blessed with space, freedom, and perennial sunshine, the finest climate in the world, and as much as he requires to eat and drink than, say, three out of the four millions of people who inhabit London? He is not a highly cultured man, but he is true far from him. But how many of the millions of England have the time or the opportunity to acquire any better culture than they may snap from a perusal of the daily paper? The Boer looks at Johannesburg; he sees there a few men growing enormously rich, a great many struggling for a living as at home, crowded together, often in a state of excessive discomfort; he sees an immense amount of hard drinking and a good deal of chicanery, cheating, vice, and even crime. It is to be wondered at that he shakes his head as he drives out with his ox-wagon, and congratulates himself that he is still a Boer—say, he may ask himself whether John Kaffir or April Hottentot, even, who live in the shade of the Lord's sunshine, and have enough to eat and drink, are not better off than numbers of the meaner of these civilized European folk.

HOW CLARENCE WAS CURED.

BY HELENA H. THOMAS.

Clarence Stearns was an only child, and his mother was a widow. But it does not follow that he was a spoiled child because he was all his mother had to love. No, in the main, Clarence would compare favorably with other wide-awake boys. But he rebelled somewhat against "solicitudes and all such stuff," at home, I mean, but he was very proud when he heard some outside of his own home say: "What a little gentleman your son is, Mrs. Stearns."

"But there's not any sense in a fellow always minding his p's and q's at home," he often said carelessly at the frequent reminder: "Take your hat off, my son!"

"So the lesson the mother tried vainly to teach was little heeded until one day his mother said: "Get ready to take a note to Mrs. Harris. I want her to know that my sore throat prevents my going to receive with her at her reception this afternoon."

Clarence did what he was told so far as to dress in his best, and Mrs. Stearns with no little pride in her heart watched her handsome boy as he bounded out of sight. But his errand was delayed an hour or so, as he met some of his chums. It was from place to place with them. So when he reached the palatial home of Mrs. Harris, richly-dressed ladies were coming and going. Of course Clarence only expected to leave the note at the door, but he was catching a glimpse of him, called to him to come in; as he was wondering at his mother's absence, Clarence was not a timid boy, as he often accompanied his mother on her visits, and knowing that his clothes were in good order, he did not hesitate to make his way through the crowd of ladies to where Mrs. Harris stood in shimmering satin, receiving her guests. But none received a more cordial hand than Clarence. Still holding the hand of the bright-faced boy who was very fond, Mrs. Harris spoke regretfully of his mother's enforced absence and then whispered something in his ear. A lit-

tle later Clarence entered his own cozy home, hat in hand, and was greeted by: "Did you see Mrs. Harris, and what did she say?"

"Yes, mamma, I saw her, and she said she was a very sorry you couldn't come. Clarence was a very observing boy, and usually would have rattled on about the fine dresses and beautiful flowers, girl-fashion. But now he had so little to say, and looked so sober, that mother-wit read that something was wrong with her boy, but the anxious: "Are you sick?" brought forth only a low "No, not sick, but—"

Here the boy went to his room, and not being one of the over-anxious, nagging sort of mother, Mrs. Stearns wisely refrained from following him, for she had learned what some parents are slow to learn, that children feel keenly at times; and like to be left to their own thoughts, too. But after a time no sobbing reached the mother's ear, but a soft sobbing was heard from her room. Clarence in whatever mood he was, prided himself on being "no cry-baby." But for once the boy had forgotten his boast, and the mother found him stretched on the bed, face downward, crying with all the abandon of a day's left behind.

"Clarence, Clarence, tell me what is the matter!" exclaimed the frightened mother. "Are you in pain?"

"The boy only shook his head, but cried the harder. "Clarence, tell me your trouble," said the mother as pleadingly as she patted the back of the curly brown head. "Has some one been wounding your feelings? Tell me." At last the sobs subsided, and the boy murmured: "I brought it all on myself, if—if I'd only heard to you it wouldn't 'a happened."

And then the story came out. How he had gone into the beautiful parlors, with note in hand, "as happy as could be," until Mrs. Harris whispered: "Have you forgotten to take your hat off, dear?"

"And then," he said, "I don't know how I got out of the room. I remember Mrs. Harris saying: 'Never mind, dear, you won't forget again,' and urging me to take some refreshments, but I tell you I got out lively, 'a I don't want to ever see one of those ladies again, for what'll they think of me?"

"They will not blame you so much, but the blame will rest on me; they will say: 'Mother should have trained him so carefully that he could so more enter a room where there are ladies, or even one, without raising his hat from force of habit, than the house of God.'"

"But, mother, you ain't to blame; you've always been dinging at me about keeping my hat on in the house, but—O, dear! I didn't suppose I ever could forget and make such a fool of myself. Everybody'll be making fun of me!"

"I am sorry, very sorry, my boy," said the really mortified mother. "but I don't see what more I can do. I have tried to train you carefully."

"You have, mother, you have," said the kind-hearted boy, "but I thought you were a little too fussy about it. I supposed I could do a mind to sit at home, and then off would come my hat in a jiffy in other folks' homes."

"Yes, my boy, I know that is the way you have argued, and you see where it has brought you. You had better pattern after the poorly-dressed boy who brings us milk every day. I have never once known him to forget to doff his hat the moment he saw me. He does his poor mother credit."

Did Clarence forget again? Ask his mother, and she will tell you as she did me when she told this story, that the boy was cured of his careless habit from the day of Mrs. Harris's reception.

"It was a bitter lesson to the proud boy, and humbling to me," said the mother, laughingly, "but I don't regret it, for it cured him for— There he comes now, and he doesn't know you are here. Watch him!"

He came leaning along in a harum-scarum fashion, threw open the door with: "Say, mamma!"

But his hat was in his hand, and he hadn't spilt his mother's caller either. —N. Y. Observer.

A SIMPLE CATARRH CURE. I will send free and post-paid to anyone suffering from that loathsome and dangerous disease, Catarrh, the recipe for preparing the treatment which I have successfully used for over fifty years. I do this because I must soon retire from active practice on account of old age, and desire to benefit the humanity all I can before doing so. Address Prof. Lawrence, 88 Warren st., New York.

FREE A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Bile, Headache, Kidney and Liver Troubles, Prostration, Catarrh, Croup, etc. Thousands of testimonials from grateful people who have been cured. We send the medicine free, and you run no risk, save Doctor's bill and get well. Good Agents wanted. Write for particulars. BAPTIST BOOK CONCERN, 307 W. Jefferson St., Louisville, Ky.

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 observation 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.

What the Press and Leading Men Say About This Book

"A powerful plea for an unbroken Sunday." The Leader, Cleveland, Ohio.

"It hardly seems possible for any opponent to resist the sweet reasonableness of the writer. The entire work shows great industry, a wide induction of facts, a clear and vigorous mind, and a heart philanthropic, devout and loving toward God, our Redeemer." Church Gazette, Conn.

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, 1896.

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, 1896.

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, Patterson, N. J., July 15, 1893.

BAPTIST BOOK CONCERN, 307 W. Jefferson Street, LOUISVILLE, KY.

HARVEST BELLS,

Bro. Penn's Great Song Book

Everybody says it's the best in the world. Sound in doctrine. Pure gospel in song. Old and new songs 1 & 2 & 3. In three combined with appendix of 47 songs. No 3rd and shape notes. Good rubrics. All books shipped by freight or express from St. Louis by mail from Eureka Springs Ark. Will send sample songs. Send all orders to

Mrs. W. E. PENN., Eureka Springs, Ark.

Watches advertisement with image of a watch and text: One 24-page catalog sent to any address. Illustrates and prices many patterns of solid gold, silver, gold and nickel watches suitable for ladies, men, misses and boys. Write to C. P. Barnes & Bro., 534 West Market St., Louisville, Ky. This firm is reliable.—Western Recorder.

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and best Heretofore Unheard of Values.

ONLY \$22. FREIGHT PAID.

The New Improved "RECORDER" Sewing Machine for only \$22 delivered, with all Freight Charges Paid, shipped on 30 days approval, including One Year's Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

A Large, Handsome, Noiseless, Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Feed, locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that are enabled to make only by contracting for them in large quantities for cash. A complete set of attachments in elegant reticulated box is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-feeding needle, tension-regulator together with the usual outfit of bobbins, needles, oil can, screw driver and illustrated book of instructions.

Do not confound the new improved RECORDER with sewing machines offered by other parties for premium purposes. There never has been as liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$50.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$30.00 to \$40.00. Beware of imitations. It is shipped on approval and fully warranted for ten years.

DEAR RECORDER—The Sewing Machine you sent to me has come and I write to tell you that we are delighted with it. We find it a you recommend it to be. G. H. CARTER, Washington, Ga., Feb. 23, 1896.

DEAR RECORDER—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. Mrs. GEO. CHATTAM, Taylorville, Ky., March 14, 1896.

Address all orders to WESTERN RECORDER

Gleaner Department.

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

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

I HAVE for so long time troubled at the thought of saying a possible word that would be construed into an attack upon the tender interests of our Southern Baptist Sunday-school series, that I have come to feel sorter natural when I shake; but it is true that the time sometimes comes when even a quaking and trembling coward will have to speak out, because he can bear no more. I am in that fix right now, and without consulting any one about it I intend to say that the Baptist Teacher, edited at Nashville, Tenn., by our excellent Dr. J. M. Frost, and printed by the Methodist Book Concern, in its issue for April, 1896, on page 8, contains the most ridiculous misrepresentation of the facts of Baptist history that I have ever seen put to print, the distribs of Sedgwick, Nichols, Ratliffe and Ditzler themselves not excepted.

In that issue an article that was written for a Methodist paper, in Boston, by Dr. Veeder, has been copied into the Teacher, with a foot-note of approval by editor Frost, and in it are these strange statements:—

1. The Anabaptists separated from the church of Rome.
2. English Baptists separated from the Church of England.
3. Baptists did not always practice immersion.
4. Both the Anabaptists and English Baptists practiced sprinkling and pouring for a time.

These four statements are made with as much nonchalance as if they were recognized as undisputed historic facts, and they are put into the Baptist Teacher of our Southern Series with the printed endorsement of the editor, just as if it was expected that the teachers and students in our Sunday-schools were going to accept them in their exceedingly crude form, simply because they are in our Baptist literature. But we are not going to do anything of the kind. In the might of our soul's most earnest protest I, for one, deny the truthfulness of these statements, and call for one scintilla of respectful history that gives support to them. If the testimony of the fathers of Baptist history in England, as well as of all concurrent history, whether Baptist or otherwise, is to be set aside in this flippant sort of style, and our Sunday-schools and churches are to fall into line on the *ipse dixit* of an unsupported assertion, it is time we were finding it out. I for one do not intend to accept such a baseless perversion of facts, and if it kills the Baptist Teacher dead for me to say it, let it die. I hold myself under no sort of obligation to support or defend any periodical nor any man who has so little respect for the facts of history. If we have come to the time when the life of the past, the deeds of those who suffered for the faith, and the landmarks they have left with an indelible impress of their unflinching devotion to the truth, can all be set aside with the flourish of the pen of a historic dude, and our Sunday-school periodicals catch up the slanderous slime and besmeare the land with it, and all of us have to naively submit to the emasculating process, then indeed, are we fallen on perilous times. But there must be a reversal of all history, Armitage, Cramp, Benedict, Mosheim, and all the rest must be scorned into shameful retreats of ignorance, and the witnessing of the Spirit and word both must fall, before such an unwarranted

assertion can have a semblance of the shadow of truth in it. To quote authorities in refutation of these statements would be like repeating all history. Their very bulk, for multitude, and their familiarity in the readings of the people, make it wholly unnecessary. But I call on Bro. Frost to please give us one authority for either one of the four statements he endorses, or else retract them at once. Where did such statements come from, and by whose authority they were sent abroad in the land? Please tell us, or excuse our indignation for this aspersion of Baptist history.

DEAR BRO.—In your interpretation of J. No. 3, in the Recorder of April 2nd, you are not in harmony with some of the brethren. Indeed I think you are wide of the mark. In the light of reason it is to be observed that the sacred writer had seen Christ, and had lived himself as Christ had taught him to live. He lived in the full consciousness of Christ's spirit, who had transformed his life by years of holy living into the image of his Lord. In this condition of mind and life he wrote "Whoever is begotten of God doth not sin, because his seed abideth in him, and he cannot sin, because he is begotten of God." The perfect work of the Holy Spirit was continuous in him, and he was conscious that in him his mission was being fulfilled.

Also in the recent issue of the Recorder you seem disposed to speak disparagingly of Prof. Drummond, of Glasgow. If you knew Drummond, as Drummond knows Christ, you would feel different about the great Christian whose life is wrought in God.

A READER.

Reply:—It may be my misfortune that I rarely ever consult a commentary, or an author, in order to determine the meaning of a passage of Scripture. For that reason I say to "A Reader" that I did not know that I was out of harmony with my brethren on the passage in question. And all I know about it now is that this "Reader seems to be of a contrary opinion, though I do not know just wherein we differ. I certainly see nothing in the suggestion of the above to change my views. In fact, I heartily believe that John had seen the Lord, as did Paul also; and he walked with him, and after him as a pattern, as did Paul also; but like Paul he said "If we say we have no sin we deceive ourselves and the truth is not in us." Paul counted himself a sinner to the day of his death. Yet both of them had been born of God, and in their renewed man could say "It is no more I that sin, but sin that dwells in me." Every Christian has the warfare in his members. He desires to do good; he also desires to do evil. Sinners and sanctified folks don't have this warfare, because they are not of God. But all Christian people do have it.

I hope Prof. Drummond is a Christian man, but some of his writings show that he is crooked on parts of the truth. It is possible for even a Christian man to do wrong, and be wrong, on some points, however.

My debate with Eld. H. G. Fleming, a Campbellite preacher of Murfreesboro, Tenn., which began March 30th, and continued five days, was a very pleasant debate. Dr. Fleming is a genial, good-natured Campbellite, with a large bump of self-esteem and a small supply of the usual arguments employed by his people in debates. He is clever, but not strong; and it was no uncommon thing to hear persons say the Campbellites ought to send for an abler man. The debate was very pleasant, and large crowds attended, and Baptists were greatly rejoiced over the result. The debate was at a country church, four miles from Murfreesboro, but in a fine and appreciative neighborhood. Great good will no doubt be the result.

DEAR BROTHER: Can a man be a consistent Christian and at the same time vote for, or give his influence in favor of men to rule the government, that he knows to be in favor of the liquor traffic as it is now carried on? W. J. MITCHELL.

Reply:—I am so entirely out of harmony with the spirit that tolerates the liquor traffic in any form, that my views in such matters may be somewhat extreme; but I do not hesitate to say that no man who is a Christian can afford to give any sort of countenance to this abominable and damnable curse. If he votes for the use of it or for men that he knows beforehand will legislate in the interest of it, or rents his property for the sale of it, or engages in the sale of it himself, whether by wholesale or retail; or manufactures it for beverage purposes, or uses it for beverage purposes, he is a party to the abomination, in my estimation, and has betrayed his Lord on the cause of temperance, and has impaired his Christian consistency. The only possible plan to deal with this curse is to touch not, taste not, handle not, look not on the wine. It biteth like a serpent, and stingeth like an adder.

PASTOR J. H. WRIGHT has been with the Seventh Church, Clarksville, Tenn., for several years, and the Lord has blessed his labors abundantly. He has one of the largest Sunday-schools; a live prayer-meeting; has had to enlarge his church building, and has also doubled his membership. He has a spiritual church, and is the pastor of a Baptist church, and is a Baptist pastor, as could be inferred from such a state of real progress.

The Illinois Central railroad will sell one fare tickets to the Southern Baptist Convention, and many of the readers of the Recorder will have to travel over this road for part of the distance, and it is likely that they wish it were possible to make the entire trip over this magnificent line. It is one of the finest roads in all the country.

ELD. W. S. RONEY is in a meeting with his church at Huntingdon, Tenn., this week; and has the assistance of Bro. A. S. Pettie.

TESTIFIES WITH PLEASURE. "It is with pleasure I testify to the merits of Hughes Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." (Signed) J. H. MARKS, of Hudson & Marks, Camden, Ark. Sold by Druggists.

JOINT DEBATE.

It might be interesting to some of your readers to know that on 23rd inst, according to previous arrangements, Bro. W. B. Estes met the Rev. J. W. Masters in joint debate at Woodbine, Ky. The principal points for discussion were, church origin and Baptismal regeneration. Bro. Estes took the ground held sacred by every true Baptist and maintained it with abundant scriptural proofs and showed clearly to the large and appreciative audience that he was not only master of the situation but "Master of Masters."

But Masters took the ground that his people, the Campbellites, usually hold, and did the very best he could, considering the multitudes of obstacles that were in his way. The debate continued four days and each speaker made fifteen speeches. There was a general good feeling existing between the debaters, which of course was communicated to the audience. And after the debate closed Thursday evening Estes announced preaching at the Baptist church Thursday night in which, not only the Baptist part of the congregation, and

- ARMSTRONG & KELLY Pittsburgh
- BETHEM-BADMAN Pittsburgh
- DAVIS-CHAMBERS Pittsburgh
- FAHRENHOCK Pittsburgh
- ANCHOR Cincinnati
- ROCKSTEIN Cincinnati
- ATLANTIC New York
- BRADLEY New York
- ROOSEVELT New York
- JEWETT New York
- CLATER Chicago
- UNION Chicago
- SOUTHERN Chicago
- SHIPMAN Chicago
- COLLIER Chicago
- MISSOURI St. Louis
- RED SEAL St. Louis
- SOUTHERN St. Louis
- JOHN T. LEWIS & BROS CO Philadelphia
- MORLEY Philadelphia
- GALEIN Cleveland
- COENELL Boston, Mass
- KENTUCKY Buffalo

THE MISTRESS OF THE HOUSE is always interested in having painting done, and the great variety of shades or combinations which can be produced by the use of

Pure White Lead

and the Tinting Colors will afford her an opportunity to exercise her judgment and taste and secure the best and most durable paint. The brands shown in list are genuine. For colors use the NATIONAL LEAD Co's Pure White Lead Tinting Colors. No trouble to make or match a shade.

Painting given valuable information and a long supply of color free, also charts showing the use of a variety of different designs painted in various shades of combinations of colors forwarded upon application to these manufacturers.

NATIONAL LEAD CO. 1 Broadway, New York.

the Campbellites took part, but also Bro. Masters.

The meeting closed with a general spirit of revival, while Bro. Estes stands higher in the estimation of his flock and the community than ever before, leaving them to believe that he has gained for them and Christ's cause a grand victory and the church in a better condition to prosper. Fraternally,

J. C. STEELY, Williamsburg, Ky., March 30th 1896

Rev. J. T. Tichenor, Atlanta, Ga: DEAR DOCTOR: Yours of the 31st of March has come to-day, and I have been very glad to hear from you. I have also received draft from Mr. Dunson.

I am now established here with my family at a little house I have hired in the middle of the Cuban population, the address of which I send you below. We are a little indisposed with the change of climate as we left Havana in quite hot weather, and are obliged here to use under-garments; but they say here that is the case with every one coming from Cuba, and that it will be over in a few days.

My first Sunday here was spent in religious duties, we attended in the morning services at the First Baptist church, and I was introduced by Bro. Osborne to his congregation who gave me hearty welcome. At 7:30 in the night I gathered about 25 Cubans, among whom were some members of our Havana churches, at a private parlor and had a very pleasant thanksgiving meeting, preaching for them half an hour. I have addressed to Tampa papers for publication an announcement of my arriving to the city, and of my purpose of calling the resident Cubans to the Gospel and offering myself to my countrymen and to American people as a Baptist missionary who will care for their spiritual needs.

I will begin regular preaching at a Baptist mission located on Fifth Ave. in this place, alternating with the American helper who has services now there twice a month on Sundays. I cannot begin this Sunday because he has announced his preaching there before my arrival but I will have a night prayer-meeting on the middle of the week, and next Sunday services in Spanish at 11 A. M. and if possible at 7 P. M. on the same Sunday.

Some of the American brethren desired I would preach for them in English sometimes, and I have complied with their request; though it may seem rather odd, the case of a Cuban missionary preaching in English to an American attendance. Next Friday afternoon I am going to attend a Ladies Missionary meeting at the Baptist church, and as the topic will be "Cuba," I will address them in the interest of the Home Board and our work in that Island. With kind regards from my

family, I am Your brother,

J. V. COVA. 933 Eighth Ave. Tampa, Fla. Nothing has been heard from Brethren Diaz, O'Halloran and others of our Cuban Missionaries since Brother Cova left the Island. The Board is daily expecting some intelligence from them

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.

Macbeth's Index to Burners and lamps is important. It tells what kind to use on every burner and lamp in use, to get good light and avoid any smell or smoke. It is important besides, as a good example of showing how to make one's business as useful as possible to one's customers.

THE GREATEST CURATIVE AGENT KNOWN.



Cures where medicine fails. No shock. No danger. Not an electric battery or bulb. It causes the system to absorb oxygen, is non-toxic, painless. Especially recommended for throat and lung troubles, dyspepsia, weak and delicate women. Physicians abandoned cases a specialty. If you would like to know how it does all this and more write for book.

MOTHERS AND DAUGHTERS TO WOMEN. "In undertaking to write a short pamphlet to women I wish it clearly understood that my knowledge comes from many years of painful experience, much of which might have been saved me by a little well directed information." The pamphlet referred to can be had for the asking. It gives a lot of good, wholesome advice, and just a little about the application of the Electropoise.

"MULTITUDES MUST DIE." Without a doubt, the Electropoise has the gift and power to cure multitudes who without it must surely die, and that too, in early life, or in the very maturity of strength, and the misery of their untimely death is more terribly difficult of solution. C. COLGROVE, M.D. Protection, N. Y.

DuBois & Webb 513 Fourth Ave., Louisville, Ky.



HOTEL EMPIRE.

FIRE-PROOF. Grand Boulevard and 63d St. West, NEW YORK. 100 single rooms, 100 rooms, with bath, 200 suites, 5 to 7 rooms each, with private bath, 10 minutes from business and theatrical centers. Overlooking Central Park and the Hudson River. AMERICAN AND EUROPEAN PLANS. A cuisine and service unequalled anywhere in the city. Passengers crossing the Jersey ferries take either 6th or 8th ave., N. Y. to 69th st., or Broadway cable cars to 69th. Boulevard cars passing Grand Central Station reach hotel in 10 minutes. European plan, \$1 up. American plan, \$4 up. Most comfortable and most modern hotel in New York. W. JOHNSON QUINN, Mgr. W. M. NOBLE, Prop.

REPLIES FROM DEACONS.

Editor Recorder: Among the things given as causes for the falling off in collections for missions may be mentioned I think with propriety, the unnecessary investment of large amounts of mission money in the purchase and improvement of real estate, aiding in the erection of fine and extravagant church buildings at home where the gospel is abundantly preached, the supplementing of salaries of pastors whose churches are equally as well or better able to support a pastor than the majority of the churches that contribute the money thus misappropriated. To which may be added the appropriation of money contributed for missions to the establishment and maintenance of schools. Our conventions which through boards manage and direct mission work are not bodies made up of representatives of churches, hence the churches do not feel that they are in anywise responsible for the failure of missionary enterprises. Instead of being the power or authority to which everything else is responsible and accountable the churches are only mediums through which the people are reached for mission collections. Let us begin to "ask for the old paths."

DEACON.

Summit, Miss.

comfortable circumstances to keep our contributions if they are sufficiently impressed with a sense of their duty. AN OLD DEACON.

Dear Recorder: I have read with much interest the replies of deacons to the question, Why have the contributions to foreign missions fallen off? And yet it seems to me that there are other reasons that might be suggested in connection with those already suggested. Our Savior said while on earth that the kingdom of heaven was like to leaven, hid in three measures of meal, that it continued to spread and widen until the whole lump was leavened. So with Christianity as it is lived in the lives and actions of its professed followers, will leaven the world with which it comes in contact with Christian influence and Christian principles. Christ says that in this way it will overshadow and destroy every other religion.

Now it takes money to send the gospel to the heathen world and Christian people should give that money, but unless those we send to preach this gospel exhibit in their lives and actions this leavening influence which convinces the heathen of the superiority of Christianity, you must show the heathen you have something better for depraved human nature before he will give up a cherished superstition. I don't charge that our missionaries are not exerting this leavening influence in their lives and actions, but if they are they are doing more than the majority of professed Christians in this favored land are doing.

And here I will say that I believe that Christianity has been more crippled and retarded by the effort of display in building magnificent and costly houses of worship than almost any other thing. Then there are some good people who don't believe that the Bible plan for spreading the gospel contemplated using missionary money to build school houses and employ teachers to teach heathen children the rudiments of education. But some will say, don't you believe in Sabbath schools for children? Yes, when conducted and controlled by a church as a part of church work. First preach the gospel, establish churches, then let every church have and support a Sabbath school. But in all this let us not forget this leavening influence of Christian lives and Christian action as laid down in the word of God. Without this the gospel can never be spread and true religion perpetuated.

In conclusion I will suggest another question for the deacons to answer. I like your plan of getting the opinion of the deacons. It gives them something to think about. The question is this—Is true evangelical Christianity declining? and if so, why? This question opens up a vast field for thought. SAM'L H. SHOUSE.

Dear Recorder: Even a casual observer can see that old-fashioned religion is running at a very low ebb at this time. I for one believe that this is almost the cause of the depleted treasuries of our mission boards.

Ah, me! If the heart of every professed Baptist within the bounds of the Southern Baptist Convention was full to "running over" with the love of God the treasuries of our mission boards would be running over with funds. I have always thought that the quickest and most effectual way to loosen the purse-strings is to fill the heart with the great and abounding love of the Master and his cause.

The financial strength of the young people is being drawn away into entirely new channels. The

pastors either do not preach giving enough or they do not preach it in the proper way. But for the strong, able and almost single handed fight for the right made by the WESTERN RECORDER in the last decade the Baptist cause would be in a far worse condition than it is to-day.

May God bless the RECORDER and continue to strengthen it in its uneven warfare against the many new societies and new religious theories now being pushed forward in the land.

Respectfully, R. W. BATSEL, Sacramento, Ky., March 1, '96.

Dear Recorder: I think one reason for the decline in missions is that the class that upheld it has passed to a better world and the present generation need education in regard to a systematic giving on the part of pastors.

There are a great many Baptists who never read their denominational paper and therefore have never gotten interested in the matter and don't know what ought to be done or what is being done in regard to missions. I think if all Baptists would take the WESTERN RECORDER and read it carefully they surely would acquire a missionary spirit.

We have in our church at Irvington a pastor that preaches missions on all occasions, in the person of F. Smith. Our church has a plan of systematic giving. Collection for foreign missions is taken every three months and amounts to \$109 per year, and \$10 to Preacher's Aid Society and \$27 to orphan's home, and we generally respond to other calls. Bro. Smith's prayer is that God has made the people able and the next is to make them willing.

M. N. BEWLEY, Sr.

Irvington, Ky.



THE CELEBRATED DIAGRAM SUITS \$5.75.

Made of strictly all-wool goods in Blue, Black and Fancy Scotch Mixtures, and in all sizes, regulars, stouts and jongs. THE BEST MADE SUITS ON EARTH. The diagram on the sleeve of the coat shows exactly how the inside of the garment is made. Better qualities made the same way—on honor—\$6.75 and \$7.50. Ask to see them when in the city, or Send a MAIL ORDER. We pay charges to any point within 200 miles of Louisville if the purchase is \$5.00 or over.

LEVY'S, 3rd. & MARKET, LOUISVILLE, KY.

PISO'S CURE FOR COUGHS WHEN ALL ELSE FAILS. Best Cough Syrup, Cures Good, Use in Time, Sold by Druggists. CONSUMPTION.

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 CHOCOLATIERE ON EVERY CAN. AVOID IMITATIONS.

"STORY OF SPAIN AND CUBA." 100 Beautiful Illustrations, 500 Pages.

This book is written and edited by NATHAN GREEN, the well known author and newspaper critic. He is particularly well fitted for the work having lived in Cuba for fifteen years, and he also has the assistance of several newspaper correspondents who are now in Cuba and furnish information in regard to the present war and Cuba's struggle for liberty. The book has been in course of preparation for many months. It is not one of the hastily thrown together books gotten up for the day and made from cuttings of the newspapers. Mr. Green has had at his command the most reliable information and no expense or pains has been spared to make it a work of authority. AGENTS WANTED everywhere. Credit given. Do not delay in order in advance to agents for orders. We have before us reports of five agents who just received orders. One reports 27 copies, another 17 copies, another 11 copies, and another 21 copies, and another 21 copies. These reports are for the first week. All such or some one will get ahead of you in some shape or other. Write to us and get a reliable work on the subject, and you can make from \$5 to \$10 a day. Remember our 50-cent outfit to PERK but 10 cents must be sent for postage.

International News & Book Co., 10 W. Saratoga St., Baltimore, Md. We also want agents for our book "STORY OF TURKEY AND ARMENIA" (Best terms) Full and graphic account of the massacres. Illustrated. 40 pages. Price \$1.50. Complete outfit free. Ten cents must be sent for postage. Other popular books and Bibles also.

STEWART DRY GOODS CO SILKS.

- Black and White Silks for Waists and for Dresses are the RAGE, and we have just received a great line. 79c, Black and White Faconne Stripe. \$1.00, Black and White Faconne Stripe and Check. \$1.25, Black and White Pekin Satin Gros Grain Stripe. New Fancy Warp Print Taffeta, \$1.00. New Monotone Warp Print Taffeta, \$1.15. New Chameleon and Changeable Silks, 50c and \$1.00.

Dress Goods.

- New Canvas and Etamines, Grenadines and Crepons received by every express. 35c, 40 inch Silk and Wool Mixtures. 45c, 50 inch Glasgow Checks. 50c, 40 inch Scotch Effects. 60c, 40 inch Scotch Checks, Silk and Wool. Just received 25 pieces Silk and Wool Crepon, 75c, worth \$1.50.

Black Goods.

- We show the largest stock of Black Goods in the Southwest. Everything new; everything good; everything staple is to be found here. 35c, 40 inch Figured Mohair. 53c, 50 inch Pure Worsted Serge. 50c, 46 inch Rock Crepon. \$1.00, 50-inch Fancy Etamine. Novelty Crepon, Canvas and Grenadines in all the latest effects, and at the lowest prices.

Gloves.

- 59c For 4-button Suede and Glace, all desirable shades. 89c For 8-button Mousquetaire Glace, in pretty shades of gray; all sizes. 98c For 8-button Mousquetaire Suede, black and colors; large sizes only; sold at \$2.25. \$1.00 Bicycle Gauntlets, Glace, in new red tans. \$1.50 Bicycle Gauntlets, Glace, in black and colors. We are sole agents for the well-known brands Perrin Frere, Jouvin and Contemeri Gloves. In these we show all the latest shades. Full assortment of Men's Street and Evening Gloves.

Our Mail Order Department the best in the South. NEW YORK STORE LOUISVILLE, KY. WRITE FOR SAMPLES.

SEND FOR Baptist - Book - Concern - Publications. 807 WEST JEFFERSON STREET,

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

The President has appointed Gen. Fitzhugh Lee, of Virginia, Consul-General to Cuba. Being an old soldier, and a man of the strictest integrity, he will let the Government know just how affairs are there. His sympathies will all be with the white planters, but he will be just.

Traffic across the sea are uncertain as usual, for every newspaper has certain information not only of the doings but the intentions of all the rulers, and every other newspaper has as certain knowledge that all others are wrong. Turkey has expelled the missionaries; Turkey has written as "trade" doing that thing, but has not feared it. Turkey has promised not to expel them, because France protested against it. Catholics being driven out, and Russia to please France withdrew her insistence on their banishment. So much for samples of news from Turkey.

England is like the prize-fighter, who, being whipped, said he knew what he could do, he could go home and whip his wife. Being too much afraid of Russia to fight Turkey, and of Germany to fight Russia, and of the United States to fight Venezuela, she said to herself: "I can go and whip the derbies, and I will." Now come the usual variety of reports. The derbies have cut off the vanguard; they haven't; France and Russia have forbidden the expedition; they haven't; England has ordered the forces to retreat, she has ordered an advance. France and Russia are furnishing the derbies with the best Martini rifles and with officers to drill the soldiers into the use of them. This last will no doubt be contradicted to-morrow.

In the far East the Koreans are making things very uncomfortable for the Japanese who are in that country. The people of Corea have always hated the Japanese and sided with the Chinese. Now Japan can do nothing as a nation because Russia will not allow it, and the individual Japanese may all be driven out of Corea.

Money Made in a Minute.

I have not made less than fifty cents a day while selling Centrifugal Ice Cream Freezers. Any one should make from \$5 to \$8 a day selling cream and from \$7 to \$10 selling freezers, as it is such a wonder, there is always a crowd waiting for cream. You can freeze cream elegantly in five minutes and that astonishes people so they want to taste it, and see many of them buy freezers as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Any one can sell ice cream and the freezer sells itself. My sister makes from \$10 to \$15 a day. W. H. Bird & Co., 160 S. Highland Ave., Station A, Pittsburg, Pa. Write us your full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish they will hire you on a salary.

After a Day's Hard Work

Take HOSKOPF'S ACID PHOSPHATE. It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

ASSOCIATIONS.	DELEGATES.	ALTERNATES
Baptist	W D Moore	E Burrus
Barren River	R H Spillman	J M Hagan
Bay Fork	F C Dodson	W Haslam
Beibel	E N Dickson	J A Bennett
Blackford	H O Truman	L J Rice
Blue River	F C Churchhill	J T Creek
Boones Creek	B B Halley	W H Fritts
Bracken	J J Adams	A H Hines
Campbell County	C W Freeman	W Stallings
Central	C G Graves	W M Hall
Cedar Fork	J W Waldrop	
Concord	M M Arnold	
Crimmons	W R Smith	H B Meese
Cumberland River	B F Jenkins	L P Drake
Davies County	W J Short	R H Miller
East Lynn	J J Rucker	F J Jenkins
Elkhorn	J H Burdick	W C Taylor
Franklin	C W Morris	S Orlin
Freedom	B T Mayhugh	D J K Maddox
Gasper River	G Goshen	W D Harrell
Goshen	J A Hogan	W K Thomas
Greene County	R N Barrett	
Greensburg	W S Doyle	J M Bruce
Liberty	J B Woodson	C Roperwell
Little River	J A Sills	J W Oliver
Long Run	J F Powers	McFarland
Lowville	W L Hames	T H Burns
Mt. Zion	J R Sampson	A Gatliff
North Bend	F A Barnett	W H Grant
North Concord	C G Jones	O M Huey
North Union	W A Horum	
Olio Valley	J M Clark	W R Gibbs
Osage River	J M Sallee	W B Brooks
Russell Creek	W J Loving	E W Conkley
Shelby County	S J Snyder	W B Hines
South District	J E Nunn	J D Bruce
Sulphur Fork	W H Martiny	J B Tharp
Texas Creek	L M Theobald	J V Minor
Union	A V Sizemore	S H Burgess
Warren	E G Hubbard	B F Page
West Kentucky	B F House	E N Hall
West Union	T C Mahan	W B Hall

DELEGATES ON THE MONEY BASIS TO THE SOUTHERN BAPTIST CONVENTION FROM KENTUCKY.

W J Agee	ES Alderman
J H Anderson	J T Barrow
Preston Blake	EV Baldy
E W Barrett	J H Burnett
F W Bell	J M Bruce
S H Burgess	J G Caldwell
T H Campbell	J S Coleman
J T Christian	Z T Cody
B W Crumpton	EC Dargan
J H Dew	B A Dawes
J H Egan	D Edwards
RR Erley	S B Forgy
Everett Gill	WR Gibbs
B F Hagan	J N Hall
F D Hale	W P Harvey
H H Harris	J C Hopewell
T S Humphreys	M P Hunt
Otis Hughson	F H Kerfoot
J A Kirtley	J A Lee
J B Marvin	R W Morehead
P W Mahan	R W Mahan
J S Milliken	E H Maddox
J T Martin	C H Nash
E E Nash	W D Nowlin
J K Nunnely	T D Osborne
W B Perryman	C E Perryman
A S Pettie	J G Parsons
W L Pickard	W C Plerce

J R Puryear
W B Rutledge
W S Ryland
J D Ray
D S Suttivan
T C Stackhouse
I P Trotter
F W Taylor
D W Whitlinghill
J W Warder
I M Wise

H C Roberts
W S Roney
J R Samspey
J B Solomon
J S Sowers
W C Taylor
L H Voyles
W F Whitlitt
J M Weaver
F J Yeager

J. W. WARDER, Com.
J. M. WEAVER,
T. D. OSBORNE,

SOUTHERN BAPTIST CONVENTION AT CHATTANOOGA.

REDUCED RATES VIA SOUTHERN R. Y.

For the occasion of the Southern Baptist Convention, which will convene at Chattanooga, Tenn., May 8-14, inclusive, the Southern Railway will sell tickets to Chattanooga, Tenn., and return, at rate of one limited first class fare for the round trip. Tickets will be sold May 8th to 8th inclusive, good to return fifteen days from date of sale, but limit on additional time, provided they are deposited with Joint Agent Chattanooga, on or before May 14th, 1896.

The Southern Railway reaches Chattanooga from all directions, and its service is unequalled. It is the shortest line and the scenic route from Louisville, in connection with the Queen and Crescent. The Southern Railway is also the scenic route from Virginia, points, Washington and other Eastern cities, via Asheville and through the "Land of the Sky." It is the direct line from North Carolina, South Carolina, Georgia and Florida points. The Southern Railway is the shortest line and operates the quickest and most convenient schedules from points on its line in Mississippi, to Chattanooga.

For further information, call on any Agent of the Southern Railway or E. J. Martin, T. P. A., Columbus, Miss. A. Wheldon, P. & T. A., Louisville, Ky. J. L. Meek, T. P. A., Knoxville, Tenn. W. H. Bell, T. P. A., Chattanooga, Tenn. L. A. Shipman, T. P. A., Birmingham, Ala. J. C. Andrews, S. W. P. A., New Orleans, La. S. Brown, G. P. A., D. C. Washington, D. C. W. A. Turk, G. P. A., Washington, D. C. D. H. Beckwith, G. P. A., Chicago, Ill. C. A. Henscoter, A. G. P. A., Chattanooga, Tenn.

WE PAY EXPRESS

ON MAIL ORDERS, AND SEND GOODS C. O. D. Write for Catalogue.

Besides selling Men's and Boy's CLOTHING, SHOES, HATS and FURNISHINGS, and Ladies' SHOES, SHIRT WAISTS and PARASOLS at prices which no other house in this country can match, we pay express charges on cash mail orders to the amount of \$5 or over to any point in Kentucky or Indiana. We also send goods C. O. D. with privilege of examination. Write for our Spring and Summer Catalog—SENT FREE.

Mammoth Shoe & Clothing Co.,

424 to 434 West Market.

WILBOR'S COMPOUND OF PURE GOD LIVER OIL and PHOSPHATES

For the Cure of Consumption, Coughs, Colds, Bronchitis, Debility, Wasting Disease, Anemia, Inflammation, Scrofulous Humors.

ALMOST as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body; creates new, rich and pure blood; in fact, rejuvenates the whole system. This preparation is far superior to all other preparations of Cod Liver Oil: it has many imitators, but none equals. The results following its use are its own recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by Dr. A. B. Wilbor, Chemist, Boston.

WALL PAPERS & CEILING DECORATIONS

In all Grades and in all the Newest Designs and Colorings.

WINDOW SHADES in all Widths and Colors

STAINED GLASS SUBSTITUTE

In Large Variety of Patterns and Colorings. Suitable for Residences, Churches and other Public Buildings, at

JOHN JUSTI'S

331 & 333 W. Jefferson St., bet. Third and Fourth, Louisville, Ky.

Satisfaction in Work and Prices Guaranteed.

Correspondence Solicited.

PLEASURE CARRIAGES, LADIES' PHAETONS, BUGGIES, WAGONS, HARNESS, SADDLES & BICYCLES.

at Factory Prices. All goods guaranteed as represented and sent on approval anywhere. Write at once for our new beautifully illustrated Catalogue showing all the latest and new designs in large variety, from a \$100 to \$1000. Testimonials from every state, sent free to all who mention this paper. Write from \$100.

Manufacturers: ALLIANCE CARRIAGE CO., N. Court St., Cincinnati, O. Established 1884.

CARPETS.

We have them from the finest to the cheapest shipped to us from factories all over the world with orders to sell. So you have a chance to get them at less than factory prices. Made and laid (if desired) by the best carpet layers in the world. You can take them for cash or on time. If you want to save money, live happy, please your wife, sweetheart, mother, cousins, aunts, uncles and especially your mother-in-law, be respected by your neighbors, no matter whether Republican, Democrat, Free Silver or Gold Bug, come to Headquarters for Carpets, Rugs, Matings, Curtains, Furniture and Household Fixings generally.

Not Forgetting **WE PAY FREIGHT 200 MILES** From Louisville.

MANUFACTURERS' AGENTS,

Jefferson Street, Through to Green Ave., bet. Fourth and Fifth, LOUISVILLE, KY.

S. T. MOORE CO.