

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX.

LOUISVILLE: THURSDAY, APRIL 30, 1896.

NUMBER 31.

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 50
After six months 1 00

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WHY not cast your cares upon God when you know that so far from hurting or wearying him he delights to take them upon Himself?

It is not enough that we praise God in our hymns. By the way, do we even do that in the jingles now so generally sung? But we must praise Him in our prayers, praise Him in our meditations and in our daily conversation.

AND praise does not mean only giving thanks for what He has done for us. It means rejoicing in Him for what He is in Himself. We are to delight ourselves in God.

DOES it seem to you that its blessings are few and small and your trials many and great? Thank God for both, and you will see more clearly and estimate both at more nearly their true value.

THERE is great danger that we shall decide God will do, or ought to do, what we should do were we in his place. Very much of the reasoning about God's doings forgets the infinite distance between Him and His creatures.

ONE reason that many folks have for spending their time in bustling around the "slums," is that it takes too much grace to live consistent godly lives in their homes, and they ease their conscience by trying to make up for their deficiency in private by zealous working in public.

IN a beautiful tribute to his mother Thomas Wentworth Higginson says of her: "Most valuable of all her traits to her children, next to her quality of sunshine, was probably her absolute rectitude, the elevation of her whole tone, the complete unworldliness, so that no child of hers ever heard her refer to any standard but the highest."

THE *British Weekly* offered a prize for reports of the length of sermons preached on a recent Sunday, and received hundreds of answers. The *Outlook* sums up the result in these words: "The study is interesting, because it shows that the men of recognized power are those who preach half an hour or longer, while those who preached from fifty minutes to an hour are largely those who are recognized throughout the world as really great preachers." Maclaren preached fifty minutes, and Thomas Spurgeon, thirty-seven.

AS is well known, Dr. John Hall, pastor of the wealthiest church probably in the world, detests all imitation of popish Easter. He says when he has to put flowers in his pulpit, he will conclude it is time for him to step down and out. On last "Easter," as the Catholics say; "first Lord's day in April," as Baptists say, he had agreed to preach at night to another parlorless church. They had flowers galore and "Easter carols," but they got no "Easter" sermon from the great preacher. He took for his text, "Judas, who by transgression fell, that he might go to his own place."

PERILS TO THE TRUTH ON THE MISSION FIELD.

BY WILLIAM ASHMORE, D. D.

"And certain men which came down from Jerusalem taught the brethren and said, 'From Jerusalem went forth the first Gospel messengers. And now, from that same Jerusalem, go forth certain who troubled the brethren to the extent even of subverting their souls.'"

If it was so in those days, be not surprised to find the thing repeated now. From the Christian lands of the West came the plain and simple Gospel which has been the means of gathering in the converts we now have in all Asia; and now, from the Christian lands of the West, come these other teachings which are making sad havoc in the faith of those already saved.

You have doubtless heard of the unrest that is troubling some parts of our mission field. If we had only pure heathenism to contend with, it would be quite enough to tax our strength, but now heathenism is being buttressed by the so-called science and philosophy of the West. And there is something worse even than that. It is not the enemies and opposition from without we have most to fear, it is the enemy that is within. It is true, more or less, that all parts of our mission field are suffering from the new theology and the higher criticism now having such a run at home. In India the effects are already serious; in China much seed of that sort is being sown, and the crop will come in due time; but in Japan—where everything has such a hot-house growth—the fruitage is already ripening. The principal exhibit is in connection with the work of the Congregational churches. The other churches claim to be measurably free, but there is more or less of the leaven at work in or around them; and they will need all the skill and all the grace they can possess to save themselves from inroads.

At this point we must ask you to make a needed discrimination. In the great Congregational body of converts in Japan, there are many most earnest and devoted men, there are most excellent and faithful congregations, and there are distinguished works of Christian usefulness among them (witness, for example, the great orphanage at Okayama). It is held that the majority of them belong in this category, and that the majority of the country churches are at work along this line. But now there are the "advanced" men. It is well, perhaps, to allow them the use of that word which they have appropriated. They are "advanced," but not in the sense in which they mean. When the host of Israel moved, the ark went before to show them the way—the multitude was required to follow on behind. We can imagine a self-assured and self-confident few among them running ahead to show the ark which way to go, instead of allowing the ark to show them. Such infatuated and would-be guides could lead themselves only into pit-falls, and into pit-falls certain Japanese teachers and preachers are already to be found. One of the Congregational missionaries, speaking of them, says that they have "got beyond the question of the higher criticism"—they do not care who wrote this and that, and who did not. It is, in fact, a small matter with them as to whether there was much of a Moses or very little; or whether there were one, two, or half a dozen Isaiahs. What they want is a *theology* which is held to be the proper outcome of it all. And they consider themselves quite able to do the work of a redactor for their own people. If there were redactors who patched together old garments and new cloths, and who "supplied" and "left out" as seemed good to themselves, then why should not so bright a people as themselves be allowed to do the same thing for "Great Japan?"

Now, in such reasonings as these, I can not see that they are at all illogical if the principles, and methods, and aims of higher criticism are to be accepted as they are being done by ourselves at home. Indeed, it may be that Japan is to show the world the first real ripe basket of summer fruit of this higher criticism. In the West there is a vast deal that hinders culmination. They say they want to re-edit the old Bible, and practically give us a "New Bible," but there is an immense resistance of old orthodoxy to be gotten out of the way before it can come to pass. In Japan no such resistance is to be met, and so the process may be rapid.

But now whence came all this? One answer alone is admissible. Their own missionaries started it. To be sure, some of them went home, and were rounded out there, but they got the start in Japan under missionary teachers. I myself have been astonished at views held by certain missionaries in Japan. The theory of a second probation is one of the smaller matters among them. A teacher of theology in one of their schools denies the doctrine of vicarious atonement. An old missionary of the American Board told one of our missionaries that it would be better for the truth if a good deal of the Old Testament were cut out and thrown away. Of Christ it is said that he knew only what other "rabbin" around him knew about the Old Testament. I was told of another man that he said it might not be necessary to hold to the doctrines of the virgin birth of Christ. And so it goes on.

Now what can you expect when such stuff as that is held in solution in the theological beliefs of men who are old and leading missionaries? It is of no use to draw a mantle over these things. That is only disloyalty to Christ and his truth.

I have a purpose in writing to you this way. It is that you see the need of making your Seminary all the more become a great seed bed for God's own immaculate truth, and that you yourselves take this vast need home to your hearts, and then decide what God would have you to do.

BIBLE DIFFICULTIES.

On every side we hear much of the difficulties of the Bible. The age is critical, and men take special delight in picking flaws from the Sacred Volume, in pointing out seeming contradictions, in magnifying apparent discrepancies, in turning to an injurious account doctrines which are hard to be understood, and in setting forth in the most damaging light statements which tend, in their opinion to invalidate Holy Writ.

But many of the difficulties raised are imaginary; others are the result of ignorance; others grow out of the nature of the revelation communicated; others are capable of reasonable adjustment; others spring from a refusal to read the incident or record in the light of ancient times and distant lands; others belong to the region of deliberative perversion and of wilful blindness of mind and heart; others are due to a lack of spiritual perception; others are the necessary effect of man's limited vision; others are caused by a preconceived theory or opinion, and others are attributable to pride of reason, or prejudice of mind.

Bible difficulties, so far as they really exist, must not be dissociated from their contemplated purpose. They serve as a moral test and a mental discipline. There is divine wisdom in their permission. The inspired Word is sufficiently clear for the production of faith, yet obscure enough for the operation of unbelief. God's revelation is such that one can accept it and live by it; or reject it and perish. It is neither too bright nor too dark. It has enough of clearness for the reader to apprehend its saving meaning, and develop, under its in-

forming principles and stimulating truths into a noble, ripe and stirring Christian manhood, and it has an amount of obscurity in many respects to give occasion for carping and offence to those who will not see its spiritual and saving bearings, and who turn from it to follow the dictates of human wisdom and worldly maxims, and to the pursuit of that ungodliness which ends in eternal ruin. God recognizes man's free agency—his power of choice—his self-determining faculty. He gives his revelation in harmony with the constitution of man. Were he to make it so luminous or too dark, there would be danger of defeating the design for which it was given. As another has said, "it would bring the educational and probationary period of life to a close; it would bring on the day of judgment." Our present existence is one of trial and training. God would test and develop us, and so he has revealed his will from age to age in a form consonant with this great purpose.

Rightly viewed, there is a proper adaptation of the difficulties and limitations of the Bible to moral advancement. It is a book to be studied, to be investigated, to be believed, to be obeyed, to be followed, to be trusted. It has that which appeals to the intellect, to the heart, to the conscience, and to faith. There is much that is on a level with human reason, and transcends it. There are in it things plain on their very face, and others that are a very puzzle to faith. Man wants everything made clear from the start, and calls for smooth sailing in life's voyage. God deals in mysteries and perplexities. So with the Bible. There is sunshine, but there is likewise darkness. There is mercy; but judgment also. In all this God acts in accordance with the law of development that obtains all through his universe. Alpine Alps are needful for testing the power and endurance of the climber, but once at the top he feels repaid for the toil, hardship and sacrifice endured. The starry heavens have their story, but it is not read except through deep and persistent search. Physical development comes through the severest training. Mind is disciplined and cultured through the mastery of difficult problems. God calls for spiritual athletes. He wants no moral dwarfs. His people must come to maturity of knowledge and grace. They must strengthen and ripen for heaven, and so he adapts his revelation to the accomplishment of this high and blessed purpose.—Presbyterian.

A young clergyman was once bemoaning to the venerable John Brown, of Haddington, the fact that he had so few to hear him Sundays. "My friend," said the old minister, "you have as many hearers, every time you preach, as you will care to answer for at the day of judgment." If we had a larger income, or a larger field of labor, or more time for work, or more strength, or more influence, or more popularity, we should have so much more to answer for. If we thought more of this, we might thank God that our income and our sphere were no larger, while we prayed for wisdom and strength and grace to be faithful in the use of what we have.—S. S. Times.

MAY a Christian dance? Of course he may. He may swear and lie, too, but it will not make him a better Christian. Surely, Christians may dance, but dancing will never identify you as a Christian. What puzzles us is that you will ask the question so often. Christians who never dance never ask it. Yes, Christian, dance if you can't live without it. Join hands with Salome, Herodias and Herod and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on.—Bob Burdette.

GEORGIA BAPTIST CONVENTION.

NOTES.

The effect of the discussion in the papers between Drs. G. W. Gardner and J. B. Gambrell on the subject of the introduction of coeducation in Mercer University was such that it was not mentioned in the Convention.

Ocdartown, where the Convention met, is a prosperous young city of about 4,000. Pastor Cooper is much loved by his people, and he has one of the best churches in the state. They have a modern and beautiful church building.

Rev. W. A. Marshall of Atlanta has recovered his health, and he is now ready to do efficient work as pastor. He needs no recommendation among those who know him.

Pastor J. A. Winn of Gainesville, where the next Convention meets, preached a sermon of great power.

Governor Northern presided over the Convention with dignity and ability.

Mercer University, under the leadership of President Gambrell, an able faculty and a competent board of trustees is in a prosperous condition, and the effort to add one hundred thousand dollars endowment will be enthusiastically pushed.

Dr. J. L. Burrows of Augusta is one of the most prominent and influential men in the Convention. By him we were introduced to the Convention in his inimitable style; saying that Bro. Harvey had the honor of representing the Baptist Book Concern of Louisville, Ky., and the WESTERN RECORDER, that some people said was so orthodox that it leaned backward. We accepted this as the highest compliment he could pay the paper; and we know he meant it.

The Trustees of the Southern Female College at La Grange, Ga., have tendered their institution to the Baptist Convention. The buildings and outfit are regarded as of the first order. The buildings are new and modern; the dormitory is 145 feet long, 100 feet deep and three stories high, and is built of brick and stone. The purpose is to raise an endowment until a girl can get an education at the same cost as a boy. G. A. Nunnally is President and is pressing the work with all his energy and zeal.

Shorter College for young ladies, Rome, Ga., under the presidency of Dr. A. J. Battle, is in a flourishing condition. It was founded by the generosity of Col. Alfred Shorter, a wealthy Baptist of Rome, who established it as "a gift to our daughters" with a munificent endowment of \$170,000. Its building is one of the most imposing structures in the state, and the college is one of the most completely equipped schools in the South. Its attendance has varied from 200 to 225 pupils. Its curriculum is extensive and thorough, and its faculty unsurpassed in accomplishments and efficiency. The diploma of Shorter College stands for superior attainments and accurate scholarship. In music, art and other collateral branches, the advantages are the very best. It is a Baptist school of which the denomination may well be proud.

H. W. Williams, pastor at Elberton, Ga., recently celebrated his second anniversary. The church is absolutely free from debt. More than one hundred members added. Church invited State Convention to meet with them next year. Congregation fill the house. Church thinking of enlarging.

Prof. C. C. Cox, President of the Southern Female College, College Park, near Atlanta, is meeting with great success. The institution is one of the most noted and prosperous in the South.

Dr. Dargan represented the Seminary, captured the Convention, and as usual got more money for the students' fund than he asked for.

Rev. J. F. Edens, of the *Index*, the most affable, popular and successful canvasser in the South, as well as many others, made us feel at home during the Convention.

The Convention was well attended, and a finer looking and more intellectual body of men can seldom be seen. The evening before the Convention Dr. J. B. Hawborne delivered his great lecture to a crowded house. Dr. Morehouse of New York, representing Home Mission Society, made a telling speech.

We had the pleasure of meeting Pastor Henry McDonald, Second church, Atlanta, who labored for many years in Kentucky, and who is loved by all who know him.

We also met Drs. Gwin and Spalding, formerly pastors in Kentucky.

The interesting report of the meeting was written by Dr. G. W. Gardner. Have already written more than I expected to. There are many others as worthy of mention as those already referred to in report and notes, but for want of space I must close.

W. P. H.

FROM TEXAS.

THE WACO MEETINGS, ETC.

Having attended the Board and Missionary mass meetings at Waco, and thinking that a brief notice of what was done would be of interest to many of your readers, I will send you a short article on the subject. The interest of missions seemed to call for an extra effort in that direction at this time; and hence the call of the Waco pastors for a representative gathering from all parts of the state in connection with the regular meeting of the State Board. The attendance was not large, though the various parts of the state were well represented, and the meetings were highly interesting, the presence of the Holy Spirit, most of the time, being evidently and powerfully manifested. Many and earnest were the prayers offered, the mass-meetings being very like well attended and deeply earnest prayer-meetings in our own churches.

Bre'n B. H. Carroll, G. W. Truett and the other Waco pastors gave the friends a hearty welcome, and they were royally entertained by the kind people of that goodly city, one of the best in Texas, and that is saying enough for any place. Many very interesting speeches were made, and the speaking throughout was regarded as exceptionally good, and the impression made upon all present must have been of a highly inspiring and profitable character, such as will be long and pleasantly cherished, leading our people, as is to be earnestly desired, to greater consecration and warmer enthusiasm in the mission work. Rev. Dr. Robertson of McKenney, Rev. Dr. Hanks of Abertine, Rev. Dr. Harris of Galveston, Rev. Dr. Lamkin of Houston, and other visiting brethren made very fine speeches of interest in the discussion of important topics. Drs. Carroll and Early, also of Waco, made able and interesting speeches in opening the discussion on highly interesting and profitable themes. All the speeches cannot be noticed, and where all were so good it would not be proper to single out any of them, so reference is only made to those which were opening addresses, and not perhaps to all of them, as the names of some may not occur to me; yet it may be simply and truthfully said that all were excellent, such as were well received and will be long remembered.

The idea of holding such a meeting originated with Dr. Baines of Cleburne, after much prayer, and he was quite naturally properly selected to conduct the meetings, which he did in a very becoming and impressive manner, being a man of fine taste, good judgment and a warm heart.

The meeting had a stimulating and inspiring effect upon the brethren, and arrangements are being made for the holding of similar meetings in different parts of the state, thus affording the people opportunities to become better informed, and hence, more interested on the subject of missions at home and abroad. Who will say that this is not a movement in the right direction? and the good work should go right ahead.

Our Board meeting was devoted largely, almost entirely to routine business, and what was said and done would not be of so much interest to the public. There seemed to be a manifest and earnest purpose on the part of the Superintendent of Missions, Bro. M. D. Early, and the entire Board, to push right ahead with the good work; and the outlook is thought to be growing brighter and more hopeful. There have been many obstacles in the way, all of which have not been removed; but it is the constant prayer of many loyal and loving hearts in Texas that everything that hinders the progress of the work may be speedily removed, and that the cause may prosper yet more and more.

P. S.—BAYLOR UNIVERSITY.

While in Waco, Dr. J. A. Ivey, the popular and useful pastor at Sherman, and myself had the pleasure of visiting Baylor University, and addressing the students. The venerable President, Dr. Rufus C. Bur-

leson, and the able faculty, were very cordial, and they expressed themselves as delighted with the attendance and the work being done in Baylor, that grand institution where so many noble men and women have been educated. Nearly four hundred students are there this year, and the outlook for the University was never more hopeful.

A. B. MILLER.

FROM CHINA.

I have just returned from Shin Hing, where our Association met February 27th. The Shin Hing church gave us a hearty welcome. They had their chapel decorated with flowers and evergreens, and the arrangements for taking care of the delegates were capital. The best part was the meeting itself. Promptly at 10 A. M. Thursday the Association met. After brief devotional exercises the organization was effected in about five minutes—Dr. Graves chairman; and we soon got to work. The letters from the eight churches were read, which showed that 82 persons had been baptized during the associational year, and more than one thousand dollars contributed for all purposes.

There were seven subjects given to fourteen brethren at the previous meeting to prepare papers on. None of these failed to prepare a paper. These were all read and discussed with a promptness, heartiness and appropriateness that was refreshing and encouraging. Not an unpleasant word was said during the meeting. There were often sharp differences of opinion, but it was all in the best of spirits. And a majority vote settled all matters.

That which caused most interest and enthusiasm was the proposition for the Association to begin mission work. There was not much speech making but general and generous giving. One hundred and one voluntarily put their names down for from five cents up to several dollars each; so that the whole amount subscribed was \$142.80. Immediately a mission board was appointed and a missionary appointed at a salary of seven dollars a month. He was instructed to go to Sai Nam a large town of about 40,000 inhabitants, some 40 miles from Canton, and rent a house and begin work. Our mission once had a station at Sai Nam, but were driven out during the French trouble with China some eight or nine years ago. We have been working and praying for another chapel there for years. There is much prayer being offered that the Spirit will go before and open the way for our brother Liu Wan Cheung, who goes there as the first missionary of our Association. Will not every reader join with us in praying for the success of this work?

The Association was one of the best that we have ever had. All the members seemed to be filled with the Spirit. And there is a general feeling that this is to be the best year of the Association. There is a deep, earnest, quiet enthusiasm that has taken possession of our people that is very hopeful.

We were glad to welcome Miss E. B. Sale of Virginia to our mission when we got back to Canton last night. Pray for us and our work. I am yours fraternally,

E. Z. SIMMONS.

Canton, March 4, 1896.

A PRECIOUS LETTER.

Sometimes when we see the worldliness, the indifference, and the evident lack of regeneration in so many church-members we feel inclined to dark views of the future. Such letters as this from our grand Old Guard show there is no reason to despair—there is life in the old land yet, and God has not left himself without godly men in this world. The prayers of one saint like this are worth more to the churches than all the riches on earth.

SMITHFIELD, KY., APRIL 16.

MY DEAR FRIEND: My time is not out to you until the 3d day of June. In fear I will not be permitted to renew at that time I will do it now. If I am taken home before this expires please go to my daughter, Mrs. M. D. Henry, Normandy, Ky. I will be eighty-one years old in a few days. My sight is getting so dim I can scarcely see to read you. My health is failing. I am expecting Jesus every day to come and take me to that mansion in his Father's house that he has gone to prepare for me. I have been acquainted with you from your infan-

cy. My father, I think, took the first number of you when edited under the head of *Baptist Banner*, by Dr. J. S. Wilson, Shelbyville, Ky. I became a subscriber when I commenced housekeeping about fifty years ago, and have been a regular subscriber, with a few short breaks, ever since. I have enjoyed you very much. You have been a great stay to me. May the Lord bless you and your editor and all your contributors, especially Bro. Spencer. I pray that he may be spared to fight against the flaptraps that are trying to suck the life out of the churches that Jesus Christ instituted.

In 1884 I felt that God for Christ's sake took away the load of sin from my heart that was dragging me down to eternal ruin, and set me free to rejoice in his love to me a poor unworthy worm of the dust. I would not exchange the assurance I have of eternal happiness for all the honor and riches of this world. I have never seen the time that I regretted the step I then took.

Enclosed find \$2 P. O. order for my renewal.

J. B. FORD.

ABOUT MISSIONS, ETC.

DEAR RECORDER: As you have been a wise counsellor and guide in our family for three generations, of course when perplexed as to the right way of doing anything pertaining to our church affairs, we feel sure we will be properly instructed, if we appeal to you for information. Will you or some of your readers please kindly tell us the proper way to make bread for communion purposes? Judging from the instruction given by Jesus to the disciples, "to make ready the passover," they used unleavened bread. Ought it to have shortening used in it? and ought it to be baked white or brown?

Enclosed find check to pay for the renewal of the RECORDER for my mother, and \$1.50 to pay for one of the premium Bibles. This is the third one we have gotten with our RECORDERS. We offer this suggestion to your subscribers: to go to those members of their church who are not able to take the paper or buy high-priced Bibles, show them what well-bound Bibles we can get for them if they will pay the one dollar and a half or pay seventy-five cents toward helping them buy a Bible if they can't pay \$1.50, and thus get members supplied. We are very glad the RECORDER gives those of us who have been subscribers for years the chance to help our friends get such cheap and well-bound Bibles.

We are very much interested in many articles in the RECORDER, and especially in the letters from the deacons in regard to the missionary cause. If the suggestions made by some of them were faithfully carried out we certainly would be greatly benefited, and the interest and love for the great cause would be so great that there would be no room for complaint about the money not being paid to carry on the good work. I have an idea why our boards are not being paid up as well as heretofore; and if your readers will notice in the RECORDER of February 27th they will see where Rev. J. N. Hall gives Rev. W. N. Huckabee the instruction to send missionary collections to Rev. Crawford or Rev. Bostick, who are working under the Gospel Mission plan. Yes, just "send your money to the workers on the field;" and with many Baptists in our Southern Convention following this plan we can readily see why the boards are in debt.

Several letters from the deacons on this subject of missions convey the idea that they are very willing to lay the blame on "Eve," as a certain man did some time ago. One says, "I think it a shame for a woman to come out and take a man's place in the church or state;" and I add, in the family. Very few women ever take a man's place in any way, unless she sees the man fails to attend to his business.

A KENTUCKY SISTER.

THERE is nothing that shows so great a genius, nothing that so raises us above vulgar spirits, nothing that so plainly declares an heroic greatness of mind as great devotion.—William Call.

UNLESS I give my heart wholly to God, and make my religion my great and absorbing concern, I shall be a stranger not only to duty, but to all solid peace and enjoyment.—Chalmers.

WILL YOU JOIN WITH US?

The condition of the finances with our Foreign Mission work is such as to call for earnest consideration on the part of God's people. The number of the missionaries have been decreased by death and also by the return to some home on account of sickness. Some of the missionaries have voluntarily reduced their salaries, and some have even given up all, and live on private means in order to help. With these savings we were very much in hope that we could pay all of our indebtedness this year, but somehow the churches have given far less than for the same time last year, and unless help comes soon, we will go to our Convention in Chattanooga with a larger debt than ever. We have been greatly blessed in the work on the foreign fields. Our missionaries alone reports over one hundred baptisms. Others report blessed results. We have been blessed in the homeland. Now let us with grateful hearts join in earnest prayer to God that He will show us our duty and help us to perform the same.

While we should observe systematic giving, yet our people have not done this as they should, and we need now extra effort, just like many churches need gracious revival meetings. Let each pastor do his duty in presenting the work and leading the people in giving. Let each church and each member decide at once, and do what they feel will honor Christ. The time is short. Let us all in faith look to God and then be faithful before Him; then instead of being bowed down at our annual meeting in May we will all rejoice together before God.

Please ask all who have Foreign Mission funds, to send forward so they can reach here by April 30, as our books for the Convention year close that day. We still need \$55,000 to go to the Convention out of debt. How easily our people could pay all and more than they owe to God and souls as Christ would have us love them. Let us love more. Fraternally yours,

R. J. WILLINGHAM, Cor. Sec. Richmond, Va., April 17, 1896.

ROBBERY IN CHING CHOW, CHINA

A few days ago a special messenger from Ching Chow (a large city on the Grand Canal, West Szechuan, North China) to the consular agent, brought the following letter from Mr. Herrington:

"Wednesday Evening, Jan. 7, 1896.

"Just a little after dark a band of robbers suddenly rushed in the Pres. Compound, yelling and shooting, shot the gate-keeper in the face with powder. They got to Mr. Bent's quarters first. He started to ask what was the meaning of the noise; they said, 'Here is one, kill him!' He rushed back into his house and shut the door; they broke out a panel of the same, and shot him as he was leaning against it. They then broke open the door, and he rushed past them; they threw him down and struck him on the head; he made his way into our place all bloody and bleeding; shot through the leg, but only a flesh wound. Mr. Laughlin saw it was an attack, and got his wife and little girl over the wall and into a neighbor's house, others ran into the city to the Gamen (official residence) for help. The Van Schoick ladies (Mrs. Van Schoick and her daughters) Dr. Hill and Dr. Donaldson (two young ladies) were there when they escaped through the gate to a poor neighbor's; but Dr. Poindexter (a young lady visitor) followed Dr. Van Schoick, who went into his room for his pistol. He told her then to hide under this table and she did so. He went and tried his pistol, a couple of shots on them. They were then in Mr. Laughlin's house. Dr. V. did not know what had become of the Laughlins. He then got the shot gun and emptied four loads at the people. It is probable that he hit one, for the people say they had to carry one man away. They got into Laughlin's safe, stole some 40,000 (ounces) of silver, and some 70,000 cash (about \$20). They stole garments from both Bent's and Mr. L's house. They did not go to Dr. V.'s—only broke out his windows. But they kept up this unceasing yelling and shooting, and Miss Poindexter all the time in the room. When they found her she was nearly frightened to death, and she is now prostrate, not able to sit up, and is staid by every sound. All the ladies are very seriously affected. Dr. V. is getting them off south; all of them will be going day after to-morrow except Mrs. L. and Bell—i. e. most all the ladies. Mrs. Laughlin is not at all affected. Bro. Bent is getting along nicely, and will soon be well—at least soon be able to work. They have caught five of the robbers. There must have been twenty or more of them."

A letter from one of the ladies says: "We got out the back gate by assistance of servants, ran down street, out distance, and at last found shelter in a little hut where they let us in. We kept very quiet, talked as little as possible, and shook a great deal. But all the time from every heart earnest, fervent prayer rose to our Heavenly Father for protection. After what seemed a long time to us, one of the servants who had been not far from the same time in the city, Dr. Van. was across ditch; and he would go over and see what we were to do. He went across, and soon we heard the Doctor give a whistle, loud and shrill. We came out at once, knowing things must be very safe or he would not whistle so loud. . . . The robbers, as they are friendly in Chingling. The natives themselves are very much afraid of robbers. There was also a robbery at Swel Pei, where Mr. Leagus was on last Wednesday, January 15. About dark they were disturbed by the firing of guns and robbers, and a general panic. The robbers were about ten robbers who robbed a native store on the street and then fled. They had previous-

ly robbed several towns near by. The Chinese are such great cowards they cannot stop a handful of poorly-armed robbers. The Leagus suffered no inconvenience from it, except a little fright.

The country is badly governed, the winter is cold, and hundreds have recently been rendered homeless by the Yellow River floods west of here; it is no wonder there are robbers. In the city of Tai An our places are near the soldiers' quarters, and every night now the soldiers go about the town firing of guns. After the new year the trouble generally closes.

W. E. CHOCKER. Tai An Fu, China, Jan. 21, 1896.

IS THE BIBLE ALONE THE RELIGION OF PROTESTANTISM?

Chillingsworth was excusable for saying so, but a Baptist should know better. That Baptists were never Protestants is reason enough. The Bible is the Bible, and should be good enough for Baptists. This is intended only as a needed hint to quite a legion of our people. I am going home soon, and here drop, as a poor man's legacy, another hint, that Baptists consider what it means before they say "Saint John," "Saint Paul," or "Saint James," anybody else, while advocating Baptist principles, let me suggest a little reform in grammar, especially to book and tract writers, newspaper correspondents and editors, etc. Such expressions as "real nice," "this much," "that high," "such fine flavor," "such noble thoughts," "such sublime dicta," "this," "that," and "such" are not adverbs, and not proper adjuncts of adjectives or adverbs. It were quite as easy to say "really" nice, "so" or "thus" much, "so" many, "so" fine or "so" noble sentiment. Nor should we say "it" most for our Master's use. Where "it" leaves out "most," "that," if one means meat—flesh—the phrase were more elegant than: Meat fit to be eaten. These are little, but little make mickles. B. T. TAYLOR. Smithland, Ky.

THE MISSION FIGURES.

While the discussion is on about whether or not there is a falling off in mission contributions, had we not better have a better understanding as to dates? The figures furnished by Dr. Dobblin are really encouraging; but when he reports for 1895, what time is that year do the figures cover? Certainly not the whole year, for our Southern Baptist Convention year closes with April 30th, and the Northern Baptists earlier still. If I am right in my reading, nobody has contended that there was a falling off up to the close of conventional year, 1895; but since that time there has been a very marked decrease in contributions. I hardly think anybody will doubt that. I am quite sure the Baptist officials of our Boards, North and South, will agree on this. Let us all hope and pray that when the Convention meets in Chattanooga the figures may not be so far behind last year as we have reason now to fear. We can't know just how they are till then.

One grand effort ought to be made in each church for the Boards. If the church or Sunday-school or woman's or young people's societies have money in their treasuries, why not empty them on that Sunday which the pastor advocates as the "Grand Effort Sunday"? And then all—every agency in the church, and every member—to do their level best for one time in their lives, to relieve the Boards of debt. Why not do it, brethren? Tell your people at the next service what Sunday shall be the day for the grand effort. The demand is urgent, and the remedy is so easy if we all will. W. B. CRUMPTON. Georgetown College.

MISSOURI LETTER.

Dr. W. Pope Yeaman says, "That within the past 20 years, as the result of mission operations in the State, nearly 200,000 conversions have been secured. Ministers who have been sustained wholly, or in part, by the State Mission Board have preached not less than 50,000 sermons. There have been not less than 60 new churches constituted by the missionaries, some of them in the most densely populated portions. Besides this feature of the work, we must add the large number of weak churches that have been aided by the State Mission Board."

The Doctor continues by saying, "that in 1876 we had not more than 100,000 church members in the State; now we have over 130,000. Of this gain of more than 30,000 in twenty years, 20,000 are due, directly and indirectly to State Mission work. Now, estimating the cost of this progress in dollars, we find it to be less than \$200,000 for the 20 years. If we put the annual average of church membership at 10,000 for this 20 years, we find that the average annual per capita tax has been ten cents. If the average number of missionaries has been fifty a year, we have had 1,000 men employed for a year at the low compensation of \$200 each. . . . And then the Doctor concludes by saying: "These figures suggest the possibilities of State Missions."

The Central Baptist has a few observations from Deacon Speck. Among them I find two or three as follows:

"You're not going to pay a man who will not work for you, neither the Lord. . . . The science of Christianity, as I take it, is trying to perfect the spirit and not the flesh. . . . If the Lord gave some Christians all of this world they ask, He couldn't get them into the next."

His wife and wife says she can tell a good believer by looking at him. You can't judge a watermelon this way. . . . The commencement of Stephens College will be inaugurated the fifth Sunday in May, as the sermon will be preached on that day. As to who the preacher is, I will let you know later on. The Rev. Sam Frank Taylor is proud of this year's work.

Rev. M. L. Bibb, of Mexico, is now engaged in his work as Sunday-school missionary for all that part of the State north of the Missouri river. Bro. Bibb is a fine preacher, and will do the State work of good work. The Board also has a Sunday-school missionary for all that part of the State south of the Missouri river.

Rev. J. E. Chambliss, of Mexico, has become associated with Dr. W. Pope Yeaman in the work at Grand River college, located at Gallatin. He will also preach for the Gallatin church.

We will have a joint Baptist Sunday-school Convention of Boone and Calloway counties on the fifth Sunday in May, beginning Thursday night preceding, to be held at Millersburg. We are arranging for a grand and good time. Rev. E. D. Isbell, formerly of Georgetown College, is now located at La Bell, Mo., and is doing well and succeeding finely in the pastorate. Sister I. is also well. God bless Brother and Sister Isbell. JOS. N. BARNER.

MEMPHIS, TENN.

The two leading churches of this city are now conducting revival meetings of great interest. The wide awake, plous and energetic pastor, Dr. Taylor, of the First church, is being assisted by that princely preacher, Dr. R. R. Acree, pastor of First Baptist church, Knoxville. Dr. Thos. S. Potts, the popular and gifted pastor of the Central church, has the assistance of Rev. G. E. Truett, of Waco, Texas, who is perhaps not excelled by any preacher of his age in our denomination, in all that goes to make a faithful and successful preacher of the Gospel. Our people appreciate these visiting preachers greatly, mainly because the pastors have very wisely prepared the wide awake additions to our church there. Dr. Taylor, of the First church, has been in this special work. Then again, it has been a long time since any general revival meetings have been held in the city, and the people are "hungry and thirsty."

There never has been a time when our church has worked together in harmony. The day of discord and want of co-operation seems to have passed. May it never return. Dr. Potts has recently held a profitable meeting in Oxford, Miss., the classic city of the State. There were some 17 conversions, and a number were added to our church there.

Bro. Norris, pastor of Rowan Memorial church, has been closely confined at the bedside of his dear wife, whose life has been despaired of for days. Now there seems to be ground for the hope of her recovery.

Backs Thresher, in marshalling a number of his members for a trip to the Southern Baptist Convention. We expect to have Memphis largely represented at this Convention. So far as I have heard, we shall enjoy the trip over the M. & C. R. R. C. A. DeSaussure, G. P. and T. Ag't. of Truett, in arranging a simple and pleasant accommodations, not only for the large number of passengers from this city, but also for a great train of Baptists from Texas and Arkansas. R. B. Pegram, deacon of First church, is superintendent of the M. & C. road. We can compile a list of the special privileges granted by Mr. DeSaussure, and go the quickest and most pleasant route to Chattanooga all at the same time.

The fifth mile stone will soon be passed by the First Baptist church of this city. The time appointed for the celebration of this great event is the fifth Sunday in May, when it is expected to have at least the following ex-pastors: Drs. I. T. Tichenor, G. A. Lofton, H. A. Venable, and H. J. Willingham. Two steps of remarkable progress are contemplated at this semi-centennial—I shall not mention them now, but will report in all that important epoch when it occurs.

Rev. W. T. Hudson, our city missionary, is doing a fine work in this great field of destitution. He thinks two churches could be organized in the near future to the great interest of our cause.

Rev. J. F. Allen, has been doing a remarkable amount of work since his appointment as colporteur. He preaches as much as a pastor, and visits more than any dozen pastors. He leaves some of our best books and tracts with almost every family he visits. Just such a work ought to be done in every association.

BLUE MOUNTAIN, MISS.

While visiting the above place on the fifth Sunday in last month, I went with Pastor W. E. Berry and Prof. Snow to a two days' meeting at Academy, an old country church of sweetest memory. There, 20 years ago, I was baptized and a year afterwards I came and preached my first sermon. Of the large congregation then, I found only 17, almost a generation having passed away in a quarter of a century.

Dr. A. H. McAllister, always ready for every good work, on learning of your generous offer, commenced to secure you and his ten families for the community for missions.

Pastor W. E. Berry shall enjoy the benefits of the Convention.

Blue Mountain is blessed with more good preachers than any other village of its size in the State, perhaps. Rev. W. T. Henry, president of the prominent famous Female College, so widely known and generously patronized; Rev. W. E. Berry, professor and business manager of the college; Rev. J. W. Thompson and L. P. Cozart, two excellent preachers, and pastors of churches in surrounding country, and Rev. St. Clair Lawrence, poet and literary man generally, and preacher, all first-class preachers, and useful laborers in the Lord's vineyard. J. D. ANDERSON.

MR. EDITOR:—In the RECORDER for March 17 I notice an article on "The Young People's Movement," by Rev. Joseph Shanksfield, which expresses very clearly my own views on that subject. I am in favor of a strict application of the principle that the church must main-

tain a careful supervision of the work of Christianizing the world.

I believe the principle applies also to Sunday-schools, which ought to be under the direction of the church. I think the church ought to elect the superintendent of the Sunday school, and require of him frequent detailed reports, showing how he has executed his trust. All questions of entering into larger organizations ought to be referred to the church; in fact, the church ought to limit the agencies it has appointed strictly to the performance of those duties and to the exercise of those powers it has conferred. Yours truly, WEB JARVIS. Tyler Texas March 23, 1896.

TRIP NOTES.

On Saturday, April 11, I boarded the train for Roberts, Henderson county, to fill the engagement of Pastor I. M. Wise, who is being assisted by Dr. J. T. Christian in a series of meetings at Princeton. The occasion was a very enjoyable one. Roberts church is in a healthy condition, having recently enjoyed a refreshing revival season in which Pastor Wise was ably assisted by Elder T. N. Compton. Several new members were added to the church, and several remain to be baptized and received into fellowship at the May meeting. The new house will soon be completed and ready for dedication free of debt. A noble task is ably presided over by a pastor to whom all seem warmly attached. With such an aid as Prof. Welch, J. H. Howard, Richard Denton, Dr. Arnett and many others together with a superior class of female members, the church cannot fail to prosper.

I very much enjoyed the presence at each service of the learned and devoutly pious Elder J. B. Solomon, D. D. It is always an inspiration to recognize in one's audience such a man. Dr. Solomon takes great interest in all departments of the Lord's service. I could but be impressed with his manifest disposition to give such an aid as every possible way to Pastor Wise's work at Roberts. He is also busy in other ways for the Master. It is well known that Dr. Solomon wields a ready and able pen. I have just finished reading the copy with which he commented me of his late well-entitled "Thoughts on Divine Inspiration," and find it one of the very best productions of the kind I have yet seen. The argument on "divine inspiration" is truly ingenious and forcible. I would advise every young minister especially to send Dr. Solomon some of his manifest disposition to give such an aid as every possible way to Pastor Wise's work at Roberts. He is also busy in other ways for the Master. 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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. SECOND QUARTER. SUNDAY, MAY 10.

LESSONS ON PRAYER.

Luke 18:9-17.

Motto Text.—The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Luke 18:13.

In the first part of this chapter our Lord gave a parable upon importunate prayer. We must be very much in earnest in our prayers which must come from sincere hearts and not from our lips only. In the lesson the Lord teaches the spirit in which we must approach God.

Verses 9. These may have been professed disciples who had shown that they despised the publicans who followed him. Or they may have been Jews who were not of his disciples. Their sin was twofold. They were self-righteous and they despised others. These sins usually accompany each other.

"Two men went up into the temple to pray."—The temple courts were always open, and the devout were in the habit of going there to pray at different hours of the day.

"The one a Pharisee, the other a publican."—The two extremes of society. For in those days the money did not make the man, and publicans were despised, no matter how wealthy. The Pharisees were the ruling class among the Jews, especially devout, and priding themselves upon their keeping of the law to the least jot and tittle.

"The Pharisee stood"—standing erect. The word indicates a "position of assurance, even of boldness." "And prayed thus with himself"—silent prayer. It was rather a congratulation addressed to himself than a prayer to God. Many of us have shown ourselves Pharisees by thanking God that we are not Pharisees which is just the spirit of this man. But let us consider as we read what he said whether we are as good as the Pharisee. For the Lord does not indicate, and there is not the slightest reason for thinking the man was not truthful in his statements. And remember, too, that the Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"God, I thank thee, that I am not as other men are."—His self-righteousness is shown in his comparing himself with others. It is right to thank God humbly that his grace has kept us from crime. It is of His mercy and not of our own natural goodness that we are free from outbreaking sins. "Etormentors."—Whoever gets anything for which he has not given a just equivalent through any sort of compulsion comes under this head. The Pharisee never had a man work for him at lower wages than he would have received had his necessities not forced him. He never tried to buy anything for less than its value because competition compelled the seller to part with it. He was not one of those who when buying say, "It is naught, it is naught," and when they go their way boast. Does our religion exceed the religion of the scribes and Pharisees here? He had been just, and that means so much! He had kept his life pure. "Or even as this publican."—The man's pride and self-righteousness are painfully evident here. This is the form of Phari-

seism of which many who are not members of the church are guilty. They tell of some inconsistency on the part of some Christian and thank God they are not even as this church-member. The worst Pharisees are outside of the church.

"I fast twice in the week."—He now boasts to God of having done more than the law requires. Let him reprove us who have done less. The Pharisees fasted on Monday and Thursday of each week. The law only required one fast day in each year. "I give tithes of all I possess."—All that I acquire, all the products of his land, even the mint, anise and cummin. Are we as good as this Pharisee in this thing? Cannot even he rise up in the day of judgement and condemn us who have despised him?

"And the publican standing afar off."—Far from the other, which shows how the eyes of the Pharisee were wandering when he was praying. "Would not so much as lift up his eyes unto heaven."—Weighted down by a sense of his guilt in the presence of a holy God. This shows his humility; "But smote upon his breast."—An emblem of the stroke of death which the sinner feels that he has merited at the hand of God. The heart is struck as the seat of personal life and of sin.—"Godet.

"God be merciful to me the sinner."—It is "the" in the Greek. He offers no palliation or excuse, he does not compare himself with others. He acknowledges his guilt humbly and throws himself upon the mercy of God. And he went home with his sins forgiven, God always shows mercy to those who pray for it in this spirit. "The gift of justification, that is to say, of righteousness bestowed on the sinner by a divine sentence belongs even to the Old Testament. God loves humility. To the proud He shows Himself forward.

"And they brought unto him also infants that he would touch them."—All the evangelists are careful to tell why the children were brought. This must be a great grief to Pedobaptists, for otherwise they could have surmised the children were brought to him for baptism. The conduct of the disciples is also a great stumbling block to those who would get aid and comfort for infant baptism from this incident. It is evident that they were not accustomed either to baptize or sprinkle babies, or they would not have rebuked those who brought them.

"Suffer little children to come unto me."—It was not an annoyance and an interruption to him to bless them. The disciples ought to have known that, for the kingdom of God was composed of those who have a childlike disposition. We hinder children from entering the kingdom of God when we lead such lives and indulge in such talk as makes them think religion is not to us the most important of all things.

"For of such is the kingdom of God."—Not of these, but of those who have the child's disposition. An unspoiled child has humility, obedience and faith in the wisdom and love of his parents. Those who are in the kingdom of God walk humbly before their God, obey and trust Him.

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, deadaches, 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.

FROM DR. CHRISTIAN.

It occurs to me that Dr. Whittitt has made three monumental mistakes:

- 1. A historical mistake in that he has published as a fact what at best is only an opinion. And this mistake is aggravated by the fact that he put it in permanent form in a reputable encyclopaedia.
2. An official mistake in that as President of the Seminary he has hopelessly divided his constituency.
3. A personal mistake in that thousands of not very discriminating people will write him down as a heretic.
And all of this without any compensation, historical, official or personal.

JOHN T. CHRISTIAN. Louisville, Ky., April 27, 1896.

BETHEL COLLEGE.

COMMENCEMENT EXERCISES.

Friday, May 29—Field Day. Thursday, June 1—Final Examinations begin.

Friday, 5, 8 P. M.—Joint Debate between Literary Societies.

Sunday, 7, 11 A. M.—Annual Sermon, Rev. J. O. Rust, Nashville, Tenn.

Monday, 8, 8 P. M.—Address to Literary Societies, Hon. S. B. Toney, Louisville, Ky.

Tuesday, 9, 8 P. M.—Address to Alumni, Rev. W. J. McClothlin, Louisville, Ky.

Poem—Rev. G. Dobbs, Franklin, Va.

Wednesday, 10 A. M.—Masters' Orations.

2 P. M.—Annual Meeting Board of Trustees.

8 P. M.—Junior Orations.

Thursday, 10 A. M.—Commencement.

2 P. M.—Annual Meeting Alumni Association.

8 P. M.—Graduates' Reception.

DR. PICKARD reports having made a great effort in behalf of Boards of Convention and secured about \$1,500 in the past two weeks. This, in addition to what has been given, entitles the Broadway church to eight delegates in the Southern Baptist Convention. The pastor is justly proud of his people.

We have received an invitation to the marriage of Bro. George C. Cates to Miss Jaine Wigginton, on May 5th. The marriage is to be at the Cox's Creek church, and the ceremony will be performed by Dr. A. T. Robertson. It would give us great pleasure to be present. Cox's Creek Baptists are famous as sturdy Baptists and genuine, whole-souled Kentuckians, and, besides the wedding, to meet them would be a great pleasure.

PRESS ASSOCIATION.

The following is the programme of the Southern Baptist Press Association to be held in the First Baptist church, Chattanooga, May 6th, 1896:

- 3 P. M. Devotional Exercises. Agents.—How many should be employed, and how should they be paid?—Rev. S. A. Hayden, D.D. Premiums.—Their value in securing new subscribers and renewals.—Rev. A. J. S. Thomas, D.D.

Advertising Agencies.—My experience with them.—Rev. J. A. Hackett, D.D.

Is it practicable to have an Eastern advertising agent to represent all of the papers in Southern Baptist Association?—J. W. Bailey.

The cash basis.—Is it desirable? Is it practicable?—Rev. W. A. Clark, D.D.

Time and place of next meeting. Miscellaneous business. Adjournment.

ANNUAL MEETING.

Eight Annual Meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Chattanooga, Tenn., at the same time that the Convention holds its sessions. The meeting will take place at the First Presbyterian church, cor. 7th Street and Georgia Ave., only half a block from the Convention church, continuing from Friday, May 8, to Monday, May 11th. Week day sessions from 9 A. M. to 12 M.; Sunday session, 2:30 P. M. Mrs. John Eager, of Italy, Miss Sallie Hale, of Mexico and Miss Buhlmaier, German missionary in Baltimore, will be in attendance. A program of unusual interest has been prepared.

ANNIE W. ARMSTRONG, Cor. Sec.

RECEPTION COMMITTEE.

The Reception Committee of the Southern Baptist Convention desire to meet all trains containing delegates coming to Chattanooga.

To avoid confusion, delegates are requested to have their assignment card convenient so that the members of the Committee may as nearly as possible, distribute delegates from the depots to the homes provided for them.

And all those in charge of Baptist trains containing a number of delegates, will please give timely notice to the Chairman or the Reception Committee of the number of delegates upon said train and the time of its arrival in Chattanooga.

F. S. YAGER, Chairman of Reception Committee. Chattanooga, Tenn.

ORDINATION.

The Third Baptist church of Covington, Ky., having called a council composed of the following churches: First church, Covington; Madison-avenue, Covington; Ludlow church; First church, Newport, and Dayton church. The following visiting brethren were invited to a seat in the council: Dr. A. C. Davidson, S. H. Burgess, Amos Stout, M. F. Bagby and A. M. Graves. The council was organized by electing Rev. B. F. Swindler, chairman, and James L. Ware, secretary. Bro. Green being called upon to relate his Christian experience and call to the ministry, responded satisfactorily to the council and was fully examined and passed by council for ordination. Dr. A. C. Davidson preached the ordination sermon, ordaining prayer by A. L. Vickers, presentation of Bible by Amos Stout, charge to the candidate by G. W. Perryman, charge to the church, Preston Blake, benediction by candidate. B. F. SWINDLER, Ch'n. JAMES L. WARE, Sec.

REV. J. G. BOW, D.D., tendered his resignation as pastor of the First Baptist church of this city last night. During Dr. Bow's pastorate of three years 250 members have been received into the church, and a mission chapel built on the South Side at a cost of \$800, where in a few years there will be a self-sustaining church. Dr. Bow also founded a free public school for the poor factory children of the town which has been a great success, having in attendance about 50 or 60 children and employing two teachers. Dr. Bow has done more to elevate the standard of Christian living in Eufaula than any man who has ever been here. He is an able, fearless preacher of a pure gospel, and a consecrated Christian gentleman. The entire town will suffer a great loss by his removal. I congratulate the church and com-

munity which may be so fortunate as to secure him.

D. N. YARBRO, Pastor Presbyterian Church, Eufaula, Ala.

The London Spectator relates an incident which occurred in the "Zoo." A child tried to throw a biscuit to an elephant in the cage. It dropped where neither the child nor the elephant could reach it. But the latter blew it with its trunk within reach of the child, who made several other attempts, but in vain, to throw into his great friend's mouth. The sequel was a curious one. A good-natured boy, standing by, took the biscuit from the child's hand to throw it himself, but this so displeased the elephant that he gave the fellow a severe blow on his arm!

CANCER.

Its Scientific Treatment and Cure without the Knife.

Drs. McLeish & Weber, 419 John St., Cincinnati, Ohio, have made the treatment of Cancer and other external abnormal growths, a specialty for many years, and their success is fully attested by the large number of permanent cures which they have made. We cite the names of a few well-known persons who have been cured by them:

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., many factories of the famous "Brinly Flows," was cured ten years ago of cancer of the mouth. Had been operated upon three times before going to them.

Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Pres. Bethany College, Bethany, W. Va., was cured four years ago of cancer in the face. Before their treatment was applied the diseased part had been cut out twice, each time returning in about six months.

Mrs. M. A. Gage, of Crystal Falls, Texas, was cured of a very bad breast cancer, which had resisted all previous operations.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of face cancer of many years' standing.

Drs. McLeish & Weber solicit correspondence with the afflicted, and will mail free to any one a treatise containing full information in regard to their method.



Dr. BOIN & WEBB, Louisville, Ky. Gentl.—You may remember that I was the first person to use the Electropoise "in this section," which fact has been cited to us by Mrs. Leonard Davies, of Nashville, in the winter of 1891. I was then a sufferer from partial paralysis of both legs and feet, right arm and hand; unable to turn over in bed. After a few weeks' use of the Electropoise, I was up and skipping around like a "three-year-old," and have given testimony as to its virtues as a curative agent. H. FRANK MOORE. HARRODSBURG, KY., March 25, 1896.

Electropoise Rented Two Months for Five Dollars.

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

REDUCTION IN PRICE.

Southern Baptist Pulpit.

In order to secure a wider sale of this popular and representative book, the price has been

Reduced to \$1.50 (Postpaid)

"A monument to the stalwart orthodoxy of the Southern Baptist Pulpit."—Western Recorder.

"Valuable and attractive."—Religious Herald. "Should have a place in the library of every student of religious subjects."—Richmond Times.

AMERICAN BAPTIST PUBLICATION SOCIETY

108 Chestnut St., Philadelphia. ATLANTA, GA. DALLAS, TEX. ST. LOUIS, MO. BAPTIST BOOK CONCERN, Louisville. Agents wanted. Address Rev. J. P. Love, SUFOLK, VA.



HO! FOR THE SOUTHERN BAPTIST CONVENTION!

TO MEET IN CHATTANOOGA, MAY 8.

One fare for the round-trip, over the Louisville & Nashville & Chattanooga & St. Louis Railway.

Ly Chattanooga 7:40 A. M. 8:05 A. M. 8:25 P. M. At Chattanooga 7:40 P. M. 9:40 P. M. 2:30 A. M.

Sleeper for train leaving Louisville at 8 A. M. will be in station at 9:00 P. M. of the night before ready for the reception of passengers.

Passengers who prefer to leave Louisville at 12:22 in the afternoon can take seats in Pullman cars if desired and at Nashville secure berths in sleeper starting from that point in which they can remain until breakfast time the next morning.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

Table with columns: ASSOCIATIONS, DELEGATES, ALTERNATES. Lists names of delegates and alternates from various associations like Baptist, Bar River, etc.

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

Table with columns: Name, Address. Lists names and addresses of delegates from Kentucky.

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

Awarded Highest Honors—World's Fair, DR.

PRICES' 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.

Line, Louisville & Nashville R. R. Co., Associated Railways of Virginia and the Carolinas, Mobile & Ohio R. R., the Cotton Belt Route and the Que. & 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 25, 1896.

SOUTHERN BAPTIST CONVENTION AT CHATTANOOGA.

REDUCED RATES VIA SOUTHERN RY. For the occasion of the Southern Baptist Convention, which will convene at Chattanooga, Tenn., May 8th, 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 4th to 8th, inclusive, good to return fifteen days from date of sale but limit on tickets may be extended, allowing fifteen days 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 short line and the scenic route from Louisville, in connection with the Queen and Crescent. The Southern Railway also the scenic route from Virginia, points Washington and other Eastern cities, via Ashby Park, N. J., through the "Land of the Sky" to 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 at J. J. Martin, T. P. A., Columbus Miss. A. Whedon, P. & T. A., Louisville, Ky. J. L. Meek, T. P. A., Knoxville, Tenn. W. H. Hall, T. P. A., Chattanooga, Tenn. L. A. Shupman, T. P. A., Birmingham, Ala. J. C. Anderson, S. W. P. A., New Orleans, La. L. S. Brown, G. A. P. D., Washington, D. C. W. A. Turk, G. P. A., Washington, D. C. S. H. Hardwick, A. G. P. A., Atlanta, Ga. G. A. Benscoter, A. G. P. A., Chattanooga, Tenn.

THE FAULTS OF CLOVERTPORT BAPTISTS.

I suppose there are duties in every busy life that are difficult to perform. Hence we fall into the habit of putting off the more difficult duties till a convenient season so as to have ample time to discharge them well. Especially is this true if one has a charge against his neighbors, which he feels duty-bound to make known to them.

I have been waiting for a long time to see if the trouble between the members of the Cloverport church and myself would not subside of itself, but there seems to be no abatement; so I have decided to tell the secret to the public, and perhaps some outsider will volunteer his assistance. I have been pastor of this church just two years, and from the day I came till now, they have been almost constantly pounding on me. It is said, "The constant dripping will

wear the hardest rock." Well, the pastor and his family must be right hard, or they would have been pretty badly worn.

Space would fail me to undertake to tell all the nice things with which I have been pounded, but I must speak of the recent tokens of interest. In the beginning of the year, the ladies took it into their hearts to put the pastor's family into a parsonage; so they bought a nice house and lot costing twelve hundred dollars. Not being satisfied with bare floors, they set to work to assist in carpeting the house, and the result was a brand-new carpet for the dining room, made in part with their own hands. Not yet being satisfied with their demonstrations of kindness, they made a most beautiful quilt with their own fingers and presented it to the pastor's wife.

Now here is the difficulty of my duty to know how to thank these good people, and especially the members of the Ladies' Missionary Society, for their good works.

W. B. RUTLEDGE AND WIFE.

CONGRATULATIONS.

Will you give me a little space in your columns to extend the hand of Christian greeting to two Virginians who have decided to cast their lot with the Baptists of Kentucky—Professors Edmund Harrison and William Harrison.

Professor Harrison was my honored teacher at Richmond College, and his son, Professor Wm. Harrison, was my fellow pupil. Thus I feel that personal knowledge of them enables me to congratulate the trustees of Bethel College as well as all Kentuckians at having among their educators men of such high Christian character and ripe scholarship.

Professor Harrison is known to the leading scholars of our state and needs no word of mine to sound his praises. I write this simply to express my great pleasure at having him with us, and to ask that our Baptist hosts give him that confidence and sympathy which his past career as a Christian teacher entitle him.

JOHN S. SOWERS.

Paywood, Ky., April 9.

NORTHERN BAPTIST ANNIVERSARIES.

ASHBY PARK, N. J., MAY 17, 26. The usual reduction of railroad rates will be secured to all delegates bearing certificates from railroad agents at starting point. The rates are full fare one way and one-third of same rate returning. Hotel accommodations have been secured at from \$1 to \$3.50 per day. Any inquiries addressed to Wm. M. Pawley, Chairman Executive Committee, Ashby Park, N. J., will receive prompt attention.

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Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and Palpitation of the Heart. The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

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For the Western Recorder.]
ENDURE TO THE END.
 BY MARY HALL.
 Why should'st thou falter and faint by the way
 Because of the burden thou art bearing each
 day?
 Others have crossed and sorrow and care,
 Is it not right that thine thou should'st bear?
 Is the road dreary? There are footprints
 ahead.
 Do thy thorns pierce thee? Here others have
 bled.
 Is thy load heavy as 'neath it thou dost bow?
 Then Jesus will help thee; so ask of him now.
 Bear up awhile longer; there may be for thee
 Rich blessings ahead, and thy burdens may
 be.
 Keep hoping and trusting, press on to the
 goal;
 A blessing awaiteth the conquering soul.

OUR PULPIT.
**THE CURE FOR A WEAK
 HEART.**

BY C. H. SPURGEON.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—Psalm 31:24.

There is no preaching like that which grows out of our own experience. You perceive, dear friends, that David had trusted in the Lord; in very sore and singular trouble God had delivered him; and at the close of that deliverance he wrote this Psalm, to be sung by the faithful of all time and every clime, and then he gave this exhortation which grew out of his own experience. O my brethren, we shall never speak to the heart of our hearers, unless what we say has been first engraven on our own hearts. The best notes of a sermon are those that are written on our own inner consciousness. If we speak of the things which we have tasted, and handled, and made our own, we speak with a certainty and with an authority which God is pleased to use for the comfort of his people. Think, then, that you can hear David, who has long since fallen asleep, speaking out of his royal tomb, and saying, as the result of his own happy experience, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

I. In considering this text, I would first of all bid you notice an approved company, to whom the psalmist is speaking: "all ye that hope in the Lord."

We must not regard all parts of the Bible as alike addressed to every individual. It has many messages to all the sons of Adam, but there are certain portions of it which are enclosed, and belong only to that seed according to promise which is distinguished by faith, whereby it is known to be in covenant with God. Holy Scripture discriminates; it makes some general promises, but its choicer words are given to persons of a special character. Judge for yourselves how far you come under the description of the text, "all ye that hope in the Lord."

You perceive, first, that they are men of hope. They have not yet all they expect to have; they have not yet entered into possession of their full inheritance; they have a hope which is looking out for something better on before; they have a living hope which peers into the future beyond even the dark river of death, a hope with eyes so bright that it seeth things invisible to others, and gazes upon glories which the unaided human eye has never beheld. Have you this good hope? Do all your treasures lie about you, or behind you? Is, so the text speaks not to thee; this arrow flies beyond thee. If thou art indeed a child of God, thy hope lieth where, as yet, thine eye does not see, nor thy hand grasp. God's people are a hoping people, and

therefore hoping for the fulfillment of the promises God has made to them.

Next, they hope for good things, for this is implied when the psalmist speaks of those that hope in the Lord, for no man hopes for evil things whose hope is in the Lord. We are not led, by hoping in the Lord, to hope even for temporal things beyond a certain limit. We hope not for riches; we hope not for a long continuance here, for we have heard a voice saying unto us, "This is not your rest, for it is polluted." Our hope could not, even if it would, content itself with the things which are seen and temporal; we are hoping for a city whose Builder and Maker is God! We are hoping for joys which eye hath not seen, nor ear heard, neither have they entered into the heart of man. We are hoping for things so good that they can only come from God himself; our hope about them, therefore, is entirely in him. Are you a man with this good hope? Are you a man with a hope that you would not exchange for ten thousand worlds! Perhaps, out of your box, like Pandora's, everything that seemed solid has gone; but at the bottom there lies a hope, which does not fly away. This is the bird which sitteth and singeth both day and night within your soul, even though you are shut up from going into the common haunts of men. You have a hope, a good hope, a hope of good things to come, in the hereafter, in the islands of the blessed, where you shall be forever at home with your God.

If you are the persons spoken of in the text, this hope of yours is rooted and grounded and established in the Lord: "all ye that hope in the Lord." You have not a hope apart from the ever-blessed Father, Son, and Holy Ghost. To the Father, you look with the expectation of a child who is an heir. To the Son of God you look, waiting for that wedding feast which shall be kept with him to whom you are affianced by a betrothal that never can be contravened. To the Holy Ghost you look, for he is with you even now as the earnest of your inheritance, and you expect your inheritance to be of the same nature as the earnest which you already enjoy, and that you will be filled with his light, and love, and purity, and blessedness. For this you are looking, "My soul, wait thou only upon God, for my expectation is from him." Can you say that? We are men of great expectations; but our expectations are not in men that die, or men that live, our expectations are in him who never dies, and never fails, and never disappoints those who put their trust in him. Say, dear hearer—I cannot come round, and put the question to all of you individually—but say, dost thou belong to this approved company of men that hope in the Lord?

I may further say that some of them do not get much beyond hope. I would not condemn them because of this; I must not judge those whom God hath not condemned. I like to hear a child of God speak of the full assurance of faith, for full assurance is the proper tone of an educated faith. He that believeth ought to be assured of the thing which he believeth; else, why doth he believe it! And it is good when the milk of faith has stood quiet so long that you can see the cream of full assurance floating upon the surface of it. Yet I do know that, if you have not full assurance, and if the most you say is, "I hope," you are included in the blessed company to whom the psalmist speaks: "all ye that hope in the Lord." O little-faith, and Miss

Much-afraid, and Mr. Feeble-minded, and Mr. Fearing—all of you who belong to that very numerous family, all of you who are like Pharaoh's lean kine—God loves you! These feeble ones are carried in the Savior's bosom, or gently led by his loving hand. Do not exclude yourself, I pray you, from any sweetness which lies in the text; "all ye that hope in the Lord." Indeed, my text seems to me to have an arm like that of the Good Shepherd. "He shall gather the lambs with his arm," as if he would put his arm around them to draw them close up to his heart.

"All ye that hope in the Lord"—you who are so little, you who are so useless, you who are so trembling, you who are not what you want to be, you who can see rather your own imperfections than anything else, you who grasp rather than give because you cannot as yet overcome your besetting sins,—do you hope in the Lord? My text speaks to all that hope in the Lord, and I should like so to preach from it that, if I should omit any of you who are strong, I should at any rate apply the text to those who are very weak and trembling. "All ye that hope in the Lord." This passage picks up the undermost, it seems to come, like the men with the ambulance, to look after the wounded, to carry them on at the same pace as those who march in the fullness of their strength.

This, then, is the approved company: "all ye that hope in the Lord." Not, "you that hope in yourselves;" not, "you that hope in your priests;" not, "you that have confidence anywhere else;" but you who hope in God alone.

Well now, secondly, my text seems to intimate that there is an occasional weakness,—I might say, a frequent weakness, which is apparent in many of those that hope in the Lord.

It is a dangerous weakness, for it is a weakness of the heart. The text says, "Be of good courage, and he shall strengthen your heart;" wherein it is implied that, sometimes, the heart of them that hope in the Lord grows weak. As you well know, heart disease is a very dangerous disease; even if a very little is wrong with the heart, it is a serious matter, for every other part of the body will be affected. Some of God's own people are occasionally, and many of them very often, subject to a weakness of the heart. They lose their courage, their joy departs from them, and they become timorous and fearful.

This weakness occurs on many occasions. Sometimes we have seen those who hope in the Lord very weak in heart under great suffering. Pain follows pain; it seems as if every cut of the knife went deeper than the last, and that the knife was sharper every time. Oh, let me tell you, who are in vigorous health, and have no bodily pain, and do not always sympathize as you might with those who are the subjects of acute suffering, it is not so easy as you think to bear such pain as some of us have to endure. Let a man have an intolerable headache by the week together, or it may be a sharp attack of rheumatism; let sciatica come upon him, or some of those terrible nerve pains that touch us to the very quick; and you will see whether he who boasts of his strength finds that he has any strength to spare. At such times, the spirits sink, and the heart's action grows feebler and feebler.

So it is also in the battle of life. A man is struggling hard to gain a livelihood; perhaps he has not any means of earning even bread for his wife and children, and it is very trying for a man when the cupboard is bare, and the chil-

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dren's clothes scarcely cover them from the cold. In such circumstances, his heart sometimes fails him, and then it is that God bids him be of good courage, and strengthens his heart.

This weakness of heart is particularly felt in times of temptation. I have known Christian men who have had to work among ungodly companions, and their spirits have been vexed every day with the filthy conversation of the wicked, and their taunts, and jeers, and blasphemies; and in such cases the heart has oftentimes grown very heavy, and sick, and faint. Those of us who love the old-fashioned Gospel cannot look abroad to-day, and see many pulpits turned against our God, and many so-called "thinkers" deserting the old faith, without feeling that this is a burden which presses upon us very sorely, and our heart grows heavy, and perhaps becomes weak.

And dear friends, this weakness of heart endangers the success of the best worker. He who fights most valiantly may be on the verge of victory, and yet be defeated, if his heart should then fail him. I have no doubt, in reading the records of many campaigns, you must have noticed that men have gone on from victory to victory, and suddenly there has been a pause because their hearts had failed them, just when, had they followed up their previous successes, they must have swept all before them. Beware, you who have served God with courage, lest fear should take hold upon you, and you should flinch in the day of battle, and miss that which you might have won for your Lord.

This feeble heart pleads many excuses. I do not marvel that it does so; how can I, when I know myself? O brethren, sisters, if you look within, well may your hearts fail you; and if you look without, upon the temptations that waylay you, upon the powers of darkness so strongly entrenched within your fortresses, well may you faint! What a task we undertake in trying to win a single soul, much more in seeking to win a city or the world for Christ! Well may our hearts fail if we begin to look off from God. The fable is told of Hercules, that he fought with a famous giant, whom he could not for a while overcome because he was born of the earth, and every time he was hurled to his mother earth, he rose renewed in strength. Hercules tugged and strove with his gigantic foe, and felt that the struggle was hopeless, till he discovered his adversary's secret; then he took him in his arms, and hugged the monster to death. You and I are invincible, though a thousand stronger than Hercules should be against us, as long as we can fall back on our God; and the only hope of the enemy's victory is if he can keep us away from God. But even if he should throw us down, and seem to break us in pieces, yet in that fall we fall upon our God, and rest on him alone. We may lie prone upon the earth, and cry, "Rejoice not against me, O mine enemy; when I fall, I shall arise." Come into contact with your God, fall upon divine power, and you will rise with new force and new

strength; but, if you should once be separated from him, then would it be all over with you. Yet, blessed be his name, nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Now, thirdly, I call your most earnest heed to the trumpet voice of the exhortation in the text, a reasonable exhortation: "Be of good courage, and he shall strengthen your heart."

I like the way this is put. It is not alone, "Be of good courage," there is an "and"; with it, "and he shall strengthen your heart." At the same time, the exhortation is not omitted. It does not say, "He shall comfort your heart, therefore you need do nothing." They err from the Scriptures who make the grace of God a reason for doing nothing; it is the reason for doing everything. They who say that predestination and the working of a living God put man out of the field, make a gross mistake; it is these facts that bring man into the field. The sternest predestination is not the least in conflict with the most perfect freedom of the human will. I may not be able to explain to you how it is so, but I know that it is so as a matter of fact; and that God requires us to be of good courage at the same moment that he says that he will strengthen our heart.

Dear friends, if you want to get out of diffidence, and timidity, and dependency, you must rouse yourselves up. This is incumbent upon you, for the text puts it so: "Be of good courage." Do not sit still, and rub your eyes, and say, "I cannot help it, I must always be dull like this." You must not be so; in the name of God, you are commanded in the text to "be of good courage." If you are indolent, like that, you must not expect the grace of God to operate upon you as though you were a block of wood, and could be made into something against your will. Oh, no! you must determine to be of good courage. Wherefore, arise, and shake yourself from the dust. Believe thou, dear friend, put thy trust in God. "Give to the winds thy fears." Take down thy harp from the willows. "I cannot play it," say you. Get it down, all the same for that; even if you cannot play it, lay your fingers upon the strings; it is wonderful how, when once those accustomed fingers touch the well-beloved strings, it seems as if they

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were charmed into music. Do thou what thou canst, and God will do for thee what thou canst by no means do for thyself.

I know that a great many, who are very sad and low in spirit, come in here on a Thursday night; and their friends say to them, "We wish that we could cheer you up." I do not say that, but I do say this, "Be of good courage. Be of good courage." It is the Lord's command to you. Do you not think that your God deserves to be trusted? What has he ever done that you should doubt him? Does he not deserve your most confident faith? And what do you expect to get out of your timidity? He that is afraid of the weather,—can he change it? He says that there will be a long frost; can he shorten it by a single day by frotting over it? There is great depression in business, and he will be ruined; will he be less likely to be ruined by worrying? Seest thou not, then, that thy God deserves thy trust, and that common wisdom bids thee be of good courage?

If thou art not of good courage, what will happen to thee? I will not say that thou wilt be a coward, but I will say that thou wilt look very much like one. I have heard of one who said that he was of a very retiring disposition; he could not take a Sunday-school class, or speak to anybody a word for the Master, he was so retiring! I have also heard of a soldier who, in the day of battle, was so very retiring that they shot him as a deserter! I would not have you deserve the coward's doom, and speak of it as "retiring." No, get not into that class; be thou rather like that soldier of Alexander, who was always to the front, and the reason was that he bore about with him what was thought to be an incurable disease, and he suffered so much pain that he did not care whether he lived or died. Alexander took great pains to have him healed, and when he was quite well, he never exposed his precious life to any risk again. Oh, I would

rather that you should be stung into courage by excessive pain than that you should be healed into cowardice! Christ ought not to be served by feather-bed soldiers. He deserves that we trust him, and fling ourselves into his service with a courage that cannot be daunted. Though it be upon the pikes of his adversaries, let us find paradise there, for we shall find it if we follow Christ faithfully to the death. God grant us, then, to be of good courage!

Why art thou afraid? Is God with thee, and yet art thou afraid? What aileth thee? Hath God forsaken thee? Hath he forgotten to be gracious? Has omnipotence grown weak? What canst thou be about? Has he been a wilderness to thee? Has the manna ceased to fall, or the water to flow? Go, yield thyself up to him; ask him, by his grace, to make thee heroic, instead of being numbered among the fearful and the unbelieving, who turn their backs in the day of battle and seek their own selfish ease and comfort.

IV. I finish up with a cheering promise, "He shall strengthen your heart."

God alone shall strengthen the heart. I suppose that physicians can do something for weak hearts, though I do not know. As a general rule, when a man dies suddenly, and they do not know what it is that killed them, they say, "It is disease of the heart." The heart is a mysterious portion of our being, and needs great care. Spiritually, the mercy is that God, who makes the heart, understands the heart, and he who sees its weakness knows how to strengthen it.

How does God strengthen men's hearts? Well sometimes, by gracious providence. Something very unexpected happens; I have, myself learnt to expect the unexpected. I have known what it is almost to wish to get into a defile, through which there was no way of escape, on purpose that I might see the Lord cleave the hills asunder, or divide even the sea, to make a way for his people. It is a grand thing to get into such deep water that you cannot touch the bottom, and must swim, and then to feel the eternal buoyancy of God's providence bearing you up. It is grand swimming when there are ten thousand fathoms of ocean below you, there is no fear of knocking your foot against a rock then; and when you get right into a simple dependence upon the living God, and feel the waves of his eternal influences round about you, then will you be happy and blest.

The Lord has also a way of strengthening men's hearts by the kindly fellowship of friends. Paul was often much refreshed by Christian associates. The Lord can send some one who, "as iron sharpeneth iron," may sharpen you, and make you ready for service. "A word fitly spoken"—"a word upon wheels"—as the Hebrew has it—how good it is when it comes in just at the right time! It "is like apples of gold in baskets of silver." Such are goodly words brought to us by men of faith and experience, whom God sends to us. So, too, have I known a man's heart to be mightily strengthened by a precious promise. Who knows the wonderful power of a text of Scripture? We used to have, thirty years ago—I do not know whether you have them now—"poor men's plasters," which we used when we felt weak in the back; but a promise out of the Scripture is a poor man's plaster indeed. What strength it gives to the loins! How we seem to be braced up when we truly lay hold of a promise of God, and it really gets a grip upon our spirit!

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Beside all that, God the Holy Spirit has a secret way of strengthening the courage of God's people, which none of us can explain. Have you never felt it? You may have gone to your bed, sick at heart, "weary, and worn, and sad," and you wake in the morning ready for anything. Perhaps, in the middle of the night, you awake, and the visitations of God are manifested to you, and you feel as happy as if everything went the way you would like it to go. Nay, you shall be more happy than that everything should cross you, if it be God's sweet will. You feel a sudden strengthening of your spirit, so that you are perfectly resigned, satisfied, prepared, and ready. I have known a man of God on "Change. Everything has seemed to be going wrong, and he has got worried and troubled, till he has stepped aside, and retired for a little prayer to his God. He has not been absent five minutes, yet he has come back feeling, "Now I am ready for you." All the flurry has gone, all the worry has gone, God has revived his spirit, and strengthened his heart. I have seen a good woman when her husband has just died, and all her hope has seemed withered. The first burst of grief has passed, and she has bowed by the side of that bed, and lifted up her heart to God, and he has brushed her tears away, and given herself up to fight the battle of life for her children, and God has strengthened her heart, as in a moment.

Oh, do not give way! You need not be cowards; do not give way. Do not say, "I must be beaten, I must always be dependant, my life is crushed." You need not be so. "Be of good courage, and he shall strengthen you heart." Get you to your chamber, fall upon your knees, pour out your heart before God, tell your trouble to the Most High, and, as the Lord liveth, before whom I stand, he must and will help those who put their trust in him.
Has he ever failed any who trusted in him? Who has ever stayed his hand, or withdrawn him from his designs? Who has ever made him deny his promise, or retract his word? If thou wilt trust him, he will be better to thee than thy fears; nay, better to thee than thy beliefs, or thy largest hopes. Stay yourselves upon him; lean upon the bosom of eternal love; lean hard, lean all your weight there, and leave the weight there, and the Lord be with you, and bless you! Blessed are all they that trust in the Lord.
How I wish that all here had trusted in the Lord, or that they would seek him even now if they have never yet found him! The Lord be gracious to every one of you, for Jesus' sake! Amen.

Nashville, Chattanooga & St. Louis Ry.

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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.
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For information as to rates, through car service, etc., write R. C. Cowardin, Western Pass Agent, Railway Exchange Building, St. Louis, Mo.; Brland P. Hill, Northern Pass Agent, 328 Marquette Building, Chicago, Ill.; D. J. Mulloney, Eastern Pass Agent, 55 W. Fourth St., Cincinnati, O.; J. H. Latimer, Southeastern Pass Agent, Atlanta, Ga.; J. L. Edmondson, Southern Pass Agent, Chattanooga, Tenn.
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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY.....APRIL 30, 1896.

The replies of the deacons were crowded out this week by press of matter. We can only publish the replies in one more issue. We have enjoyed them greatly ourselves, and have been instructed and profited by them, and wish we could publish all.

As we asked for their opinions, we were in honour bound to publish them whether we liked them or not. Some kind friends told us we ran a great risk, that we would be overwhelmed with letters from cranks and "sore-heads." We knew better. We have known Baptist deacons for many years, and a more level-headed, manly and godly set of men never lived.

We have "toted fair." We have published some letters which gave every reason and every remedy mentioned. And we have tried to give them in due proportion. For example, if we received fifty letters giving one cause, and one hundred giving another, we published five of the first and ten of the second.

We have not published all, of course, we knew we could not do that. Nor have we published all of the best. Some of the very best were left because we had already given the due proportion of those giving the same reasons. Some of the best came with no names inclosed, and we never publish anything without knowing the name of the writer.

We have been glad to see how few blamed the Boards or the methods of mission work on the field. They are not a fault-finding race—the sturdy defenders of the faith, who are the very bulwarks of the churches.

We are glad so many of them took the blame on themselves, and admitted that they had not done their duty. Seeing one's fault is surely followed by remedying it when the man is earnest and God-fearing, as our deacons are.

What is needed to put missions on a solid basis for steady and growing work, is for the deacons to take the money raising for missions upon themselves, as is their duty. There are many ways in which they may do this. A deacon suggested what seemed to us the best plan. We all know how much easier it is for us to raise a definite sum than an indefinite. Let the deacons decide, consulting with the brethren, about what amount the church could and would give if properly urged. Then let them ask the church for that sum for missions, going around and seeing all the members and getting their subscriptions. Let the list of members be divided among the deacons, and each one keep his list and see to the collection of the subscriptions.

It is on some such plan the money for the pastor's salary and the church expenses is raised. Mission money must be put on some systematic business plan. The deacons must no longer shirk their duty upon the pastor or the sisters, but do, like the true men they are, the work which God gave them to do, and to which the churches have solemnly set them apart.

ANOTHER.

Now this does us good. We published the account of two Canadian churches which gave about as much for missions as they did for Lome expenses. A brother in Ohio promptly sent us a similar report from two Ohio

churches, and another wrote to us of a church in Oregon. It was a delight to hear of these five churches. But none were in the South, and we are so proud of Southern Baptists, and so grateful to God that he made us one of them.

Therefore we hailed a note from Bro. R. A. Cooper with special delight. He writes that "Cherry Creek church, a once-a-month country church in Mississippi, has averaged nearly 2 1/2 times as much for work from home as at home for the last five years. The year Bro. M. T. Martin helped us the church did better than any year in its history. The next year it gave still more."

Cherry Creek church, Miss., is the sixth on the roll of honour, and takes the first place, we are glad to say, as it is a Southern church. Is there not some other church in the South which has done as well?

We say again that it is not the duty of every church to give as much to missions as to home expenses; it is not the duty of a majority of the churches. But it is a delight and a pleasure to know that some are so prospered they can do this thing. God bless that grand country church in Mississippi.

But it is the duty of every church to give something to missions beyond a question. And therefore we are greatly pained that no one has sent us the name of a District Association in which every church has given to missions. We are sure there must be many, but no one has done us the kindness to drop us a postal giving the name of such an Association. Brethren, please. We do wish so much to publish an honour roll of such Associations. You have the minutes of your own Association. Five minutes of time and one postal card will let us know that every church gave something to missions last year. Please, brethren, especially the moderators. Bro. Powers, can't you tell us that every church in Long Run Association gave?

NOTHING NEW UNDER THE SUN.

Now this is too bad. Just as this closing decade of the Nineteenth Century lays the flattering unction to its soul that it has discovered something new, some meddlesome person pries into past history, or digs up something somewhere and shows that our new thing is not new.

There has been one thing which we felt was certainly new, and that was the "New Woman," one might admire her or not, and with the masculine half of the race it is very decidedly "not." But at any rate, she was new. She was a discovery belonging exclusively to the Nineteenth Century.

But here comes M. Maspiro, whose days have evidently been too long in the land, who has been delving among monuments and digging out all sorts of things from all Egyptian sources. He has published a "Life in Ancient Egypt," from which Dr. McGarvey makes some extracts.

He says that away back in the days of ancient Egypt the "Egyptian woman of the lower and middle classes was more independent than any other woman in the world. As a daughter she inherits an equal share with her brothers; as a wife, she is the real mistress of the house, her husband being, as it were, merely a privileged guest. She goes and comes as she likes, talks to whom she pleases without any one being able to question her actions." And the children took their mother's name instead of their father's.

Let us not despair. Some of our busy body has unearthed the fact that years ago a scientist spoke of the cathode rays, and another shows that argon had been really discovered before. Now the new woman has been dug up among the mummies. There are four years of this wonderful decade left, and something new may yet make it famous.

The Interior, Presbyterian, of Chicago, in reference to President Cleveland's speech on Home Missions in New York City, said:

The question is raised whether President Cleveland is a Christian, and if not, whether he could properly address a Christian congregation. Well, we trust he is, and if he is not, he will be. He is the son of faithful Christian parents, and his speech shows his early training—and we believe, as much as we believe anything, will be saved, because God's promise is back of them to their parents.

Being asked if Ingersoll was a Christian because he had pious parents, the Interior admitted that it was in a corner and did not see its way out exactly, but stuck to its belief that the children of pious parents will all be saved.

The Interior could easily have gotten out of that special corner by saying that Ingersoll may yet be converted. But that would have availed little, as then Aaron Burr, Moses' grandson, and some similar cases would have been brought forward.

We have heard and read similar statements from various Northern Presbyterians in regard to the salvation of all the children of believers. But no one has been able to get those who make such assertions to explain why they are not Universalists, at least to the extent of believing that no man who has lived since the flood has been lost.

There may be a doubt as to Adam's final salvation, though we never knew a man who doubted it. But Noah was a righteous man. That if this theory is correct, all of his sons were regenerated, and all theirs and so on to the end of time. Methodists could find a loop-hole in their belief in falling from grace, but the Presbyterians have no such way of getting out of the inevitable conclusion which follows from their premises that no man since the flood has been lost.

We believe there are none among the Southern Presbyterians who take the position that the children of believers are born regenerate, but we have heard leading men among the Northern Presbyterians who agree with the Interior. In view of the undoubted regeneration and eternal salvation of Abraham, what do they do with Dives and Judas?

TIME was, and not so long ago, when Baptists could be heard on all sides thanking God that without any "strong organization" Baptists were a unit in their belief. Time is when the Chicago Standard, one of the best of our Baptist papers, says, and the sadness is in the truth of it:

Then, too, having no confession of faith which is authoritative, we find a wide variety of views held by members of Baptist churches. One man believes in restricted communion; another does not. This brother is an Augustinian; that brother is an Arminian. One church does not permit women to speak in its meetings; another has a woman as stated supply, possibly as pastor. Some Baptists believe in the inerrancy of the Bible; others hold the opposite view. It is not strange in view of all this diversity, that some Baptists come to fancy that all our troubles would be brought to an end if the ecclesiastical millennium ushered in, if we only had a stronger form of church government.

The truth is, and it ought to be faced fairly, that the Baptist form of church government will not work except with a converted

church membership. If Baptists do not see to it the unregenerate are kept out of their churches, they will begin to hanker after the Pedobaptist and even the Catholic fadspots in the way of strong and large organizations, ritualism, established councils, etc.

DR. MORGAN, pastor of one of the leading Episcopal churches in New York City, on Easter Sunday preached a sermon of Dr. Putnam's. The newspapers having made, as was right and just, quite a stir upon the subject, a lady writes thus to the New York Evening Post, and her words are worthy consideration and thought:

While our hired preachers of Christ's teaching are ostentatiously our guides in Christian living, we know very well that we hire them only when they teach what pleases us, and we retain them in our service only so long as they continue to please us. And what pleases us? In the first place a man who fills the church building; in the second place, one who collects money enough to pay off the church's debt; and in the third place, an orator who can give us at least one and usually two inflated orations every Sunday of his business year. These things we must have for our money, or the man is not worthy of his hire. It is nothing to us that in demanding these things we let the man to violate the clearest principles laid down by Christ that is the man's affair. We are not our brother's keeper; we are only nineteenth-century Christians who have forgotten our brother's soul, our Father's commandments, and our Saviour's example.

Christ said, "Lay not up treasures upon earth, for where your treasure is there will your heart be also." "By their fruits ye shall know them." The church of the Rev. Mr. Morgan said: "We will reverse this doctrine. We will have our shepherd spend his strength in collecting the treasure of earth to the extent of \$200,000; we will have paintings and frescoes and carvings on the walls; and such money can buy; if to pay for these our shepherd must so spend his strength as to oblige him to purloin his Easter sermon, why, we will overlook so slight a thing and remember the \$200,000!"

When stealing in the pulpit is looked upon with indifference, we must look for defalcation and embezzlement in the pew. They that bear the vessels of the Lord must have clean hands.

Few men have made a nobler reputation when in office and when out of it than Hon. John W. Foster. When Secretary of State he was so just and yet so courteous that China asked him to come to her help and give her the benefit of his wisdom in making a treaty with Japan.

Ex-Secretary Foster is a Christian as well as a statesman, and a man who glories in the Cross. In a recent speech he said:

There appears to be abroad in the world a spirit falsely styled liberalism, which is especially hostile to what are termed the antiquated doctrines. That spirit would question the sovereignty of God in relation to the conduct of His earthly creatures; it would obscure His justice with an exaggerated theory of His love; it would ignore the existence of a devil and utterly deny future punishment; it would take away from man the incentive of reward in the other world for a blameless and holy life. Renan scoffingly says: "Paul becalmed Augustine, and Augustine becalmed Calvin." We gladly accept the parable. The Pauline exposition of the Gospel of Christ is the product of the greatest intellect, the largest heart and the bravest and most tireless worker among the servants of the Great Master. It has stood the assault of ages; it has brought hope and life to the downcast and oppressed the world over; it is as true and vital to-day as in the first century of its existence.

CHINA, or at least the central government, seems resolved to have everything to be gotten from western civilization. The government has established a modern university at Tien Tsin, with Rev. C. D. Tenney, who was once a missionary, as its president. The university is to be thoroughly modern in every respect.

Editorial Varieties.

Harnack, in an article in the Outlook, which is one of the most "progressive" papers, says: "Great, lasting reformations are only made by conservative men." That is true.

Prof. Heron, the Socialist, says that the man who has most influenced him are John Calvin, Calvinism, Newman, and Frederick Maurice. His mind must resemble a gray quill.

The Baptists of Kentucky, with open arms, welcome Dr. J. G. How home after a most successful pastorate at Rufala, Alabama. Bro. How has accepted the call of the Pembroke church, one of our best churches, and epiera as once upon his labors.

The first church at Nashville has called Dr. J. B. Hawthorne most unanimously, and with all his heart, and he has resigned his church in Atlanta. Dr. Hawthorne is a grand man in every respect, and Nashville is to be congratulated in his coming.

We received a communication from the Home Board in regard to Dix's imprisonment, the protest length and the expense of the trial, etc., which we intended to publish this week. But as the news has come that Gen. Weyler has released him, and we are much crowded for room, we omit it. Dix was released on condition that he leaves the island.

We do not understand that Bro. Diaz agreed to perpetual banishment from his native island which he loves so well. As soon as the way opens for peace for him to preach, he will no doubt return. He could do so good about up in a dungeon, and would lose his health if not his life, and be unable to do any good hereafter.

We are glad to learn that the friendly suits in regard to the Cheney estate in Georgia has been ended and that Mercer University will receive in all \$40,000 from it. This is not on the endow of peace for him to preach, the interest is to be loaned to poor young men to help them in getting an education.

Mrs. Henry Warden died on Sunday of heart disease. She was the daughter-in-law of Dr. J. W. Warden, and was so kind and his wife a daughter beloved. An orphan without brother or sister, her devotion to Dr. and Mrs. Warden was so great, we extend our sympathy to them and to her husband.

In regard to the sad increase in crime in the United States, Rev. T. J. Sheppard says in the Standard that one of the causes is: "A great and widespread decay of home government. Times have sadly changed as to this, and can we say otherwise than badly? Happy homes are well-governed homes. . . . where parental authority is supreme and respected, and where the fear of God and the duties of life are carefully taught."

The Voice shows a danger to which all are exposed from the new cathode rays which enable photographs of one's bones to be taken through his flesh. "Since these new rays go through such things as wood and brick, what is to prevent the kaiser from getting around and taking photographs of people in their houses? What sort of privacy can one secure anyhow? The newspapers are bad enough now, but what will they be when reinforced by these rays?"

When he published his edition of the Shorter Catechism, Spurgeon said of it: "With its seriousness and purity, it is a divine of our forefathers still more relevant to society, and we are greatly mistaken if there are not a long a sickening of men's minds of the modern syllabus and a return to the substantial meats of the good old times." Nothing is doing more toward the restoration of that return than is Spurgeon's Catechism.

The Congregationalist says a Maine pastor induced every resident member of his church to contribute to pay the debt of the American Board—the foreign mission Board for the Congregationalists. He did this by preaching a sermon and then proving his faith by his works by giving to every member personally who had not given. And he succeeded in getting something from every one of them. We wish that pastor would turn Baptist.

We had a pleasant call from Bro. J. H. Dew, which we enjoyed, though he brought us confirmation of some unpleasant news. He has been helping Pastor Copass in a meeting, which is still going on, in the Clinton church, with great and increasing success. He says Bro. Copass has accepted the call to the Central church of Los Angeles, California. That such a man as Bro. Copass will do great good in California is not enough to reconcile us to losing him from Kentucky.

A friend of the Baptist and Reflector, in commenting to the editor on what he said of the advertisement, said that they "not only tell people where they can get what they want, but they suggest things to people which they want after they know about them, but of which they would otherwise have no information. The advertising department is one of the most useful departments of the paper." He might have added, also, one of the most interesting, especially to the ladies.

Some of the good folks in New York City have shown themselves in no very flattering light by becoming angry, not at Dr. Morgan for preaching another man's sermon, but at the brother who told on him. Dr. E. Walpole Warren said that the brother who had told it had overheard the sermon in the Bible which says, "If any brother be overtake in a fault, ye go and tell him his fault between thee and him alone." If Dr. Warren will not memorize the Scriptures, he ought to buy a concordance.

Among the Churches.

LOUISVILLE.

Walnut-street—Prof. H. H. Harris preached.
Broadway—Pastor Plockard preached.
Dr. Henson will lecture Friday night.
Chestnut-st.—Pastor Weaver preached.
East—Pastor Christian preached.
McFerran Memorial—Pastor Howard Jones of Bardstown preached at both hours.
Twenty-second and Walnut—Pastor Hunt preached.
Franklin-st.—Pastor H. C. Roberts preached.
German—Brother Kiefer of Texas preached.
Highlands—Pastor Dawes preached.
Logan-st.—Pastor Ewing preached.
Parkland—Pastor Nowlin preached.
Southgate street—Pastor McFarland preached.
Third-ave.—Pastor Taylor preached.
City Mission—Large Sunday-school.
Point—Bro. F. M. Masters preached.
Clifton—Pastor Roddy preached.
Highland Park—Bro. P. E. Burroughs preached.
Glenview and Eight Mile—Pastor Martin preached.

SEMINARY NOTES.

Dr. Kerfoot went to Baltimore the first of the week.
R. M. Inlow has resigned at Twenty-sixth and Market.
W. H. Sledge leaves us Friday night to take charge of his work at Columbia, Ky.
The Seminary Missionary Society, through its treasurer, sent \$135 to the Foreign Mission Board recently.
There are 51 applicants for degrees this year so far reported: 17 for Th. M., 13 for Th. B., 18 for Th. G. and 3 for Th. D.
F. L. Good has been called to the care of the church in Rockwell City, Iowa; C. W. Duke to Berkley Va.; R. G. Kendrick to Weldon, N. C.; T. M. Green to Greensburg, Ky.
Bro. P. B. Grant was ordained at New Salem—his home church—last Sunday.
Supplies for Sunday: H. H. Harris, Walnut Street; A. G. Moseley, Clifton; R. T. Mars, Broad; Geo. E. Burlingame, Parkland; W. S. Dorset, First church, Nashville; T. B. Ray for Dr. Kerfoot.

THE STATE.

Pastor Robert N. Barrett writes from Ashland: "I have just closed a four days' meeting at Rush, a mining town near Ashland. There were 20 conversions, and a large number will be baptized on the coming of the pastor, Bro. T. J. Rigg, who was unable to be with us. He had just baptized 13. Interest in Eastern Kentucky is very deep. Our church at Ashland has received over 100 new members, and new ones coming in at nearly every service. Have had 1,000 conversions in the different churches here since Christmas."
Bro. George C. Cates writes from Cox's Creek: "This is my fifth year in this work. Our congregations are good every Sunday. In the five years the church has nearly doubled its mission contribution. We have just put in a new organ and have one hundred dollars in bank towards a new carpet."
Bro. H. H. Hibbs writes from Mayslick: "I had a very good meeting at Pleasant Valley, Fleming county, with ten additions, all grown people. They voted during their meeting to move their church to Foxport, a village near by, and have already begun to build a new church building. This church is without a pastor."
Bro. J. H. Caldwell, clerk, writes: "Please announce in your paper that the Ministers and Members' Meeting of Little River Association will meet with Rocky Ridge church on the 29th and 31st days of May, 1896. Bro. C. E. Ferryman, at our meeting in Febru-

ry, 1896, was voted by unanimous consent to preach the sermon dedicating our new house of worship to the service of God on the 31st of May at 10 A. M. All former pastors now living are invited to be present. Would be glad to see the Recorder represented."
Pastor T. E. Jones of Chestnut Grove church, Daviess county, writes: "I closed a fine meeting with my church at Chestnut Grove, Daviess county, of two weeks' continuance. I had the faithful and very efficient aid of Bro. H. H. Barton of Metton, Oretown, Ohio county. It is a joy and a pleasure to work with Bro. Morton in a revival. There were 36 additions, 23 by baptism and experience, 4 by letter and 4 by restoration. The church was much discouraged and had been for a number of years, but now has taken on new hope and life."

OTHER STATES.

Bro. Giles C. Taylor writes: "The good women of my two churches, Plumerville and Morrillton, Arkansas, are going to send me to the Convention."
The First church, Raleigh, N. C., is passing through one of the greatest meetings in her history. Pastor C. Dixop of Brooklyn, N. Y., is helping Pastor Carter. There has been a large number of professions.
The Wilmington, N. C., churches invite the Southern Baptist Convention in June.
Bro. W. H. Robert writes: "I have been very much pleased with the 'Mother' as teacher of theology. I know it from my own life, and from the instruction which the wife of Bro. Pickard received from her dear mother, my late dear mother-in-law, and his from your friend and brother."

Pastor Weston Bruner writes: "I have accepted the unanimous call extended to me by the Lee-street church, Baltimore, and hope to begin work there the first of May. The church is in an excellent condition in every way, and every one speaks in praise of the consecrated labor of their former pastor, Rev. E. Y. Mullins, now of Newton Center, Mass., who for seven years led this noble band of soldiers. The church has between 600 and 700 members, and is noted for its charity and generosity. In taking charge of this large and important work, I trust that I may have the earnest prayers of all my Kentucky friends that God may use me for his own glory in the building up of his church and the salvation of immortal souls."

Rev. E. C. Melton was thrown from his buggy by a runaway horse in Cumberland county, N. C., and had his skull crushed, from the effects of which he died after two hours of suffering on April 15th. His funeral took place from his home in Cumberland county on the 17th. He was one of the best preachers and pastors in Cedar Creek Association in this State.

Bro. G. P. Bostick writes: "Please note very carefully to change the dress for all Gospel Mission workers in China from G. M. Box, Shanghai, to G. M. Box, Ching Kiang, China, and ask others to note the change. Myself and my wife (Cachondale, Ill.) the night of the 14th instant. We had a pleasant and prosperous voyage all the way, and praise the Lord for the same."

Pastor J. R. Pontiff writes from Shelbina, Mo.: "I have resigned the care of the Ashland church, Mo., to take effect in June. But so far the church has refused to accept the resignation."

The Elizabethtown church, Tenn., of which Elder J. T. Hickman is pastor, closed a meeting with 20 professions of religion, 13 additions to the fellowship of the church, and more to follow. Among those baptized were two Methodists and one Presbyterian. A meeting held in January in a schoolhouse near Elizabethtown resulted in 13 additions by experience and baptism.

The Hebron church, N. C., has set apart Bro. J. P. Parker to the full work of the Gospel ministry.

The Forks of Coal church, W. Va., had two good meetings the past winter. One in November in which 9 were baptized and 3 restored; the other in February, in which 19 were added on baptism, and 7 by restoration; one by letter and 6 others stand approved for baptism.

The Mount Madison church, Lynchburg, Va., has been greatly blessed in a meeting which lasted ten days and added 87 to the fellowship of the church.
A meeting in the Freeman Street church, Norfolk, Va., closed with about 30 additions to the fellowship of the church, with others yet to follow.

Pastor J. J. Hall of the Park Avenue church, Norfolk, Va., held a meeting in his church, which closed with 13 additions to the church.
Elder S. W. W. held a meeting in the Good Hope church, Henry county, Mo., in which 34 were added to the fellowship of the church.

EDITORIAL CORRESPONDENCE.

ALEXANDRIA.

The North coast of Africa is low and flat near the Delta of the Nile, and the first slight rise is certainly beyond the house which stands where once stood the Pharos, one of the seven wonders of the world. Alexander the Great was wise in choosing the location of this city which should bear his name, and he chose a spoteward of the Nile drift. The harbor is very fine, though largely artificial. The city has 300,000 population, of whom 50,000 are Europeans, chiefly Greeks and Italians. I noticed a good many Greek signs above the stores. On the shore a motley crew greeted us. Messrs. H. Gaze & Sons had made every arrangement for our landing. There was a row of swarthy Arabs, wearing proudly on their breasts the large letters "Gaze & Sons." There was a long row of carriages to take us to our hotel, and so we had no trouble. There also were a horde of "guides," "dragomen," etc., pressing their services on us, and pursuing us with persistence beyond what I would have believed. I asked one his name and he followed me all day, in spite of my repeatedly telling him I did not want him. You can hardly afford to look at any of them. We are evidently in a strange land. What a variety of color and complexion. Here are men blacker than any Negro I ever saw, while some are white, some brown, some yellow and some of almost every shade, some are exactly like the American Indians. The Copts are the best representatives of the ancient Egyptians and most resemble the faces we see on the monuments. And whoever saw such a variety of dress colors as I saw here, will find animals are strange. Camels, donkeys, buffaloes of a peculiar sort, goats with very long ears, etc. And the plants too are strange. It is as if we had been transported to another planet. The soil is rich and fertile as we have in America, but even the sky has a peculiar appearance. One enters the oldest antiquity as well as a most foreign land in coming to Egypt. Here the oldest civilization has left its massive monuments and here people are seen and some are seen as one can find from what one sees in America. The soil is very rich, but the people are very poor. The fellahin, who cultivate the soil, live in mud huts, without furniture and with only the commonest of tools. They are without roofs, except for shade, and without windows. Goats, donkeys, people and dogs live together, except that the dogs manage to get on tops of the houses. The Copts are a race, since hardly clad at all, idle, sleepy, sore-eyed, blind and wretched generally are the people. On the Nile I saw some men whose only clothing was grass twisted and wrapped about the loins, and ever and anon one appeared arrayed like Adam before the fall. The chief energy they exhibit is in running after tourists for "black-sheesh"—and their energy in this regard is truly remarkable—and to sell trinkets and other articles at very low prices. The rule of our party is to offer about one-fifth of the price asked by these hucksters, and we generally got the article. In one instance a man asked me \$1.50 for a trinket, which I bought from him for 30 cents. The longer he runs after you, the lower the price he will take. If you take pity on one of the poor creatures and give him something, you will have an avalanche of them on you once. One young lady, who is a very nice, small coin and moved with pity, began to give them to some children we passed on the street. Soon the throng of eager beggars blocked our way and our dragomen—Hutchins—began to clear the track with his staff in lively fashion. He knocked them right and left, kicking some of them over and causing a hasty stampede. These dragomen appear not averse to killing you and ever and anon one appeared with a long whip, which he cracked about your shoulders, which are so common in Upper Egypt. What is a shadoof? Well, it is a sort of contrivance very much the old way of drawing water from wells. Two poles, or columns of wood are erected, on which a cross piece is fixed. To this a long pole is fastened near the middle, the longer end projecting in front. On this end a short pole with bucket attached is tied and on the rear end of the bucket is a sack, balanced the bucket, when it rises full of water. The man dips up water thus, pouring it into a ditch, whence it runs through his patch of

ground. The mud villages greatly resemble the nests of mud wasps. But I will say more of these when I come to speak of Upper Egypt.

CAIRO.

Cairo, from El Kahira, which means victory, was founded B. C. 325, and is therefore too young to be mentioned in the Old Testament, and it was not an important city till after the Arabian conquest, and is not mentioned in the New Testament. It now has over half a million population and is the chief city of Egypt. One sees a greater variety of people here than, perhaps, anywhere else in the world. Arabs with white, and occasionally with green, turbans (green being the color of the Prophet, and his descendants wear a green turban in token of being descended from Mohamet), with gay colored Greek, Italian, Englishmen, (including red-coated British soldiers), Frenchmen, Bedouin, Tallahs, Nubians, Arabs, Copts, Turks, etc. I observed that the women dress plainly, while the men wear the gay colors. This is the way it is with the animals. The male lion has the fine mane, and the rooster has the fine feathers. The gayest dress is that of the out-runners, who run, staff in hand—generally two going together—most of the villages of the grandees. Suddenly you hear a loud cry and here round the corner rush two men, gaily-dressed, lower limbs in tights, clad in bright-colored silks, who each, with his staff, go in to every village to see who is the best out of the way. In a minute more, a fine carriage follows containing a grandee. I debated awhile whether these out-runners or the hotel waiters were the finest dressed, and reached the hotel at about 10 o'clock. I asked the waiters, the hotel waiters, however, come next. They are arrayed in silk, of bright colors and tasteful pattern, and wear white gloves as they hand you soup, etc.

Walking the streets of Cairo, you often run on a funeral procession. A band of men and women go slowly along uttering unearthly sounds. These are the hired mourners. Then come some women, closely veiled, followed by some and looking men. These are the bereaved relatives and friends. After them come four or six men bearing a burdeco, covered with a cloth, on two poles. These are the pall-bearers carrying the body. We felt tempted to follow one of these, but the Mohammedan cemeteries are quite looking. The graves are white washed, and each one has two upright pieces, generally round, because of the two angels who are supposed to stand over the dead. A man's grave has a representation of a turban, while a woman's has not. Besides, they do not bury the women and the men together. Perhaps there is some connection between this custom and that of refusing to allow women to go into the mosques on occasions of special solemnity, lest their presence interfere with the devotional spirit of the men.

We wanted to go into some of the most hallowed of the Moslems. No man is allowed to enter an Arab's house, especially that part of it where the women of the family are. An Arab would not hesitate to kill a man who insisted on seeing inside his home. Our first visit was to a Mohammedan, and it caused a great excitement. Men came out and stood with clubs and other weapons at their doors ready to dispute our entrance. We afterward, however, did arrange to go into the home of some Copt, who are Christians and have not the Moslem feeling, but who live very much like the other people of the land, only better, as a rule. It is a great insult to a Mohammedan to ask after the health of his family. It is regarded as an unwarrantable intrusion into his private affairs. He feels that nothing about his family is any of your business.

The Copts have churches in various parts of Egypt, and besides them the Greeks and Roman Catholics have been any of these work of the only Protestant denomination at work among the people of Egypt is the United Presbyterians. I had a pleasant talk with the Rev. Dr. Harvey, who has for 30 years been connected with this mission. He told me he told me they now had over 5,000 members in Egypt, of whom over 500 were added last year. They have schools in connection with their stations, and they are teaching a great many Mohammedans, some of whom become Christians. Bro. J. T. Burghard was so moved to ward these people that he said: "If I could speak the language, I would stop here and start a Sunday-school." Several of our party have talked with the natives who throng around us and who have a smattering of English. It would be a blessed thing if all Christian tourists would do this. It is an opportunity not to be lost. I feel that I am generally slighted. When you travel, kind reader, will you remember this?

Fraternally yours, T. T. EASTON.

CHURCH NEWS.

Pastor William B. McGarity writes from Jellico, Tenn.: "Our Ministers and Deacons' Meeting last week was a great success. Deacon I. W. Weaver of Loudon was elected moderator. Brethren Jesse Baird, S. Slaunfill, Borum and Prestidge were present and took part. An hour each day was devoted to the study of the work of the Holy Spirit, and a hour likewise to the study of the Kingdom of Christ. The church and town were greatly helped, and every brother present deeply impressed with the importance of these meetings. We have the next one for Jellico and vicinity at Newcomb, Tenn. Movements are on foot to hold such meetings at several other points in the mountains this summer."

A four weeks' meeting in the Wellsville church, May is resulted in 31 additions to the fellowship of the church, all by experience and baptism.

Elder D. F. Cutbertson held a meeting in the Bee Creek church, Platte county, Mo., which resulted in 13 additions.

A church has been constituted at Centre Point, Ala.

The Adams Street church, Montgomery, Ala., set apart Bro. W. N. Gunter to the full work of the Gospel ministry.

Thirty-seven have been added to the fellowship of the Bates Chapel church, Kansas City, Mo.

Fifty-two have been added to the church in Lawrence, Mo., as a result of a good meeting in which Bro. Dabney did the preaching.

A three weeks' meeting at Iavenna, Mo., closed with 22 additions to the fellowship of the church.

A church of 28 members was organized at Clark, Mo., February 14th. They will hold a meeting at Iavenna and Bro. W. H. Foley will preach for them once a month.

REV. JAMES W. CREWEDSON, whose death I have just seen announced in the RECORDER, was a grand man. He and I were boys together in Tennessee. Though six years my senior, we felt that we were brothers of about the same age. We were separated and did not meet again until during the Convention in Louisville, Ky., some years ago. Since then we have kept up a correspondence, and I have wondered why he did not answer my last letter. Good-bye, my brother. My best wishes.

G. W. HARTSFIELD.

Atcadda La April 18.

I WANT to ask a question in all seriousness, and will be glad if somebody will answer. It can be answered.

If there is a necessity for setting apart a day in connection with our Convention for the benefit of the B. Y. P. U., ought we not to give a day also to the B. O. P. U. If after nearly nineteen centuries somebody has found out that New Testament churches are not sufficient for all believers in Christ of all ages, why should undue prominence be given to any age? We are all one in Christ Jesus, and "There is no exemption in this war." All should work. Will Jesus tell us about 117.

G. W. HARTSFIELD.

Atcadda La April 18.

BRO. T. H. THRASHER commenced some three years ago to raise money throughout the state to build a Baptist church in this place, which he succeeded in doing, with the exception of a small amount, before he left us for Memphis, Tenn. The balance was raised by the members, and the church finished and paid for. The church has called Bro. George Kincaid, who was ordained here last fall by brethren Thrasher, Parsons and Satchell, as a supply for two Sundays in each month, the first and third, and he preached his first sermon last night to a well-filled house. We have organized a Sunday school and prayer-meeting, and feel very proud of our home, which was built mostly by the generous offerings of Baptist churches throughout the state; and unto all who contributed towards the same we extend our hearty thanks. Will dedicate some time in May or June, and with reduced rates, expect many of the brethren and sisters to attend. Yours truly, J. L. WHITTINGTON.

Heatsville, Ky. April 18.

Gaining in Popularity Daily. Mrs. J. H. Scull & Bro., Pine Bluff, Ark., say "Hughes' Tonic has given more satisfaction than any other chills tonic we have sold. The increase in our sales is an indication that it is gaining in popularity daily. 50c and \$1.00 bottles. Sold by Druggists.

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would you be fed, clothed, sheltered, kept in repair, if your pants didn't do any good for you. Don't you suppose your mother would enjoy reading the latest magazine or the daily paper many a time instead of darning your stockings or patching your jackets and trousers? (By the way, it is a mystery to me how you manage to wear them out, since you neither play nor work.)

Your Aunt Lydia recently spent half a day in arranging the new carpet, curtains, and furniture in your room; and then you were so ungracious as to whine when she asked you to put away the hammer and tacks. I suppose you wonder how I know all those things, but gnomes have their own way of finding out.

Maurice hung his head still lower, and picked two more berries. "Since you have expressed a wish to live in that country where nobody ever has to do anything, I think I can arrange for a short visit to such a place. We'll call it "Do-nothing Land." Just think you'll sit out flat on this grassy spot near the Sockel pear-tree, close your eyes and fix your mind on vacancy, and we shall be there long before you could say "Jack Robinson."

Maurice glanced at the house, but no one was in sight. He looked over toward the peeviness, but Aunt Lydia's flapping had presented it back to him. He set down his pail, and slowly followed his gnome's directions. In a few seconds he felt himself softly sinking through the earth, which appeared to part like waves of water.

Maurice looked around for the green capped gnome. Instantly the brisk, sharp-tongued little fellow stood beside him. "Ask all the questions you wish. You are curious to know how those people get a living, are you not? When they are asked to work for all one day, they move themselves slowly along the ground until their mouths come directly under another well-laden bough. They are thus fed more simply even than the birds of the air. They are enabled to swallow the contents of these cherries without the slightest injury to their constitutions. Think what a terrible exertion it would be to contract the muscles of the arm sufficiently to take out the stones and throw them away!"

"Is this country on any of the maps?" asked Maurice, a little ashamed of showing his ignorance, yet anxious to learn more of this wonderful "Do-nothing Land."

"I shouldn't think you would know much about geography or any other study," he said to him. "No, it is not on any map. It was thought best to leave it out, lest too many children would want to come here on the days when the lessons were hard. It is located near that vast domain, the Christian Empire, and is one of the temperate zones, for obvious reasons. In the frigid the inhabitants would starve and freeze; in the torrid they would be obliged to fan themselves, to say nothing of keeping off flies and mosquitoes and serpents. Moreover, tropical fruits are too large and heavy to drop comfortably into their mouths; and oceanic and pine-apples would require effort to prepare them suitably."

"How are they punished when they break their laws?" asked Maurice. "A peevish kind of an electrical shock first strikes the culprit speechless and senseless, then gradually withers them up like autumn leaves. As you crawl, from tree to tree, you will occasionally observe such withered old law breakers, whom you must avoid as you would a pestilence, inasmuch as the shock is communicable long afterward."

Maurice shuddered. "Right over there," continued the gnome, with a sweep of his arm, "lies another country. Cast your eyes in that direction (without lifting your head, however), and tell me what you think of it." Maurice obeyed, and saw, to his amazement, flourishing cities and villages, with busy mills and shops, ripe fields, well-tended flocks and throngs of cheerful, active men, women and children, all carrying useful implements or laboring in some of the various occupations. Contentment shone on every face, hand grasped hand in hearty comradeship, pleasant voices gave greetings that bespoke thorough respect for self and others. "That," said the gnome, "is the

'Country of Happy Industry.' Its customs, laws and penalties, as you may imagine, are the exact opposite of those here. Now, from all you have seen and heard, tell me honestly which you would prefer as a permanent residence."

"Oh, that one, that one!" cried Maurice. "That country be mine while I am away from home!"

"It is already yours, my boy, and has been all your life. It is not your very own land the 'Country of Happy Industry.' I am enabled to show you this vision by means of a peculiar trick, but it must soon fade. I fear you do not yet fully appreciate the advantages of living in such a land; and so, for your own good, I have arranged for you to spend some months here, where there is absolutely nothing to do."

"Oh, no, no!" Maurice shrieked. "I will do better. I will carry wood, and chop it, too. I will run all the errands, and pick all the berries—and—"

"Maurice! Maurice! Maurice! Wake up, child! You have been sleeping here in the sun till your face is as red as a winter beet. Get up and put cold water on your head, or you will have sun stroke!"

Maurice flung his arms around Aunt Lydia until the flapping hat was so squeezed out of shape that it might have been taken equally for a coat hood or a wrecked market basket.

"Aunt Lydia, I've had such a dream. I don't believe I shall ever be lazy again as long as I live." "Blessed be dreams, then!" said his aunt, looking ruefully at the hat, which would have drowned her if you had such strength in those good-for-nothing arms of yours!"—Zion Advocate.

AN OUNCE OF PREVENTION is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Galt Borden Eagle Brand Condensed Milk.

A LION.

We think it would be an excellent thing if all children were as sensitive to praise and blame as the dog in the following story. And if Lion felt so much mortification over coming into the parlor with muddy feet, cannot our boys be a little more careful than he was even?

A Newfoundland dog owned by a New Orleans lady gave an entertaining illustration of the fact that in some way dogs comprehend what is said to them. One day a lady called on his mistress, and during her visit Lion came in rather shyly, down on the parlor carpet and went to sleep. The conversation ran on, and the visitor finally said:

"What a handsome Newfoundland dog you have."

Lion opened one eye. "Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waved his tail complacently to add fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped up and down violently on the carpet. "And he is so gentle to them all, and such a playmate and companion that we would not take \$1,000 for him." Lion's tail went up and down, and to fro, and round and round with great, undisguised glee. "But," said the mistress, "Lion has one serious fault. Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet when I have told him time and again that he mustn't do it."

At this point Lion would doubtless have remonstrated if he could; but, being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crest-fallen.—Ex.

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For further information regarding time, tickets, etc., call any railroad agent or address, E. E. POSEY, F. L. HARRIS, G. P. A., P. A., Mobile, Ala., Cairo, Ill.

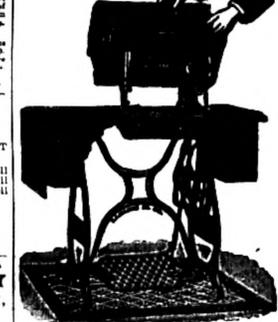
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DR. WHITSITT AND EARLY ENGLISH BAPTISTS.

There is no need for excitement about Dr. Whitsitt's utterances about early English Baptists. He is as good and as orthodox a Baptist as any man in the world. It is unfortunate that brethren should make rash statements, some of them without even reading what he has written on this subject and without consulting the authorities which lie behind his statements. I wish to say some things that need to be stated. It is so hard to be able to distinguish between things that differ, to see all sides of a question.

1. This question does not involve the reality of Baptist succession. Dr. Whitsitt traces immersion in the United States and England through Marc Lucar. He was immersed in Rhynsburg, Holland, came to London, and from London to Newport, R. I. Dr. Whitsitt's friend at Amsterdam, Holland, Dr. De Hoop Snelter, has traced immersion from Rhynsburg to Poland through John Geesternus, and thinks it came to Poland from Germany. Now Marc Lucar is just as good a man to bring immersion into the United States as Roger Williams and a better one, for Roger Williams left the Baptists before he died. How immersion came through the middle ages has never been shown. It may some day, but at present the matter is mere speculation. One may believe, but cannot as yet prove. Dr. Whitsitt simply says that he does not know.

2. Dr. Whitsitt does not believe in sprinkling or pouring as Christian baptism. He believes that immersion alone is New Testament baptism and that immersion alone is true baptism now. When he taught Polemical Theology he was in the habit of making long arguments to overthrow the defenders of sprinkling and pouring, and he adheres to this opinion to-day. He does not recognize anything else at all as baptism. He is confident that we have the truth in this matter.

3. Neither Dr. Whitsitt nor any other Baptist is responsible for the practices of people called Baptists or anybody else in former days. Surely no one will maintain the thesis that people with the name of Baptist have never had inconsistent practices. He would be a daring man indeed. English Baptists generally now practice open communion, but we do not tolerate it for a moment. And yet English Baptists bear the name Baptist. Baptists are even now divided upon Calvinism, and a great schism arose about missions. When in Manchester, England, I was informed that Dr. Alexander MacLaren, the foremost Baptist preacher now living, had members in his church who were sprinkled, not immersed. We all deplore this state of affairs, but the truth is the truth. We should have liked Spurgeon better, if he had not been an open communionist. Let us not cast reproaches upon so-called Baptists of other days, nor let us glorify them so as to make them infallible.

4. Baptists do not, like the Catholics, manufacture or distort history, and make such history a test of orthodoxy. We are not afraid of the facts. We want to know our history as it was, and not as we should like it to be. Baptists do not desire and have no use for *ex post facto* history. The truth is better for us, even if it hurts our pride. We be men and not children. Baptist truth is Bible truth, and Baptist ideas will live as long as the Bible does. Our faith cannot be overturned because of newly discovered inconsistencies of men of other days. Our right

to exist rests upon the correctness of our interpretation of the Bible. The foundations are not destroyed nor can be.

5. A new discovery in Baptist history is a very different matter from a new doctrine about the Bible. The difference is so patent as hardly to need argument. We are already in possession of the Bible, but we are not in possession of all the facts of early Baptist history. The facts are just the things we have been most in need of. It is the duty of the historian to try to light all the facts that he can find. And if he now and then discovers in his search for truth a fact not to our liking, are we to demand of him that he kill the fact and substitute in its stead what we wanted him to find? Such an attitude would be the end of all learning. Dr. Whitsitt would have been overjoyed if he had discovered that early English Baptists did not sprinkle. But, are we to say that he had no right to discover what Baptist historians before him had failed to do? Such a theory would stop Edison's investigations of the Roentgen Rays and land us in barbarism.

6. It is a commonplace now in historical circles that many of the Anabaptists of the Continent practiced sprinkling and pouring. This fact is beyond dispute, as shown by indubitable historical evidence. Your wish or mine cuts no figure in the question. Facts are stubborn things to butt against. The term Anabaptist was not used because of immersion, but because they held that the act of baptism should follow profession of faith. They believed in believer's baptism. If the candidate had been baptized as an infant, he had to be baptized again, anabaptism. The question of the mode was a different matter. In certain parts of the Continent the Anabaptists practiced immersion, in others sprinkling.

7. Dr. Whitsitt finds from personal examination of King George's pamphlets, contemporary documents, that the early English Baptists practiced sprinkling and pouring. It may be remarked that Dr. Whitsitt did not write King George's pamphlets. They are on file in the British Museum and can be examined by any one who cares to consult them.

8. Dr. Whitsitt did not get his knowledge of this fact from Dr. Dexter but Dr. Dexter from him. In *The Examiner* for April 23, 1896, Dr. Whitsitt explains the history of this matter. In 1880 Dr. Whitsitt made his investigations in the British Museum. In September, 1880, he published the results of this research in *The Independent*. It was by means of this publication that Dr. Dexter was led to go to the British Museum, where he found that Dr. Whitsitt's citations were authentic.

9. The whole question is a simple matter of fact that can be ascertained. Either Dr. Whitsitt has read King George's pamphlets correctly or he has not. If he has not done so, let some one show that he has not. Abuse and vehement exclamation are not arguments. Dr. Whitsitt has risked his reputation as a scholar before the world upon his correct reading of King George's pamphlets. Other Baptist scholars have already admitted that sprinkling existed among the early English Baptists, such as Drs. Vedder and Newman. They do not agree with him about Roger Williams, but that is not essential. Let us face the facts.

10. Dr. Whitsitt will before long republish some of his quotations from King George's pamphlets. He will likely soon bring out his Baptist History, which will also contain them. So be patient. He is not a man to do things in a corner. He has all these years refrained from publishing his investigations because he knew that much prejudice would be aroused. Dr. Whitsitt is too great a man to be made the victim of excitement and furor. Wait till he publishes his authorities, as he will. In the meanwhile, let us go on the even tenor of our way, resting assured that Baptists have the truth and that it will prevail.

A. T. ROBERTSON, Southern Baptist Theo. Seminary, Louisville, Ky.

DEAR RECORDER:—Inclosed find one dollar for subscription to your paper for two reasons. I am a native Kentuckian, a Baptist, and I want to keep posted about the great Baptist family of Kentucky. Second, I send for your paper as a compliment to you for sending the letter you did to Congressman Linton of Washington City, D. C. God bless you for it. The Bible, the Baptists and the United States Government are one and the same—they remain the Bible true Holy Ghost religion as understood by the Baptists and the mortal tendencies of all other so-called Protestant churches from our country. And the devil and the Pope would have a high old time and a Mad Gras carnival from one end of the country to the other. Hence the Baptists of America and the world have a grand and noble work to perform in this life. God help us as true followers of Jesus Christ not to falter in the work.

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The Farm

More wheat is being plowed up in Woodford than was at first expected. It is believed that the acreage will not be more than two-thirds of what it usually is and that the yield will be only about half the average. Out in the Fort Garretts neighborhood almost every farmer has plowed up part of his wheat, while some have plowed nearly all. There was a large crowd Thursday at Mr. J. C. Hays' sale of Jersey cows, hogs, etc., and good prices were realized. The bidding was lively. Seventeen head of cows sold at from \$20 to \$51.50, an average of \$39.85. A 16-month-old heifer brought \$51.50. Thirty or forty nice hogs sold at \$3.25 per cwt; sows and pigs at \$12 to \$32; pair of work mules, \$125. Timothy hay brought \$11 and \$13 per ton in the barn and clover hay, \$6.25. Judge L. H. Parrish was the auctioneer.—Woodford Sun.

Cattle are now as cheap in Chicago as at any time this season, and choice fat stock is about \$2 lower than at this season a year ago. Common to strictly choice range from \$2.40 to \$4.30 with the bulk of the sales from \$3.70 to \$4.15. Heavy cattle are discriminated against, and coarse steers of 1,500 pounds have sold as low as \$3.90, while 1,100 pounders bring \$4.30, and some fine steers and heifers under \$1,000 pounds have commanded \$4.25. Small joints of fine beef seem to rule the market at present. Texas cattle range from \$2.90 to \$3.85. Feeders come in slowly—too high for quick sale.—Breeder's Gazette.

Messrs. Bales & Wagers shipped this week to Cincinnati two car loads of hogs bought of Bud Cornelison, R. C. Mason and others, at 9 to 54 cents. A. B. Wagers, took to Lexington, last week, 25 head of nice butcher cattle, bought of N. B. Coy and others, at 2 1/2 cents. He reports trade very dull.—Richmond Register.

Farmers most everywhere are looking out for good catch crops to be used for fertilizing purposes. Cow peas are spoken of very favorably, and it would not be a bad idea to experiment with same in a small way the coming season. Those who have tried them speak very highly in their praise.

The wheat growing lands of Texas are in the region northwest of Fort Worth, and the acreage crop is about 8,000,000 bushels. It is said that the frequent and abundant rains that have fallen since the growing crop was seeded give excellent promise for the yield of 1896.

Jordan Stewart bought of Jo. McDowell 40 fat hogs, at 4 cents; and 27 from Polk Williams, at 3 cents; from Dick White 12 at 3 cents; those which cost 3 cents averaged 200 lbs. and those bought at 4 cents averaged 165 lbs.—Anderson News.

Mr. Russell Bailey, of Versailles, shipped to Philadelphia Thursday twenty head of high-class saddle and harness horses. Mr. Bailey says that it is the finest lot he has ever shipped, and they were all broken and gaited by him personally.

The Kentucky Swine Breeders' Association which recently met in Louisville, will hold the next meeting in Danville some time in August. The new association promises to be of great aid to this important industry.

No animal fits in so well with the cow as the hog, for no animal is so well adapted to utilize the by-products of the dairy.—Where selling milk is the only object of the dairyman there is no need to keep anything except cows, but where making butter is the aim, there is more or less skimmilk and buttermilk which must be utilized in some way.

TREES FOR STREETS AND AVENUES.

As the season is approaching when the planting of trees will occupy the attention of many persons, I propose to give a list of some of the larger growing trees, suitable for street or avenue planting, with a few notes on their habits of growth. Naming them in the order of their popularity about Philadelphia, the list would be as follows: Norway maple, sugar maple, Carolina poplar, European plane, pin oak, American linden, Wier's cut-leaved maple, silver maple, horse chestnut, American elm, swamp white oak, *Magnolia acuminata*, tulip tree, sweet gum, American ash, *Catalpa speciosa*, paper birch and salisburia. This is not just the way I would arrange the list myself, but it is about the way the demand for them is felt by those who sell such trees.

The Norway maple leads all other trees. Questioning those who plant them, it is found that its popularity lies in its spreading growth, and in its numerous large green leaves, giving shade so quickly to those who seek it. Then, too, many like it because of its holding its green color until the very last thing, which is the case with but few other trees. It is not the tree where a tall one is wanted, as its growth is of a horizontal tendency all the time.

The sugar maple is better where height is looked for, but while the Norway is not particular as to soil, the sugar dislikes a stiff one. It prefers a light, rich soil. Beside its value as a tall grower, it is noted for the lovely colored foliage it presents in the last days of autumn. Wier's cut-leaved maple is a variety of the silver maple. Beside its cut-leaved character, there is a slightly drooping habit to it which adds to its attraction. It does not attain the height the silver does. As an avenue tree it would be more used were it not for its very large size when full grown. But when properly pruned, which consists in an annual slight cutting back, it can be easily kept within bounds, and then it is a beautiful avenue tree. The foliage is ample, while not dense enough to shut out all light and air.

The Carolina poplar presents the case of a tree which has been largely planted and universally denounced. In some respects what has been said of the silver maple may be said of this. It is a beautiful tree when young, and thrives in city situations where many a better one would not. When let grow at will it quickly gets too large, makes but few twigs, and the foliage is all at the end of its long branches. But prune it a little every year, and you have a beautiful tree. There is a row of this tree planted along the front of Girard College, Philadelphia, which have been pruned as described, and no one could find fault with their appearance.

The European plane is a popular tree at the present time. It makes a very large tree when its growth is completed. It carries a pyramidal shape with it from youth to nearly old age, which fits it for avenues nicely. In the course of time it would become too large for streets other than wide ones. Its use in Paris and along the Thames embankment, London, and other public places in Europe, has given it a start in public favor here, though there are those who object to its shaggy white and brown bark. It appears to thrive well in cities, as a rule, though when I saw those along the Thames embankment last summer, I thought they were not at all as

vigorous as they might be. This plane is very similar to our native one, but its leaves are less subject to disfigurement by fungus than ours is.

Oaks are splendid trees for avenues, on account of their large size. At the present time the pin is the most popular of all. Among many reasons for this preference, an important one is that it is a comparatively easy one to transplant. Add to this its pretty cut-leaved foliage, of a lovely shining green color, and the downward sweep of its lower branches, and there are more merits than any other species has. True, the scarlet and the red charm us with their rich autumn colors, but the pin is not without merit in the same way, though its coloring is not as intense as that of the others. Another one equally as easy to transplant is the bicolor, a large growing species, but without merit for autumn color. These, the bicolor and the pin, have a great number of small roots, in striking contrast to all other sorts, so that with a little pruning such as maple should receive when planted, they seldom miss growing, even when of quite large size. All other oaks, after they have attained a height of about ten feet, should have their branches cut back nearly to the main stem. This done and planted carefully, there is but little risk. I have known of lots of fifty each of such trees to be set out and not one miss growing.

The American linden is a large-growing tree, and one that keeps a good outline without pruning. Its very large green leaves and its sweet-scented, yellowish-white flowers, cause it to be much planted. In seasons when the tent caterpillar is abundant, it has a preference for lindens, unless black walnut trees are near, which are greater favorites.

Almost everybody knows of our common American elm, as it is to be found in its wild state in so many different parts of the country. And the elm leaf beetle knows of it, too, unfortunately. In country places the beetle does not materially injure it, so far as I have observed. In cities the trees are almost defoliated. Spraying have been resorted to successfully, as in the case of other trees. It is a pity that this, one of the handsomest of our large growing native trees, cannot be had without the risk of having to combat its insect foes. The English elm is much more depreciated than our native one is, and it cannot be recommended.

The tulip tree is closely allied to the magnolia, and while not an easy tree to transplant, it is not as difficult to deal with as the other. Its large, handsome leaves and its clean, smooth bark, make it much admired. It, too, needs to be set in spring and to be well pruned. As its character is to make a very large tree, it is fitted for planting along wide avenues.

Where a tall, spire-like tree is wanted, nothing surpasses the salisburia. It branches but little until it gets of nearly full size. Its leaves are shaped like those of the maiden-hair fern. For some time it was a costly tree, but now that trees are ripening seeds here, they can be had at small cost.—Country Gentleman.

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Cincinnati	7:30am	7:30am	7:30am
St. Louis	7:30am	7:30am	7:30am
Peru	7:30am	7:30am	7:30am
Pittsburg	7:30am	7:30am	7:30am

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Items of Interest.

A London jury has just given a verdict of \$50,000 damages against a distinguished physician. He was called in to perform a surgical operation, and used the knowledge he obtained to the detriment of the reputation of the patient.

The ancient Egyptians, as has long been known, were skillful workers with copper and bronze or brass. Now, according to a writer in *Industry and Iron*, enormous quantities of slag have been found near Wady Mokateb, and the whole region round must have been pitted with iron mines.

Speaker Reed had the manliness to acknowledge that he made a mistake when he was Speaker in a previous Congress in a ruling he made in regard to a quorum. He held before that it requires a majority of all the members elected without regard to vacancies to constitute a quorum. Now he says it requires only a majority of the actual members. We haven't an idea as to which decision is right, but much respect for the frankness which admitted a mistake.

The newspapers have been stating that the larger number of the insane were farmers. Mr. T. J. Secretary of the Trustees for the Insane in Minnesota, says he knows, and it is not true. He says by actual statistics the large cities furnish more insane than do the country. He ought to know.

Last December the Delta Psi fraternity revoked the charter of the Chapter in Rochester University on the ground that the university does not hold a standard sufficiently high, and that the members of the fraternity there, while among the best students the university has its ability, intelligence and scholarship, do not rank with the fraternity in other colleges. Efforts to have this decision reversed have failed.

We hear that Louisville is threatened with the advent of the "bealer" whom the Mayor of Cincinnati drove out of that city. He would slice his hands over remaining sores, and then without any washing put them on the face and eyes of others. The Mayor could not allow such "hazing," and the police made him leave the city.

The latest which is about as true as all the rest, we suppose, is that the pope wishes Cuba to be annexed to the United States because it would give him three Catholic states and six Catholic Senators. And he is more anxious to gain control in the United States than to strengthen a weak country like Spain.

Congressman Linton has done a work for which he deserves great thanks in stirring up the matter of appropriation for sectarian institutions. In Washington City Congress has been giving half a million to sectarian purposes. The whole thing ought to be stopped and stopped forever.

The English annual budget shows that last year was a very prosperous one in England. There was a large surplus of revenue, and the condition of the working classes has largely improved. There is no reason—barring Congressional inactivity in finance—why the United States should not have been more prosperous.

The Senate has agreed to the Behring Sea Arbitration Treaty. Some years ago the dispute was left to arbitrators and the decision was against the United States. Cleveland tried to get Congress to pass a bill to pay the \$125,000 which Canada refused to accept as a compromise, but Congress refused to appropriate it. After so long a time England will pay out on the United States one and if they cannot agree, the President of the Swiss Republic will be called in.

In a fight at San Claudio, the insurgents forced the Spanish troops to retreat and pursued them to San Claudio. Here the troops met reinforcements commanded by Gen. Yucian and were saved from a disastrous defeat. The insurgents have hung Leonie Gallego, a wealthy planter, for the offense of cultivating his own land. They have burned everything on the plantation about Santa Teresa, and have destroyed 20,000 tons of sugar cane.

Score one for the United States Senate. Senator Call having offered a resolution of sympathy with a convicted murderer in an English prison, Senator Sherman insisted that controlling the English courts was no part of the United States' business, and the resolution was voted down. Poor Menelek may not get his resolutions after all.

The United States Supreme Court has made an important decision. Bonds were issued by the Mississippi Levee Commission in 1871 "payable in gold." It was insisted that these bonds were void on account of that provision. But the United States Supreme Court decides that the bonds are not void, but must be paid in gold.

Ex-Governor Russell is the favorite son of his state for the Democratic nomination for President. At the celebration of Jefferson's birthday at Monticello, Va. Gov. Russell made the oration and stated his views on the chief question at issue. He said: "The people's interest is best served by strictly upholding here the monetary standard of the civilized world. Free solution of silver or the compulsory purchase in my judgment, is distinctly plain legislation, which would unsettle business, impair credit, reduce all savings and the value of all wages, and whose injurious results no man can measure."

DEATHS.

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OLDHAM.

On the 6th of March, in the 65th year of her age, Mrs. Laura M. Oldham, of New Cassie, was called from her labor to her reward. The earlier years of her Christian life were spent in the Episcopal church, but 18 years ago, yielding to her positive convictions, she united with the New Cassie Baptist church, and to the hour of her departure, "adorned the doctrine of God our Savior in all things." For modest, unassuming generosity and unswerving devotion to the cause of Christ and her church she was indeed a model. For more than twenty years she had been an inmate of the patient asylum. She is survived by three brothers, one sister and three grown children. To these, to her church and to the community her death comes as a crushing blow. She seemed to be greatly indeed here, but we rest in confidence that "He doeth all things well."

PATTON.

Sister Edith Patton, wife of Deacon Jones Patton, died April 4, 1896. The funeral was preached at Bethlehem, where was her membership, by her pastor. Sister Patton confessed faith in the Lord Jesus and joined the church at the age of 18 years and lived and died in that faith. A wife, a mother, a friend, a worker in the vineyard of the Lord, we all will miss her. Pastor and people, superintendent and scholars, all can indeed say: "Weep not as those who have no hope." And may the Lord comfort the bereaved husband and bless each of her children that remain to mourn her loss. And may we all strive harder to meet her over yonder where there is no more death is the prayer of her pastor.

SPENCER.

Slender Spencer county, Ky.

DUNCAN.

Died April 3, 1896 in his 61st year. John W. Duncan, deacon of Mt. Pleasant church, Logan county. We can speak for him the high praise that he was a good man. As such he held the unlimited confidence of all who knew him and out down as he was reaching the height of his efficiency, we have another example of the oft recurring mysterious providences of God. The funeral services by Pastor J. B. Henton was from the text, "I know that my Redeemer liveth." Interment in Mt. Pleasant cemetery. May God comfort our bereft hearts.

MINISTERS' MEETING.

The Ministers' Meeting of the Goeben Association will convene with Corinth church, Jolly Station, Breckenridge county, Ky., Friday before the fifth Sunday in May, at 10:00 A. M. The following is the programme:

Exegesis Matthew 16:18. W. B. Rutledge.
 What is meant by the term, "And the leaves of the tree were for the healing of the nations?"—Rev. 22:2. J. N. Lynch.
 Exegesis Revelations 11:3-7. H. F. Burns.

What relation does repentance sustain to regeneration? J. T. Lewis.

Intercommunion. J. Duggins.
 How may we know that we are children of God? F. F. Waterford.

The importance of giving prominence to the doctrine of repentance in our preaching. Isaac M. Washburn.
 Human depravity, its nature and extent. J. D. Duncan.

May a church authorize one of her members to administer the ordinances of baptism and the Lord's Supper, though such member does not claim to be divinely called to preach the Gospel? H. B. White.

The Goeben Mission Board will meet at same place the day following at 2 P. M.

ISAAC M. WASHBURN,
 Chair'n. Ministers' Meeting.

How's This?
 We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by **HALL'S CATARRH CURE.**
 P. J. CHENEY & CO., Props., Toledo, O.
 We have medicated, James Cassin, F. J. Cheney for the last 18 years, and believe him perfectly honorable in all business transactions and socially able to carry out any obligations made by their firm.
 Wm. & Thos. A. Wholesale Druggists, Toledo, O. WALKER, RUFUS & MARTIN, Wholesale Druggists, Toledo, Ohio.
 Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's family pills are the best.

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

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We bought the ORIGINAL "MATTHEW HENRY'S" Plates at Carter Brothers' Sale, New York, in 1890. We publish the GENUINE WORK that does not leave out the ORIGINAL NOTES, CUTS and ILLUSTRATIONS. By ordering from us, you save the profit made by middle men, and get the GENUINE EDITION.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

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

DODDRIEDGE.—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH.—No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. WM. M. TAYLOR, D.D.—The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

THE LATE DR. JAMES HAMILTON.—It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will, on reading it when the last trumpet sounds.

REV. THEO. L. CUTLER.—To how many a hard working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pored over and prayed over copy of his "Matthew Henry."

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

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

DR. ARCHIBALD ALEXANDER.—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

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Items of Interest.

The scientist are much exercised at the extinction of the buffalo now so nearly accomplished. There were two years ago 70 in the Yellowstone Park. But these have been killed off only fifty are left, and in all the United States there are only 100. The question is where can the fifty in the Yellowstone Park be put where they will be safe and yet can have space enough to keep well.

A correspondent of the London Baptist says that in a conversation with Harry, the hangman, who recently died, Harry told him he had in his life hung 800 persons, and there was not a testifier among them! What a temperance speech those few words make!

The Japanese Government, to celebrate their victory over China, is going to erect a gigantic statue of Buddha. The statue is to be 130 feet high, and is to be erected at Kioto. It will be made from the metal of the cannon captured in the war, and will cost about one million yen.

February of this year showed an increase of 5 per cent. in immigration over the same month last year. As it is the most undesirable of all the people of Europe who are now coming, if Congress would only quit arranging the affairs of other nations and pass the bill restricting immigration, which is now on the docket, it will do a little good.

A well known socialist takes the ground that manufacturers have no right to dismiss any of their employes so long as they have a dollar any more than to dismiss their families. As it would be unjust to require the employers to support their men through times of depression, and for the men to leave them when better times come, he insists that strikes, etc., are wrong. But if neither side can quit, what is that but Southern slavery?

President Diaz, of Mexico, is evidently not a Jingo. In his message to Congress he had received "an invitation of an international character" to express his opinion in regard to Venezuela, but had refused to do so because he "was not in a position to presume that the claims of England constituted an attempt at usurpation." Moreover England might be exactly right in her refusal to arbitrate inasmuch as the Mexican government itself had declared more than once that it would not admit arbitration for certain territorial questions.

Col. Roum, from the United States, has been digging round the Sphinx. Fifteen feet below the surface he came upon the long lost cap of the Sphinx. It is painted red, and is adorned with three lions to columns and a serpent. There is no reason why the cap can not be replaced upon the head.

There was a landslide on the Palisades opposite Yonkers. The cottages of some shad fishermen were destroyed, but no one was injured. At Trub near Berno, Switzerland, a landslide carried away the forest and demolished many farms. Another at Montclair, New Jersey county, Quebec, moved five hundred acres and demolished several farm houses.

Another of Queen Victoria's granddaughters has married. Princess Alexandra, daughter of the Duke of Saxe-Coburg-Gotha was married at Coburg to Prince Ernest of Hohenzollern-Langenburg. The German prince is probably the longer the name.

Among the dead of the week is Gen. Levi Clark Boothe, who died in Wilmington, Delaware, aged 87. He served in the Mexican war, and in the war against the South made a brilliant record as commander of the Sixth U. S. Regulars. Leon Key, the distinguished financier and politician, died in Paris in his 73rd year. He had held the position of Minister of Finance in several Cabinets, and was the author of several books of great value.

Baron de Hirsch died of heart disease on April 21st on his estate near Komorn, Hungary, aged 62. A boy with limited means, he began business at 17, and died one of the richest men in the world. He was one of the most generous men. He gave to his own people, the Jews, by the million, and gave millions also to schools and charitable purposes in Austria. He gave as liberally to Gentiles as to Jews, though he loved his own people as he ought to have loved them.

At the close of the modern Olympic games at Athens the King of Greece has just been compelled by the courts to pay \$40,000 to the man whose injuries saved his worthless life, but the recent death of another millionaire, John Reed, of Brooklyn. He was looking at a new manufactory, saw a workman in peril of his life, and lost his own life in a brave effort to save the man.

Ripans Tablets.

DEAR BROTHER:—We have gotten \$7,700 since the 1st. We need nearly \$60,000 more. In next issue please call on all, high and low, rich and poor, male and female to help.
R. J. W.
Richmond, Va., April 11.

Is a clock an animal? The little girl must have thought so, as the story is told by the *Epworth Herald*. "Grandfather's clock" was screwed to the wall, with its tin weights filled with sand hanging down by long chains and its long pendulum swinging slowly back and forth. The mother asked little Dot to go into the room and see if the clock was running, for she had not heard it strike all the afternoon. Dot came running back, put her curly head into the door and exclaimed: "Why, no, mamma, de clock ain't a-runnin'. It is des'tannin' still and a-waggin' its tail."

Have You Eaten too Much? TAKE HORSFORD'S ACID PHOSPHATE. People impose on the stomach sometimes, giving it more than it can do. Horsford's helps digest the food, and puts the stomach into a strong and healthy condition.

More than Anybody Asks. The great lamp-chimney maker of the world, Macbeth of Pittsburg, not only makes the best chimneys, but prints a most useful index to lamps and burners, from which one can find out what shape and size to get for his particular lamp.
One is no longer dependent on grocers, etc., for the somewhat delicate service of fitting his lamp.

Cheap Rates. HOME SEEKERS' EXCURSIONS. The St. Louis Air Line (L. E. & St. L. C. R. R.) on April 7th, 8th and 9th will sell excursion tickets to points in Kansas, Nebraska, Missouri, Oklahoma, Texas, Indian Territory, Arkansas, Arizona, Iowa, North and South Dakota, Minnesota, at very low rates. The Air Line is 82 miles the shortest route to St. Louis, the West and Southwest, and the only line running vestibuled trains between Louisville and St. Louis, with parlor and dining cars. Pullman Palace sleepers on night trains. For further information apply to City Ticket Office, southwest corner Third and Main, or depot, Fourth and Main streets, Louisville, Ky.
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Irrigation, History, Methods, Statistics and Results. 124 page pamphlet on above subject will be furnished free on application to JAMES F. AUSTIN, 218 N. Fourth Street, St. Louis, Mo.

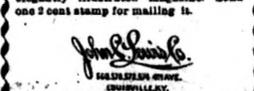
Alaska Gold Mines. The valleys of the Yukon River, Alaska, is the richest gold-producing country the world has ever known. For full particulars, rates of fare, etc., address J. A. T. ADLER, Gen'l Agent, Union Pacific R. R., St. Louis, Mo.

52c NIGHT ROBE. Best Madras, Bishop Sleeves, yoke of tucks and embroidered cuffs and collar. 52c.

Wash Waist. 58c. Percale Waists, choice patterns, full sleeves, new collar, exclusive effects, original designs.

Separate Skirts. \$2.98 Ladies' Storm Serge Separate Skirt, full width and full lined; velvet binding; perfect fitting.

Mail Orders satisfactorily filled or money back. FREE—ask for April Fashions—our elegantly illustrated Magazine. Send one cent stamp for mailing it.



Wash Waist. 58c.

THE MARKETS.

Report for the Week Ending Saturday, April 25, 1906.

Cattle—Receipts light. The market closed up dull. Light weight butcher cattle continued to be most sought after. Prices remain steady at Friday's closing figures.

Hogs—The market opened with an active demand at an advance of 1c over Friday's prices. The receipts were 850 head. Later in the day an easier market was reported at Chicago and our market closed slow, with nearly or quite all the advance lost. The buying was mostly for shipment.

Sheep and Lambs—No sheep or lambs were received at the yards to-day. Prices remain steady, however.

EXTRA SHIPPING CATTLE.

Light shipping, 1,200 to 1,400 lbs.	\$ 75 00
Best butchers.	5 00 75
Fair to good butchers.	5 00 50
Common to medium butchers.	5 00 50
Thin, rough steers, poor cows and cowboys.	1 50 75
Good to extra extra, 1,500 to 1,700 lbs.	3 50 25
Common to medium extra.	2 00 50
Feeders, 1,000 to 1,300 lbs.	2 50 75
Stockers.	2 50 00
Bulls.	2 50 00
Veal calves.	3 50 00
Choice milk cows.	15 00 00
Fair to good milk cows.	15 00 00

CHOICE PACKING AND BUTCHERS, 225 to 300 lbs., strictly corn-fed.

Pair to good packing, 180 to 225 lbs.	\$ 30 00
Good to extra light, 160 to 180 lbs.	3 45
Fat shoats, 120 to 150 lbs.	3 45
Fat shoats, 100 to 120 lbs.	3 50 00
Roughs, 150 to 400 lbs.	2 50 00

SHEEP AND LAMBS.

Good to extra shipping sheep.	\$ 5 00 00
Fair to good sheep.	5 00 00
Common to medium sheep.	5 00 00
Butcks.	5 00 00
Extra lambs.	4 00 00
Pair to good lambs.	3 00 00
Common to medium lambs.	3 00 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, April 25, 1906.

BURLY—1800 CROP.

	Spot.	Color.
Trash, green mixed.	\$1 00 75	\$2 75 2 50
Trash, sound.	1 75 75	3 50 5 00
Common lugs.	2 75 4 00	5 00 5 00
Medium lugs.	4 00 4 50	6 50 8 00
Good lugs.	4 50 5 50	8 00 8 00
Common leaf, short.	5 00 5 00	6 00 6 00
Common leaf, long.	5 00 5 00	6 00 6 00
Medium leaf.	5 00 5 00	10 00 12 00
Good leaf.	15 00 15 00	15 00 15 00
Fine and selections.	15 00 15 00	15 00 25 00

DARK, 1800 CROP.

Trash, green or mixed.	\$1 00 75
Trash, sound.	1 75 75
Common lugs.	1 00 2 00
Medium lugs.	2 00 3 00
Good lugs.	3 00 3 00
Common leaf, short.	2 50 3 00
Common leaf, long.	3 00 4 50
Medium leaf.	4 00 4 50
Good leaf.	6 00 10 00

SALES, WITH COMPARISONS.

Following were the sales for the week and year to April 25, with comparisons:

Year	Week.	Year.
Year 1894	2,114	67,044
Year 1895	2,801	50,249
Total new crop sold to date.	50,249	
Sold to date in 1895.	78,119	
Sold to date in 1896, orig. inspec'n.	61,282	
New crop sold to date, orig. inspec'n.	60,005	
Sold to date in 1894, orig. inspec'n.	60,005	

REJECTIONS.

Rejections this week.	544
Rejections same time in 1895.	577
Rejections same time in 1894.	596
Percentage of rejections to auc'n's sales, '95.	27
Percentage of rejections to auc'n's sales, '94.	25
Rejections since Jan. 1 to date.	17,425
Rejections same date in 1895.	14,569
Rejections same date in 1894.	12,568

RECEIPTS.

Receipts this week.	1,264
Receipts same time in 1895.	3,125
Receipts same time in 1894.	3,197
Receipts since Jan. 1 to date.	45,192
Receipts same time in 1895.	50,223
Receipts same time in 1894.	51,773

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will give free of charge, to all who desire it, this recipe in German French or English, with full directions, and a picture with money to put in mail by addressing with stamp, naming this paper, W. A. ROTH, 28 Powers Block, Rochester, N. Y.

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.

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QUAKER FOLDING VAPOR BATH CABINET.

Go to 515 a day to Ladies or Gentlemen for a folding cabinet, to use in your bath. It is made of the best materials, and is guaranteed to last for years. It is the only one of its kind in the world. It is the only one that is so simple and so easy to use. It is the only one that is so cheap and so good. It is the only one that is so perfect and so complete. It is the only one that is so reliable and so durable. It is the only one that is so beautiful and so elegant. It is the only one that is so practical and so useful. It is the only one that is so convenient and so comfortable. It is the only one that is so safe and so sound. It is the only one that is so healthy and so hygienic. It is the only one that is so clean and so fresh. It is the only one that is so pure and so sweet. It is the only one that is so strong and so firm. It is the only one that is so light and so airy. It is the only one that is so soft and so smooth. It is the only one that is so cool and so refreshing. It is the only one that is so warm and so soothing. It is the only one that is so gentle and so kind. It is the only one that is so loving and so caring. It is the only one that is so patient and so understanding. It is the only one that is so forgiving and so merciful. It is the only one that is so generous and so giving. It is the only one that is so kind and so gentle. It is the only one that is so loving and so caring. It is the only one that is so patient and so understanding. It is the only one that is so forgiving and so merciful. It is the only one that is so generous and so giving. It is the only one that is so kind and so gentle. It is the only one that is so loving and so caring. It is the only one that is so patient and so understanding. It is the only one that is so forgiving and so merciful. It is the only one that is so generous and so giving. It is the only one that is so kind and so gentle. It is the only one that is so loving and so caring. 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