

WESTERN RECORDER

Faith, Hope and Love, these three.

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DR. CUYLER says in regard to reading unsound or skeptical books: "Why swallow poison and then run the risk of emetics and the stomach pump!"

A MISSION was begun twenty years ago in Uganda, Africa. There are now one hundred native preachers who support themselves, or are supported by the native churches.

THE greatness of the work which God has for a man to do can be estimated with much accuracy by the time and the thoroughness of the preparation which He gives him. Moses needed the forty years in the desert before the forty years of marvelous toil which followed.

WE are very thankful that it was not a Baptist missionary in Armenia who wrote to the *New York Observer*, "A new crusade of gunboats and cannon is what is needed," and added that he was praying for gunboats. Once Christian martyrs prayed in the hour of death, "Lord, lay not this sin to their charge."

G. F. WRIGHT, in speaking of the advance in modern science, says that "it brings more and more prominently into the foreground the too much-neglected doctrine of foreordination." Modern science could have learned the great value of that doctrine from Baptists any time these eighteen hundred years.

THE *Nashville Christian Advocate* says: "For downright modesty, pure and undiluted, commend us to the Methodist preacher who publicly proclaims that his own superior virtue is the only thing that has shut him out from the possibility of recognition by his church." This applies to others than Methodists or preachers.

DR. PARKE, in speaking of the ministers of the last generation, says: "In these old churches the work may have been very imperfectly done, but confessedly there were many stalwart Christian men and women trained in them. If there were not as many organizations for Christian work in them as are in the churches now, there were, in proportion to their families, more family altars." Piety is in a bad way when the family altars are abandoned.

It was said at the time that Dr. Hillis, the Presbyterian preacher went to preach to the nondescript body gathered by Prof. Strong in Chicago, that he was evangelical, and much indignation was expressed at some people's doubts on the subject of his persisting in preaching the Gospel there. Now the *Observer* says that on a recent Sunday his sermon (I) was upon the subject, "The moral uses of books," that it is described as having been a most enjoyable literary dissertation, without even a mention of Christ, and with no resemblance at all to a Gospel sermon.

For the Western Recorder EXPERIENCE OF GRACE.

BY PROF. H. H. HARRIS.

A friend was telling me not long ago of a certain pious lady—no matter who or where, she is a devoted Baptist in full fellowship with all our evangelistic and missionary operations. It was her privilege to entertain a number of ministers and other delegates attending an Old School, or Anti-Missionary Association. They made a deep impression upon the whole household by their reverent demeanor, their evident delight in talking about the sovereign grace of God, and their frequent references, modest and grateful, to the blessed experience of that time when God had "apprehended" them, "opened their eyes," called them "out of darkness into his marvelous light," and translated them into the kingdom of the Son of his love." The memory of their talk, their songs, their prayers, lingered as a sweet and holy influence after they were gone.

Not long after, another Association met in the same neighborhood, and again our sister's hospitable home was filled. The brethren were well-behaved and courteous, glad to meet in social converse, wearied from work and disposed to relax after the strain of eager debate. The harmless jest, the brilliant repartee, the merry laugh, made the occasion a delightful one, nor were they unmindful of religion, for some talked apart about what plans should be adopted next day, and what men were best suited for their vigorous prosecution, and after the little ones had retired, the head of the house gathered most of his guests together for a brief season of family worship. Our sister had received the former delegation with some misgivings, the latter with sincere pleasure. When both were gone, her mother-heart told her that for influence on her children, the one was better than the other.

Which was right! Neither. Which wrong! Both. The cardinal Christian graces are faith, hope and love. Faith looks backward and rests upon accomplished facts; hope looks forward and seeks to realize what faith has made possible; love looks around and embraces past, present and future. Faith and hope are to each other as root and stem. Hope may spring up like seed on stony ground, and bloom like a hyacinth bulb on a glass of water, but unless it has root, it must soon wither. The original cantilever bridge was in two parts, each a solid structure resting on a fulcrum near either shore; the heavier end was landward, the longer but lighter projected half way across the stream to meet there a similar structure from the other side. So hope can safely project only so far as it is counterbalanced by a well-founded faith. The principal defect of our time, as it seems to many, is the neglect of counterbalance for the dominant spirit of progress. We do not set too high a value on activity, zeal, go-ahead-iveness, but we think quite too little of the conservative forces necessary to prevent progress from toppling by its own extension.

The needs of the day are two: (1) A deeper experience of grace, sincere conviction of sin in all its heinousness and hopelessness, with an intelligent acceptance of God's plan of deliverance. (2) More frequent reference to this greatest work in us, as a reason for expecting the same in others, and for relying upon such additional grace as our days may demand—knowing that he who began a good work in us will carry it on to completion. One who lacks this experience has serious reason to fear that he is laboring under a delusion. Many will say, "Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?"

to whom he will reply, "I never knew you."

A good hope through grace is an anchor to the soul, holding it fast amid the currents of irreverent scholarship and the winds of false philosophy. One cannot doubt his own distinct experience. The man who washed in Siloam and came seeing, did not, perhaps could not, answer the logic of the Pharisees, but neither could they, with all their superior dialects, shake his conviction that "whereas I was blind, now I see," nor his firm faith that he who wrought the change was from God. This reference to experience preserves in trial.

So again and equally it helps in work. Who of the Old Testament writers, adverted most frequently to his personal experience? Was it not the sweet singer of Israel, the psalmist of all nations and all times? And he did more than any other to extend the dominion of his people, to organize their worship, and to make possible the building of their temple. Who of the New Testament writers refers again and again in addresses and epistles to the way in which it pleased God to reveal his Son in him? Who most of all magnifies the doctrine of sovereign grace? He was of all the apostles "most abundant in labors."

But it is flippantly said that in this progressive age such narrations are "back numbers," "ancient history," and that the times demand instead fresh "testimonies," which prove to be sometimes a statement of what the Lord is doing in us and through us, more frequently an egotistic claim of what the speaker has felt or thought or done for God. Personal allusion is always interesting in one way or another. Biography is pleasant and instructive reading, especially when it depicts vividly the crisis in the life narrated. In a Christian life the great crisis, the turning point, that gives character to all that follows, is its beginning. The experiences of that time, be it a moment, a day, a month, a year, are entirely unique. It is a birth, and birth occurs but once for each life. It is a divinely wrought renewal of nature which needs no repetition. It presents in its concomitants and outward manifestations infinite variety—no two cases are exactly alike—but in its essential elements a unity, an identity, for human nature in the depths of its being, is in all of us the same.

Some years ago it was my privilege to attend a District Association far off from any railway. Twenty-five or thirty of us were invited to the cozy home of Widow . . . Among the number was the silver-tongued, sweet-spirited Daniel Witt, then nearing the day when he would cease his pleadings with men and join in the melody of Moses and the Lamb. He gathered the company in the little parlor and about the doors and windows, opened to catch the evening breeze. The beloved preacher led in a hymn, read a brief passage of Scripture on personal religion, then called upon one another, about half a dozen in all, to tell briefly of his experience of grace. Never can one who was present forget the clear, liquid tones, in which the old man, ripe for heaven, then said, "All different, yet all the same," nor the solemn fervor with which he led us near up to the throne, and as spokesman for the company poured out an oblation of thanksgiving and prayer.

KEEP your heart's windows always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. This last receipt is the best one. It is all very well to say, "Do right, and you'll be happy;" but there is something more than that needed. We must let the spring of our lives be in Christ, letting His Spirit guide us in all we do.—
DR. T. L. CUYLER.

For the Western Recorder THE CHURCH OUGHT TO SUPPORT THE SUNDAY SCHOOL.

BY REV. PAUL V. BONAR.

In obedience to a request from the Recorder, I give the few simple reasons that influenced the Versailles Baptist church in determining to support the Sunday school instead of leaving the school to support itself out of its regular Sunday contributions as had been the custom hitherto.

From my limited observations I believe that most of our churches depend upon the Sunday school to support itself, and sometimes to keep the church out of a tight place. One pastor said to me some days ago that his Sunday school not only took care of itself, but also contributed a good amount to the help of church objects. I believe, however, most schools find it as much as they can do to provide for their own expenses. My conviction is the church ought to assume this burden.

1. The Sunday school is a part of the church. It is the Bible school of the church, where all the members of the church who can possibly do so are supposed to gather for the study of God's Word. For a church to elect the superintendent and officers, as every church ought to do, and then leave the Sunday school to jog along in financial matters as best it can, seems to me not exactly the proper thing.

2. The members of the Sunday school will thus be made to feel this union of church and school as they did not before. The children will not think that the Sunday school belongs to them while the church belongs to father and mother, but they will see that church and school are one. They would see it a great deal more clearly if the older people would attend the Sunday school as well as the church. This is not as unimportant as it may seem, for very much depends on the ideas early implanted in the child's mind.

3. This will leave the school free to work along with the church of which it is a part, in every suitable line of Christian endeavor. You can appeal to the children and train them up as you could not before in regard to benevolent and missionary objects. I contend that the church member who believes it his duty to contribute to the home church expenses and to nothing else is the natural outcome of the Sunday school scholar who has been taught to bring his penny merely for the purpose of buying his own book or paper. And I am sure children ought to be trained in benevolence as well as in honesty, and that the only way to do this is to inculcate the benevolent spirit, at the same time presenting some object for the exercise of that spirit. For the only way a child or anybody else can grow in benevolence or any other grace or virtue is to practice it.

It may be seen then that I do not agree with the good brother who thinks the church ought to support the school because he believes no collections whatever should be taken up except from the church proper. On the contrary I say let the church support the Sunday school, if for no other reason, in order that the children may be encouraged to take an interest in and bring their little means to help on the great benevolent and missionary enterprises of to-day.

I noticed in a church missionary contribution takep the other day that some of the Sunday school children had enclosed their offerings in the red envelope. I found out afterwards they had worked for the money. They had become interested. What is wrong about that? If it is right to teach a child to sing and pray, is it wrong to teach him to give? Surely not. But we do wrong if we neglect to arouse and to develop the grace.

DR. WHITSITT AND THE EARLY ENGLISH AND AMERICAN BAPTISTS.

BY JOHN T. CHRISTIAN, D.D.

It is scarcely necessary for me to say that I have no personal feeling of ill-will in writing this article. As a matter of fact my feelings are all otherwise both toward Dr. Whitsitt and the Seminary of which he is President. He has, however, published, in an encyclopaedia, in the most permanent form possible, statements which are of a very astonishing nature. These statements are not only not proved, but even the source of his supposed information is of a very general and indefinite character. It is true that he refers to certain "King George's pamphlets," to be found in the British Museum; but when you remember that there is a great mass of these documents, numbering more than two hundred, from all kinds of scribblers, many of them from bitter enemies of the early Baptists, and well nigh all of them written in the heat of controversy, you will begin to see that a good deal of discrimination is needed in using this material. What we need is the name and date of the author, his ability, his source of information, was he an enemy or a friend, and is he contradicted by other authors.

We are all very glad to hear from Dr. Robertson, who seems to appear, in the last *Western Recorder*, as a mouthpiece for Dr. Whitsitt, and cautions us not to get "excited," not to make "rash statements," and assures us that Dr. Whitsitt "is as good an orthodox Baptist as there is in the world." But just now it is not Dr. Robertson with his explanations and apologies that we wish to hear, but Dr. Whitsitt. He is of age, let him speak. Let him bring forward his "King George's pamphlets." There is no use to wait. Either Dr. Whitsitt has these authorities at hand or he has not. If he has he can publish them at once, if he has not he had no right to furnish the article he did for Johnson's Cyclopaedia. It will not do to say wait for his "Baptist" history. That will at best require months. I am sure that the Baptist people, and the public at large, intensified by the reports sent out by the Associated Press, demand the facts. They demand them now. Here are some of the things I should like to see Dr. Whitsitt attempt to prove:

1. That the baptism of Roger Williams was by sprinkling.

2. "That prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism," and that about 1641 "immersion was substituted in the place of sprinkling and pouring."

Something more is needed from Dr. Whitsitt than that

During the autumn of 1877, shortly after I had been put in charge of the School of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist History, I made the discovery that, prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1886, when I had the happiness to spend my summer vacation at the British Museum. There I assured myself, largely by researches among King George's pamphlets, that my discovery was genuine, and established it by many irrefragable proofs from contemporary documents.—*The Examiner*, April 25.

And the further statement from Dr. Robertson that "he has all these years refrained from publishing his investigations because he knew that much prejudice would be aroused." It is all very well for Dr. Whitsitt, in the *Examiner*, to compare himself to Paul, but what we want are the facts. Author, chapter and page, please.

One would judge from reading the article from Dr. Robertson that Dr. Whitsitt did actually believe in Baptist church succession. The whole article would appear to be written to prove this point. As a matter of fact Dr. Whitsitt believes no such thing, and is one of the most bitter opponents of that theory to be found in the United States. He has never held such views and for fifteen years he has taught differently in the Seminary. I mention this only to say that I do not charge double dealing, but rather in all of these things we must be perfectly clear and fly under no false colors.

Up to this point I have insisted upon but one proposition, and that is that we shall have the facts. But while we wait for the facts I wish to mention some things which lead me to an opposite opinion from Dr. Whitsitt. He quotes Vedder in support of his position, and yet the most Vedder ever said is that the early English Baptists practiced "both affusion and immersion," and

bases that statement upon the baptism of John Smyth which "was probably, though not certainly, an affusion." (Short History Baptists, p. 113.) It appears to me that the most that can possibly be said is that in the troublesome times of 1641, when many persons were turning to the Baptists, and things were in great confusion, that some persons might have been received by pouring, but that the Baptists then as a rule, as now, practiced immersion. There are some Baptist churches now that have members in them that were sprinkled and not immersed, and yet all the world knows that Baptist churches practice immersion. Why take a few exceptional cases, in revolutionary times, and make them the rule rather than the exception?

Immersion had been the settled practice of England up to the close of the sixteenth and in the beginning of the seventeenth century. The logic of Dr. Whitsitt would seem to be that when all the English world was practicing immersion the Baptists practiced sprinkling, and when the English nation became sprinklers the Baptists became immersionists. According to this statement a more contrary people than the Baptists never lived.

That immersion was the common practice of the English nation for sixteen hundred years can be abundantly proved from Dean Stanley and other authors. It would hardly be expected that the English nation would change its mind entirely on the act of baptism in forty-one years. It will also be remembered that 1641 was the year of the Westminster Assembly, and in that Assembly there was a "long discourse" on the subject of dipping, "and there grew a great heat upon it." In commenting upon the acts of this Assembly, Wall remarks:

So (parallel to the rest of their reformations) they reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the beginning of popery, and over since churches were built; but that sprinkling as the common use of baptizing, was really introduced (in France first, and then in other popish countries) in times of popery. (Hist. Inf. Bapt., vol. 1, p. 582.) And in another place he remarks: And for sprinkling, properly called, it seems that it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times of 1641. (Hist. Inf. Bapt., vol. 1, p. 582.)

And the Episcopalians were all stirred up on the subject. I quote one of the King George's pamphlets." Mr. Blake, who wrote in 1645, a pamphlet entitled "Infants' Baptism Freed from Antichristianism," says p. 1, in answer to his opponent, who had said that infants, pretended to be baptized by the ministers of the church, have no true baptism, since they are not dipped, but sprinkled, remarked: "I have been an eye-witness of many infants dipped; and know it to have been the constant practice of many ministers in their places for many years together."

It is evident that all the world did not practice sprinkling at that time, but the Baptists, poor fellows, were opposed to dipping and followed sprinkling! All of this was discovered when Dr. Whitsitt was "preparing my (his) lectures on church history." It would have been a great calamity if these lectures had not been prepared. Baptist history would never have been written, Drs. Newman and Vedder would have blundered on, Dr. Dexter would still have been an obscure Congregationalist, and—, but why recount all of the things that might have happened?

But fortunately for the world, and unfortunately for this theory, there were some Baptists who did live before and some since the year 1641. Dr. Whitsitt probably did not "discover" them, and perhaps "did not form their acquaintance," but "I venture to state" that they practiced immersion. The name of one of these was Leonard Busher, the Apostle of Liberty, and all the world knows that he was a Baptist. He wrote in 1614, twenty-seven years before the Baptists commenced, according to Dr. Whitsitt, to practice immersion. In his Plea for Religion of Conscience, p. 59, he says: "And therefore Christ commanded his disciples to teach all nations, and baptize them; that is, to preach the word of salvation to every creature of all sorts of nations, that are worthy and willing to receive it. And such as shall willingly and gladly receive it, he has commanded to be baptized in the water; that is, dipped for dead in the water."

The Baptists of 1641 had a very resolute

and violent opponent in the person of Daniel Featley. He was born in 1582 and died in 1645. He was long the determined opponent of the Baptists. In 1641 he held a discussion with four Baptists in Southwark. His account of the discussion is to be found in "The Dippers dipt, or the Anabaptists dukt and plunged over head and ears at a Disputation at Southwark." My edition bears date of 1651. He was so bitter that he said: "I could hardly dip my pen in anything but gall." He did not think that the Baptists or their doctrines were a novelty. He says of them: "They preach, and print, and practice their heretical impieties openly; they hold their Conventicles weekly in our chief cities and suburbs thereof, and there prophesy by turns and (that I may use the phrase of Tertullian) they build up one another in the faith of their sect, to the ruin of their souls; they flock in great multitudes to their Jordans, and both sexes enter into the river, and are dipt after their manner with a kind of spell containing the heads of their erroneous tenets, and their engaging themselves in their schismatical covenants, and (if I may so speak) combination of separation. And as they defile our rivers with their impure washings, and our pulpits with their false prophesies, fanatical enthusiasms, so the presses sweat and groan under their load of blasphemies." (The Epistle Dedicatory). And he further says that these "Anabaptists" have been "near the place of my residence for more than twenty years." Here then is positive proof that the Baptists of England did practice immersion before the year 1621, or more than twenty years before 1641, when Dr. Whitsitt says the Baptists began to practice immersion.

In 1644 seven Baptist churches of London, and one French church of the same faith, united in issuing a Confession of Faith, which is one of the chief landmarks of Baptist history. Upon the subject of baptism it says: "That the way and manner of dispensing this ordinance is dipping or plunging the body under water." In speaking of this Confession, Dr. Whitsitt's own witness, Mr. Vedder, remarks: "Furthermore, this Confession is the first to define baptism in explicit terms as immersion; this was not a novel idea among Baptists. Indeed the practice of immersion had not yet died out of the English church, though it was rapidly becoming uncommon" (Short Hist., p. 116). Mr. Vedder forgets all about "substituting immersion for sprinkling and pouring."

Dr. Whitsitt is equally unfortunate in his statements about Roger Williams. All historians are against him. Prof. Reuben A. Guild, LL.D., Librarian of Brown University, with the original documents before him, wrote Dr. W. A. Jarrel, April 25, 1893: "Winthrop, under date of March 16, 1639, says that Williams 'was re-baptized by one Holliman. Then Mr. Williams re-baptized him and ten more.' Governor Winthrop was a dear friend and correspondent of Williams, and knew what he was writing about. Perhaps Prof. Whitsitt makes the point that re-baptism was not immersion. It has always been so regarded in these parts from the beginning. Williams himself has placed himself on record as a believer in dipping. In the Winthrop papers (Mass. Hist. Collection, fourth series, vol. 6), under date of 1649, more than ten years after his 're-baptism,' he speaks of John Clarke as dipping believers at Socok, and adds: 'I believe this practice comes nearer the practice of our Great Founder, Jesus Christ, than other practices of religion do.'"

Prof. Albert H. Newman, D.D., LL.D., a specialist in Baptist history, also said, December 13, 1892: "It seems highly probable that Roger Williams was immersed, though I once was of the contrary opinion. Coddington, who seems to have witnessed the ceremony, described it sometime afterward as immersion."

In his witnesses Dr. Whitsitt is very unfortunate. Dr. Newman, as seen from the above, does not accept "my (Whitsitt's) discovery." Indeed, in his History of Baptist Churches in the United States, p. 80, note, he is very explicit: "Contemporary testimony is unanimous in favor of the view that immersion was practiced by Williams. As this fact is generally conceded, it does not seem worth while to quote the evidence."

Dr. Robertson, in his anxiety to defend Dr. Whitsitt, seems to think that his friend

in the wrong about the Roger Williams affair, but excuses it by saying "it is not essential." It goes, however, to show what I have long suspected, and that is, that Dr. Whitsitt is a man of vast research and information, but that his facts and conclusions do not always correspond. I suspected that years ago when I read his book on "Mormonism," and I am even now more disposed to believe it since I have read his recent utterance on sprinkling. Or, as the London *Freeman*, April 17, 1896, through one of its correspondents, T. Harwood Pattison, Professor in Rochester Theological Seminary, speaking of Dr. Whitsitt's article on Baptists in Encyclopaedia remarks: "There is in the article a good deal more of this conjectural history. Prof. Whitsitt seems sometimes to be indebted to his imagination for his facts." In our brother's intense zeal to appear as "a discoverer," to open up "a new way," to find "recognition and approval" from "the foremost authorities of our times," he has lost his judicial acumen, and we are once more sadly reminded that a man's strongest may become his weakest point.

Louisville, Ky.

THE USE AND MISUSE OF THE BIBLE.

The Bible is misused, when it is regarded simply as literature, history or philosophy. The literary study of the Bible, it is true, may yield rare treasures of style and symbol but to read the Bible as though it were no more than a literary curiosity or marvel is to misuse it. The Bible is history, so far as it makes historical statements at all, and correct history, but those who consult it simply as they would a Gibbon, a Macaulay or a Motley, extract from it indeed the dry facts of what has been, but not the living forces and fruits of what is or may be vitalizing. There is even philosophy in the Bible though not conveyed according to the precise terminologies of the schools, but the knowledge of philosophy is not the knowledge of God, and can never carry so far as the impulses of an intelligent faith. It was this thought that lay in the mind of the apostle when he wrote to a young preacher of the first century congratulating him upon the facts that from a youth he had known the Scriptures, which were able to make him "wise unto salvation, through faith which is in Christ Jesus." It is essential that this text from Timothy be quoted in its entirety, and not divided in the middle, with a chance that one of the halves will be thrown away, after the manner of some. For what Paul said was not the scriptures were able to make a man wise (since Plato or Aristotle might do that, which after all, is not much, or the most) but that they were calculated to make the reverent reader wise unto salvation—which is a very practical and a much larger conception. We need not disparage learning, since almost any additional fact that one knows broadens culture and sharpens the faculties. But life is always better, as it is more difficult, than learning; and a diviner satisfaction must ever be found in the attainment of a spiritual union with God rather than in the acquisition of any number of facts in divinity. To know is not enough, even though it be to know aright.

The Bible has been misused by commentators—professional or amateur—who have taken it as the convenient base for the erection of a huge superstructure of purely human theory and later "revelation." Men are always trying to build on an "L" to the sacred edifice of Scripture. Its truths do not reach high enough, its accommodations are not roomy enough, its walls are not strong enough. The foundations laid in the apostolic age, on which rest a few lower stories, need a mansard roof of nineteenth century culture, or a spacious veranda of broader hope—or an extra window cut in here or there to let in a little more of the light of human philosophy. It seems that the Almighty forgot some matters when he made up his book of things, human and divine; and so some of his children would now add an appendix—or at least a synoptical index—to his word.

The process is not half complete while it remains simply intellectual. The true use of the Scriptures—which includes rather than antagonizes all other usefulness—is that method of employment which is, as Paul pointed out to Timothy, "through faith which is in Christ Jesus.—N. Y. Observer,

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"Should a Baptist church withdraw fellowship from a member who communes with Pedobaptists?" Beyond all question. Of course the deacons should see the brother and labour with him to make him see the error of his way. They should pray with him and for him. If he will not heed them, then he should be arraigned before the church and excluded.

If the deacons are recalcitrant, and for any reason will not do it, let any brother who loves his God and the truth prefer charges against the one who has been practicing open communion. The church will then appoint a committee to reason with him, and to report the result of their action to the church.

A church which will allow a member to practice open communion, is a Free Will Baptist church, and ought not to be allowed to remain in an Association of regular Baptists. The trouble in such cases generally is that the church fears the face of men, rather than God. The guilty one is an influential member, or, what is more apt to be the case, there are a large number of his relatives in the church, and they love him better than they do the truth of the cause. And as they are good people, the church does not wish to make them angry, and therefore disobeys God in its cowardice. "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

"Do you think that a lady, who in every other respect is most admirably qualified, should be allowed to teach in a Baptist Sunday-school who tells Baptist girls, even members of the church, that if they marry they ought to join other sects with their husbands? And this because the family is an older institution than the church?" It seems very strange to me that there should be any question in regard to that lady, and that the possibility of allowing her to teach Baptists should once occur to any one. No matter if she is a thorough Baptist herself, no matter if she is the best qualified from an intellectual point of view of any teacher who could be secured, she ought to be told, kindly and respectfully, but positively, that she cannot teach in a Baptist Sunday-school, or in a Baptist day school for that matter.

The brother surely must be mistaken in the reason which the sister gives for her instruction. Because she seems to be a lady of unusual intelligence, from what he says, and the reason is too silly to be advanced by an intelligent person who is not a crank or a monomaniac. Because one institution is older than another does not make it a greater or higher one. When it comes to duty to God, every soul stands alone, and must give an account for itself unto God. They twain are one flesh, not one soul! If women had no souls, as the Mohammedans are said to believe, then obeying God according to the dictates of their own conscience would not matter much. For only time and not eternity would be involved for them. It is a great thing for pious wives that their souls are not the property of their husbands, for the one soul sent to them by the wicked man's, would be bent to hell.

That family tie which would not matter much to God in His ordinances, etc., is clearly disapproved both by our Lord and the Apostle Paul. Read Matthew 19:29, Mark 10:29, Luke 18:29, and 1 Cor. 7:12, and it will be seen that the family tie is not exalted above obedience to the commands of God. In these cases the separation of the family is spoken of, our Lord speaks of the disciple's leaving his wife for the Kingdom of Heaven's sake, and Paul of their separating.

But in the case of a Baptist wife, separation is not involved in the least. Only the convenience of going to church is lost. If the husband has outranked the church, it would not be allowed for a Baptist wife to go with her husband on that reason, for surrendering the family is not in the least involved.

If Baptist principles are worth anything, that lady ought never to be allowed to teach Baptists. If pleasing God and doing the duty to Him counts for anything with that church, she will be kindly but firmly requested to cease. But if the church does not care what God thinks, so only the young people are entertained by an interesting teacher, she will be allowed to go on. Baptists are getting numerous, wealthy and worldly. They are not filled everywhere with the old reverence for God and the fear of displeasing Him. But it is evident this brother who asks the question puts God first, and it is to be hoped the whole church does. A more outrageous error was never taught than this, and one with less shadow of excuse in Scriptures.

"I am very anxious to work for Jesus, but my way seems hedged in so that I can do nothing. How can I be resigned to being hedged in?" This young sister is in a morbid state. She has been listening too long to the false insinuations upon "work," which being interpreted does not mean work at all, but gadding around and talking. My dear young friend, I do not like your phrase "work for Jesus." Never speak of Him in that way. Call the "mighty God" as Isaiah calls him, "the Lord," or the Lord Jesus Christ. But simply "the Lord" is best. There is no flippancy in that. Suppose instead of saying you wish to "work for Jesus," you express yourself far better by saying that you "wish to serve God?"

"That is a noble wish, it is the one wish for all his saints. But remember he is to be served in his own way, and he sees judges you in from what he counts service. You may not be able to gadd around and talk, but you can do all which He requires of you. And that is to do justly, love mercy and walk humbly with thy God. There is no rest to be gained by that. You will not be pleased as a "child of wonder," you cannot lay the flattering unction on your soul that you are conspicuous. But you can serve God and please Him."

And you will find it is no easy service. You will find doing justly everywhere and to every one with whom you come in contact a most difficult work, which will require both grit and grace. And walking humbly with your God is no light task for fallen men in whose hearts the old Adam still lingers.

You wish to work in "bringing souls to Christ." That means to get men to repent of their sins, and to seek the forgiveness of God through the merits of the atoning blood. The very best way to do that is to do what God requires of you—"to do justly, love mercy and walk humbly with thy God." When you fulfill these requirements of God, those around you will see what religion can do for a soul and will be pricked in their hearts. There is nothing half so powerful in making men feel their guilt before a holy God as the living out before their eyes a godly life.

"Will you please give evidence, if there be any, that the Lord favoured a change from the Seventh to the First day?" There is none, at least none that is direct. His asserting that he was Lord of the Sabbath prepared men's minds for a change, and his appearing on the first day of the week, especially to John on the Isle of Patmos, show a recognition of the day and seem to set his approval upon it. Our Lord left many things for the Holy Spirit to teach his inspired apostle after his ascension. "Is it true that the Roman Catholics are the cause of the change? They boast that they caused the change, and that we, as Protestants, are bowing in willing submission to the edicts of Catholicism when we insist upon the observance of Sunday as a day of rest."

There is no more truth in that than there is in Catholic boasting usually. The Catholic church began in the early part of the fourth century, long before that date a Baptist wrote, "I will be in the Spirit on the Lord's Day." He uses the word without stopping to explain, which shows that the Lord's day was generally understood and observed. The Catholics must reserve their crowing for those Baptists who observe Christmas in their churches and take "Christmas" as a holiday, and have set days and weeks for different duties. These things are of Catholic origin, and they have a right to boast that Baptists are imitating them in these things. But the Lord's Day is none of their introducing.

LITERARY.

New Books.

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

CHRISTIANITY VEGETS INFIDELITY. The White Hall Discursion between Rev. J. J. Porter, Jerseyville, Ill., and J. R. Charlesworth, Atchison, Kansas.

Religious debates are not as popular now as they were in the first half of the century. Then many persons resorted to these places of discussion for the purpose of learning the cardinal tenets of the various denominations from the lips of recognized leaders. Now one can gain full and accurate information from books and newspapers. Nevertheless, there is still a place for public debates in many communities. Just as men are moved by political oratory on the hustings, so may men be moved to new views in religion by effective debating.

In the White Hall discussion it is evident that infidelity not only had a bad cause, but also a weak advocate. Mr. Charlesworth is not the equal of Bro. Porter on the platform. The minister is better informed, is a more eloquent speaker, and has a keener discernment for good points than his atheistic antagonist.

Two propositions are debated. In the first Bro. Porter affirmed that "the character of Christ, as represented in the New Testament, is historically true, and that his life and teachings are calculated to promote the highest interests of the race." He adduces the testimony of a great variety of ancient witnesses, and presents an extensive array of modern estimates of Christ and Christianity. There is a good body of effective argument and much earnest and impressive illustration and application. The objections of Mr. Charlesworth are, for the most part, exploded theories of Thomas Paine. In this part of the book the reader may find much to interest and to stimulate.

In the second half of the discussion Mr. Charlesworth affirms that "the teachings and objects of modern infidelity are sufficient in themselves, ignoring God, Spirit, and future life, to promote the best and highest interests of the race." After the opening speech of Mr. Charlesworth, which is blasphemous in many of its statements, the debate takes a personal turn, and the speakers call each other many hard names. There is little to stimulate higher thinking in the closing speeches. Mr. Porter for the greater part of the time. One is reminded of the personalities of the debate in the book of Job. It seems inevitable that public discussions should degenerate into personal thrusts.

This would be a good book to place in the hands of infidels everywhere. Those also who feel the need of weapons for overthrowing the more blatant and blasphemous forms of atheism will find help in perusing its pages.

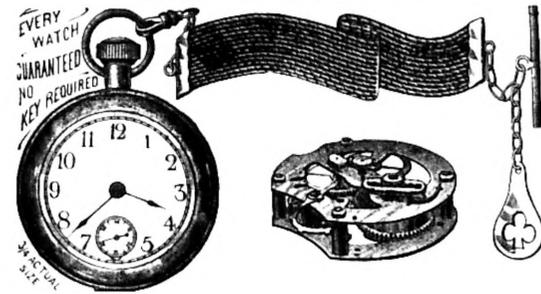
JOHN R. SAMPEY.

We are very glad to get such tracts as that of Rev. E. C. Hurley, pastor of the Baptist church at Jasper, Ala., on the subject of "The New Woman and the Church." The greatest and worst fight which the churches of God have ever had is coming along the line. It is the first time that Satan has ever found anything which attacks at the same time God's two great institutions, the church and the family. And all the cowards among Southern Baptists who fear strong-minded women more than they fear God

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We have had one of these watches in our office for some time, and find it to be an excellent time piece. NO EXCUSE for a man who wants a watch and chain, for you can't beat this and you can't afford to miss it. You may think this is a Waterbury but you are mistaken. Order one and see for yourself.

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The watch I received from you keeps admirable time and compares with one costing \$50.00. I am much pleased with the watch you sent me. It keeps right upon time with the regulator. It has not varied a minute in two weeks.

Hartford, Conn. THOS. MARTIN. DR. ANDERSON, Webb City, Mo.

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

will cover and keep silence. God bless the men who speak out. We would like to see a tract like this published by every Baptist pastor who honours his God in the South.

"THE GREATEST SIN IN THE WORLD," is a parchment-covered little book, written by Rev. W. W. Wells, and published by the Fleming H. Revell Co., of Chicago. The position of the author is shown by the heading of the first chapter: "Inbelle in Christ is the greatest sin in the world; greatest in its nature, in its effects, in its penalty and in the sight of God. This is the only sin that bars the gate of heaven to any soul."

WE have received from the Gospel Advocate Co., Nashville, Tenn., "Voice of Praise," by Leonard Daugherty. This is a collection of new songs for Gospel meetings and Sunday-schools. It has some good hymns in it, but as Baptists we have no use for a hymn-book which leaves out "How Firm a Foundation." We do not doubt this is one of the best in use among the disciples, and we recommend it to them.

THE Chicago Woman's Educational Union has gone into the higher critic business with a vengeance, and have out-Herod Herod. They have published a book of excerpts from the Bible, leaving out all that they thought any one, Jew or Catholic, and, we presume, infidel, would object to. There is a Bible for children. It is needless to say that Rev. 22:19 is among the omitted things.

THE EARL'S GRANDDAUGHTER. By Brenda Boston. A. I. Bradley & Co. 416 pp.

A beautiful daughter of the Earl marries a duke, and dies when her little girl is a baby. The child has none of her mother's wonderful beauty, but is sturdy and plain. But, being of high rank and great wealth, she is handed around among her relations, each one insisting on having her a portion of the time. Such a life was bad for her, but fortunately her physician sent her for a long time down to her grandfather's, the old Earl. Here she made the acquaintance and friendship of the children of a retired army officer—a family bright, healthy, honourable, okey children. She grew up into a noble woman. The story is entertaining and wholesome.

HELEN AND MARGUERITE. By Mrs. R. M. Wilbur. Philadelphia: American Baptist Publication Society.

The book opens on Christmas Eve, when Marguerite and Rupert, children of a poor widow who had known better days, were going through the snow to the store to buy their little presents. A gentleman on his way to the store took them in his cutter, became interested in them and loaded them down with things needed in their home.

Going home he told his little daughter Helen of these children. The story tells of the after- friendship of the children, and their helpfulness to each other. The children in this book are real children and not mannikins, and the story is entertaining.

THE FARMER AND THE LORD. By George H. Hepworth. New York: F. P. Dutton & Co., 31 West Twenty-third St.

A farmer is an infidel and raises his son in his own disbelief. His wife is a Christian, and takes her daughter with her. The son needed religion to strengthen him against temptation, and reproached his father in strong words we wish every infidel father could read. At last father and son were both brought to God, the father being melted to penitence at the sick bed of the daughter. The story is well told, and the execution of the book is of the finest, as all Dutton's publications are.

Magazines.

The *Sunday Magazine* for April contains the following as leading articles: Sketch of A. J. Diaz, the Apostle of Cuba by Dr. J. Wm Jones; The Minister by Dr. S. C. Clifton; On the Study of Patriotic Literature, Part II, by Rev. W. Muss-Arnot; Ph. D. The Relation of the Local Church to Missionary Work, by Rev. I. M. Mercer. Single copy, 5 cents; subscription, \$1.00 per year. Address: *Sunday Magazine*, Louisville, Ky.

Among the subjects treated in the April Magazine Number of *The Outlook* we note as of special timeliness the centenary of the birth of W. H. Prescott, the American historian (May 4), the Cincinnati Musical Festival; Dean Farrar, of England, Ian MacLaren, and Miss Grace King are among the other contributors. The number contains about eighty-five illustrations; among them those belonging to the article on Prescott are especially noteworthy as being reproduced from original. *The Outlook*, Company, 13 Astor Place, New York. \$3 a year.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. SECOND QUARTER. SUNDAY, MAY 17.

PARABLE OF THE POUNDS.

Luke 19:11-27.

MOTTO TEXT.—He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.—Luke 16:10.

—And as they heard these things.—Our Lord was in the house of Zaccheus, the publican. They had heard his conversation there. "He added and spake a parable, because he was nigh unto Jerusalem."—Less than twenty miles, and he was on his way to Jerusalem. "And because they thought the kingdom of God should immediately appear."—They expected him to proclaim himself a king in Jerusalem the capitol city, and to conquer the Romans.

The kingdom of God is set up in each heart when it is regenerated. But the coming of Christ in person is another thing. There have always been some in every age who have looked for the second coming of the Lord. He teaches us by this parable that the time would be long. Every one of the elect will be tested as these servants were before time is ended.

"A certain nobleman went into a far country to receive for himself a kingdom."—The Jews had seen this done. Herod had gone to Rome to ask for the kingdom of Judea, and had received it. His son Archelaus went also, and when he went the Jews sent a delegation to Augustus begging him not to appoint Archelaus over them. This nobleman represents our Lord who was going back to heaven till his kingdom was prepared for him. And he is to return in the Father's good time.

"And he called his ten servants."—Those who had been in his household and whom he proposed to make officers of his kingdom if they showed the necessary energy, ability and faithfulness. "And delivered unto them ten pounds."—To each man the same. In a similar parable the Master gave talents, each talent being worth \$400. These mine translated pounds were worth among the Jews about \$2. It was a small sum which was entrusted to these servants, and the object being to test them. And faithfulness can be better tested by a little than by much.

"But his citizens hated him."—This is just what the Jews did to Archelaus, and what his chosen people did to the Lord. Crucifying him was telling God in a most emphatic way that they would not have him to rule over them.

V. 15. However long the time may seem there comes a day of reckoning in which every man must give a strict account of his stewardship. We must not forget that however long it may be before the coming of our Lord in the great day of accounts, each one of us at death must face the record we have made.

"Then came the first, saying, Lord, thy pound hath gained ten pounds."—The humility of this most faithful servant is shown in his report. He takes no credit to himself. It is his lord's pound which has done all.

"Well, thou good servant, because thou hast been faithful in a very little."—There are many lessons for us in these words. Our ability, our strength and our opportunities are all God's, entrusted to us. He is watching the little things which seem to us insignificant. By these our faithfulness is

tested. Therefore there should nothing seem little or unimportant to us. "Hast thou authority over ten cities."—From having the spending of twenty dollars to having the sway over ten cities was a great advance. It may give us a faint idea of how much grander heaven is than earth.

"And the second came, saying, Lord, thy pound hath gained five pounds."—He had not been as diligent as the first, and his reward is less. His lord does not call him "a good servant," as he did the first, but says, "Be thou also over five cities."—His reward was proportioned to his ability and faithfulness as shown by his standing the test. Only three of the ten servants are mentioned. The others received their rewards according to their faithfulness.

"Lord, behold, here is thy pound which I have kept laid up in a napkin."—He had taken the utmost care to keep his pound safe and clean. He had hidden it away so that no one would steal it. "For I feared thee, because thou art an austere man."—Strict in judging and in acting. Had he attempted to use the talent he might have lost it. "Thou takest up that thou layest not down, and reapest that thou didst not sow."—The master expected the servants to do the work and took all the gain to himself. There is no humility seen here. This slave meets his master as an equal, utterly ignoring the fact that the master had a right to all his service. He tries to excuse himself by blaming his lord. All sinners since Adam have excused themselves and accused God. It is only when the Holy Spirit has convicted a sinner that he begins from his heart,

Lord, should thy judgements grow severe, I am condemned, but thou art clear. "Out of thine own mouth will I judge thee, thou wicked servant."—If he was austere, as he admits, so much the more reason for the servant's working with fear and trembling to please him. God is a strict Judge. He will demand a settlement to the uttermost farthing, and not a sinner on earth can pay the first farthing, much less the last. But He will receive payment for us from the one Substitute.

"Wherefore then gavest thou not my money into the bank that at my coming I might have required mine own with usury?"—When our version was translated usury did not have its present bad meaning. It meant interest. We must not forget that God holds us to a strict accountability for sins of omission.

"Take from him the pound and give it to him that hath ten pounds."—The bystanders murmured. That he deserved to be deprived of his pound was evident. But why give it to the one who had the most? The nobleman pays no attention to this murmuring, but goes on to "Unto every one that hath shall more be given."—This is a law of God's making the workings of which we see in many ways. "And from him that hath not."—For the man who would not use, who simply hid in a napkin, could be said not to have the pound.

He has reckoned with his servants. Now he turns to his enemies, and in the stern and righteous judgement upon them, the Jews could see the punishment they should receive for rejecting the Messiah.

A good deed is never lost. He who sows courtesy, reaps friendship; he who plants kindness, gathers love.—Basil the Great.

"THE BAPTIST PILGRIMAGE" DEMANDING "BALANCED FAITH."

The receipt of the Itinerary thus headed, received on return from a week's revisit to Washington, D. C., among Memories specially hallowed, recalls the years 1847-8, when six months were spent in the Holy Land, and deepens the "Faith," historic and experimental, of Amos Kendall, who, though a native of New Hampshire, made Kentucky his youthful home and came from it to "make," literally, the National Post Office Department under General Jackson's second and Martin Van Buren's succeeding administrations. It recalls also a course of lectures in the church of which the Editor of the WESTERN RECORDER is now pastor during the administration of President Pierce, when James Guthrie, the father of Mrs. Dr. J. Lawrence Smith was Secretary of the Treasury.

"RENAN'S FIFTH GOSPEL."

One of the wonders of the last ten years to thoughtful Frenchmen has been this little work of Renan. He had been a remarkable example of Balfour's later change from "Defence of Philosophic Doubt" to "Foundations of Belief," but on a different line of scientific demonstration. Never did a more sincere line of honest sceptics appear than the leading encyclopedists of the French Revolution; but never did "Balanced Faith" appear more convincing than in Chateaubriand, who analyzed during that very period the distinction between faith in historic personages and faith in professed "relics" of those personages sold for money. Never did a greater blessing come to France than when the immediate successor to Louis Philippe, the constitutionally elected King of France from 1830 to 1848, with Guizot as his Prime Minister, was succeeded by Lamartine "as first President of the new Republic;" the poetic yet scientific author of a "Pilgrimage in the Holy Land." The returning, reconquering and permanently controlling Christian faith, made deep and ruling under Guizot's sincere and logically balanced Protestant histories, outlived the reaction to indiscriminating faith in relics fostered under the second Napoleon until the "Sedan Fall" of 1870; and a quarter of a century has established the wonder, unlike the American, which had no hereditary aristocracy to suppress—a Republic born out of an Empire. As no parallel to this was found in Grecian or Roman history, the "Fifth Gospel of Renan" awakens the study of "Balanced Faith."

FAITH IN HISTORIC LOCALITIES DISTINCT FROM PROFESSED PERSONAL RELICS.

In April, 1842, Mt. Vernon was first visited. There was the room where Washington died nearly fifty years before; and to doubt the reliableness of the historic location would be the abandonment of reason. But, an old negro had picked sprigs from an old lemon tree, assuring the visitor, "Massa Washington plant that tree herself;" and offered the little sprig for twenty-five cents. What mind does not seize the principle of discrimination! Who doubts the location of Jamestown, Va., settled in 1808, but abandoned in a generation because of its unhealthiness, so that after generations scarcely a relic remains?

The succession of a hundred generations will never obliterate the reliableness of historic tradition. The distinction is so palpable between relics for sale and fields where they are ploughed up, that no more doubt arises at Marathoa where Greece conquered nearly twenty-five centuries ago than at Waterloo where the first Napoleon was conquered less than

a century since. An hour's discourse would not suffice to give demonstrative briefs meeting all unsettled objections as to every important location rendered historic from the days of Abraham to John the beloved in the land and city still called even by Mohammedans "El-Khodesh Esh-Shercef," The Holy The Chief.

SCIENTIFIC AND REGENERATED FAITH.

Nicodemus had clear intellectual faith; so strong that he early defended Jesus in the Sanhedrim, and joined Joseph his brother senator in bearing His body to the tomb. The visitor who has united Balanced Intellectual Faith in Jesus as the "Son of Man," and the faith Jesus urged and implanted in His Divine Redemption as the "Son of God" cannot fail to gain that guidance which a child in mature years feels in the home of his ancestry. Amos Kendall, on the return of the writer from the Holy Land in 1848, became an interested attendant on a ministry that united these two elements. When not a member of his family was a communicant, having left his eight years' office without property but having become wealthy by securing the success of Morse's telegraph, he paid one-twelfth of the pastor's salary because of the church's mission work. While, however, nearly all his family became members of the church, he took the position, that, as there were outside the church many more settled and intelligent believers than some in it, duty did not demand his public profession. At seventy-five a sermon on the words, Mark 18:3: "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven" made such an impression that it was last in his thought the night of his death. He soon rose in the church meeting, recalled his former position, and said: "I now see that my position was a standing protest against Jesus Christ's plan." He visited the Holy Land to gain the historic faith which might urge it on a class of young men gathered in the Sunday-school. He gave \$100,000 for the church edifice called "Calvary" from the Holy Sepulchre; and left for three mission schools \$10,000 each.

If "Balanced History," and Personal Experimental Faith unite the Baptist Pilgrimage will prove a personal, a public, a perpetuated blessing. G. W. SAMSON.

\$500.00 in Gold Given.

OF SPECIAL INTEREST TO STUDENTS AND TEACHERS. R. H. Woolley Company of Baltimore, Md., is making most liberal offer of \$500.00 to any one who will sell 20 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 20 days. Agents sell 10 to 15 copies most of the time. Entry opens, price \$2.00, give for selling 100 copies in 3 months. A \$100 bicycle given for selling 50 copies in two months. A gold watch for selling 20 copies in one month. This premium in addition to commission. Complete outfit \$5 cents. Freight paid. Credit given faster than ever. Same terms and conditions as "Gems of Religious Thought." Other popular books and Bibles also. They offer special large cash rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among the list there were 2 who made over \$100. The nearest \$50.00 amounting to \$75 made over \$100 for their summer work. Write them immediately.

BAINÉ AND WOOLLEY.

Geo. W. Baine and John G. Woolley, two of the most noted, earnest and eloquent temperance orators of the present time, will speak in Odd Fellows Hall Covington, Ky., Monday evening May 25th: One and one third fare for the round trip has been secured on all railroads leading to Covington and Cincinnati, and the event is expected to be the most notable gathering of temperance and prohibition advocates that has ever been held in this state. Mr. Baine needs no introduction to our Kentucky readers, it has been said of Mr. Woolley, "He is greater than John B. Goff," and his power as a platform speaker has probably never been surpassed.

TRIP NOTES.

My brethren in the ministry greatly honor me, for which I am thankful. Having one vacant Sabbath, some of them are always inviting me to use it, and many other days, too supplying for them while they are away filling special engagements.

Recently I had the delightful privilege of supplying for Pastor L. M. Wise at Robard, Henderson county, and now I am with Union church, Crittenden county, for Pastor J. S. Henry. There is only one reason I can see why I do not get my vacant Sabbath taken up by a call from some of the many churches, I am privileged thus to visit, and that is that they are too much wedded to their pastors to swap them off. I always preach my best, and everybody knows that means something (!). Then I go to the home of the very pillars of these churches, but the names of their pastors are on the lips of every member of these families. Of course, they try to make me feel good by saying nice things about my sermons, but they never hint that they want to swap their pastors for me. Is not that strange! Well, there is at least one great comfort I have and that is that I have the honor of supplying for our best pastors and of preaching to our best churches, and then I am not always overlooked in the matter of finance either, and that means something you know.

Pastor Henry is delightfully situated. A comfortable home in the inviting little town of Marion, and such a church as Old Union and other good ones to serve, is enough to charm any preacher. All his churches are ordinarily prosperous, at least. There are four ordained ministers, J. J. Franks, R. A. Larue, E. M. Eaton and G. S. Summers, members of Union church. Bro. Franks is pastor at old Salem and Bro. Larue is pastor of Deer Creek and Cave Spring, and has just been called to Dyer's Hill, and it is presumed he will accept.

Pastor T. C. Carter, of Marion, was away in Georgia on a visit and I did not see him, but I heard much in his favor. His work in Marion is progressing very successfully, and his churches in the country are doing well. Indeed the churches generally in that region are doing well.

Pastor Wise baptized three for Princeton church.

Dr. Christian's labors here were much appreciated. He is an able, earnest, consecrated minister of the Gospel, and such men cannot fail to do good. He will be cordially welcomed here any time he will visit us again.

T. E. RICHEY.

The expressions of sympathy for the Publication Society that were received from Baptists in all parts of the country after the calamitous fire of Feb. 2nd, have borne legitimate fruit in substantial orders for Sunday-school supplies. The circulation of the Quarterly helps for the second quarter increased one hundred and ninety-two thousand copies. There has also been a great increase in the demand for libraries and other requisites.

If the schools will continue to remember their own Sunday-school Society, and take their own literature in preference to un denominational helps, it will very materially aid the Society to recover from its serious loss. The best is none too good for Baptists, and its Sunday-school helps, as well as the books it is publishing for the Sunday-school and the home, are universally acknowledged to be the best published.

PHYSICIAN'S CURE FOR... (Small advertisement for a medical cure, partially obscured by a stamp.)

TRIUMPHS AMIDST TRIALS.

We ought all to praise God. Seven hundred and thirty-five baptisms on our foreign fields last year. Never before have we had so many and that, too, with our forces reduced on account of death and sickness. Let every lover of God give thanks as we consider how abundantly He has blessed us.

OUR FINANCES.

We have closed the Convention year with a debt of nearly 32,000 dollars. This looks awful, but we must not give way to moaning or complaining. Some have tried to do their duty. God knows who has been faithful. Let them try again, and let others who have been delinquent help as never before.

THE REMEDY.

We need \$10,000 in cash every month. Our people have been putting off paying during May and the summer months, and so forcing the Board to go heavily in debt right after our Convention. This year we cannot do this. Our people must pay more right away. Let them pay for May in May. We can do this. Let us show our missionaries and the world and God that we are in earnest.

Have you taken a collection recently? Take another. You took a meal yesterday and need another to-morrow, so do our faithful, God-blessed missionaries. If you will not take a collection, preach or talk on the great work God has given us, and state the case to God's people. We need the funds now in May. Who will respond? Who will find it in their hearts to give? There are a thousand who can give or raise and send ten dollars. Will you be one? Do let us hear from you. The work must go forward. God is in it and calls for our help. Who will respond at once? Fraternally,

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va., May 1.

DR WHITSITT'S POSITION ON BAPTIST HISTORY.

Dr. Whitsitt's position on some points of our early history seems to have created a sensation among Baptist ranks.

From some recent expressions by different persons, there is evidence of a spirit of haste, if not rashness. Dr. Whitsitt has taken a different view from that which has been generally accepted among Baptists, but has done so after thorough investigation. Now, before we have a right to condemn, we must, in honesty and justice, both to Dr. Whitsitt and to the truth, go with him in his investigation. After that is done, if it be found that he is wrong, then will be the time to say what ought to be done.

We must admit that much is unknown about our early history, and if it shall come to pass now that even less is known than we have been accustomed to think, we must stand by the truth wherever it is made manifest. I am willing to receive and stand by the truth, even if it should uproot some long cherished conviction.

Much history has been written hastily and without thorough research. The fact that we have a written history does not of itself guarantee its accuracy, nor forbid the discovery of other truth on the subject. If, when the light of further investigation is brought in, it is found that our long-accepted position, as to the points in question, is not true history, any amount of hasty and rash judgment will not make it true.

Dr. Whitsitt is a conservative historian, slow to reach conclusions in which doubt and uncertainty are involved, and never tak-

ing positions till after thorough investigation. If his position in the present questions is true, it can be substantiated, and the world will honor him for his discovery. If it is false, it can be disproved. But let it be done in the proper way. Let us not reproach our brother till by due investigation it is shown that he is wrong, nor act hastily so that afterwards we should have to reproach ourselves.

It is due Dr. Whitsitt as a brother, and from the important position he holds, to say nothing of his reputation as a historian and his thorough investigation of these points in dispute, to withhold censorious expressions concerning him till his position has been disproved.

C. J. THOMPSON

Lynchburg, Va., April 29, 1896.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. It is guaranteed to cure. Address: F. J. CHENEY & CO. Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

ARKANSAS.

As I have been in the state for three months taking observations, I will now report to the Recorder.

LITTLE ROCK.

I became pastor of the Second church in this capital city three months ago. The church and the city have completely captivated me and my better half. I came here partly because of her health, and I am happy to say she never enjoyed better health in her life than she does at this time. During the three months, we have had thirty-one additions, sixteen by baptism. The congregations are great and the interest is good.

Bro. W. E. Stevens, pastor of the First church, is now in New York—both he and his wife not being well. He will return in a few days and prosecute his work all the more vigorously because of his trip for rest and recreation. Before going to New York, Bro. Stevens had been engaged in a meeting with his church for four weeks from which they have received 17 members.

Bro. Frank White, pastor of Immanuel church in the west end of the city, is doing a splendid work. They recently held a meeting from which they received above forty members. They were aided by Bro. Freeman, who recently came to us from the Methodist Conference.

Bro. John W. Fletch, a former West Kentucky boy, is doing good work at the mission in the east end of the city.

Bro. Pine preaches to large congregations in his church on the "north side" and is greatly encouraged in his work.

The Baptists in the city and state have given me a most cordial welcome as one of them. Dr. W. A. Clark, editor of The Baptist, has been very cordial to me.

THE STATE.

Good reports come to us about the work all over the state. There are many men doing good service in Arkansas who have labored in Kentucky—not a few of them were born and brought up there. It is with deep regret that the Baptists of the state give up Dr. J. B. Moody. The saddest feature of it all is that his wife's health compels the move. I suppose we all would vote J. B. Moody the greatest preacher in Arkansas, and this would not imply that there are not

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many great preachers in the state.

DRS. WHITSITT AND FROST.

No little stir has been created here over the recent utterances of Dr. Whitsitt and those endorsed by Dr. Frost in the Teacher. The brethren are surprised, grieved, hurt beyond utterance. There is little talk but deep feeling. We feel more like weeping.

My personal opinion is simply this. Our cause in the South has received a wound that it will take years to heal, and the scar will outlive this generation.

Fraternally,

JOHN D. JORDAN

Little Rock, April 29.

I am happy to say I see a little light shining through a resolution passed at a fifth Sunday meeting composed of delegates from two associations—Wise and Jack Counties, Texas—at Willow Point church, declaring themselves against church amusement and Negro minstrels. Thank God for giving these good brethren grace to speak out in this dark day of trouble. Thank God for giving our editors grace to publish it. I see it in two papers, and hope it will be published in every religious paper throughout the world, and I hope every church will adopt and enforce it until all the fiddles, or gams, dulcimers, banjos, tooting horns, festivals and ice cream parties are excluded from the churches. Then I don't think God's house would be used for an auction house in which to sell quilts, cakes, the ugliest man or prettiest girl, nor old maids. Then I think God would pour out his blessings on Zion once more.

READER.

We must distinguish between felicity and prosperity; for prosperity leads often to ambition, and ambition to disappointment.—Lander.

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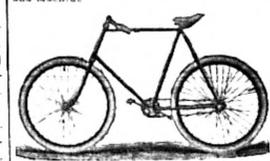
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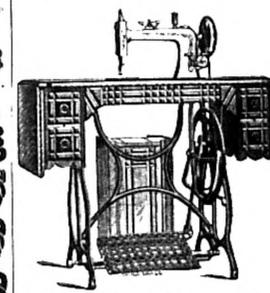
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THE LIFE BEYOND.

[This hitherto unpublished poem by the late Dr. E. F. Smith, author of "America," was read at his funeral. It was composed in 1882 during a severe illness.]

To feel the mild, delicious climate
Where summer never fades;
To breathe the glorious atmosphere
Which sickness ne'er invades;
To reach at least that happy land
Where tears are never known;
To see the wondrous face of Him
Who sits upon the throne;
All the great souls of all the years
In heaven's high courts to meet;
All kindred spirits, glorified,
To join in converse sweet;
To burst the chrysalis, and soar
On love's triumphant wing;
To swell the hymns of mighty praise
The ransomed armies sing;
To wear the robes of saintly light;
To shine as shines the sun;
To hear the Savior's welcome voice
Proclaiming the glad "Well done!"
And O, the crowning heights of bliss,
Where all the glories blend;
To know the bliss, the light, the love,
Shall never, never end!
Beyond the shades of sin and woe,
With joyful speed to fly,
And in God's loving arms to rest—
O, it is gain to die!

OUR PULPIT.

YOKES OF WOOD AND OF IRON.

BY ALEXANDER MACLAREN, D. D.

Go and tell Haniah, saying, Thus saith the Lord: Thou hast broken the yokes of wood; but thou shalt make for thee yokes of iron. - Jer. 28:13.

I suppose I had better begin by a word of explanation as to the occasion of this saying. One king of Judah had already been carried off to Babylon, and the throne re-filled by his brother, a puppet of the conquerors. This shadow of a king, with the bulk of the nation, was eager for revolt. Jeremiah had almost single-handed to stem the tide of the popular wish. He steadfastly preached submission, not so much to Nebuchadnezzar as to God, who had sent the invaders as chastisement. The lesson was a difficult one to learn, and the people hated the teacher. In the Jerusalem of Jeremiah's day, as in other places and at other times, a love of country which is not blind to its faults, and protests against a blatant militarism, was scoffed at as "unpatriotic," "playing into the hands of the enemy," "seeking peace at any price," whilst an insane eagerness to rush to arms without regard to resources or righteousness was called a "spirited foreign policy." So Jeremiah had plenty of enemies.

He had adopted a strange way of enforcing his counsel, which would be ridiculous to-day, but was natural and impressive then and there. He constantly for months went about with an ox-yoke on his neck, as a symbol of the submission which he advocated. One day, in the Temple, before a public assembly, a certain Haniah, a member of the opposite faction, made a fierce attack on the prophet and his teaching, and uttered a counter-prophecy to the effect that, in two years, the foreign invasion would be at an end, and all would be as it used to be. Our prophet answered very quietly, saying, "I hope to God it may be true; the event will show." And then Haniah, encouraged by his meekness, proceeded to violence, tore the yoke off his shoulders and snapped it in two; reiterating his prophecy. Then Jeremiah went away home.

Soon after, the voice which he knew to be God's, and not his own thoughts, spoke within him, and gave a much sharper answer. God declared, through Jeremiah, the plain truth that for a tiny kingdom like Judah to perk itself up in the face of a world-conquering power like Babylon could only bring

greater severity from the conqueror. And then he declared that Haniah, for rebellion—not against Babylon, but against God, the true King of Israel—would be taken from the earth. He died in a couple of months.

My text forms the first word of this Divine message. I have nothing more to do with its original application. It gives a picturesque setting to a very impressive and solemn truth; very familiar, no doubt, but none the less needing to be drilled into people's ears because of its familiarity. That is, that to throw off legitimate authority is to bind on a worse tyranny. Some kind of yoke every one of us must bend our necks to, and if we slip them out we do not thereby become independent, but simply bring upon ourselves a heavier pressure of a harder bondage. The remainder of my remarks will simply go to illustrate that principle in two or three cases of ascending importance. I begin at the bottom.

I. We have the choice between the yoke of the law and the iron yoke of lawlessness. We all know that society could not be held together without some kind of restraints upon what is done, and some stimulus to do what is apt to be neglected. Even a band of brigands, or a crew of pirates, must have some code. I have read somewhere that the cells in a honeycomb are circles squeezed by the pressure of the adjacent cells into the hexagonal shape which admits of contiguity. If they continued circles there would be space and material lost, and no complete continuity. So, in like manner, you cannot keep five men together without some mutual limitations which are shaped into a law. Now, as long as a man keeps inside it he does not feel its pressure. A great many of us, for instance, who are in the main law-abiding people, do not ever remember that there is such a thing as restrictions upon our license, or the obligation to perform certain duties; for we never think, either of taking the license or of shirking the duties. The yoke that is accepted ceases to press. Once let a man step outside, and what then? Why, then, he is an outlaw; and the rough side of the fence is turned outwards, and all possible terrors, which people within the boundary have nothing to do with, gather themselves together and frown down upon him. The sheep that tops inside the pasture is never torn by the barbed wires of the fence. If you think of the life of a criminal, with all its tricks and evasions, taking "every bush to be an officer," as Shakespeare says; or, as the first of the brood, who was the type of them all, said, "Every man that seeth me shall kill me;" if you think of the sword that hangs over the head of every law-breaker, and which he knows is hanging by a hair; if you think of men who have manipulated the books of the firm, and who durst not be away from their desks for a day lest all should come to light; and if you think of the punishment that follows sooner or later, you will see that it is better to bear the light yoke of the law than the heavy yoke of crime. Some men buy their ruin very dearly.

So much for the individual. But there is another aspect of this same principle on which I venture to say a word, in passing. I do not suppose that there are many of my congregation this evening who are likely to commit overt breaches of the law. But there are a great many of us who are apt to neglect the obligations of citizenship. In a community like ours, laziness, fastidiousness, absorption in our own occupations, and a number of other more or less reputable rea-

sons, tempt many to stand aloof from the plain, imperative obligations of every citizen in a free country. Every man who thus neglects to do his part for the common weal does his part in handing the community to the least worthy. You will get—as you see in a great many democratic countries to-day, where the cultivated classes, and the classes with the sternest morality, have withdrawn in disgust from the furmilit—the mob having the upper hand, and the least worthy scrambling into high places, and the community suffering, and bearing a heavier yoke, by reason of the unwillingness of men to bear the yoke and do the duty of a citizen. Vice lifts up its head, morality is scouted, self-interest is pursued unblushingly, and the whole tone of public opinion is lowered.

II. We rise to a higher illustration. We have to choose between the yoke of virtue and the iron yoke of vice. We are under a far more spiritual and searching law than that written in any statute book, or administered by any court. Every man carries within his own heart two things, and two persons; the court, the tribunal, the culprit, and the judge. And here, too, if the law be not obeyed, the result is not liberty, but the slavery of lawlessness.

No man can ponder his own nature and make without feeling that on every bit of it is stamped a great law which he is bound to obey, and that on every part of it is impressed the necessity of part of his nature coercing, restraining, or spurring the other part of it. For, if we take stock of ourselves, what do we find? The broad basis of the pyramid, as it were, is laid in the faculties nearest the earth, the appetites which are inseparable from, and grossly connected with, our corporeal being, and these know nothing about right or wrong, and are utterly blind. Put a loaf before a hungry man, and his mouth waters, whether it belongs to himself or whether it is inside a baker's window.

Then, above these, the next course of the pyramid, there are other desires, sentiments, affections and emotions, less grossly sensual than those of which I have been speaking, but still equally certain to be excited by the presence of their appropriate object, without any consideration of whether law is broken or kept in securing of it. Above these, which are, so to speak, branded on their very forehead with the iron of slavery, stand certain faculties which are as clearly appointed to rule as the others are intended to serve. There is reason, or intelligence, which is evidently meant to be eyes to these blind instincts and emotions of desire, and there is what we call the power of willing, that stands like an engine driver with his hand upon the lever, which will either stop the engine or accelerate its revolutions. It says to passions and desires, "Go!" and they go; and, alas! it sometimes says, "Halt!" and they will not halt. Then there is conscience, which brings to light to every man something higher than himself. A great philosopher once said that the two sublimest things in the universe were the moral law and the starry heavens. And that law, "I ought," bends over us like the starry heavens with which he associated it. No man can escape from the pressure of duty, and on every man is laid, by his very make, the twofold obligation, first to look upwards and catch the behests of that solemn law of duty, and then to turn his eyes and his strength inwards and coerce or spur, as the case may be, the powers of his nature, and rule the kingdom within himself.

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Now, as long as a man lets the ruling parts of his nature guide the lower faculties, he feels comparatively no pressure from the yoke. But, if he once allows beggars to ride on horseback whilst princes walk—sense and appetite and desire, and more or less refined forms of inclination to take the place which belongs only to conscience interpreting duty—then he has exchanged the easy yoke for one that is heavy indeed.

For do you think it is all easy to serve the base-born parts of your nature when you set them on the throne and tell them to govern you? Did you never hear of such a thing as a man's vices getting such a hold on him that when his weakened will tried to shake them off they laughed in his face, and said, "Here we are still!" Did you never hear of that other solemn truth, and have you never experienced it, that no man can say, "I will let my inclination have its fling this once!" There are no "this once," or very, very seldom. When you are glistening down a snowy Alpine slope you cannot stop when you like, though you shove the alpenstock ever so deep into the powdery snow. If you have begun, away you must go. God be thanked the illustration does not altogether apply, for a man can stop if he will repent, but he cannot stop unless he does. Did you never hear that a teaspoonful of narcotic to-day will need to be a tablespoonful in a week or two to produce the same effect? Are there not plenty of men who have said with all the force that a weakened will has left in it, "I will never touch a drop of drink again, as long as I live, God helping me." And they have gone down the street, and they have turned in, not at the first or the second public house, but at the fourth or the fifth. Ah! brother, "they promised them liberty, but they are the servants of corruption." Fix this in your minds. "He that committeth sin is the slave of sin," of the sin that he commits. And do not put off the easy yoke of obedience and duty, or you will find that there is an iron one, with many a sharp point in its unpolished surface, rubbing into your skin and wounding your shoulders. "It's wiser to be good than bad. It's safer to be meek than fierce." "Thou hast broken the yokes of wood;" it is not difficult to do that; "thou hast made instead of them yokes of iron." That is my second point.

III. Lastly, we have the choice between the yoke of Christ and the iron yoke of godlessness. You may think that is a very harsh saying, and much too vehement an antithesis. Let me vindicate it, according to my own belief, in a sentence or two. It seems to me that for civilized and cultivated Europe at this day the choice lies between accepting Jesus Christ as the Revealer of God, or wandering away out into the wastes of uncertainty, or, as they call it now—a-days, agnosticism and doubt. I believe myself, and I venture to state it here, though there is no time to do more than state it, that no form of what is now called Theism which does not accept the historic revelation of God in Jesus

Christ as the master light of all seeing, will ever be able to sustain itself permanently in the face of present currents of opinion. If you do not take Christ for your Teacher you are handed over either to the uncertainty of your own doubts, or to pinning your faith to some man and enrolling yourself as a disciple who is prepared to swallow down whole "whatsoever the rabbi may say, giving to him what you will not give to Jesus; or else you will sink back into utter indolence or carelessness about the whole matter; or else you will go and put your belief and your soul into the hands of a priest; or shut your eyes and open your mouth and take whatever tradition may choose to send you. The one refuge from all these, as I believe, is to go to Him and learn of Him and take His yoke upon your shoulders.

But, let me say further, it is better to obey Christ's commandments than to set ourselves against them. For if we take His will for our law, and meekly assume the yoke of loyal and loving obedience to Him, the door into an earthly paradise is thrown open to us. His yoke is easy, not because its prescriptions and provisions lower the standard of righteousness and morality, but because love becomes the motive, and it is always blessed to do that which the Beloved desires. When "I will" and "I ought" cover exactly the same ground, then there is no kind of pressure from the yoke. Christ's yoke is easy because, too, He gives the power to obey His commandments. His burden is such a burden (as I think one of the old fathers puts it) as sails are to a ship or wings to a bird. They add to the weight, but they carry that which carries them. So Christ's yoke bears the man that bears it. It is easy, too, because in, and not only after or for, "keeping of it there is great reward;" seeing that He commands nothing which is not congruous with the highest good, and bringing along with it the purest blessing. Instead of that yoke, what has the world to offer, or what do we get to dominate us, if we cast off Christ? Self, the old anarch self, and that is misery. To be self-ruled is to be self-destroyed.

One last word. We all carry an iron yoke upon our shoulders. For, hard as it is for us preachers to get our friends that listen to us to believe and realize it, "We all have sinned and come short of the

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glory of God." That yoke is on us all. And I, for my part, believe that no man, by his own efforts, can cast it off, but that the attempt to do so often brings greater strength to the sins that we seek to cast off, just as the more you mow the grass the thicker and the stronger it grows. So I come with the great message which Jesus Christ himself struck as the keynote and prelude of His whole ministry, when in the synagogue He said, "The Spirit of the Lord God is upon me . . . to preach deliverance to the captives, and the opening of the prison to them that are bound." He, and He only, will break every yoke and let the oppressed go free. And then He addresses us, after He has done that, with the immortal words, the sweetness of whose sound, sweet as it is, is less than the sweetness of their sense: "Take my yoke upon you . . . and ye shall find rest to your souls."—Watchman.

PEN POINTS FROM TEXAS.

The recent Missionary Mass Meeting, held at Waco, in conjunction with the regular quarterly meeting of the Board, "minimized difficulties and magnified prospects—O it was glorious!" as Bro. George Baines, the originator, expresses it. Others are spoken of as "soon to be held"—one at Yaukum.

Dr. B. H. Carroll delivered a great lecture before the Bible class of Baylor University several weeks since on "Caesarea-Philippi—Who is Jesus of Nazareth?—What his mission?" in which he gave a most exhaustive review of Christ as the Founder of the church vs. the Papal pretensions of Peter, etc.

The younger son of this eminent divine has just entered the ministry also (his second "preacher boy" now), and he preached his first sermon in Waco last Sabbath night to a large congregation of eager listeners. His son Harry, at Colorado City, is doing a fine work, and is a most promising man.

Our State Sunday-school and Colportage Convention will gather in San Antonio in June, and already a great stir is being made in preparation. Texas does things by wholesale. The railroads have assured us "a \$5.00 fare from any portion of the state," while an excursion to Monterey, Mexico, has been planned on equally amazing terms. Our State B. Y. P. U. meets at the same time and place.

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and 1,000 delegates are expected to be in attendance.

A very severe sand storm passed over the plains of West Texas recently, terminating in a cyclone about Abilene and Eastward. The church house at Abilene and the mission chapel were both sadly damaged, while several churches of other denominations were also either damaged or destroyed in other places.

All Texas is in mourning (as well as is all of our Southern Zion) over the imprisonment of our beloved Diaz in Cuba. Special services were held in Waco last Lord's Day in reference to the fact.

Strong resolutions were passed by the First church, and telegraphed to Washington, D. C., urging the Government to look into the matter at once; and a free will offering of \$150 was also raised to "aid our Home Board in the extra expense of caring for our brother in bonds."

Crop prospects are reported fine throughout our state (but politics seem "mixed," with decided "silver threads among the gold"), while the price of cattle is more than fair. The writer witnessed an exchange of \$60,000 yesterday, for "value received in cattle."

We greatly enjoy Dr. Eston's weekly letters from the Orient. We sometimes fear war disturbances will interrupt the plans of the party he guides.

At least one Texas preacher believes a full-fledged B. Y. P. U. Auxiliary to the Southern Baptist Convention will be set up at Chattanooga in May.

B. W. N. SIMMS.

OUR WORK AT ASHLAND.

Bro. R. N. Barrett took charge of the First Baptist church in Ashland, Ky., on July 1, 1895. About fifteen people heard his first sermon, and other work of the church was correspondingly run-down. The church contributes more to missions now in one week than they once did in a whole year. Little children in the church send regular donations to children in heathen lands. The Sunday-school is in a flourishing condition, and every department of the work is in a state of glorious revival. I began a meeting with Bro. Barrett on February 28, continuing eighteen days. Bro. J. W. Beville was with us part of the time.

There were 103 professions of religion during my stay; since July 1 there have been about 100 accessions to the church, and many more are expected from the meeting, which is still in progress.

Bro. Barrett is a master in missionary work. He delivers about five illustrated lectures each month on missionary lines. His gifts as author and lecturer eminently qualify him to hold an official position among his brethren, where he might awake deeper interest in missions throughout the South.

Bro. Beville and I begin a meeting at Henderson, Ky., with Pastor Salce on March 22. Pray for us. Yours in Christ, T. N. COMPTON, Louisville, Ky., March 21, 1896.

How MUCH is a LITTLE BOY WORTH?—The boy was a pet in the family of an Illinois Congressman. One day he told his little daughter that a man had offered him a room full of gold for her baby brother. "If I sell him for that sum," he said, "I can buy you everything in the world you want. Shall I sell him?" He was delighted when she replied, "O no, papa!" And then she added: "Keep him till he's bigger—he'll be worth more then!"—Ex.

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- Ladies' fine Gilt Belts at 25c each, with lovely buckles.
- Ladies' leather Chatelaine Bags, with belt attachment, 45c each.
- Ladies' Lace Collarettes at 50c.
- Cute little leather purses, in black or colors, at 10c each.
- A full line of Ladies' Sprangle Belts, Collars, all the new cuts in ties; in fact, everything for the ladies.

Ladies' Underwear.

- 12c For Ladies' nice Jersey-ribbed Vests.
- 25c For Ladies' white drop-stitch Lisle-ribbed Vests, lace trimmed neck & sleeves.
- 15c For Ladies' Derby-ribbed Vests, with lace-trimmed necks and sleeves.
- 35c For Ladies' pure white Lisle-ribbed Vests, silk-trimmed neck and sleeves.

Silks.

- 45c for a new line of choice figured China silks, 29 inches wide.
- 60c for your choice of a lovely line of fancy silks in Dresden patterns.
- 80c for black brocade silks, with heliotrope or white flower patterns.
- 65c for black satin Duchesse, 29 inches wide, in a beautiful quality for the money.
- \$1 for rich flerved silks, in the latest effects, width 29 inches.

Perfumery

Floretta Perfumes we will sell as long as they last at 15c per bottle, worth 25c, in the following colors: West End, Stepanotis, Marie Stuart, Jockey Club. Exquisite Satchel Powder, in Violet, Heliotrope, Sangal Wood, White Rose, Jockey Club, at 1c per bottle, worth 25c. Royal Violet Water 1c a bottle. Violet Face Powder 1c per box. Lalac or Violet Toilet Water in large bottles at 85c each. Violet Bath Satchel Bags at 12c. French Face Powder, pink or white (perfumed) at 20c per box. Very fine. Superfine Nursery Powder for infants 15c per box.

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- Ladies' silver or gold hat pins at 10c each.
- Ladies' Sterling Silver hat pins, in stylish patterns, at 25c each.
- Ladies' shirt waist buttons, in silver, only 10c per set.
- Ladies' silver or gold shirt waist sets, 20c per set.
- Ladies' heart fancy pins at 25c each.
- Shell file combs at 8c, 10c, 15c, 20c per pair.

Table Linens.

- 25c For Unbleached or Turkey red Table Linen in pretty patterns.
- 40c For nice Turkey-red or White Table Linen, 60 in. wide; new designs.
- 20c For a dozen Red or Blue-check Napkins, with fringe.
- 50c For a dozen extra-size German Linen Napkins, with striped border and fringe.

Towels.

- 5c For an All-linen red check Towel (16x33 in.)
- 12c For fine All-linen new fringed check Towel (19x38 in.)
- 15c For a nice All-linen Satin Damask Towel with knotted fringe (19x38 in.)
- 25c For the Jumbo Turkish Bath or Satin Damask Towel, extra large.

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WHEN bad men combine, the good must associate; else they will fall, one by one, an unopposed sacrifice in a contemptible struggle. It is not enough, in a situation of trust in the commonwealth, that a man means well to his country; it is not enough that in his single person he never did an evil act, but always voted according to his conscience, and even harangued every design which he apprehended to be prejudicial to the interests of his country. This innoxious and ineffectual character, that seems formed upon a plan of apology and disimulation, falls miserably short of the mark of public duty. That duty demands and requires that what is right should not only be made known, but made prevalent; that what is evil should not be detected, but defeated. When the public man omits to put himself in a situation of doing his duty with effect, it is an omission that frustrates the purpose of his trust almost as much as if he had formally betrayed it. It is surely no very rational account of a man's life that he has always acted right, but has taken special care to act in such a manner that his endeavors could not possibly be productive of any consequence.—[Edmund Burke.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE

THURSDAY..... MAY 7, 1896

FOR THE STATE WORK.

The RECORDER makes the same offer for the General Association of Kentucky which it made for the Southern Baptist Convention. Any one who will send us the names of ten new subscribers may keep \$10 of the money, and send \$10 to Dr. J. W. Warder for the State Board, to be used in State, District and Colportage Work. This offer is for ten new names, there is no partial offer for fewer names. W. P. HARVEY.

We are asked to prove that the Baptists adopted immersion about the year 30 and have been immersing ever since. We are cheerful ready to give the reason for the faith that is in us on any point. Whether our reasons will satisfy any one else, we do not know. They are conclusive to us.

A Baptist church believes in believers' immersion, and a congregational form of church government. Of course believers' immersion pre-supposes the existence of God, the statement of Christ, regeneration, and whatever is necessary for a converted church membership. Other bodies agree with us on many of these points. The Greek church agrees with us on the subject of immersion, as do the Disciples, the Congregationalists and Independents on the subject of church government. But Baptists believe in a converted, immersed membership.

That the churches established by the Apostles possessed these distinctive traits of Baptist churches, is shown by Acts and by the Epistles. Some errors crept into these churches which were sharply rebuked by the Apostles. The Galatians were in danger of giving up the doctrine of salvation by grace. Our Lord had to rebuke two of the churches sharply for allowing false doctrine—see messages to the seven churches. But the form of church government and believers' immersion were maintained even by the rebuked churches.

We believe that Baptists have been immersing ever since, because we believe communion is a church ordinance, and that baptism must precede it. We are told in Corinthians that in taking the Lord's supper, "Ye do show forth the Lord's death till he come." The verb is in the indicative. It is not mandatory here, but declarative—a prophecy. The Pulpit Commentary says: "Accordingly the unbroken continuance of this holy rite is one of the many strong external evidences of the truth of the Gospel history." As the Scripture cannot be broken, and as the Lord's Supper is a church ordinance, to be preceded by believers' baptism, there must have been a succession of Baptist churches through all past ages, and there will be in all the years in the future till He come.

Can we trace that succession? No. It may never be traced till all his saints are gathered together in His Kingdom and talk over the past. Chillingworth says that it has been promised the succession of the church shall never cease, but there is no promise that there shall be a record of that succession—words to that effect (we are quoting from memory). Our Baptist fathers seem to have been great sticklers for what may be called "Apostolic succession." In this they were stiffer than the

staunchest Landmarker of to-day. Roger Williams showed what they felt when he feared there was no way to secure true baptism then on earth.

It is said that in the 17th century some of the Baptists in England heard that in Germany there were Baptists who had something new in the way of baptism. This must have referred to something in the line of "succession"—that these Germans could trace their baptism further back towards the Apostles than could the English Baptists. For immersion was no new thing in England. The Episcopal prayer-book said both in regard to infants and to adults, the minister "shall dip him in the water, or pour water upon him." The Westminster Assembly meeting in 1641 only lacked one vote of adopting immersion as well as sprinkling.

Therefore immersion was no new thing in baptism. And if it had been a question of the form of the ordinance, our fathers would not have gone to Germany in search of "something new," they would have gone to the New Testament. But they were great believers in strict Apostolic succession, as were the other denominations. So they sent a man to Germany to see if the Germans could trace further back than they, and as he was convinced they could, he was re-baptized by the Germans, and on his return re-baptized others to be sure to get into the succession. This whole story of their sending a man to Germany may be apocryphal, but if they did, it must have been on a question of true succession.

"Apostolic succession" in baptism is not necessary. Suppose, for example, that a man with forged credentials, who had never been baptized at all, should be received as pastor of a Baptist church, and should baptize many, who were received by the church. Some of these might be themselves preachers and baptize, and all these baptisms would be regular. The candidates had been received by a Baptist church and baptized by its authority. But the chain of apostolic succession would be broken.

On the other hand, if a man who had been regularly baptized and ordained should be deposed from the ministry and excluded from the church, should go off and baptize on his own responsibility, those baptisms might be in the line of apostolic succession, but they would not be regular.

For our part, we think Baptists have reason to be grateful to the Holy Spirit that the succession has not been accurately kept. If it had, tradition would have had the same power over Baptists as it has over Catholics. If the church at Jerusalem had continued in an unbroken line to this day, instead of going straight to the New Testament, as we ought to do, we should be inquiring anxiously about the Jerusalem church tonight about it.

Some of our brethren think the succession can be traced and that they have traced it. We do not think it has been. But because of this difference it would be absurd for us to call them so. It is simply a question of a mistake in regard to history; hereby is an error in Scriptural doctrine. As Chillingworth says, it is a very different matter whether we are wrong in regard to the facts of the life and death of Henry VIII, or of the Lord Jesus. A mistake in regard to the latter is hereby.

But while we cannot trace the succession, and feel grateful to God that we cannot, in view of the danger of adhering to tradition instead of going straight to the

New Testament, we believe as strongly as any one that there has been a Baptist succession because we believe that the Lord's Supper is a church ordinance, and can only be rightly celebrated by immersed believers, and that true churches shall thus show forth the Lord's death till He come.

One of the most cheering of things in these days, when there are many signs of cheer, is told in the papers, though the town is not given. A congregation was singing Miss Havergal's Consecration hymn, and came to the words, "Take my silver and my gold." They stopped short; they could not honestly sing those words, and hence would not sing them.

The cheering thing is not, of course, that a congregation could not sing those words honestly, but that they were thinking as they sang, and would not say to God anything which did not come from their hearts. Thank God that one congregation showed their sincerity in their praise.

To say in singing one word which you do not mean from your heart, is to lie to the Almighty when you profess to be worshipping Him. It is a most grievous sin. May not much of the lack of spirituality and faith in some of the churches be due to this sin?

It was the fear of this form of lying to the Holy Ghost which made some of our fathers refuse to sing any hymns composed by others. But it is possible for the saints to sing words written by others with all their hearts. But they must do it knowing that God abhors lip service.

There are some hymns which, grand as they are, can be sung by any person who believes the truth of the Bible. Among these is "How firm a foundation." That hymn, one of the noblest ever written, is yet but the quoting of God's promises, and any one who believes that God has said those things can sing it, whether he be regenerated or not.

But it is wicked for any impenitent sinner to say to God, "Show pity, Lord, O Lord forgive, Let a repentant rebel live,"

because he is not repentant, and to tell God so is false and sacrilegious. Any convicted sinner or any saint can sing those words, for the saints all their lives through are repentant rebels. But some Christians cannot sincerely pray to be drawn near to God

"Even though it be a cross which lifteth me."

Therefore they cannot sing that song without sin.

Above all things, let us be true and sincere in our worship, remembering that God sees the heart, and that he cannot be mocked.

A TOUCHING incident is told of the work of the great missionary, John G. Paton. In one of his tours he had landed on an island in the Pacific which is seldom visited by Europeans. He was there for about two weeks, and, as he always did, he preached to them Jesus. Two men were much interested, and listened eagerly to all he could tell them of the glad tidings of salvation. For some reason he gave to each of these men a calico shirt. And among the things which he preached to them was the sacredness of the Sabbath day. Then the ship went on and the missionary with it.

Thirty-three years afterwards Dr. Paton in his travels came to this island again. He was there on Sunday, and although there was no missionary and no church, he found a number of people gathering together. Going with them he saw two old men, dressed in

calico shirts, who told as best they could the story of the great salvation by the death of Christ.

For thirty-three years the two men had carefully counted the days of the week and kept the Sabbath. On the Sabbath they put on their shirts in honour of the day, wearing them on no other days. And, as the missionary had done, they gathered the people who would come together and told them what they knew of the Gospel. And after thirty-three years of faithfully serving Him according to all the light they had, God sent them their teacher again.

Verily shall it be said of these two men in the hereafter, "They have done what they could." Will we not stand shamed before the Judge by the contrast between their faithfulness and our indifference? We hope the day will soon come when a man like Paton can go to that island and remain there, to instruct the people in the way of the Lord more perfectly. It seems there will be a great tenderness in the Master's voice when he shall say to those two old men, "Ye have been faithful in a few things, I will make you rulers over many things. Enter ye in to the joy of your Lord."

NOTATOR, in the Freeman, says it is now believed by scholars that Mer-en-pthah was the Pharaoh drowned in the Red Sea. He began to reign amidst great prosperity, but the close of his reign is passed over by the monuments in silence, and no mummy of him has been discovered.

Now Prof. Petrie has discovered the ruins of a temple built by him. In this is a granite block on which are carved a list of his own deeds, 6,000 hieroglyphics being on the stone. He boasts in this of having crushed the Israelites. One inscription reads, "The people of Israel are subdued; there will be no —." The word which we leave blank can mean either "going out," or "seed." The clause may mean "there will be no Exodus," or "there will be no seed." Is this a reference to the killing of the infants, or a threat of extermination?

The spade in Egypt and in Palestine is upsetting—but it is not Moses who is upset.

SURGEON and the officers of his church were accustomed to meet together for prayer before the prayer-meeting on Thursday nights. One Thursday night in his talk he said: "I love to see in God's people a holy horror of the sin which surrounds them. In several of the prayers in which we joined before we came upstairs to this service, there were many tears over the wickedness of our streets."

This was no special revival season. It was in their usual meeting before the general prayer-meeting that these deacons wept in their prayers in the holy horror of sin.

Is it any wonder that sinners were continually converted in that church? Any wonder that so many of the vilest and most hardened were brought to penitence and faith by the preaching in that church?

There has been too much said against the display of emotion. Because some were ostentatious with their weeping is no reason for general coldness and indifference. It will be a great day for any church when strong men weep over the awfulness of sin.

God is the only being who has time enough, but a prudent man, who knows how to seize occasion, can commonly make a shift as much as he needs.—James Russell-Lowell.

Editorial Varieties.

Rev. G. P. Hostick, missionary to China, called while in the city. He looks well, and will attend our Chattanooga Convention.

We are glad to see the statement that in Prussia and Bavaria stringent orders have been issued to the officers of the army that there shall be as little done at the garriens on Sunday as is possible. This stops the Sunday drills.

The city of it in Boston two prominent Congregationalists have exchanged pulpits with two Unitarians. "He that is not with me is against me." A man who does not believe in the Godhead of the Lord has no business in the pulpit of a church which does believe.

The Methodist Conference have been voting on the admission of women into the General Conference. The votes are all in and the proposition is voted down. Much of the credit of this decision is due to their great paper, the New York Christian Advocate, which has opposed it with all its strength.

God bless the Carlisle church and its pastor, Bro. W. E. Mitchell. This year it is the banner church in Bracken Association for missions, though it is not the strongest church. This year Carlisle gave \$30 for missions. If all our churches would do as well in proportion, how Dr. Warder's heart would rejoice.

The Sunday School Times publishes a bona fide letter which an infidel wrote to his sister in which he said the Bible contained inaccuracies and gave as proof that the Bible said Joseph was the oldest son of Jacob, while in another place it informed us that he married the daughter of Potiphar, the priest of On.

We believe that this time we are "up to date" and we are proud of it. The very latest alphabetical society is the A. L. G. A. C. the "American League of the Grand Army of the Cross." It has a president colonel, and we suppose the objects—next to support of the organization—are the old ones which used to devolve on parents and churches.

We have received the three lectures delivered by Dr. W. R. L. Smith on the Gay Foundation of the Seminary. The little book is entitled "A Great Trip," and they were Fuller and Jeser and Yates. Dr. Smith's lectures were worthy of his subjects, and we are very glad that they have been printed in a neat little book that they may be generally read.

Rev. C. F. Aked has been visiting the United States, lecturing and preaching. He is undoubtedly a Baptist who raised a storm in England by inviting the Unitarian preacher, Rev. Mr. Armstrong, to preach in his pulpit. Now we see in the London Baptist that he and some of his church went to a "united" communion service in the Unitarian church.

A Board of Education for the Public Schools in a city recently ordered "sacred" books of Mohammedanism, Confucianism, Buddhism, Judaism and Christianity placed together impartially in the school library as books of literature and history. God grant that the day may soon come when every Baptist shall send his children to Baptist schools.

So many Legislatures are doing so many things to make their constituents ashamed of them, it is a great thing to hear of one which has done something worth praising. We are glad to note that the Legislature of Ohio has passed a law establishing an educational qualification for voters, thus following the good example set by South Carolina and Mississippi.

The editor of the Examiner says that in these days evangelical Christians "believe that the Divine inspiration of Psalms 23 and 139, they believe that David was the sole author of the Psalms in which every calamity and curse is invoked upon his enemies." Peter in the first chapter of Acts quotes the very strongest of these imprecatory psalms, and says of it, that the Holy Ghost spoke it by the mouth of David.

Senator Morrill recently celebrated his eighty-ninth birthday. He has been in Congress for 41 years. At his last re-nomination he reminded his constituents that at the end of the term he would be, if he lived, eighty-seven years old, and suggested their getting a younger man. The answer was that his experience alone would be agreeable to Vermont than all the work of a young, new man. The reply reflects credit upon both Senator and Legislature.

Dr. Sobell of the Epworth League, having said there can never be any organic union of the two Methodisms until the Southern preachers quit using tobacco, the Nashville Christian Advocate replies, "We fear that in view of Dr. Sobell's diet, some of our preachers will at once order a fresh supply of pipes." If it would cause the Northern Methodists to stay on their own side and cultivate their own field, there would be such a smoking among Southern Methodists that one could cut the smoke with a knife all over the South.

Robert Jones, the oldest Baptist minister in Wales, has died at the age of ninety. In the account of his life given by the Baptist we find the following which it would do restless churches and preachers no harm to ponder: "He often said that when a minister settles in a church where he is able to preach a strong evangelical message suited in every sense to the needs of his neighborhood, there he ought to remain for life—that it is only the man who marries a church 'for better for worse' who makes his mark. His own history certainly appears to substantiate that theory; for he has labored in the same church for fifty years, and yet he has been a tower of strength to his denomination."

Among the Churches.

LOUISVILLE. Walnut-street—Prof. F. H. Kerfoot preached in the morning and Prof. J. R. Sampey at night. Broadway—Pastor Pickard preached. Chestnut-st.—Pastor Weaver preached. Two received by letter and two by restoration. East—Pastor Christian preached. Elected Charles F. Denson deacon. Pastor preached at the Masonic Home in the afternoon. McFerran Memorial—Prof. E. C. Dargan preached in the morning and Bro. W. Prevence at night. Twenty-second and Walnut—Pastor Hunt preached. One received by restoration and one baptized. Franklin-st.—Bro. W. I. Feazell preached. German—Pastor Ritzman preached. Made an offering amounting to \$23 for Foreign Missions. Two received by letter. Logan-st.—Pastor Ewing preached in the morning and Bro. Lowe at night. Parkland—Pastor Nowlin preached. Southgate street—Pastor McFarland preached. One received by letter and one for baptism. Third-ave.—Pastor Taylor preached. Twenty-sixth and Market—Pastor Inlow preached. The Point—Good Sunday-school. Bro. Farrar preached at night. Glenview and Eight Mile—Pastor Martin preached. Two received by letter. Highland Park—Bro. P. E. Burroughs preached. Clifton—Pastor Roddy preached. Gospel Wagon did effective service, holding many services during the day with fine results. Highlands—Pastor Dawes preached in the morning. No service at night. One received by letter. Held third anniversary of the organization of the church at 3 P. M. Addresses were made by Mr. J. B. Weaver and Drs. J. M. Weaver, J. R. Sampey and W. L. Pickard. The church was organized with 29 members, the present membership is 170, of whom 58 were received during the past year. Pastor Dawes has had no outside help that contributed in any way to this ingathering. SEMINARY NOTES. J. W. Vallandigham has been called to Litchfield, Ky. Prof. Whitsett went to New York the latter part of last week. W. A. Hobson, a student with us two years ago, has been called to Paducah. J. M. Fowler, Bro. Gulrey and Howard L. Jones, were among the visitors at New York Hall last week. W. B. James spent a few days last week shaking hands with old friends in the Seminary. His main object in coming to Kentucky was not realized, however, until Tuesday, when he took unto himself one of Kentucky's girls. Bro. James is not the first Seminary student from another state who has shown his good judgment by coming back to Kentucky for a wife. Our best wishes go with Brother and Sister James back to their Virginia home. Friday was our last regular Missionary Day. Owing to examinations the programme was short. Letters were read from Drs. Ashmore and T. T. Bryan. Bro. C. H. W. Provencher of China, was with us and gave us an excellent, timely and old-time Baptist talk. Bro. W. L. Yarbrough, of Mississippi, then read one of the best essays that have ever been read in Norton Hall as a missionary meeting. His subject was "The Pastor's Relation to Home Work for Foreign Missions," and right well did he handle it. Supplies for Sunday: W. H. Reddish, Ballardsville; E. C. Dargan, Orphans' Home; F. M. Masters, Greenup and Harbarg; J. W. Lowe, Logan street; E. C. Dargan and H. W. Provencher, McFerran Memorial; F. H. Kerfoot and J. R. Sampey, Walnut-street. H. B. T. THE STATE. Pastor P. I. Lipsey writes: "I just wish space enough to thank Dr. Kobertson, of the Seminary, for the clear, strong and sensible words in the RECORDER about Dr. Whitsett and the early English Baptists. We have gotten far enough along and stand upon sufficiently secure ground to welcome any historical investigations. Welcome the light and test the truth." Pastor I. M. Wise writes from Princeton: "According to previous announcement and engagement, Pastor John T. Keeney of Louisville, came to Princeton April 6th, and labored with us in a series of meetings till April 18th. To say that our church and people generally had a feast of good things is putting it mildly. The

congregations at night were quite good and fairly so during the day meetings. We as all glad that Bro. Christian was invited to hold the first protracted meeting in our new house. His preaching partakes of the old-time plainness and courage and dependence on God. What men of valor are Salter, Compton and the others. These choleric spirits have blessed me in the last few months in revival labors. There were six additions, and four of these for baptism. The approaching school and college examinations hindered me. We all thank God and take courage." Bro. C. T. Kincaannon resigns at New Liberty and accepts a unanimous call to Monroe, La., one of the most desirable pastorates in the state. Bro. Kincaannon is a graduate of the Southern Baptist Theological Seminary at Louisville, Ky. For one year he served with great acceptance as assistant pastor of Walnut-street church, and since has been pastor at Sanders and New Liberty. We regret to lose Bro. Kincaannon from Kentucky, and congratulate Louisiana on her gain. Pastor John M. Bruce, of Elizabethton, called at our office on his way to Parkville. He reports the sale of the old church building. The church will at once secure a desirable location and erect a building that will be an ornament to the city, and in keeping with the noble history of the Severn's valley church, the oldest church in the Mississippi Valley according to Dr. Spencer's History. Brother Bruce reports four additions recently by baptism. His church ranks as first-class in paying his way to the Convention. Pastor McEneaney of Richmond, Ind., called at our office. In about two years he has received 153 additions, and the church is in a prosperous condition.

OTHER STATES.

On April 25th the Eutaw Place church of Baltimore celebrated its 25th anniversary. Deacon Eugene Levering read the historical paper and Elder F. H. Kerfoot, who had been pastor of the church, preached the sermon. The meeting was continued for three days with great rejoicing. A meeting in the Chilhowie church, Tennessee, resulted in a large number of conversions, and 26 additions to the fellowship of the church. A meeting in the Chilhowie church, Tennessee, resulted in a large number of conversions, and 26 additions to the fellowship of the church. A church has been constituted at Concord, Fayette county, W. Va., with 22 constituent members. Twelve more are yet to be baptized. A three weeks' meeting in the Spruicklet church, Wayne county, W. Va., closed with 19 professions of religion and 15 additions to the fellowship of the church. The greater part of those converted were heads of families, one man being 70 years old. Ten have been baptized into the fellowship of the Newton church, Boone county, W. Va., and one awaits the ordinance. A church has been constituted at Burdette, Kansas, with two constituent members. The church then took the name of Immanuel Baptist church, and licensed one of its members to preach. A meeting in the Huntington church, Arkansas, closed with 57 professions of religion, 20 baptisms and others yet to follow. Fifty-three have been added to the fellowship of the Wilmington church, North Carolina, of which Eld. J. W. Kramer is the pastor. The church has decided to build another house of worship. A four weeks' meeting in the Elwood church, Kansas, closed with 97 additions to the fellowship of the church. Several who were converted will join other churches near by. A large number of those baptized were heads of families. The Ottawa church, Kansas, has set apart Bro. R. J. Roberts to the full work of the Gospel ministry. The Springfield church, Missouri, has set apart Bro. J. B. Youngblood to the full work of the Gospel ministry. A two weeks' meeting in the Louisiana church, Missouri, closed with 34 additions to the fellowship of the church. A meeting in the Emden church, Missouri, resulted in 24 additions to its fellowship. As the result of a meeting at Gardfield, Mo., a church was organized there. Elder T. M. S. Kenney, pastor of the Trenton church, Missouri, has welcomed 35 into the fellowship of the church, and others will follow. A three weeks' meeting in the Valdosta church, Georgia, closed with 36 additions to the fellowship of the church, a large part of these men.

THE WELSH BAPTISTS.

Baptist historians have one great disadvantage to contend with, while the historians of other denominations in Wales know nothing of it, the difficulty to decipher, so far upon the date of the beginning of the Baptists in the Principality of Wales. There is no difficulty respecting the beginning of any other Christian denomination in Wales. It is an historical fact that Popery entered the principality in the person of Austin the Monk about the year 600 of the Christian era. The Church of England was established in the principality as the national church in the year 1533 by Henry VIII and his successors. The first independent church was formed in the year 1639 by Mr. Wroth, who left the national church and established an independent congregation in Llanfaches, Monmouthshire. (History of Nonconformity in Wales, by Rev. J. Ross.) Hence, there is nothing to prevent the historian, were it of any importance to do so, from fixing the year, the month, the week, or even the day, when all other religious denominations, from the church of Rome downward, had their origin in the principality. But the origin of the Baptists there cannot be thus fixed. It is impossible at this time to fix the day or the year when the Baptists were established in Wales. The tradition generally received, and which is confirmed to a great degree, is that Brau Fendigad, Brenno the Blessed, one of the Princes of Wales, was a Christian, and that he with other friends, on their return from Rome, introduced the Christian religion to their several Christians, and some ministers of the Word, who preached the Gospel for the first time to the people of Wales. Brau the Prince is said to have been baptized in the principality through the instrumentality of the Christians at Rome, of whom Paul says, that they "were baptized into Jesus Christ, baptized into his death; that they had been buried with him by baptism into death; and as such they walk in newness of life." (Rom. 6: 3.) This picture is sufficiently clear. They had been plunged or immersed with Christ in baptism, and in this they voluntarily obeyed the ordinance. That was the character of the church from which Brau the Prince came, with his Christian companions. The early historians of the Welsh are united in their testimony that none in Wales baptized infants prior to the visit of Austin in the year 600. Austin, as the special messenger of the Pope, came to the Christians of Britain. To observe the Feast of Easter, to recognize the right of the Pope to be the Head of the church, and to have their children baptized. (See Fuller and Fabian in Crosby, vol. II.) It should be remembered that Austin's request was to have the infants baptized (immersed), and not to have the water sprinkled upon them. After Austin had baptized King Ethelbert with 10,000 of his subjects in the Swede river near York, he came to hold an association on the banks of the Severn and Wales, for the purpose of persuading the Welsh to receive the new doctrine. The Welsh Baptists however opposed, and positively rejected his proposals. In consequence of this, the Welsh Christians were much because of their unyielding adherence to their principles. The fact that the early Christians of this country were Baptists is confirmed by the accounts which state that Ludovic the King was baptized, when about middle age, and that about the same period many of the leading men of the country embraced Christianity and followed the example of their king in submitting themselves to the ordinance of baptism. The historians give the names of many men of note and learning who were converted prior to and at the time when Austin made his visit. Amongst these we find the names of Aaron Alban, Dewi, Daniel, Damaucus, Dynawd, Dyfrig, Flaganus, Glidas, Inluis, Paulin and Cels. Dynawd was afterwards the President of the College of Bangor, and was chosen to debate with Austin on the subject of baptism at an association of Welsh ministers on the borders of Hereford. One esteemed author refers to the period under consideration in the following words: "The Christians of England did not know anything of christening or baptizing their children prior to the coming of Austin in the year 597; and to us it appears plain that he brought (for, infant baptism) not from his native, but from home. But though the subjects of baptism began to be changed, still the mode was preserved in the national church for a thousand years longer, as baptism was administered by immersion. From the coming of Austin, the church was divided into two—the old and the new. The old or Baptist church kept the principles, but the new embraced infant baptism and a host of other superstitious things belonging to Rome."

(History of the Baptists by D. Jones, p. 48.)

Another well known author says: "We have every reason to believe that the Welsh Baptists had their associations, and that Dyfrig, Illyd, and Dynawd were leading men among them long before Austin came to make his attempt at converting them to Popery in the association held on the borders of England in the year 600." (Davies' Hist of Welsh Bap. p. 187.) Thus we see that the national traditions, as well as the facts of history, unite to confirm us in the belief that the Christians of Wales were baptized believers for at least the first six hundred years of the Christian era. It is a truth that cannot be overthrown that all the Christians of Wales were for the first six hundred years such as had been numbered on a profession of their faith in the Son of God. We have not the least shadow of ground to believe that any in Wales had baptized an infant prior to the beginning of the seventh century, and that immersion as the proper mode of baptism, and that the ordinance was changed into sprinkling for a thousand years after that. During the period known as the Dark Ages, when Popery was the established religion of the kingdom, we have no material to follow regularly the history of the Baptist churches in Wales, but that they existed through this troublesome period, and held fast the primitive principles and administered the ordinances after the apostolic pattern, we have every reason to believe, for when the dawn of the Reformation broke in Wales, we find Baptist churches existing in the nooks of mountains, and other secluded places at that time, such as the neighborhoods of Olchon on the borders of Hereford, Llantrissant, and Elyman (twent in Monmouthshire, and Gelligarr, Gelligarr, Gelligarr, Gelligarr and Ilston in Glamorganshire, Clifflwy and other places in more western parts. These made their appearance, not as a new sect, composed of those who had formed part of some existing body, as the Church of England in the time of Henry VIII came out of the Church of Rome, and as the Independents, Wesleyans and Calvinistic Methodists came out of the Church of England, to form a new sect. But the manner in which these Baptists made their appearance proved that they had existed previously as a body, but had been compelled to hide themselves in caves and secluded places during the usual persecutions of the preceding period. There was a regular congregation of Baptists meeting constantly in a place called Olchon under the ministry of Mr. Howell Vaughan in the time of Charles I. This church has been recently and formally incorporated according to the meaning we now attach to the terms, but still it was a regular congregation, meeting constantly and enjoying the ministry of Mr. Vaughan as early as the year 1622, according to an old manuscript found by the Rev. Joshua Thomas, author of the "History of the Baptists." (See Circular Letter to the Glamorganshire Welsh Baptist Association of 1862, by Rev. Thom Price, Ph.D., Oberdare. Published with the Minutes in Welsh.) This brings us to the Olchon Baptist church, which is the oldest known Baptist church in Wales. Olchon is on the Welsh border. It is situated in the county of Hereford. The ruins of the oldest chapel belonging to the Primitive Baptists stands on the banks of the swift-flowing stream upon which the town of Olchon, a narrow valley of the Olchon takes its name. Near the old ruins in the which now more than three hundred years ago our Baptist forefathers worshipped, on the hill above it, to the westward, is Capel-y-fn, or the boundary chapel, so named because of the junction at this singular place of Brecknock, Monmouth and Hereford; also the three dioceses of Llandovery, St. David's and Hereford. Amid those wild solitudes, remote recesses and secure fastnesses the pure Word of God was preserved undisturbed and uncontaminated. There is good reason to believe that a Baptist church existed in Olchon at a very early date. According to the traditions of the place the church there is five hundred years old. Tombstones have been dug up in the burial ground belonging to the church bearing date 1387. How long the church had been then in existence, there are no records to testify. Sir John Oldcastle lived in the neighborhood and was one of the first English Baptists as early as the year 1391. There were Baptists in Olchon in Queen Mary's reign. Some of them endured painful imprisonment, some passed to heaven through the fire. The venerable John Griffith kept back information respecting these Baptist martyrs; but "their record is on high." (See History of the Olchon church, by Rev. J. Howells.) That the ancient and modern Baptists of Wales practiced immersion is the only mode of baptism is evident

Dr. Miles' Nervine Restores Health. It's a nerve and tissue food. First, it soothes the irritated, overworked nerves and then it supplies them with just the food they need. It cures insomnia, nervous prostration and general debility when all else fails. Dr. Miles Medical Co., ELKHART, IND. ALL DRUGGISTS. ROOM ON HEART AND BELL ST. NERVAE PAID.

both from their ancient and modern history. In the history of Patrick, as set forth in the Tripartite Life, nothing is more clear than that immersion, which he received and administered, was the baptism known through Christendom, and there are in it also clear evidences that those who professed faith in Christ were the only subjects. The following sentences are taken out of Patrick's "Confession": "So that even after my death I may leave as legacies to my brethren and to my sons whom I have baptized in the Lord some thousand men." "Perhaps since I have baptized so many thousand men I might have expected half a sermion from some of them. Tell it to me and I will restore it to you." In his "Letter to Coroticus" Patrick describes the persons whom he baptized as "baptized slaves," "baptized handmaids to Christ," "baptized women distributed as spoils" by the robbers of men, and "baptized believers." In all his references there is not a single reference to infants as having been baptized. (See Rev. J. S. James, M. A., His of the Anc. Welsh Church.) JOHN T. GREIFFITH. *An ancient Celtic coin worth six cents.

The Eighth Annual Meeting of the American Baptist Education Society will be held in Asbury Park, Monday afternoon, May 25, 1896. President H. Harris of Bucknell University will make one of the "Days of Prayer for Colleges," and Dr. C. R. Henderson, of the University of Chicago, on "How to Promote the Religious Spirit among College Students."

BETTER THAN QUININE. Mr. M. M. Keatonson, Dorsey county, Ark., says: "Hughes' Tonic is the best child tonic I ever tried. I consider it better than quinine." Sold by druggists, 50c and \$1 bottles.

Spring Underwear. 5c Low-neck Vests for women. Letter grades as low as 10c 50c. 25c High Length Ribbed Vests for women. Spring weight wool or crepe. Low neck Vests to match. 50c. 50c Low Neck Knee Length Ribbed Union Suits. 50c New Silk Vests all colors and white. Corset Covers, long or short sleeves of ribbed balbriggan or merino. Hosiery. 10c Women's Tan and Fast Black Cotton Hose, new spring goods. 20c Women's Tan Black 2c grade Cotton Hose. 35c Tan and Double Knee Fast Black Lisle Hose 4 to 8 inch regular fitting price 50c and 75c. 25c Tan Spring Fancy Top Black Foot and Gaiter Hose for women, very fine gauge. 35c Women's Tan's Pattern Drop-stitch Lisle Hose. Regular price. 10c To close balance of Boys' Bicycle Socks, best cotton hose 4 to 7 inch, each one of new Fox-Gaiter Hose, for women's wear also tan shades in stock. John S. Howell. THE UNION TRADING COMPANY, LOUISVILLE, KY.

FOR SALE. A half interest in my "Hair Growth." I have made a discovery whereby I can grow a full head of hair on the balding head, cure any case of dandruff, and restore to a dead or falling hair its natural growth. I want a partner with money to put this new discovery upon a larger scale. A fortune to be made. Write to me for particulars. Address: GEO. W. SCHROEDER, Ridgely, Iowa.

FAMILY CIRCLE.

HER NAME.

Such a wee, mischievous lassie!—
It tries one's patience quite
To watch the child. She cannot do
A single thing just right.

MISTAKEN LOVE.

By ALICE HAMILTON RICH.

It is often a misfortune to the children of merely well-to-do parents, that their parents had what is termed a hard childhood, for in remembrance of their own bitter days, they over-indulge their own children. The result, in the formation of character, is much the same with the children of very wealthy parents. In each case, the parents are largely responsible that their children become self-indulgent men and women. I have in mind a family which illustrates the former condition.

The mother, an orphan at the age of ten, was taken into a family as an object of charity. Full of energy and ambition, she prepared herself for self-support first as a sewing girl, then as the term better, in her case, than that of domestic—in several families of those who were interested in her, and afterwards as saleswoman, made for herself a position as head of a department. Love came to her, and gladly she became a housekeeper and a large family of children now receive her over-indulgent care.

She says, "I never had a childhood; I am determined my children shall have a pleasant one." The object is a good one, but the mistake on her part is, that she feels that she can deny them nothing, which by hard work she can give them. That they may have as nice clothing as their associates, she denies herself the services of a maid to the night to make dainty dresses for her girls, and "to work" for her boys, to use the old boys who have parents who have full pocket books at command. Being a very capable housekeeper and seamstress, she has an orderly household, her children are well-dressed, and they have leisure for literary culture and recreation; but what of herself! The continuous hard work and strain upon the nervous system has produced nervous prostration. In fact, all through her married life, was the utmost love for her children in her heart, she has been nervous and irritable, and her children, as a natural result, have not been properly controlled. As she herself says, sometimes, "I can do nothing with the children at home, and really desiring to resent any complaint of them from neighbors or teachers.

They are bright children, and as both father and mother are unquestionably Christians, and the children were reared in the best of ways, to be Christians themselves, there is reason to hope their future may not be as unsuccessful as one would expect from the circumstances; but, at the best, the habits of self-indulgence encouraged in childhood, the having the best of everything, of seeing mother and father home drugging for them, is making them selfish, and illy preparing them for the work of self-support which undoubtedly awaits them. With all their advantages, it is doubtful whether they will be better prepared for this self-support than were their parents, who both had a most cheerless and forlorn childhood.

The story speaks for itself, and needs little comment. We parents would, in caring for their children, not neglect themselves. It would have paid well for this woman to have always kept a good servant, dressing her children more plainly, requiring the sons, and as far as possible, the daughters, to earn their money. This self-support would then have been able to attend church regularly, take part in the social pleasures and benevolent work connected therewith, been able to become a member of some good literary club, have had time to read and think, and be now, what she is not, a real companion to her young lady daughter and young man son, as well as a patient, loving mother to the younger children.

Like results are often apparent in conditions of life that would seem to be most fortunate. The wife of a millionaire said to me not long since, in talking over kindergarten matters, in which we are both interested, thus passing by the usual gradation to the subject of our own home, with everything of my boy, because, with everything

against him, he is making a studious, manly, unish man of himself, for you know, Mrs., that being the son of a wealthy man, with educational advantages and social pleasures in easy reach, it is difficult for him to become a good, true man. We need the discipline of hard things in life to bring out the best that is in us.

Ah, well! with such a mother, understanding the unfortunate conditions which surround her boy, there is hope for even the son of a millionaire. Christ knew of that he spoke, when he said, "How hardly shall it be for the rich to enter into the kingdom of God;" and it is no less true that it is hard for the son of a rich man to enter into the royal kingdom of work. It is often more difficult for the children of rich men who are themselves self-made, than for those who have an ancestry of wealth.

Like the family given in the first instance, only to a greater extent because of means, these children are usually provided with an over-abundance of good things, that they may be more cultured, refined, and as their parents say, better fitted than themselves to adorn the position that father has won for them by his own ability and hard work. An instance of this is within my own knowledge. The parents were poor, the father through his own efforts became a wealthy manufacturer, and has been given, at the hands of his fellow citizens, many honorable positions of honor. The children have had all possible educational advantages, and were surrounded with the comforts and refinements of a cultured home; yet among the three sons grown to manhood, there is none to step into the father's place in business, or to follow in his footsteps as a wise leader of men, in the educational, social and political world.

A lady was visiting in the family of a several-times millionaire, when a young girl left the room, and her mother complained to her on her gown. The visitor noted the gown, but could see nothing remarkable about it, unless it was its extreme simplicity and its perfect fitting. When the young girl left the room, Mrs. explained, "This is the first gown Eleanor has out and made herself. I am taking care that my girls, as well as my boys, shall be taught to do something well, and should it ever be necessary for them to do work in their own homes, they will be prepared for the condition of life in which they may be placed."

How many of the daughters of our business, professional, salaried men, or even well-to-do mechanics, are being taught to do work in their own homes? Yes, as in the instance given, there seems very little possibility that Eleanor will need to make her own gowns, while in the latter instances, there is every probability there will be a necessity for this, or for other like work, either in their own homes of moderate means, or, possibly, for needed self-support. Many times we see that the sons of self-made men, as in the instance before given, are less capable than those whose long line of wealth reaches back into generations of the past. May we not find the reason for this incompetence in the tendency we all have to make pleasant paths for the feet of our children, ignoring the fact that bruised feet will stop the father up the steepest, and those who become of narrow paths kick against the prickly hedge, will seek for themselves wider paths, and be more ready and unselfishly appreciative of the difficulties of their fellow-travelers. Is it not better for us to do our little work to encourage our children to walk in hard places while we are near, than to make too smooth paths for them now when we know that there comes to few, if any, an easy road to success in life; better that they pass over some hard places while within reach of our helping hands.—Interior.

"I dunno," said the gripman of the cable car, as he toyed impatiently with the brake, "I dunno about it after all."

"About what?" inquired the talkative passenger.

"About this new woman business. I'd hate to see them doing the work that men are doing the salaries for at the present time, but out of curiosity, I'd almost be willing to give up my situation."

"You'd like to see how the experiment would work, eh?"

"Yes, I'd like to see just what a lady gripman would do or say. If one was sixteen minutes behind on the trip, with a car full of passengers to unload, and a lady passenger was to stand with one foot on the step, taking her time to give her friend a recipe to make raspberry jam."—Washington Star.

SICKNESS AMONG CHILDREN

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. Infant Health is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

"MRS. WILLIAMS' WAY."

BY JENNIE A. BRACK.

"Taint much use you spending your time getting that garden fixed up."

That was what Farmer Allen said to his new neighbor as he stopped to talk one morning when on his way to town. Mrs. Williams looked up surprised at this remark, for her flowers had been her pride in her old home.

"You will find them small boys across the way can do a sight of mischief unless you keep your eyes on them," he replied, for her look of inquiry, as he drove away.

It caused Mrs. Williams no uneasiness, however, and she resumed her work, humming as she bent over the young plants, or talking to Tabby, who was purring close beside her.

"Rab-dub dub! Rab-dub-dub!" sounded near by, and, looking up, Mrs. Williams saw four boys marching toward her, and about to make their way straight across the newly-made garden.

A frown gathered on her usually sunny face, and she was ready to order them from the yard with impatient words when a happy idea suddenly came to her. Looking up brightly and smiling, she exclaimed, as she took a position in front of them, "Halt!"

"They stopped as quickly as lined soldiers. 'Right about face!' Every eye was turned toward this strange woman. 'Rest arms!' The soiled cotton flag was lowered, the wooden guns placed on the ground, and the drumsticks lay idly on the drum heads.

"I need a detachment of brave soldiers, such as I know you to be, to keep guard over my flower-garden," she said to the amazed boys. "Can I depend upon you to help me?"

"They did not know how to say, so shuffled their feet uneasily about, and looked shame-facedly away. Only one voice answered faintly: 'Yes, m'm.'"

"They had not looked for such treatment as this from the new neighbor. Every one spoke words to them, and did not want them to come near their land.

"They were not bad boys at heart, only full of mischief; but sometimes their eyes had looked seriously for the neighbor, and they were not willing that the boys should play near their homes.

"The dogs ran across the garden and break down so many things, and I am afraid some boys might play about here and trample on the plants and trample how sorry I would be," Mrs. Williams went on, as she tenderly dug about the roots of the tall white lily.

"They look thirsty now. I wonder if my new company of soldiers would like to drink from the water cask?"

"Do flowers drink like folks?" said Johnny, growing bolder and interested.

"Oh, yes!" answered Mrs. Williams; "only they have a great many mouths to drink in the water. Away down in the roots, where the water reaches the little openings at the end, they suck in the moisture, and it goes into the stems and to the buds, and makes the flowers look fresh and bright. There is Miss Fanny now almost asking me for drink."

"Oh, can't I give her some water?" exclaimed little Dan, his face full of interest. "And I," "And I," said the other voices.

"Yes, you may take the pail and bring some water, and I will get other cups, so you all may help; I will take a knife and loosen the dirt arith around the plant, so," Mrs. Williams said, showing the curious company how she did.

"Then the air can go away down the roots, and they can breathe better. Now, one of you can water the pansies, and my lilies, which I have just given air, need water, and the geraniums and pinks—flowers for each one of you." And Mrs. Williams talked on, speaking of the flowers as though the little children were grown up.

The boys listened as they worked, drinking in every word, their faces full of interest and eagerness.

"There, everything is done, and you may all on the end of the piazza while I give my children their ration," said Mrs. Williams as she went into the house.

"What's rations?" whispered Johnny as he nudged Dan.

"Don't know. Something good, I s'pose."

"My! Ain't she just nice?" Willie burst out.

At this moment Mrs. Williams came out with a plate of ginebread and a basket of apples. Their eyes showed their gratefulness, and the sudden disappearance of the lunch evinced their appreciation.

"Shoulder arms! March!" was the order given when Mrs. Williams had told the boys what a help they had been, and that she should be glad of their services again.

The drum beat a gall, the flag was raised, the guns shouldered, and the company marched gravely out of the yard.

"My! but ain't she a good un'er," said

Willie, as soon as they reached the road.

"Well, I guess! We won't let anything happen to Mrs. Williams' flowers, will we, boys?" answered Dan.

"Let's give her three cheers!" The caps came off, and a loud "Hurrah!" filled the air.

She had won their hearts. She need not have any fear of their giving her trouble.

That morning was only the beginning of the work of the small company, and while they worked Mrs. Williams talked of plant life, and taught them gentleness and kindness in the home, and to each other, but all in such a quiet, interesting way that they did not realize that they were being trained into thoughtful, manly boys, or that their work was anything but play.

"Who'd a thought that garden would look so fine with them boys at work there?" said Farmer Allen, as he stopped to talk with Mrs. Williams, after she had been at her home about three months. "Guess they ain't so bad as they seem."

"Kindness does more with boys than driving, I have always found," she answered, as she turned to go into the house.—Ex.

A LECTURE ABOUT A LECTURE.

BY MRS. E. D. FIELDER.

I went to hear a woman lecturer not long ago. Perhaps there is nothing unusual in that, but to see a woman lecturer was a novelty to me.

I came away from the lecture feeling very much as I did after attending a concert at which the principal feature was bass solos. When I see a big, square-shouldered man, with plenty of muscle, stand before an audience, and with languishing young lady airs, sing forlorn lute ditties in a roaring bass; then when a woman steps upon the platform, gives her skirts an energetic swing, and with gestures more emphatic than general discourses about the tariff and finance, and plenty of other things, I don't understand, it somehow seems that things are getting pretty badly mixed. I should like to have reversed the parts, and given the man the lecture, and the woman the solo, though, truth to tell, I don't care for solos any more. I prefer choruses—the woman's clear soprano, the man's sustaining bass, and the treble of children's voices. I don't pretend to remember what the thing the lecturer said to her audience of women. Some of it I want to forget. She treated us to a brief disquisition on love which would hardly be suitable for these pages. Now, I believe in love, such as we read of in some sweet, old-fashioned novels, where a simple-hearted girl and a big, brave man fall hopelessly in love with one another, and after many heart-breaking attempts by everybody in general to separate them, they finally marry in the last chapter. "Oh, I've happy ever afterwards," I believe in love sweeter than life, stronger than death, and the woman lecturer and the modern novelist strike at the very foundations of my faith.

Many of the subjects which she brought before us, and which have been discussed by a high and mighty council of the greatest minds in the world. They were quite new to most of us present, but we were very likely behind the times. I know a vast number of remedies for the group, have had experience with measles, mumps, and whooping cough; an something of authority when it comes to kites, and sleds, and tops, and dolls; but many of the movements in high and mighty councils are unknown to us.

The point which I disagree with me most distinctly is the announcement which the lecturer made in her most impressive way that in a very short time we shall have co-operative house-keeping. In her most feeling tones she entreated us to think of the happy time when women will be relieved of the drudgery of preparing three meals a day; of sweeping and dusting, of baking and brewing, of making and mending, and planning for the daily needs of a household, with the enthusiasm Mrs. held up to us the great problems of Church and State, the social reforms, and other things to which we might then devote our time and thought. But somehow the idea was not so rosy, and the broad enthusiasm which the lecturer anticipated. Some of the women present had fled with their children from the horrors of boarding-house life, determined to have at any cost a corner in the world, however small, to build their home and to see their own way, and they were very vague ideas of what co-operative house-keeping was, we felt that it was something like a renewal of the boarding-

house life, as soon as they reached the road.

"Well, I guess! We won't let anything happen to Mrs. Williams' flowers, will we, boys?" answered Dan.

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BY MRS. E. D. FIELDER.

I went to hear a woman lecturer not long ago. Perhaps there is nothing unusual in that, but to see a woman lecturer was a novelty to me.

I came away from the lecture feeling very much as I did after attending a concert at which the principal feature was bass solos. When I see a big, square-shouldered man, with plenty of muscle, stand before an audience, and with languishing young lady airs, sing forlorn lute ditties in a roaring bass; then when a woman steps upon the platform, gives her skirts an energetic swing, and with gestures more emphatic than general discourses about the tariff and finance, and plenty of other things, I don't understand, it somehow seems that things are getting pretty badly mixed. I should like to have reversed the parts, and given the man the lecture, and the woman the solo, though, truth to tell, I don't care for solos any more. I prefer choruses—the woman's clear soprano, the man's sustaining bass, and the treble of children's voices. I don't pretend to remember what the thing the lecturer said to her audience of women. Some of it I want to forget. She treated us to a brief disquisition on love which would hardly be suitable for these pages. Now, I believe in love, such as we read of in some sweet, old-fashioned novels, where a simple-hearted girl and a big, brave man fall hopelessly in love with one another, and after many heart-breaking attempts by everybody in general to separate them, they finally marry in the last chapter. "Oh, I've happy ever afterwards," I believe in love sweeter than life, stronger than death, and the woman lecturer and the modern novelist strike at the very foundations of my faith.

Many of the subjects which she brought before us, and which have been discussed by a high and mighty council of the greatest minds in the world. They were quite new to most of us present, but we were very likely behind the times. I know a vast number of remedies for the group, have had experience with measles, mumps, and whooping cough; an something of authority when it comes to kites, and sleds, and tops, and dolls; but many of the movements in high and mighty councils are unknown to us.

The point which I disagree with me most distinctly is the announcement which the lecturer made in her most impressive way that in a very short time we shall have co-operative house-keeping. In her most feeling tones she entreated us to think of the happy time when women will be relieved of the drudgery of preparing three meals a day; of sweeping and dusting, of baking and brewing, of making and mending, and planning for the daily needs of a household, with the enthusiasm Mrs. held up to us the great problems of Church and State, the social reforms, and other things to which we might then devote our time and thought. But somehow the idea was not so rosy, and the broad enthusiasm which the lecturer anticipated. Some of the women present had fled with their children from the horrors of boarding-house life, determined to have at any cost a corner in the world, however small, to build their home and to see their own way, and they were very vague ideas of what co-operative house-keeping was, we felt that it was something like a renewal of the boarding-

house life, as soon as they reached the road.

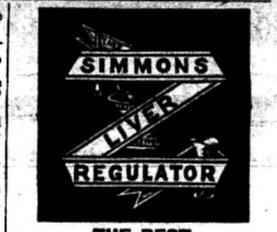
"Well, I guess! We won't let anything happen to Mrs. Williams' flowers, will we, boys?" answered Dan.

"Let's give her three cheers!" The caps came off, and a loud "Hurrah!" filled the air.

She had won their hearts. She need not have any fear of their giving her trouble.

That morning was only the beginning of the work of the small company, and while they worked Mrs. Williams talked of plant life, and taught them gentleness and kindness in the home, and to each other, but all in such a quiet, interesting way that they did not realize that they were being trained into thoughtful, manly boys, or that their work was anything but play.

"Who'd a thought that garden would look so fine with them boys at work there?" said Farmer Allen, as he stopped to talk with Mrs. Williams, after she had been at her home about three months. "Guess they ain't so bad as they seem."



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[Continued on eleventh page.]

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house experience on perhaps a slightly improved scale. We don't want co-operative housekeeping, we don't want any thing substituted for the home just as it is, because there is nothing better this side of heaven.

As, that is altogether in the way one looks at it. It would be drudgery to some of us to wade through the volumes of dry-as-dust reading that a man must do to be "an intelligent voter."

It would be drudgery to be out late at night attending mass meetings, etc. We should be wondering all the time if the children got to go out to sleep on their own, and who heard them say their prayers.

God bless our homes! and may the women who keep them feel that they have a secret trust, and fill the highest office to which any woman can be called.

HOW SHE SMOKED THE PIPE OF PEACE.

A TRUE STORY.

BY HELEN E. BACON.

"It happened long ago, when I was a little girl," said Aunt Ellen to her nieces and nephews, who were begging for a story, "at the time when Texas was trying to get her independence. We had not lived in Texas long when the struggle began, and during the time we had been there everything had been in the greatest confusion.

"The school-house was not at all like those of to-day, but was only a one-story log cabin, with a few rough benches for seats and a pine table for the teacher's desk. There was not even a stove, only an old-fashioned fireplace. But we were very happy and very fond of Miss Mary, and thought her the most beautiful creature we had ever seen, with her bright eyes and long, light hair, which she wore in curls, as the fashion then was.

"One sharp spring morning, before school had called, as we stood about the fireplace enjoying the warmth, an urchin standing by the window sang the national hymn, and he just picked up our books to go to work, once more when we heard a step on the threshold, and looking up, saw to our horror the very fiercest one of the entire band, it seemed to us, standing before us.

"Miss Mary sat perfectly still before the class, she was hearing, 'Howdy,' said the Indian. 'Howdy,' came back in a faint voice from Miss Mary. She seemed paralyzed with fear. One of the boys, a plucky youngster, went up to the teacher, and on the occasion and sang out in a trembling voice, 'D-d-d-d-b-e-s-eared, M-m-miss Mary; w-w-well take care of you.' "In the meantime the Indian's at-

temptation had been attracted by Miss Mary's beautiful hair. He stalked over to where she sat and seized one of the curls in his hand, said admiringly, 'White squaw,' then picked up another, repeating the words, 'White squaw.' What would he do? Did he intend to scalp our teacher before our very eyes? Perhaps you can imagine our horror when he seated himself on one of the benches, drew his knife from his belt, and proceeded to sharpen it on his moccasins. Our hearts fairly stood still. You could have heard a pin drop as we sat breathless watching him. Finally the knife was sharpened to his satisfaction, when, to our amazement, instead of doing any blood-curdling deed, he produced a stick of tobacco about a foot long and cut it into inch pieces. Then he took his long pipe, filled it, lighted it with coal from the fireplace, and offered it to Miss Mary.

"She hesitated for a moment, when 'S-s-moke it, Miss Mary, s-s-moke it,' came in roaring tones from the back seat; and Miss Mary took it and bravely puffed away. Presently she returned it to the Indian, and each of the children was required to go through the same process. If any one hesitated, 'S-s-moke it, Sammy, s-s-moke it,' aroused him to a sense of his duty. When the last child had finished, the Indian, apparently satisfied, grinned approvingly at us, and walked out of the room.

"I ordered afterward if his grin was not caused by the knowledge of what our condition would be when the tobacco began to take effect. Certain it is, however, that when the fathers of some of us, fearing danger, arrived on the scene and heard the story, they thought it best to dismiss school for the rest of the day, and I may add that none of us were seen out that afternoon.

"And that is how I smoked the pipe of peace."—Outlook

WHY THEY DIDN'T LIKE HIM

"Well, my boy, did you have a nice time coasting this afternoon?"

"No'm," said Mother Price's little boy, "not very."

"Why not?" she asked in surprise.

"Why, mother, the boys who I coasted with me, they don't treat me right."

"Do you treat them right, Henry?"

"I don't treat them at all," he said hesitatingly.

"The mother didn't say any more about the matter then, but she felt troubled at Henry's account of his place among his playmates. The next time he took his sled and went off to the hill she put on her bonnet and followed. There were a good many people at the coasting place, and Mrs. Price stood back. Presently she saw her little boy go off up the hill alone, dragging his sled.

"Who is that little boy?" she asked some children near her who were coasting and knocking the snow off their clothes.

"That? O, that is Henry Price," they answered, but they had no idea they were talking to his mother.

"Why don't he play with the rest of you, instead of going off by himself?"

"O, I don't know, he don't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes'm," answered the little girl, buttoning up her coat and getting ready to start off with her sled—"yes'm, but you see we all give up sometimes; one day I give up to Susie, and the next day Susie gives up to me, and so we get along; but Henry never wants to give up at all—never; and that don't do."

"No," said Henry's mother, "I see that wouldn't do at all."

That evening Mrs. Price told her little boy about her secret visit to his play ground. "I wanted to let you look at yourself with your eyes, Henry," she said; "and now you know what is the matter with Henry Price, and why the boys and girls don't like him, I am sure you can understand matters."

Henry looked very solemn and downcast, and the mother said gently: "When my little boy remembers that

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that must have been the way it looked to the heavenly Father, too, I am sure he will try to do differently."—Ex.

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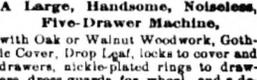
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DEAR RECORDER.—The Sewing Machine you sent me has come, and I write to tell you that we are delighted with it. We find it a joy to use it. I am, G. H. CARTER, Washington, D. C., Feb. 24, 1896.

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

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Gleaner Department.

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

(All matter intended for this department should be sent to above, while all business letters should be sent to WESTERN RECORDERS, Louisville, Ky.)

DEAR BRO:—In the lesson of the Good Samaritan did our Lord mean to teach that the Samaritan was the only one of the three (the priest, the Levite and the Samaritan) that was the wounded man's neighbor? Or did he intend to teach that all three were his neighbors, but that the Samaritan was the only one of them that showed that he loved him? Yours truly,

A. READER OF THE RECORDER. Danville, Ky., March 28th.

Reply:—It is my understanding that he alone was a neighbor to the man among thieves, in the Savior's sense of a neighbor, who rendered the assistance necessary. In one sense it is quite likely that all mankind are neighbors, as they are also brothers and sisters, but in the true sense of the term he only is my neighbor who is ready to befriend me in times of distress. The Savior's lesson seems to have been to impress the fact that the needy should have the care of the more fortunate, and this principle is what brings us into a sacred and close relation in the fellowship of this life. We are close neighbors to those into whose afflictions and sufferings we heartily enter, and whose burdens we take upon our own shoulders.

Golconda, Ill., is a beautiful town on the Ohio River, some thirty miles above Paducah. It has a population of some 1,200 and is well supplied with churches, of various sorts, Presbyterians, Cumberland Presbyterians, Methodists, German Methodists, Evangelical Lutherans, and Baptists, besides two colored churches. As is the usual result where so many Pedobaptists are in one small town, nearly everybody is in some church, but a very large percentage are unconverted nevertheless. I have just assisted pastor Trovillion in a meeting in that town, and we rejoiced together over what seemed to be a good state of revival, and the conversion of sinners.

The St. Louis Presbyterian says that the "inconvenience of immersion" is an argument against that form of baptism that has never been answered. It does not occur to me that such an assertion is an argument at all. If the inconvenience of immersion is an argument against baptism it would be equally an argument against any other service of God. The Jews found it inconvenient and expensive to go once a year to the temple, with their offerings and sacrifices, yet God commanded that it should be done. It was a matter of great inconvenience for Christ to walk from Galilee to Jordan to receive baptism by a Baptist preacher; yet he did it. It was inconvenient for the people of Jerusalem, and Judea, and all the region about Jordan to go to the wilderness to secure this same Baptist baptism; but they did it. It was inconvenient for the Eunuch and Phillip to stop their chariot and both go down into the water for the baptism; but they did it. It was inconvenient for the apostles and early christians to give up all for Christ, to suffer in prisons; to take long journeys to preach the Gospel; to receive stripes and scourgings; to bear all the contradictions of men, and a thousand other things; but they did it. In fact, the religion of Christ is one of sacrifice and self denial, and not one of convenience and accommodation. The man who invents some convenient method of avoiding the Lord's commandments, such as sprinkling and pouring, will find out by and by that a little more inconvenience and trouble in

doing as the Lord has commanded would have been the better part of the service we pretended to render him. A service in religion that is made ready to our hands, and has no inconveniences connected with it, is likely to be without any special benefits to those who render it.

BRO. HALL:—Is it best for Baptists to take part in Union Sunday-schools? What do you think about Union Sunday-schools any way?

Your brother in Christ, M. M. BLEDSOE. Memphis, Tenn., April 3rd.

Reply:—I am somewhat at sea on the Sunday-school business. If our Nashville Series on the Sunday-school, teacher is right in endorsing Dr. Vedder's statements that Baptists did not use to be Baptists, and that we have come from Rome, and the Church of England, I don't see any use in being squeamish about the thing. We are but one of the daughters of the mother of all harlots, and we had as well own our sisters and proceed with our diabolical business. But, I am inclined to the opinion that it is possible that Mr. Vedder and the editor of the Teacher are both talking in their sleep, and so I venture to say that it is not proper for Baptists to take part in anything that pretends to be a "union" affair. The reason is that there are no real "union" services among so-called Christendom, and all pretenses of that sort are samples of hypocrisy. "Union" Sunday-schools, and "union" evangelical services are all alike insincere, and their only real end is to contribute to the liberalism of the age. Baptists should let themselves alone.

The people who advocate "Our Pies" are commonly and properly called Campbellites, though their "Pies" is that they are the church of Christ, and that they have been sent at this time to convert the world to a broad-gauged union which shall have no special regard to differences of opinions. In other words, everybody is invited to take membership whether they believe alike or not. As might be presumed they are not making much capital in the world with such confusion as must inevitably result if people could be deluded into such a trap.

REV. J. N. HALL:—Dear Brother:—As you seem to be a fearless defender of the truth and generally hew to the line, let the chips fall where they will, I would like to know what you think of Baptists making box or basket suppers in houses built for public worship. Do you think Christians should engage in such enterprises at all? My reason for asking your views on this subject is, a majority of the members of our church have voted to have a box supper on the 4th Saturday night of this month. I was never at one, but I think the plan is to have a number of small boxes of provisions and write some lady's name on each box and sell them to the highest bidder. I am sure God can provide money to carry on his work without his followers stooping to doubtful enterprises especially in houses of public worship. The object of this supper is said to be to buy song books. Hoping to see your answer in the RECORDER before the time of said supper, I am,

Your Brother, W. H. FURR. April 14th 1896.

Reply:—I am a little bit uncertain about the supper business in Baptist churches. I don't know whether I ought to say what I really believe, because the thing is so general that it would be hard to say anything that would suit everybody. But I will venture to say that it is a perfectly legitimate business for Baptists to give an entertainment supper if they will charge a reasonable price for it, and make it worth what they charge, and will eliminate the grab bags, and fish ponds and cash votes and the thousand and one things that generally enter into these entertainments for the purpose of wrenching some cash from some

who attend. A square supper, a good supper, at a reasonable price, is all right. No one is defrauded of his money who will patronize it. Sometimes persons can furnish provisions for such a supper who cannot furnish cash, and why should they not get a supper for the cash as well as the hotels and boarding houses? Of course, there will not be much cash made on such a supper. That is the reason fandangos have been added. But whatever is more than the square meal is generally a fraud. I do not think the house of worship should be used for entertainments or suppers. They are purely a species of secular business, to make some cash, and should be conducted outside the preaching place. If those who give the supper wish to devote the proceeds to church purposes, all right; but the entertainments are secular. The better plan to meet all church expenses is to give as the Lord has prospered us, until each one of us has done his share, and there will be no need of suppers and fakes. I never take any stock in a church supper, because I read of a better way to render the service necessary.

DEAR BRO.—As I have been very much interested in your articles in the RECORDER I take the liberty to ask you to give your views on the present sanctification craze. There has been a four weeks' meeting held here by two Methodists, and they claim that we are first to be converted and then sanctified and that this sanctification is instantaneous like conversion, and takes out of our natural man the Adamite disposition of sin, and produces a sinless state of perfection. They say it is wrong to pray for forgiveness of sin after sanctification, for we have none. During the meeting there were some five men and about twenty women professed entire sanctification. They were very noisy in parading the scriptures that they say support their claim. Most of them had been members of the Methodist church for some time, some of them for twenty five years, and their pastor, Bro. Hoffman, who was over seventy years old, claimed it for himself. I am now sixty-eight years old, and have been a member of the Baptist church for forty-three years but I never heard anything like this before. Please give me your view of it.

Yours truly, J. T. JOHNSON. Walton, Ky., March 28th, 1896.

Reply:—The sanctified folks nearly all get mad at me whenever I say out right plainly what I think of their sweet delusion, and this very fact makes it doubtful about their perfection. I think this sanctification craze is a delusion of the devil, and silly souls are being ensnared into it by his artful deceptions so as to hurt their influence in the world, and to this extent cripple the work they might otherwise do. The Bible positively asserts that there are none good, no not one; that there is not a just man on earth that doeth good and sinneth not, that if we say we have no sin we deceive ourselves and the truth is not in us; that if we say we have not sinned we make God a liar and his word is not in us; the Savior taught his disciples to pray for the forgiveness of their transgressions; and no servant of God in all Bible history ever made such a ridiculous claim as that he was sinless. The thing is a modern invention, and the devil is at the bottom of it, and mighty near all through it. It may be possible that some honest people have been deluded by him into this snare, but the man that goes over the country parading himself as sinless, and telling others that they must have this sanctification to keep from being lost, is the sheerest hypocrite. Beware of such teachers, for they bring in damnable heresies, accompanied with swift destruction. If you tell those sanctified folks in your place about this they will all be mad at me, and lose what little sanctification they have got.

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ON THE COAST.

MY DEAR BROTHER HALL:—It seems that the war has been "carried into Italy." If a man can be called a "sound Baptist" who says the difference between regular and alien Baptist principles is an open question.

We wish to note a few things said by Eld. W. H. Gibson in the Gleaner Department of WESTERN RECORDER of the 2nd inst.

He tells you that "your charges based upon information from the Baptist Sentinel are not sustained by the present conditions." There may be a difference between the present conditions and the past. We are inclined to think there has been a modification in administrations. That there needed to be is manifest by this extract of a letter from one of their Gen. Missionaries:

Dear Bro:—I am making some investigation as to Bro. [redacted]. I find that he is a strong Landmarker, and somewhat disposed to agitate the matter, and sometimes give offence to those not holding his views. Now while we do not refuse aid to those as "Landmarkers," on that ground alone, yet the Home Mission Board has sent us word not to recommend those who would promote dissension in any way or denomination. It is the right of a church and minister to hold whatsoever views they desire, but the Home Mission Society will not appoint any man who will agitate the matter in the association to cause dissension. We must know about this before any appointment is made. I presume you hold to say about it, but I believe you have too much good sense to make it a source of contention.

According to this letter, if a preacher wants any bread and butter from that Home Mission Board he dare not inductinate his church "agitate" the question of "Landmarkism." If the Board has a right to gag a minister of Christ in one of the time-honored doctrines of our ancestral faith, then he may in two; and in two dozen.

To understand the spirit of this letter, we need but to say that this same man said to a company of ministers: "These cold-blooded Landmarkers must be put down." The emphasis we give the letter will do for comment, so that we will add no more in that direction.

As to creating dissension between the Northern and Southern Baptists, the very thought seems to us to be the very height of foolishness; and indicates a want of christian forbearance confessed that is entirely inexcusable among brethren. These both work alongside of, and sometimes with Pedobaptists, and do not quarrel; and why, in the name of reason can't Baptists do the same. But if not, then who gave these two Conventions—North and South—the right to map out the territory of these states and say: "This mine; and that is yours." When a lot of Baptists in Oregon got together and formed a Convention; who gave them the warranty deed to this territory? May not another

J. H. MILLER.

Note—I received two other letters in same mail with this, one from E. P. Walty, the other from R. Y. Blalock, both confirming in substance, the statements of Bro. Miller. Bro. Blalock says both sides have been a little pettish and hasty, but that the land-mark Baptists, as they are called, are much the more temperate and tolerant. Taken all in all I conclude that the reception of "alien immersions," and holding "union meetings" is an awful poor way to serve the Lord, to say the very best of it. Better stand by the Lord and his cause, and be Baptists. H.

REPLIES FROM DEACONS.

Editor Recorder: When I read your courteous request to Baptist Deacons in regard to mission collections, I thought to myself, "Why does he ask the deacons? Why does he not ask the preachers? They are much better writers than we are, and are more interested in missions."

As I mused over the matter my conscience made itself heard. It said, "The deacons are the ones who are to blame, and by making you think upon the subject the editor hoped to make you see your neglect of duty."

You were right in asking the deacons—I see that now. If you had simply scolded us for not doing our duty, we would have paid but little attention to it, and every man with the habit inherited from Adam strong within us would have laid the blame on everybody except himself.

But your courteous question, your evident faith in our manliness and honesty, has made us think, and has made some of us ready to acknowledge our fault—I should say sin—and resolve with God's help to do better.

God laid on the deacons the duty of looking after the finances of the church. The office of deacon was instituted to relieve the preachers of the care of looking after the finances for the poor, and leave them free for spiritual things.

We are glad to be deacons, we are pleased with the confidence shown in us by our brethren, and we look forward to the reward pronounced by the Lord to the faithful discharge of our duties.

And then we do not discharge them. We are busy here and there, with our farms and our merchandize, etc., and the work which we were solemnly set apart to do, we neglect. We shirk it off upon the pastor, the women, the Sunday-school, the Missionary Committee, the Finance Committee—anybody and everybody.

The remedy is for the whole financial business of the church, collections of all kinds and for every purpose, to be laid upon the deacons with the positive assurance that what they do not do, will not be done. They may call in individuals to assist them, so long as the whole responsibility is laid upon them, and it is understood it is their work.

Any deacon who is so much occupied in his business or so indolent he is not willing to do his share of the work, should resign his office and let some man who is more faithful be appointed in his place.

Brethren, let us do our duty. Let us begin now. Let us get together the next Sunday we have preaching, and under the shade of the trees each one take a list of the members whom he can see most easily, dividing the members out among us. Let us see all of those on our list with two requests, one for an immediate contribution before the Convention and the Missionary Union meet and another for a subscription for the next year, to be paid weekly or quarterly as they prefer.

And we must remember that getting the subscription is, alas! but half the work. We must keep our lists, and by patient continuance in well doing, see that all pay what they subscribe. We must be at least as faithful in the Lord's business—we ought to be more so—as we are in our own. And we should use the same diligence in collecting all His subscriptions as we would be in collecting notes due to us.

P. M. JOHNSON.

Dear Recorder: I want to thank you for your question to deacons. Our church gives liberally to mis-

sions, all that I think it ought to in fact. But we did need another lesson which I fear others needed also.

Our pastor has attended to the missions, doing what we ought to have done. But we have not done our duty in regard to his salary. The matter-of-course way in which so many deacons have spoken about going round with the collection papers, as if every deacon did that, has opened the eyes of some of us. Now we have not gone round with the collection paper to the homes and the business places of the brethren. We have contented ourselves with speaking in the business meeting, taking collections on Sunday, and taking the money voluntarily handed us.

As I am not going to sign my name, I'll make an honest confession. Our pastor's salary, pitiful at best, is often far behind hand. There is absolutely no excuse for it. Because he is patient and long-suffering, and his noble little wife pinches and manages, we treat him as no hired man on our farms would submit to be treated. And all because the deacons have not done their duty to God.

We read at family prayers "owe no man anything," and our consciences do not trouble us because we have paid our own subscriptions, without thinking that we owe the preacher and owe the church the time and exertion necessary to attending to the finances. We read of the hire of the laborers which is kept back crying out to the Lord, and we never think that God is at least as jealous for the laborers whom he has sent into his fields as for those whom we employ in ours. We have promised God our best service, and in a business way we give him our worst.

I am glad so many deacons in other churches have been so much truer and more faithful than we, that they take it for granted all deacons attend in an honest and business-like way to the collection for the pastor's salary. We farmers have deserved and more than deserved the hard times which we have suffered for our dishonesty in paying our preachers. I mean the farmers in our church. I hope that no other church has as inefficient deacons as ours.

While I have made an honest confession, as I have had to confess the sins of my brother deacons as well, I won't sign even my true initials. But all the other deacons have more piety, and I feel sure their consciences have been hurting more than mine, and when we meet all will begin at once to regret our past inertness and to resolve that in the future our pastor shall be paid up every cent at the end of each quarter. He earns far more than that. But we shall hereafter tell the truth to him and to God and pay according to promise.

X Y Z.

Dear Recorder: I am glad to see that so few deacons have had any fault to find with the Missionary Boards, for this makes me feel more at liberty to find fault with them myself. There is one Board however which deserves, in my opinion, unqualified praise, and that is the State Board of our General Association.

In the first place, let me say I believe most heartily in Boards. The Boards are not paid anything for their services; they give their time, their thoughts, their wisdom without charge. And they have very much labour to do for which they get scant thanks from the people. Fortunately for them God sees not as men see, and they shall in no wise lose their reward. The secretaries who give their whole time to the work are the only ones

I should like to have the Southern Baptist Convention state explicitly what are the duties of the Boards, and then have the Boards confine the secretaries strictly to those duties. My idea is that the duties of the Board do not include the trying to establish days and "weeks" of any sort of observance among Baptists of any age, sex, color, or previous condition of servitude.

One Board urged a "week of self-denial" during Lent. Of course the word "lent" was not mentioned. And the other urged Baptists to begin on Palm Sunday and assemble every day in their churches during the Holy Week. Holy Week was not mentioned of course, but it was what the Catholics call Holy Week. It was said the missionaries on the foreign field were going to keep that week as a special week of prayer. I hope those in Catholic countries did not do it, at least.

To tell Baptists when to pray and when to deny themselves is no part of the duties of Secretaries. Such "weeks" or "days" do not seem to me to be according to the mind of the Spirit, and we can look for no blessing, no outpouring of any grace, even that of liberality, unless everything is done according to the pattern shown us in the mount, and not according to the pattern shown us by the Catholics and the Salvation Army.

After having asked us to write you are in honor bound to publish what we say unless it is personally abusive. I honor greatly our Secretaries; nobler men do not live. But they are taking too much upon themselves when they try in any way or under any pretext to get Baptists to keep "seasons" of any kind. This saying when and how to pray go together; if we are to have certain specified weeks, the next thing logically is written prayers. Both are ritualistic and wrong.

I believe in Boards with all my heart, and I have no patience whatever with the whining parsimony that complains of their expense. The Secretaries more than earn what they receive. But I do not think they are infallible, and I have less patience with the cry, "You are attacking the Boards and the Convention," when any objection is made to their trying to lead Baptists in the least thing to quit the paths of their fathers and imitate the Catholics.

D. B. WHITE.

Dear Recorder: The first reason is the scarcity of money. The next thing our preachers think that missions must not be discussed except at Associations. I have heard preachers make big mission speeches at our Associations and the churches they preached to did not send one cent for missions. If that brother had made that speech at his churches before he came to the Association his churches would have given something for missions.

A DEACON.

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My hands were completely covered with Eczema, and between my fingers the skin was perfectly raw. I had to sit with both hands held up, and away from the fire. My husband had to dress and undress me like a baby. I tried the best physicians, but their medicine gave me no relief, and drove me almost crazy. I was advised to try CUTICURA REMEDY, and did so, although my husband had to go twenty miles to get them. As soon as he got back, I used the CUTICURA, and to my surprise after the first application I was perfectly easy, and slept soundly all that night. Before I commenced using the CUTICURA REMEDY I could get no sleep night or day. I could not bear to get warm, it would put me in a rage of itching. I always keep the CUTICURA REMEDY in my house now, and recommend them to everybody, because of their wonderful effect. Yours gratefully, AGNES M. HARRIS, Peak, Staebgenburg Co., Va.

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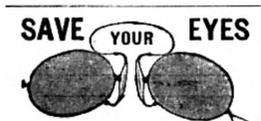
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Items of Interest.

To show that the Triple Alliance was not broken by the Italian disaster in Africa, the German Emperor and Empress have been on King Humbert at Venice. The Triple Alliance which was extended to 1902. It is renewed every five years.

The State troops of Kansas were ordered out to quell a disturbance at St. John, Stafford county. The Sheriff was unable to quell it with force at his disposal and called on the Government for the militia. One citizen was seriously injured before the troops arrived.

We hope the report that the English have won a victory over the Soudeance will prove to be false. Our sympathy is entirely with the brave Africans who are fighting to protect their liberty and their country against invaders. Because the English are white men gives them no right to invade the country of the black men.

A bomb was exploded under the window of the house of Major George E. Albee, a retired officer of the United States Army living in St. Charles, Ga. The United States would hurry up and pass such immigration laws as would exclude the class of people from whom dynamiters come.

In spite of his promise to appoint a Christian governor of Zeitun, the Sultan appointed a Mohammedan. The ambassadors have demanded that the promise be kept, but as long as Russia does not say so, the Sultan may evade, but he will not obey.

If the newspapers are right the Venezuelan matter stands thus. Cleveland is urging Salisbury to agree to a treaty of arbitration between the countries in which Britain and the United States pledge themselves to arbitrate in case of a difference, and also the differences of each with the nations generally in which the other chooses to interfere. Salisbury is very willing to agree to arbitrate all difficulties between the United States and England, but not to agree in any way to recognize the right of the United States to meddle in England's affairs with other nations.

If the facts are as stated, the mine owner sought to be hanged. A silver mine of the richest ore has been worked near Chihuahua, Mexico, for more than one hundred years. The roof has been supported by pillars of the ore. The owner to get the silver in these pillars began to remove them, and the result was a cave-in in which 67 men were buried.

There were several cloud-bursts and cyclones last week in Clay county, Kansas, five were killed and twenty wounded in Salem, Va., two were killed and several wounded at Charleston, W. Va., no lives were lost. There was quite a destruction of property at all the places.

There was a great fire in Cripple Creek, Col., April 26, which destroyed \$1,000,000 in property. It was thought to be of incendiary origin. On the 26th a fire broke out in the Portland Hotel which swept away the remainder of the town, leaving only the depot and a few scattered houses. In this last fire four were killed and 14 injured, some fatally.

M. Hourcade, the Socialistic Prime Minister of France, refused to resign when the Senate voted want of confidence in him. But when the Senate refused to agree to the appropriation bill for the Madagascar expenses he was forced to resign. France is in a turmoil, the Socialists are rampant, the President is a poor sinner who has no opinions, and France needs a Cromwell badly.

The Supreme Court of New York has affirmed the decision of the lower court against a restaurant keeper who served a customer with omelette without telling him what it was, and allowing it to pass fraudulently for better.

A suit was brought in Columbus, Ohio, to stop the gambling saloons. The proprietors proved that on a previous occasion the man had won \$1,000, and the court ruled that such evidence was admissible, and the amount won in such a case would be a counterclaim against any amount lost. It is pity the whole set could not have been sent to the workhouse.

The Boston Board of Overseers for the Poor says that the aid given to families of criminals is doing double harm. It pauperizes them and makes the honest poor indignant. One man has served 48 sentences and every time the city has had to support his family. This is a new argument for the whipping post. Whip him and let him go, and he could support his family. And it is a sure thing he would not receive 48 whippings—one would be a better cure than all the imprisonments.

If what is claimed for it is true, the best paving material for streets yet discovered is now being used in Vienna. It is granulated cork mixed with cohesive substances, compressed into blocks. It is said to be elastic, durable, noiseless, free from slipperiness whether wet or dry, non-absorbent, and cheap. This covers the ground of desirable qualities.

After so long a time the World's Fair medals and diplomas are ready and are being distributed. Three thousand which were to go to Germany were given to the German ambassador in Washington City. All will be distributed this month and next.

An old bachelor who died recently in Odessa Russia, left a fortune of \$2,000,000 to be divided between his four nieces on condition that they first go out as chambermaids or washerwomen and work faithfully for eighteen months. It is a short time in which to earn half a million dollars.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Obituaries are not inserted unless once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

NUNNELLEY.

Captain R. C. Nunnelley, one of the most respected and widely known citizens of Georgetown, died at his home Monday, April 30, 1896. He was born in Somerset, Ky., Oct. 6, 1819. In early manhood he moved to Missouri, where he lived until 1860, since which time he has made his home in Central Kentucky. In 1845 he married Eliza Collins, who with eight children, survives him and mourn his loss. One daughter, Mrs. Cora Westers, is with him. He made a profession of religion at a Methodist camp meeting in his native town at the age of 17. Afterward finding himself in accord in his religious views with the Baptists he united with them. Through almost sixty years he followed the Lord Jesus as a humble believer taking great comfort in his experience of grace, and often bearing public testimony to God's unfailing goodness. In the comfort of this sweet hope he went hence Monday at 11 A. M. April 30, 1896. Precious in the sight of the Lord is the death of his saints. A FRIEND.

SUNNER.

April 13, 1896 near Hoarling Spring, Elder county, Ky. Sister Lucy L. wife of Elder Samuel Sunner, departed this life at the age of 74 years, which she was confined to her room for four years. Of her 18 years of life she had spent more than \$0 a consistent member of Shady Grove Baptist church. She was patient and uncomplaining in her sufferings and met death in unflinching calm, her friends and loved ones around her. Her husband, the Rev. J. W. Wall, exhorted them to meet her in the celestial world of eternal bliss. Blessed are the dead which die in the Lord that they may rest from their labors. A C. DORRIS.

PARKS.

M. E. Parks wife of Dr. S. P. Parks died of consumption at her home, Westover, Ky., March 29, 1896, aged 77 years. Early in life she professed religion and joined the Baptist church and thenceforward she exemplified Christ in her daily life. As we reflect upon her beautiful life so full of love and sunshine and good deeds, what can we say of our sadness, since she has departed as a martyr to be remembered. For six years she marched hand in hand sharing each other's joys and sorrows and together we stood with sorrow-crushed hearts and looked down into the grave that received our first born, an only son, one year old. For months prior to her demise she bravely and patiently struggled in the cruel agonies of sickness, and when her spirit at last soared away to the God who gave it, but for the hope and consolation of the Christian religion bitter would have been the pain that we would have sent to the Master. Why should she go while yet so young, so fond of all that is sweetest in life, leaving husband and two darling baby boys and a host of friends? But our words are poverty stricken to express our true feelings, and we feel that the very sweetest things that will be delivered to her memory will only be heard by the celestial hosts as they are gathered in the hearts of those who loved her best. Faithful, confiding, loving and true. Living, she taught us to live; dying, she taught us to hope. We said absent, silent companion yet from every thing good and true she still speaks, to us in kindly admonition. "Be firm to be true." HUSBAND.

BEARD.

Mrs M. M. Beard was born Jan 20, 1818 in Fluvanna county, Va. In 1838 she moved to Pulaski county, Ky., and in 1839 she became a Christian at a camp meeting. She was baptized by Stephen Easton, becoming a member of Hibernia Baptist church, Virginia. She afterwards joined Bethel church near Pembroke, and in 1869 Hopkinsville Baptist church. May, 1891, she married John M. Beard, who died in 1891. In 1895 she married D. R. Beard. She died Feb 4, 1896. She was an excellent Christian, faithful in all her relations. She was truthful, honest, industrious, charitable, frank and liberal, and in illness patient and uncomplaining, quiet and resigned. C. H. N.

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

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Items of Interest.

The reports which are doubtless greatly exaggerated, of the gold found in Alaska, have caused a great rush of people to that cold country. There are very many going to Cook's Inlet which is in the far north. If gold is as plentiful as is thought many thousands more will go.

The farmers can take courage. The Pennsylvania law against the fraudulent sale of oleomargarine has proved a success. Of course the manufacturers of the stuff had a right to make and sell it honestly, giving it its true name. The law only put a severe penalty upon passing it off as butter, and the result is there is no market for it under its true name in Pennsylvania. Similar laws in other states will make oleomargarine take its rightful place.

The new woman is quite numerous in England it seems. When Dr. Jameson who richly deserves to be shot for invading the Transvaal at the head of a band of freebooters, reached jail in England, he found two hundred letters from two hundred women asking him to marry them.

Paul Kruger has made a claim of \$7,500,000 on the British South Africa company for damages for the raid of Dr. Jameson into the Transvaal. It is now suspected that the English Government has exaggerated the rising of the Matabeles as an excuse to send a large body of troops to South Africa with the real design to subdue the brave Dutch. Germany seems to think there may be some truth in this suspicion for German troops are being sent to the German possessions in Africa on the pretext of the danger of a rising there.

A bomb filled with dynamite and nails was exploded under the carriage of a manufacturer in Lisbon on Saturday night, and Senator Domingus and his coachman were killed.

A large tank of gasoline exploded in a fire story building in Cincinnati at 9 o'clock at night on last Monday. The house was completely wrecked. Three dead bodies, and 15 wounded have been taken out of the wreck, and there are other dead to be reached. Some who were on the street were injured, but not seriously.

As the Shah of Persia was entering the inner court of the shrine of Shah Abdul Asim near Tehran, on May 1st, he was killed by some fanatic Mohammedan. When the slaughter was going on in Armenia, some of the Persians had arranged to begin killing Christians. The Shah heard of it and promptly informed them if Christians were murdered his soldiers should shell the Mohammedans part of the city. By this prompt action he saved the lives of his Christian subjects.

Those living in Transvaal who invited Dr. Jameson to come over and destroy their government, and who are therefore responsible for the death of sixty men have been tried for treason. Five, including Hammond from the Transvaal, pleaded guilty and were sentenced to death. President Kruger has commuted their sentence, but what will be done to them instead has not been declared. Telegrams were found in Dr. Jameson's baggage which are said to implicate leading men in Cape Colony and there is consideration in consequence.

Massachusetts would do well to go to Texas and Arkansas to learn civilization. We all know the reaction and perseverance which those states used in preventing the prize fight. And now we learn from the *Congressionalist* of Boston that a man was killed in a prize fight at Haverhill, Mass. on April 4th. Gov. Culberson is needed as a missionary in Boston.

For Sickness

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Dr. J. FOURNEX-BRICE, of St. S. Teulomic, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this season, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent sickness."

WHEN NATURE

Needs assistance, it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the syrup of Figs, manufactured by the California Fig Syrup Company.

The members of the Y. P. S. C. E. who are these days having their attention drawn toward Washington, D. C. the city in which their next National Convention is to be held, can secure a very complete Guide to that beautiful city, by addressing A. S. Brown, District Passenger Agent, B. & O. S. W. Ry. Louisville, Ky. The Guide, as well as full information covering this most direct route to Washington, will be sent free. A low round trip ticket rate has been made by the B. & O. S. W. Ry. This line has been selected by the State Transportation Manager for Kentucky as the Official Route for the Christian Endeavorers.

M. HENRY, a Frenchman, being curious to see the effect of benzine on a wasp, put some of it under a glass in which a wasp was imprisoned. The wasp immediately showed signs of great annoyance and anger, darting at a piece of paper which had introduced the benzine into his cell. By and by he seemed to have given up the unequal contest in despair, for he lay down on his back, and bending up his abdomen, planted his sting thrice into his body, and then died. M. Henry allowed his scientific interest to overcome his humanity so far as to repeat the experience with three wasps, only to find that the other two did likewise. He is therefore, of opinion that wasps under desperate circumstances, commit suicide.

ORDINATIONS.

By order of New Salem Baptist church, a presbytery consisting of Brethren A. T. Robertson, E. C. Dargan, W. J. McGlathlin, E. W. Marshall and W. F. Yorborough was called to examine Bro. Posey B. Grant with a view to ordination to the Gospel ministry. The presbytery was organized Monday, April 20th, at the Southern Baptist Theological Seminary, by electing Dr. A. T. Robertson moderator and W. F. Yorborough secretary. The examination of candidate as to Christian experience; call to the ministry and views of doctrine was conducted by Dr. Dargan. The examination proving satisfactory, Bro. Grant was unanimously recommended to the church for ordination Sunday, April 26th. By order of the church, the presbytery proceeded with the ordination, Dr. Dargan preaching the sermon, the pastor, Dr. Robertson, delivering the Bible and Bro. Marshall offering the prayer. A large audience of interested friends was present to witness the impressive service. Bro. Grant is a graduate of Bethel College and expects to finish the full course at the Seminary at the close of this session, when he will be ready to give himself wholly to the work of the ministry. He is a young man of excellent qualities and noble endowments, and his friends entertain great hopes for his usefulness in the Master's cause.

W. F. YORBOROUGH, Sec. S. B. T. Seminary, April 27.

By invitation a council of brethren met with the Crittenden Baptist church, Grant county, Ky., April 20, 1896, for the purpose of setting apart J. M. Shelburne to the full work of the Gospel ministry. The following brethren composed the council: Ministers—Dr. J. A. Kirtley, Dr. A. C. Davidson, Wm. McMillan, O. M. Huey, J. T. Stamper, T. J. Marksberry, and L. Johnson. Laymen—Brethren G. H. Cox (representative of Ministers' Aid Society), J. T. Hines, L. S. Wolf, Arthur Roberts, J. T. Points, D. N. Yelton, and W. M. Rouse. Council organized by electing Bro. J. A. Kirtley moderator and W. M. Rouse secretary.

Bro. Shelburne gave a relation of his conversion, call to preach, and views of Bible doctrine. After a deliberate and thorough examination, conducted by Bro. Kirtley, the council voted unanimously to recommend him to the church

for ordination.

A committee was appointed to arrange a programme. The following order of exercises was reported and observed:

1. Ordination sermon was preached by Bro. L. Johnson, who took 2 Tim. 4:2 as a text, and delivered a very interesting discourse.
 2. The ordination prayer was offered by Bro. Wm. McMillan, followed by the laying on of hands of the presbytery.
 3. Charge to the candidate by Bro. J. A. Kirtley, seemingly so appropriate for one of his years and service in the Master's cause and expounder of the Word.
 4. Charge to the church by Dr. A. C. Davidson, in well-chosen remarks in his usual happy manner.
 5. Presentation of Bible by Bro. O. M. Huey, in his characteristic, earnest and impressive way.
 6. Hand of fellowship by council and church.
 7. Bro. G. H. Cox presented claim of Ministers' Aid Society.
 8. Adjournment of council and benediction by Bro. Shelburne.
- Bro. Shelburne was called, and has been serving the Crittenden church as pastor since January, and has endeared himself very much to his church and congregation.

W. M. ROUSE, Sec.

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7152, 7158, 7164, 7170, 7176, 7182, 7188, 7194, 7200, 7206, 7212, 7218, 7224, 7230, 7236, 7242, 7248, 7254, 7260, 7266, 7272, 7278, 7284, 7290, 7296, 7302, 7308, 7314, 7320, 7326, 7332, 7338, 7344, 7350, 7356, 7362, 7368, 7374, 7380, 7386, 7392, 7398, 7404, 7410, 7416, 7422, 7428, 7434, 7440, 7446, 7452, 7458, 7464, 7470, 7476, 7482, 7488, 7494, 7500, 7506, 7512, 7518, 7524, 7530, 7536, 7542, 7548, 7554, 7560, 7566, 7572, 7578, 7584, 7590, 7596, 7602, 7608, 7614, 7620, 7626, 7632, 7638, 7644, 7650, 7656, 7662, 7668, 7674, 7680, 7686, 7692, 7698, 7704, 7710, 7716, 7722, 7728, 7734, 7740, 7746, 7752, 7758, 7764, 7770, 7776, 7782, 7788, 7794, 7800, 7806, 7812, 7818, 7824, 7830, 7836, 7842, 7848, 7854, 7860, 7866, 7872, 7878, 7884, 7890, 7896, 7902, 7908, 7914, 7920, 7926, 7932, 7938, 7944, 7950, 7956, 7962, 7968, 7974, 7980, 7986, 7992, 7998, 8004, 8010, 8016, 8022, 8028, 8034, 8040, 8046, 8052, 8058, 8064, 8070, 8076, 8082, 8088, 8094, 8100, 8106, 8112, 8118, 8124, 8130, 8136, 8142, 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