

WESTERN RECORDER

Faith, Hope and Love, these three.

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If you must be happy in this world, you must not think of the service which other people owe to you, nor consider as to how well they perform that service. Fix all your thoughts on what you owe to others.

A TRUTH we must all acknowledge is forcibly put in these words: "We all want the Lord's way to prevail; but we all wish to be on the Committee of Ways and Means."

THE *Standard* has an editorial as timely as it is able in which it protests against the jingles as sung in the churches, and especially in the Sunday-schools, and asks if we shall "not call a halt and again sing with heart and voice the glorious hymns of old?"

PROF. SATCHIANADHAN, of Madras, says that the Christian religion in India received the severest blow it had ever received from the Parliament of Religions. Nothing can injure the Christian religion anywhere as do sin and false doctrine among professed Christians.

THE *Watchman* pays Dr. Henson, of Chicago, a deserved compliment when it says: "It is no slight compliment to say that Dr. Henson is the most influential evangelical preacher in a city of over a million souls. He is a Gibraltar of orthodoxy in a sea of other-doxies."

DR. J. R. MILLER in the *Examiner* urges the importance of doctrinal preaching. He says: "We are in danger of making our religion flabby and invertebrate, and consequently without heroic quality, without strength for struggle, for endurance, and for worthy service." And he pleads for a revival of the catechism.

PROFESSOR CLIFFORD, a leading skeptic, said: "It cannot be doubted that the theistic belief is a comfort to those that hold it, and that the loss is a very painful loss. We have seen the sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

THE "C. C. S.," Commission on Christian Stewardship, have held a meeting in Chicago, their object being to "organize" the "C. C. S." state organizations among Baptists, and those to be followed by organizations in the Associations and the churches. The C. C. S. has a most worthy object—so have they, all of them. It is to promote giving.

At a meeting of Swiss ministers, Dr. Farrar says: "The liberal tendency in the church has not performed what it promised. It stands before us with most pitiful lack of results. It has not warded off godliness; on the contrary, it has prompted intellectual pride, and prepared the way for religious Nihilism. It has robbed prayer of its contents and power; it has made God to be a mere unknown somewhat."

THE "ONE BAPTISM" IS UNIQUE IN ITS CHARACTER.

BY J. A. KIRTLEY, D. D.

Having been authenticated by the Lord Jesus Christ in entering upon his work of mediation and redemption, and enjoined upon all his followers, it stands through inspiration on record, grouped together with those divine unities comprised in the faith of the Gospel. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6; 1 Cor. 8:6; 12:13).

In this inspired summary of belief, characterizing the unity of the people of God, the "one baptism" is placed in the same relation to the "one faith" and the "one Lord," as it is in the great commission. It can only refer to believer's baptism in water. Let the word employed by the Holy Spirit in the text (*en baptisma*) be translated into our language, and it is "one immersion." No accredited scholar in the world would affirm that it is one sprinkling, or one pouring.

The plea that it is a reference to the "baptism in the Holy Spirit;" or, as some have expressed it, "the inward baptism," whatever that may be; or, as Barnes in his Commentary has it, "the thing itself," "not immersion," "not sprinkling," "not pouring," but "the thing itself," is simply an expedient to discredit the plain command of the Lord, and in the popular apprehension to involve it in confusion and doubt, so as to justify sprinkling and pouring as Scriptural acts, and infant baptism as an adequate substitute for believer's baptism.

A true knowledge of "the baptism in the Spirit," as Scripturally revealed, would repress the illusive and dangerous error of confounding it in whole or in part with regeneration by the Spirit, and with the ordinance of baptism, for it is, in a measure, by many confounded with both. "The baptism in the Spirit" is that which was foretold by the Prophet Joel, and manifested for the first time on the day of Pentecost (Joel 2:28, 29; Acts 2:2-4, 15, 33).

It was in no sense of the nature of a command involving a duty to be performed in relation to its administration; and the disciples to whom it was administered were passive in its reception. It was in its very nature, and in all its appointments, superhuman and divine.

The Lord himself was administrator of this baptism. "He shall baptize you in the Holy Spirit," etc. (Matt. 3:11; Mark 1:8, Luke 3:16; John 1:33; Bible Union Version; American Revised Version). The Spirit furnishing the element in which the baptism took place. As on the Pentecost, when the chosen symbol "of a sound from heaven, as of a rushing, mighty wind, filled all the house where the disciples were sitting," in which was betokened the overwhelming presence of the Spirit. They were submerged, surrounded, pervaded by the presence, power and influence of the Spirit, immersed in the spiritual element. Hence it is said, "They were all filled with the Holy Spirit" (Acts 2:1-4).

It was invariably administered to believers, not in order to save them; they were already saved, regenerate persons, justified, sanctified, adopted. It is not to be confounded with regeneration, the error of which is both dangerous and delusive. In every instance but one it was administered to baptized believers; hence not to be confounded with the ordinance. It was the divine method of conveying extraordinary gifts in the beginning of the Gospel age, to be employed by the Apostles and first Christians, in the extraordinary support and confirmation of the Gospel. Chief among those gifts, and a distinguishing

characteristic of that baptism, was the gift of tongues. And surely there could be no more convincing and overwhelming proof of the truth and divine authority of the Gospel and the religion which it taught. "Tongues," says the apostle, "are for a sign, not to them which believe, but to them which believe not" (1 Cor. 14:22). The multitude who heard the word preached by these plain, unlearned and unpretentious disciples of Christ "were all amazed" and "confounded, because that every man heard them speak in his own language" (Acts 2:6, 7). Many were overwhelmed with the conviction that this was "the Gospel of the Kingdom," that "was from heaven, and not of men;" they gladly received it. On account of this extraordinary gift, a first and leading fruit of the "baptism in the Spirit," great power and success were added to the early proclamations of the Gospel (Acts 2). It was mighty through God in the confirmation and establishment of the Gospel. In the single instance referred to, in which "the baptism in the Spirit" preceded believers' baptism, viz., in the case of the Gentile converts in the house of Cornelius, it was manifestly by divine arrangement for the same general purpose, i. e., for proof, for conviction, and confirmation in relation to the Gospel and Kingdom of Christ. Peter, who had in a measure been prepared for the event by the vision at Joppa, now witnessing the joyful reception of the Gospel by these Gentile converts, and the extraordinary display of the Spirit's presence and power in the gift of tongues, could no longer resist the conviction that it was adapted to their wants and designed for their salvation; moreover, that God purposed their conversion, and that they "should be fellow heirs, and of the same body" (with the Jewish Christians), "and partakers of his promise in Christ by the Gospel" (Eph. 3:6). He was moved in an earnest appeal to his Jewish brethren, who accompanied him from Joppa, saying: "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord" (Acts 10:44-48). This intelligence preceded Peter's return to Jerusalem. When, however, he "was come up . . . they that were of the circumcision contended with him." But he "rehearsed the matter from the beginning, and expounded it by order unto them."

The lesson taught by the vision at Joppa, "what God hath cleansed that call not thou common," was reiterated. Their conversion under the preaching of the Gospel, which they heartily and joyfully received through faith, was testified of. The Spirit "came upon them," says Peter, "fell on them as on us at the beginning." Through "the baptism in the Spirit," which they received, they were endowed with the same gift as the disciples on the Pentecost, of which these six Jewish brethren, who accompanied Peter from Joppa, were witnesses. "For they heard them speak with tongues, and magnify God." "Forasmuch, then," says Peter, "as God gave them the like gift, as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:1-14, 15-18).

The gift of tongues, the chief and distinguishing feature of the "baptism in the Spirit," was a most powerful confirmation of the truth and divine authority of the Gospel, and a most effective means of breaking down the barrier between the Jewish and Gentile Christians, that they might be brought together in one in Christ Jesus as fellow-heirs of the Kingdom. While in the general "the baptism in the Spirit" followed the baptism of believers,

and in the particular instance described, preceded it, they were in no wise confounded. Nor was believer's baptism in any way affected by it, either by change, modification or displacement.

"The baptism in the Spirit" received its own distinctive title from believers' baptism, because of similarity in the manner of administration, just as the Lord himself, through anticipation, called his own sufferings a baptism, because he was immersed in them.

"The baptism in the Spirit" ceased with the apostolic age. Paul very clearly indicates this when he says in 1 Cor. 13:8, "Whether there be tongues, they shall cease." And no authentic account or proof of the miraculous gift of tongues since that period has ever been given. Since regeneration by the Spirit, and "the baptism in the Spirit," are both alike referred to the Holy Spirit, and baptism is mentioned in connection with the latter, many have been led to confound the two, though wholly distinct. The former involves the giving of "a new heart and a new Spirit," the imparting of new spiritual life, the "shedding abroad the love of God in the heart," and is co-extensive with the redemption by Christ Jesus, yea, salvation itself; the latter refers to conferring on believers, for a limited period, and for extraordinary ends, miraculous gifts; chief among which was the gift of tongues. Mixing up and confounding the two has led to the ill-founded, illusive and dangerous presumption that there is a mystic "inward baptism," or an undefined "thing itself," which, apart from the command of the Lord, when accompanied with the inspired formula and some convenient form of aspersion prescribed by a church council, e. g., sprinkling or pouring, and that applied to infant or adult, is an adequate dedication or consecration of the subject to the Lord, and hence a valid baptism. But the Scriptures nowhere teach it, or in anywise warrant the assumption. Baptism is a divine command. A command involves an action, a duty to be performed. And the immersion of a believer in water, "into the name of the Father, the Son and the Holy Spirit," by a Scripturally authorized administrator, is "the thing itself" commanded by the Lord Jesus Christ.

"The baptism in the Spirit" is never spoken of by a simple reference to baptism, but always by such accompanying explanatory expressions as to make it impossible to mistake the reference. In the record of the "one baptism" there is not the remotest allusion to the "baptism in the Spirit," but evidently to believer's baptism, which stands, as in the commission, closely allied to the "one faith" and the "one Lord" who commands it. Candid scholarship among Peleobaptists has led many of them to acknowledge in the "one baptism" spoken of, a reference to believer's baptism, though it should condemn their own favorite practice.

McKnight, the Presbyterian commentator, on this passage, "one Lord, one faith, one baptism," says, "And have professed that faith by one form of baptism;" which he elsewhere declares to be immersion. Meyer, the great Lutheran commentator, and acknowledged critical scholar, says: "There are not several Lords, but one, who is Lord of all believers, even Christ; not several kinds of faith, but one faith, inasmuch as all place their confidence upon the atoning death of Christ, on account of which they are justified and obtain salvation (Rom. 3:23). Not several kinds of baptism, but one baptism, namely into Christ" (Rom. 6:3; Gal. 3:27; Acts 10:48; 19:5). The baptism "into Christ," and not "into the Spirit," is the baptism enjoined; and this is one as truly so, as that "there is one Lord and one faith."

QUESTIONS ANSWERED.

BY SENEX.

"What is the best way for a pastor to meet a tendency in some of his members towards the 'holiness craze?' It is hard to say. Much depends upon the character of the members aside from that tendency. Also how far it has gone, and whether it be in single and separate cases, or whether several have associated together. And especially whether or no they be propagandists, bound on disturbing the church by obtruding it on every one and everywhere. Encourage every honest attempt at genuine, holier Christian living, for heaven knows there is need enough of it in all our churches and in many of our pulpits. It is the crying calamity of the age that there is so little of it where there ought to be so much.

But the "craze" sort does exist, and is a great nuisance, and those who are bent on it with a deadly fanaticism, are amongst the greatest disturbers of the churches, and probably have the least real holiness of any. The good Dr. Tyng once told a sister of that sort who forced herself into his study and exhorted him to a higher state of godly living that he always took good care of his pocket-book in the presence of such persons as she was.

If a member be honestly in trouble on that subject, let a pastor instruct and encourage him to the highest possible degree of holy living. If one claims to have attained a high degree of holiness tell him to show it by a Christ-like spirit, good works and godly conversation. People will judge him by his fruits more than by his professions. It is seldom best to antagonize them openly at least until they become unbearable, but a pastor may well preach explanatory of the doctrine of sanctification as taught in the New Testament and incumbent on all the saints.

Much depends on kind personal labor with such persons. But if after all kind efforts have failed, they become contentious disturbers of the peace they should be labored with the same as others, covenant-breakers and factious trouble-makers of the church. Not because they are holier than others, but because they are less holy. If finally they will not keep covenant and bear to the church, they should have fellowship withdrawn from them. But patience should have her perfect work in dealing with them as with all other misguided persons.

"Is the law of pardon and the law of justification the same in effect? If not, which comes first, and how far does it go to the saving of the soul? And does the second begin where the first ends?" I do not get any very clear idea of what those questions mean, and it is probable the matter was not clear in the questioner's own mind. Pardon is the forgiveness of sins, and justification is the accounting or declaring a believing sinner as righteous before God through Jesus Christ. They are co-incident acts of divine clemency. As to human consciousness they come together, and if in point of time there were a difference, no analysis of one's mental or spiritual operations can distinguish them. Nor is there any light on that subject in the sacred Scriptures.

"At a revival in a schoolhouse surrounded by Baptist churches a new church was organized and proceeded to receive candidates for baptism before they had gotten letters from their respective churches to perfect their organization. Was such a course regular?" No, it was not regular. Nevertheless it was not fatally defective. The New Testament gives no direction for such a case, and Baptist usage in such matters is not altogether uniform. Was there any need of having another church there if they were surrounded by Baptist churches? The multiplication of feeble churches should be avoided. Converts from a schoolhouse revival should unite with existing churches if there be such accessible. A new church should not be formed unless the need is pressing and the prospect is bright for increase and ability to support it. And then the organization of a new church should be soberly and prayerfully and deliberately considered and not be the work of haste in the enthusiasm of a revival. Those who are members of other churches should first obtain their letters, asked for "for the purpose of uniting in the formation of a new church." Persons who lead in such move-

ments are presumed to mean well, but are frequently ignorant of the proper course to be pursued. In all such cases they should take counsel of prudent and experienced friends.

THE VALUE OF THE RESERVE.

BY J. R. MILLER, D.D.

Life is full of crises. They lie hidden along the way and we come upon them suddenly and unexpectedly. We have no time then to make adequate and fitting preparation for meeting them; and if we have no reserve from which to draw for these emergencies which require so much more than ordinary resources, we shall fail in them. This principle has illustration in all departments of life. A man who carries no reserve of physical vitality is likely to succumb to a slight illness, while one with stores of health in his constitution, passes safely through a much severer sickness. The annals of war afford many examples of the same law. A commander who has all his forces in action and has no reserve to bring upon the field, to turn the scale when a crisis comes and the battle trembles in the balance loses the day. On the other hand, the commander who has a reserve force to bring up at the critical moment when all is wavering, wins the field.

In moral and spiritual life it is the same. It is the reserve power that counts for most in all final tests. It is the man who is ready for emergencies that succeeds. It is not enough to be barely prepared for ordinary experiences. The ship that is built only for calm days and quiet seas glides on safely enough while the sky is blue and the waters are smooth, but what will it do in the storms and tempests which are sure to come? The life that is prepared only for easy experiences, for happy days, for friendly influences and favoring circumstances, gets on well enough while the way runs along amid gardens and fountains, but what will it do when the path bends suddenly into a dark chasm of sorrow, or into the midst of fierce enmities and antagonisms? If it has no reserve strength in readiness, it can only sink down in defeat. A ship to be prepared for safe passage over seas must have built into its keel power to resist the angriest storm that may strike it. A life to be assuredly victorious must be prepared with stores of reserve strength for any possible emergency that may arise in the future.

There are special ways, also, in which we can build into our character the reserve needed for life's crisis. One way is, by the constant reading and pondering of God's Word. One who knows the Scriptures, who has the sacred words hidden in his heart, is ready for trial and temptation. A train was sweeping along in the bright sunshine, when an attendant passed through the cars and lighted the lamps. The passengers wondered why this should be done at midday, but while they were speaking of it, the train plunged into a long, dark tunnel. Then all understood why the lamps had been lighted back there in the sunshine. This reserve of light prepared for the gloom in the tunnel's deep night. This illustrates what God's words stored in the heart, do for us when our path suddenly bends into the darkness of sorrow. He that in the sunny days has not made the divine promises his own, when trouble comes has no comforts to sustain him. But he who has pondered the holy Word and laid up in memory its precious truths and assurances, when called to pass through affliction has light in his dwelling.

It is the same in temptation. Our Lord when he was tempted, repelled Satan's assaults with sword-words of Scripture. "It is written," was His answer in each temptation. But he did not there and then have to take out His Bible and look up the texts He wanted; He had them in His memory. We must all meet temptation, and it comes usually in suddenness, so that if we cannot instantly repel it, we shall be foiled. There is nothing like texts of Scripture to drive away the tempter, and if we have our quiver full of these resistless darts, ready to draw out on a moment's notice, to hurl at our enemy, we need never fail. To have such reserve ready for the crisis of sorrow and temptation, we need to begin in our earliest days to pile away in heart and memory the words of God.

Another way of preparing reserve for life's emergencies is by prayer. Those who

daily commune with God, breathing His life into their souls, become strong with that secret, hidden strength which preserves them from falling in the days of trial.

Then, holy habits of living also store away reserves of strength which make one secure from the pressure of life's trials. One whose daily life is careless, is always weak. But one who habitually serves God and walks in the paths of uprightness and obedience, grows strong in the fountains of his being. Exercise develops all the powers of life. Doing good continually adds to one's capacity for doing good. Victory in temptation puts new fibre into the victor's arm. Thus he who forms habits of well-doing, is continually piling away in his soul reserves of strength by which he will be ready to meet the sudden shocks of danger or trial or the unexpected demands of duty.

From all this we learn the importance of beginning in childhood and youth to prepare for the life that is to be victorious and noble. Wasted early years leave life depleted of its power for resisting evil and for accomplishing anything worthy in the days of its prime. Early years lived near to God, fed upon God's Word, nourished by prayer, and passed in holy living, make a life ready for any emergency, and for victory in all conflicts.—Evangelist.

WELCH RELIGIOSITY—CHRISTIAN NONCONFORMITY, 1285.

Hume says when Edward 1 saw the stubbornness of the Welch and how hard it was to subdue them he attributed it to their pious songs, and so cut off the heads of all the Bards, thinking he would destroy their religion, but they made this motto:

"Calon wirth calon, Dow a digon." This is the "Welch motto" of a large family in Wales, found there at the time from powers of English armies under King Edward, Wales became an English principality. You may remember how strong and stubborn the Welch were. So strong that they demanded, and claimed the privilege of having the heir apparent to the throne ever after this, to be recognized as their "Prince of Wales." The religious principles of that rugged land, with its sweet and lovely valleys and hillsides has ever appeared unmoved so that in all parts of the earth where men have been found seeking religious toleration, whether in Holland, France or America, they have been known and recognized as from Wales, or known as descended from the Welch.

A distinguished minister of the U. S. Presbyterian Assembly, Rev. William C. Roberts from Wales to the United States in 1849, expresses himself thus, "probably no country has ever turned out more eloquent and useful preachers, according to the number of its inhabitants, than has little Wales." Another correspondent of mine, but of Auburn, Ala., also a Presbyterian layman, Robert W. Burton, writes: "We are the seed of the righteous. The promise is to our children, a pious, great and noble family, but only great, as we are useful, and live up to our family motto: 'Heart along side of heart, God will be our sufficiency.'" And yet another distinguished scholar from Wales as late as 1855, whose father Rev. William Roberts, D.D., came to the United States as a Calvinistic Methodist preacher, having been at one time one of the preachers of Lady Huntington." The last Rev. Dr. W. H. Roberts, Clerk of the United States Assembly, says: "Our name in Wales was originally Rhobert, but when Wales became an English principality many of the families left out the [h] and became Robert, but most of them took on an [s] and became Roberts, some Robart, and some like the young man of whom I inquire, still called Rhobert."

I thank God that now in my seventy sixth year, that I have lived long enough to learn and bring out to our people this great and beautiful, motto which means, simply and only this "Love your neighbor as yourself, but love God supremely."

Some of the Christians of Wales used to say, "why this motto was the language of Adam in the Garden of Eden as it is the language of the church on earth, and will certainly be that of the Redeemer in glory."

I have been of late much strengthened by the thought that whatever names we bear on this earth whether it should be Haygood, or Dr. Broadus or Bishop Robert K. Roberts or Robert Roberts or Rowland or Elias

or Harris or Eaton or Rayner, or whatever name the people call us here, we shall all be known and recognized only as those who with disinterested love to our fellows on this earth, and supreme love to God, we shall have had our robes washed and made white in the blood of Jesus and be one in Christ forever.

"I would not leave God's service.
It is so sweet and blest.
And in the weariest moment,
He gives the truest rest."

W. H. ROBERT, D.D.

Centreville, Miss.

CHANGE AND PROGRESS.

In the popular mind the terms change and progress are frequently confused. That progress is desirable is universally conceded. There is no virtue in standing still. Life is always preferable to stagnation. But not all notions observable about us represent the presence of life, for many of these gyrations may be simply mechanical or galvanic, and not vital and progressive. All activity does not indicate advance. The question will come as to the quality and the purpose of the activity. What is its nature? What is it all about? Whither is its tendency? There are important inquiries, indeed, very "live" and timely questions. Yet it is to be feared that the unthinking crowd misses this point altogether. Change is mistakenly supposed to be progress. Because a thing is new it is taken for granted that it is a better thing; innovation is accounted improvement.

Yet to change a thing is not necessarily to better it. A matter is not improved just because it is perpetually agitated, discussed and revised. Life, of course, must have some changes. Where they have no changes men are apt to forget God and to miss the finer revelations of truth. This, however, is not to say that every change is helpful to a broader intellectual and a purer spiritual life. Whether in any given instance it does or does not so assist, can only be determined by the application of proper tests. Thought must be taken as to whether or not the change is really a "change for the better," the newer philosophy really the fresher inspiration, and the novel mode of presenting religious truth actually in harmony with the unchangeable verities of God's character and Word.

And of this we may be sure, as a general principle of judgment, that no change is really an advance that is not a further outgrowth of the old roots of belief that strike back through the centuries into the life, characters and testimonies of Jesus the divine Saviour. Progress on its positive side, and true progress is always constructive, is a new output from the old stems of Christian faith. There is in it the idea of vitality, continuity and reserved identity. For life must have coherence. Its symbol is not the kaleidoscope, which constantly yields a new, and perhaps dazzling, assortment of shapes and hues, but through whose haphazard changes runs no co-ordinary law. Its true type is rather the firmly planted, yet expanding tree, with its rings of growth around one centre, successively acquired in obedience to the laws of organic development.

Progress is an excellent thing, but it is a far costlier process than many people suppose. As it has its preparations far back in history, so it must have its constant conservations of energy all along. Revolutions never advance any cause unless they contribute subsequently to positive constructions on better lines, and even then the old materials are largely used again. It is easy to "make a change" as the phrase is. Anybody can do that. The difficult thing is to make the change that is an improvement.—New York Observer.

Music in God's house should in every particular be held to the single purpose for which it is used. The objects to be sought in church music are two, religious impression and religious expression. To make it a performance is an abomination second only to the sermon which is open to the same criticism. To emphasize art above worship, to use music as a decent diversion, to put it on the plane of polite observance of religion, is to dishonor him in whose name we meet.—Zion's Advocate.

WHAT we wish for in youth, comes in heaps on us in old age.—Goethe.

ANOTHER DISCOVERY.

BY J. T. CHRISTIAN, D.D.

Some time since I had occasion to examine the files of the N. Independent for the years 1880-1-2-3, and I found fourteen editorials on the general subject of the practice of sprinkling among Baptists prior to 1641. These editorials, with one exception, so resemble each other that they seemed to me to come from the same author. The exception was pointed out by the editors of the Independent, and so the exception seemed to prove the rule. Dr. Whitsett said: spring declared that he was the author of two of these editorials, and on account of the resemblance of the others to these two and to his other writings, the question came up in my mind whether he was not the author of them all. There were but two men who could settle the question, Dr. Ward, editor of the Independent, and Dr. Whitsett. Falling to get any satisfaction from Dr. Ward, I accordingly wrote Dr. Whitsett the following letter:

Rec. Wm. H. Whitsett, D. D., Louisville, Ky.

MY DEAR BRO.—Some days since I was looking over the files of The Independent for 1880 to 1883. I found fourteen editorials on the general subject of sprinkling or pouring as having been the practice of the Baptists or Anabaptists before 1641. Two of these editorials, Sept. 2 and 9, 1880, were written by yourself. Several others impressed me as bearing your style and character of thought together with matters which you have used elsewhere. Will you kindly inform me whether you wrote all, or any of the editorials in The Independent on the above mentioned subject under the following dates: June 24, 1880; Dec. 13, 1880; Dec. 2, 1880; May 12, 1881; and Dec. 13, 1883 and Sept. 23, 1880. An early answer will be appreciated. I remain Yours very truly, JOHN T. CHRISTIAN.

Dr. Whitsett replied as follows:

Rec. John T. Christian, D. D., Louisville, Ky.

DEAR BRO.—I am the author of a brief editorial note in the Independent of June 24, 1880, and likewise of an article entitled "More Proofs" in the Independent of Oct. 7, 1880. Owing to the lapse of time I had forgotten the date of the other articles when the matter came up during the summer. I was on the point of bringing forward the article entitled "More Proofs" in my recent volume, but I feared that I could not accomplish it without appearing to take notice and charge of plagiarism that had been preferred against me. As I did not wish to do that I decided to omit any references to it.

I did not write any of the other articles mentioned by you.

Very truly, W. H. WHITSETT.

It will be seen from the above letter that Dr. Whitsett admits having written two more of The Independent editorials. That makes four that he has acknowledged. Admitting that he had written these two editorials relieved some of the statements in his book of an assumed plagiarism, but did not relieve many other of those statements. There were a number of the editorials I had not mentioned to Dr. Whitsett in my former letter, and as it seemed to me that he must have forgotten to regard to the editorial of Dec. 13, 1883, I carefully prepared another letter, which I sent him, as follows:

Rec. Wm. H. Whitsett, D. D., Louisville, Ky.

MY DEAR BRO.—Your courteous favor of recent date has been received. I was not at all surprised to learn that you wrote the editorials in The Independent of Dec. 13, 1883, and Oct. 7, 1880. I did not ask you in regard to all of the editorials on the subject of sprinkling among the Anabaptists prior to the year 1641 which appeared in The Independent. There were several of them I supposed you wrote. For example the one that speaks of the assumed connection of the Declaration is declared to be, upon the authority of Dr. Featley, A. Ritor. This so exactly tallies with what you say in your book (p. 119) where you make the above point and add in almost the language of the editorial "but this information, derived from a contemporary authority, is worthy of more attention than has been bestowed upon it hitherto." That I can reach no other conclusion than that you were the author of the editorial.

I was also led to the conclusion that you were the author of the editorial which appeared in The Independent Aug. 12, 1880, on the Epworth records. This was manifest to me in several ways. The editorial contains the following quotation which is found in your book (p. 62): "This night at midnight Elder John Morton baptized John Smyth, vicar of Gainsborough, in ye river Don. It was so dark we were obliged to have torch lights. Elder Brewster prayed. Mr. Smyth made a good confession. Walked to Epworth in his wet clothes; but received no harm. The distance was over two miles. All of our friends were present. To the triune God be all the praise."

The Independent editorial introduces this extract with these words: "Presenting convincing proof that they are a clumsy forgery, and especially the passage under an assumed date of March 24th, 1606." You say in your book: "The first of these is found in a fabulous statement under the pretended date of March 24, 1606." Then there follows the same line of reasoning in both documents, and in almost identical words. Of course I concluded that you were the author of both statements.

But it is not about this so much that I write you, but in regard to the editorial in The Independent which appeared Dec. 13, 1883. I asked you in regard to that and soon longer in my last letter. You reply: "I did not write any of the other articles mentioned by you." I confess I was very much surprised to have you say this in regard to the editorial of Dec. 13, 1883. I had in hand what I regarded as positive proof, from an undoubted source, that you wrote it. I thought, perhaps, in your reply, that you did not have this editorial before you, or in the lapse of time that you had forgotten it. I therefore take the liberty to write to you again in regard to it.

I am sure that some explanation is demanded and I therefore give you the following:

Outside of the above mentioned reasons, for my having believed that you were the author of the editorial, there seemed to me to be overwhelming internal evidence of your authorship. At the risk of making this letter somewhat long, I will point out some of these evidences:

1. This editorial was written in review of Dr. Dexter's book and in answer to an article in The Examiner which had just appeared, and it would be the most natural thing in the world for you to write the following words which are quoted in the conditions it would be very unnatural for any one else to reveal it editorially.

2. The same authors are quoted, in the same editions, in the same words with exact references, to prove the same points in this editorial that you use your book. This set of authors is the one you always quote as original with you and that you never give as coming from another author. (A Question in Baptist History, p. 8.) Those who have read your book are familiar with the names of the following authors who are quoted in this editorial: Kiffin Me, Crosby, Evans, J. G. De Hoop Scheffer, Barclay, Fuller, Busher and Ivimey.

3. The author of this editorial claims the discovery of immersion among the English Anabaptists of 1641 as peculiarly his own, and declares that Dr. Dexter had not given him proper credit. I knew no other who would make that claim save yourself.

4. The thoughts, words, phrases, combination of phrases, quotations and even the method of punctuation, are all your own. I could not understand this if you were not the author of this editorial. I give some details.

The editorial says: "During the year 1880 The Independent advanced and established the position that the Baptists did not adopt the practice of immersion until the year 1641. This conclusion was adopted by Dr. Dexter, and in the later part of 1881 was supported by him in a learned and able work when embraced a portion of the material at our disposal and he added to it." Every word of the above may be found in your writings. "The Baptists" "adopted" "the practice of immersion" "in 1641." "My researches were prosecuted in the summer of 1880." "Dr. Dexter's work which appeared in the month of December, 1881 is of the same nature." "Numbers of the citations which I sought out in the year 1880, and which I still retain in manuscript form, I found reproduced in an Independent fashion by Dr. Dexter in 1881." (A Question in Baptist History, pp. 8 & 9.)

The next extract in the editorial referring to Dr. Dexter and Dr. Newman says: "We were naturally pleased that our position should obtain the confirmation and support of such distinguished and instructed authorities." In your article in The Examiner, April 23, 1896, you say Dr. Dexter "is an advocate of the gain such a learned and distinguished convert, and took little or no care of my rights in my discovery." You have also repeatedly claimed Dr. Newman as supporting your position.

The next extract in the editorial of John Smith becoming an Anabaptist, of his expulsion from them by Helwys, of his trying to become a Menonite, of the difficulties thrown in his way, and of his various confessions of faith some of them in Latin, and that none of these confessions contained immersion, is a fair specimen of the editorial: "Here we remark after his expulsion from the Baptists by Helwys, and Morton, (Evans' Early English Baptists, I. 209), John Smyth employed the balance of his life in trying to get admission to the Menonites, who never had, and did not then practice immersion. In presenting this enterprise the name of Smyth became associated with three different confessions of faith. The first of them is in Latin," etc. "Almost the same terms are employed in the oldest form of the Confession of 1611, where we are not aware that anybody who was entitled to a judgment ever thought any other form of baptism but pouring and sprinkling."

All of this, with some elaboration, but in exact words, is found in your book in the chapter on John Smyth. Every detail is there, every authority is there.

The editorial takes the ground that Zwingle banished immersion from Zurich; you take the same ground in your book (p. 34); the editorial says that Felix Mantz practiced sprinkling; you say the same (p. 30); the editorial says that there were immersing Anabaptists in Pomerania and remote regions of Europe; and you make a like declaration (p. 40).

The editorial says: "Crosby (I. 39) quotes the historian Fuller as saying that the Dutch Anabaptists, who flocked to England in the year 1539, were 'Donatists now dipped, or christened, without any reference to the form, since a man of Fuller's information must have known that the Dutch Anabaptists were not immersionists, but sprinklers.'"

But you say (p. 48), speaking of immersion, this same thing and in the same connection. Your words are: "That incontestable deliverance of history has now and then been called in question because Thomas Fuller, in his Church History of Britain, published in 1655, when treating of certain Hollanders who were brought to trial in 1538, and who were called 'Donatists' who were but the Donatists now dipped" (Crosby, vol. I, p. 39). The times had passed by in England where everybody who was christened had to be dipped, but this learned and witty author was well aware of that old usage, and of the fact that it was no longer in vogue. Yet "dipped" was still in use as a synonym for "christened." Mr. Fuller was fond of the alliteration, "Donatists now dipped," and employed the expression for no other purpose than to indicate that the Anabaptists were but the Donatists with a new name.

"Before" "blatant" "immersion" the case of Busher we would embrace the occasion to suggest that there is no sufficient proof of his connection with the Baptists. He did not belong either to the party of Smyth or of Helwys.

The tract on "Religious Peace," from which the above extracts are derived, do not exhibit the customary Anabaptist ear-marks. The letter under date of July 8th, 1611, Lawno's "Prophane Schisme" (p. 56), is too casual and unsupported to justify a definite conclusion.

And that this is exactly your opinion as expressed in your own words. You say in your Religious Herald article, May 7, 1896: "He may have been a Baptist, but there is no proof of it." In your book one of the authorities given in reference to Busher is Lawno's "Profane Schisme," p. 56, *Religious Herald*, July 1611.

The editorial says of the Kiffin manuscript: "We do not fully sympathize with the effort of The Examiner to belittle the value of the so-called Kiffin Ms. The account which is given of Mr. Spilsbury's church, this manuscript claims on the margin to have been derived from the records of that church (Ivimey, I. 139); and has too many points of contact for the history of this period to admit of its being erred down on the score of its being anonymous. Anonymous productions are sometimes valuable; and in this instance an anonymous manuscript is quite valuable, not in itself indeed, but as supporting and confirming a large body of testimonial and literature."

It is much like what you have written of the Kiffin manuscript in your Religious Herald article and in your book (p. 80), that I was constrained to conclude that you must be its author.

The editorial says of Dr. Newman: "It is seldom indeed that a Baptist can be found who has any knowledge on that subject," referring to Baptist history.

That reminded me much of your editorial in The Independent, Sept. 2, 1880, where you say that Zion's Advocate "is the only Baptist paper we know of whose notes to have any knowledge of Baptist history."

With these evidences before me, I felt confident that you wrote the editorial of December 13, 1883. For more than twenty years I have been examining documents, and I had never seen anything so full of errors and so full of contradictions. Now, since you had forgotten having written the article of June 24, 1880, as you state in your letter, it occurred to me that you might have forgotten about this editorial also, and that I might refresh your memory concerning it. Will you not kindly examine this letter, which you can find in the Seminary Library, and let me know whether you can recall having written it, or whether you are sure that you are not its author. An early reply will oblige me. I remain Yours fraternally,

JOHN T. CHRISTIAN.

To this Dr. Whitsett replied:

Rec. John T. Christian, D. D., Louisville, Ky.

DEAR BRO.—Your conclusions in the department of Higher Criticism are as unreliable as those of many other laborers in that line of research. Kindly excuse me from further correspondence.

Very truly, W. H. WHITSETT.

I had previously written to Dr. Ward in regard to the editorial of Dec. 13, 1883, asking him point blank if Dr. Whitsett wrote that editorial. If not, he could have said "no," and not revealed any editorial secrets. But instead, he wrote:

The Rev. John T. Christian, D. D., Louisville, Ky. I have your letter of the 11th inst. in answer to yours received a day or two ago. It is not our habit to give information about the authorship of articles which we print editorially. I think you will see that it is not wise to depart from the rule, unless there is some special good reason, and that reason is not evident.

Yours, very truly, WILLIAM HAYES WARD, Editor.

So Dr. Whitsett is the author of FOUR of those Independent editorials, arguing that Baptists practiced sprinkling before 1641. The two, which were published last spring, and which have been published. I now give the other two whose authorship he now admits. They are as follows:

THE WHITSETT EDITORIALS.

Studies in the History of Baptism have become very popular of late among the Baptists. An excellent work on the subject has been published by Mr. Burrage, of Maine. Dr. Cathcart, of Philadelphia, has likewise given us a volume entitled "The History of Baptism." And now comes the Rev. Daniel C. Potter with an illustrated lecture before the delegates at the recent Baptist Anniversary in Saratoga on "The Verdict of Antiquity in Favor of Immersion as the True Mode of Baptism." It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism. It is strange if they are not all aware of the fact, which no respectable authority has yet had the temerity to call in question, that prior to the comparatively recent date of 1641 none of the people who are known as Baptists were immersed. John Smyth was baptized by sprinkling, as also was John Spilsbury, William Kiffin, Roger Williams and the First Baptist church of Providence, and John Clarke and his church in Newport. The English Baptists never dreamed of the possibility of immersing an adult person as a religious ceremony before the year 1641, and there is good ground to conclude that the American Baptists never thought of such a thing before the year 1641.—N. Y. Independent, June 24th, 1880.

MORE PROOFS.

Zion's Advocate is not satisfied with our proofs that immersion was first introduced among the Baptists in the year 1641, and inclines, upon the authority of Barclay and Dr. Dexter, to accept the 12th of September, 1633, as the proper date of that occurrence. In the present state of information on the subject of Baptist history, there are only three dates that can come under consideration with reference to the origin of immersion. We propose to give our reasons for preferring the year 1641.

The 12th of September, 1633, is the birthday of the Particular or Calvinistic Baptists. Crosby

quoting from the so-called Kiffin Ms. ("History," vol. I, pp. 148-9), says as follows: "The man who then separated from the church of Mr. Lathrop: 'And, as they believed that baptism was not rightly administered to infants, so they looked upon the baptism they had received at that age as invalid; whereupon most, or all of them received a new baptism. Their minister was Mr. John Spilsbury.'"

The question at issue is: Was this "new baptism" a sprinkling or effusion, or was it an immersion? We affirm that it was a sprinkling or effusion. Dr. Dexter and Barclay affirm that it was an immersion. If they are correct, we shall have to place the origin of Baptist immersion in 1633. If we are correct, it belongs in 1641.

The first argument that may be brought in support of our position is derived from that same so-called Kiffin Ms. Crosby, quoting from it on another point ("History," I, 102) says:

"They could not be satisfied about any administrator in England to begin this practice, because the 'some' who had rejected the baptism of infants, yet they had not, as they knew of, revived the ancient custom of immersion; but, believing that some in the Netherlands practiced it, they agreed to send over one, Mr. Richard Blount."

But the mission of this Mr. Richard Blount, according to Neal ("History of the Puritans," Vol. III, 173 & 4) did not occur until the year 1644, eleven years after the "new baptism" was received by the Spilsbury secession. There is not the slightest reason why there should be the correctness of the date here given by Neal; and, hence, we must hold that the "new baptism" of the First Particular Baptist church was a new sprinkling.

Crosby ("History," I, 97) says that when the early Baptists "were for reviving the ancient practice of immersion they were divided in their opinions how to act in this matter so as not to be guilty of any disorder or self contradiction. Some, indeed, thought that the first administrator should baptize himself, and others needed to baptize the others. Others were for sending to those foreign Protestants that had used immersion for some time" [the Collegiants in Holland had used it since the year 1619]; "that they might examine this matter, and others again thought it not necessary to baptism that the administrator be himself baptized." It was the second of the above-named parties who sent Mr. Blount to Holland in 1641; while the last-named party had been engaged in immersing people ever since the year 1641.

Our direct proof that this was the date when the practice of immersion was revived will now be given.

Mr. Barber, in his "Small Treatise of Baptism or Dipping," published in 1641, says: "I affect that dipping was then unknown, and that he and some others were raised up 'to divulge this glorious truth to the world's censuring.'" Is there any special reason why he who was an eye-witness should not be believed, when in the year 1641 he says that the "truth" which he "affect" to divulge, especially in and among those that profess themselves ministers of the gospel of that glorious principle true baptism or dipping," and that he was "raised up to divulge this glorious truth" and that he was "affect" to believe that dipping had been in use since 1633. It must have been something splinter new in 1641, if we may credit Mr. Barber.

But the testimony of Mr. Barber is confirmed by others of his contemporaries. Mr. Fraise God Barbone writes as follows: "A Discourse Tending to Prove the Baptism in or under the Denomination of Anti-christ to be the Ordinance of Jesus Christ." By Tristram God Barbone, 1642.

Here Mr. Barbone tells us: "But now very privately some are mightily taken as saying found out a new defect in the Baptism under the defection which maketh such a nullity of Baptism in their conceit that it is none at all; and it is concerning the manner of baptizing wherein they have espied such a default as maketh an absolute nullity of persons' Baptism but such as have been so baptized according to their new discovery, and so, partly as before in regard of the subject, and partly in regard of so great a default in the manner, they not only conclude as I have said a nullity of their present Baptism, and so they are driven to be baptized a third time after the true way and manner they have found out which they account a precious truth. The particular of their opinion and practice is to Dip, and that persons are to be dipped, all and every part to be under the water; for if all the whole person be not under the water, then they hold they are not baptized with the Baptism of Christ. . . . But, inasmuch as this is a very new way, and the full growth of it and settling is not yet known, if it be to themselves, yet not to me and others, I will forbear to say further to it."

It is hardly possible that Mr. Barbone could have written this last sentence in 1642 if immersion had been in use since the year 1633. We think his language confirms the statement of Mr. Barber, and so that the truth is that the act of "divulging this glorious truth to the world's censuring."

We shall mention only one other reason for preferring the year 1641. Henry Denno, in his "Antichrist Unmasked," introduced by Dr. Daniel Featley, etc., London, April 1st, 1645, says: "Among the rest, the church is now travelling ready to be delivered and bring forth the doctrine of the Baptism of water, raked up heretofore in an imitation of Pedobaptism. The truth is, that the Ordinance of the Lord Jesus, lying covered with Custom and Practice and a pretended face of Antiquity."

The above language of this celebrated Baptist preacher can hardly be explained on any other supposition than that immersion was introduced in 1633, the "travelling of the church" would surely have ended before the year 1645, the date of the above-named "Antichrist Unmasked." We sincerely trust that the reasons here given for preferring the date 1641 before the 12th of September, 1633,

as the time when immersion was adopted by the Baptists will be satisfactory to our respected contemporary.

A few matters of inferior importance may be mentioned in conclusion. If immersion was introduced, as we suppose, in 1641, then it is clear that John Spilsbury, who became a Baptist in 1633, was sprinkled or poured upon; likewise Mr. Kiffin, who became a Baptist in 1638; likewise Roger Williams and his church at Providence, who joined the Baptists in 1639; likewise Mr. Clark and the church at Newport, who, we must believe, joined the Baptists very shortly after Mr. Williams. The year 1644, which is mentioned as the date when "the First Baptist church of Newport was formed and set in order," we are inclined to think was the time when the church accepted and began the practice of immersion.

We are familiar with the history of Mr. Chauncey and had our eye upon him in a former editorial article. Hence we said that "prior to 1641 the English Baptists never dreamed of the possibility of immersing an adult person as a religious ceremony." The immersion of infants had been heard of; but the immersion of adults as an act of worship was long since a lost art in England and America.

Zion's Advocate has incautiously permitted Ivimey, or some other Baptist historian, to mislead it about the cause of Barber's imprisonment in 1641. Crosby (1. 218) says it was for "denying the baptism of infants, and that to pay tithes to the clergy is God's ordinance under the Gospel." This agrees with Barber's own statement. He was not imprisoned "for publishing the Treatise of Baptism or Dipping." On the contrary, he tells us that he wrote this treatise while he was in prison for the cause above mentioned.—N. Y. Independent Oct. 7th, 1880.

NEWS FROM ALABAMA.

Birmingham Briskly Advancing—A Refreshing Meeting—College Status—The Traveling Tabernacle, etc.

The Lord has greatly blessed us at the South Side church in a gracious revival. Bro. Harry L. Martin, of Ozark, was with us three weeks and preached with great power and in demonstration of the Spirit. The earnest and eloquent words of our beloved brother were blessed of God in the salvation of many souls. About eighty have been added to the church, including those who joined by letter. Yesterday was a great day with us, great congregations, six more additions, seven baptized, and over 250 in Sunday-school. Indeed our cause is prospering in all this region. There is a spirit of unity and brotherly harmony among all our pastors, which of itself is a prophecy of much blessing to our beloved Zion.

At the First church Dr. B. D. Gray reports greater prosperity and a brighter outlook than in all his pastorate in this excellent church. He is expecting Dr. L. G. Broughton, of Virginia, to be with him soon in a series of meetings. The ladies of this church under the able leadership of the accomplished wife of the pastor, have just had the famous Mrs. Rorer, of Philadelphia, said to be the finest cook in America, to give a series of lessons and practical demonstrations in cooking, and have secured much culinary information to many homes, besides clearing over \$400 for their church treasury.

Baptists have here, including the suburbs now connected with the city by electric railways and dummy lines, ten churches; all of which are in a hopeful condition.

At the Second church Pastor J. B. Tidwell reports a remarkably fine outlook for the future and is moving for a protracted advance movement.

At Avondale Pastor R. M. Hunter has overflowing houses. His late presentation to his audience of his "Black Triplets," which the interested people found, as the sermon developed, to be "Immorality," "Gambling" and "Drunkenness," is a fair illustration of his unique and very striking way of putting things. It is said his wife is even a better pastor than he is. She is the daughter of the noble Dr. Cilly; who, moving to Lowndesborough, Ala., where there was not one Baptist, instead of joining some other church, with an eye to a heavy practice, went to work disseminating his principles, assembling by himself for awhile, persevered in faith and hope until now at the end of forty years, the Baptist church is the strongest in all that black belt region. Mrs. H. shows the power of heredity and proves herself the worthy daughter of a worthy sire.

Pastor W. M. Blackwelder's church at Woodlawn, has just approved his elegant Episcopal wife as a candidate for baptism. His people are building him a tasteful home, a veritable "manse on the globe" in order to anchor him the more securely. They also say if Blackwelder does not break himself of the habit of preaching such good sermons, thereby attracting the entire town to his church, that he will force them to the heavy expense of building a new and larger house of worship.

There is no dearth of Baptist preachers at East Lake, the church having in its congregation about thirty. Pastor W. A. Hobson shepherds them all together, with his large church lectures on the Bible in the college, and is President of the State Ministerial Board of Education, and does all these things and some others excellently well.

He now wears a happy and hopeful smile as spring draws nigh, as of bright visions of sporting lambs among the lilies by murmuring streams that flash and flow between bright banks of emerald starred with sweetest flowers!

Prof. A. D. Smith and his excellent faculty are making the greatest success of Howard College in all the glorious history of this noble institution. As to its debt we cannot speak so hopefully. We lack nearly \$5,000 of being able to meet the demands of our creditors. O for some Southern Rockefeller to come to our help in this hour of greatness! But even if it goes to the block, we trust our people may then at last be aroused and arise and redeem it. The matter will be finally disposed of at the meeting of the Board of Trustees this week. Rev. M. M. Wood, our new financial agent of the college, is showing himself peculiarly the man for this important position, and seems to have come to the kingdom for such a time as this.

Dr. A. W. McGaha, ex-president of the college, is thrilling the saints at Pratt City, six miles out, with his great sermons. He is temporarily with them. They hope to hold him, but fear they will not be able to retain him long and are in dread of his capture by some great city church which he would so well fill.

Rev. Jeter V. Dickinson, late of Gadsden, has been secured by our Associational Board in conjunction with the State Board of Missions, as our missionary in these parts. Bro. D. is an older brother of the scholarly Dr. A. J. Dickinson, the bishop of Selma. He has just arrived, but already is mak-

ing a most happy impression. Reports come from Woodlawn where he preached Sunday night, that he simply held his auditors spell-bound from start to finish.

Rev. John H. Pool, who has done some admirable work in developing adjoining country churches, has secured an immense tent for a vigorous spring and summer campaign. It is wonderful how the people will throng to a circus tent when they behold its snowy dome in the distance, and know there is no "ticket" demanded. Some of us are anxious to see this tent carried throughout the mining towns of this region and a vigorous evangelical and missionary campaign instituted, supported by our local pastors. Already our brother has held two or three protracted meetings and one camp-meeting with large results. Might it not be well for every association to have a tent to be moved during the spring and summer from point to point in which sermons, revival, missionary, doctrinal and educational, could be preached to the multitudes who would throng its cool and umbrageous spaces?

A number of us are trying hard to get one of our preachers, who for years has stood high, into the penitentiary. We think his record of faithfulness, zeal and ability point him out as the most suitable man for chaplain of the 600 convicts in the mines near this city.

The election of Rev. Robt. G. Patrick, to succeed the lamented Dr. S. W. Averett as President of the Judson Institute at Marion, the pride of Alabama Baptists, has proven a most felicitous selection. Forceful, cultured, scholarly and endowed with fine executive ability, the new young president is rallying to him the entire state in great enthusiasm.

Alabama churches range the wide field over and select the best. From Georgia the saints of Talladega have imported Rev. T. M. Callaway; from Mississippi Huntsville has called loudly and successfully for Rev. J. L. Sproles; while the famous and glorious old Si-loam church at Marion has moved Rev. P. V. Bomar from the blue-grass region of Kentucky, love-liest of earth's paradisaical spots, to be her bishop; while the First church of Eufaula declares they have secured in Pastor Lipscomb the most desirable preacher in old Virginia. We thank God for these strong allies in the great work that lies before the denomination in Alabama, and pray they and all the other adopted sons may be so well pleased with their new home that they may say: "Here we will rest, or rather will labor all our days!"

Bro. John D. Jordan, the brilliant, tireless and devoted secretary of our Southern B. Y. P. U. work, writes most hopeful and inspiring letters back, as he travels far and near, organizing B. Y. P. Unions and urging the young people to greater zeal. I am sure at the approaching Convention the brethren will be delighted at his splendid work. The more one sees of him and his work, the more one's enthusiasm grows.

Dr. Geo. B. Eager has of late been giving our state legislators some most wholesome discourses on political morality and duty. Our cause in the beautiful capital city, as well as in Selma, Mobile, Anniston and the other large centers of influence in the state, advances encouragingly under our able leaders in these strategic points. The State Convention has carried out the idea of Dr. W. C. Cleveland, its beloved and honored President, and districted the state, putting an able evangelist in each district. We trust the plan

will work to the arousing of our people and their greater unity and activity in all our denominational work. The last report shows over 100,000 Baptists in Alabama, and Dr. W. C. Bledsoe, our splendid secretary of the State Board of Missions, has his hands full and a heavy burden upon his devoted shoulders in striving to organize and develop this vast host.

In a business way things are brightening up in Birmingham. Real estate is moving, new houses are building and business is improving. A steel plant is being erected by the Birmingham Rolling mill, and we shall soon make iron here and steel for a living. We rejoice that that strong Baptist, James B. Caldwell and his family, will make this city their future home. P. T. HALE, D.D.

COUNTRY CHURCHES.

HOW MAY OUR COUNTRY CHURCHES BE INDUCED TO HAVE MORE THAN ONCE A MONTH PREACHING?

In our state at least, the custom is so ancient that it is almost a crime in the opinion of some, to suggest a change. Our Saturday church meetings and the service on Sunday following is about all many of our churches expect and, sad to say, about all many of them want. And sometimes a swollen stream or sickness prevents the pastor's arrival and two months pass without any preaching. It is wonderful how we have prospered under this sort of thing. How much more though could have been done had all our churches had preaching two or three Sundays in each month.

Now our Sunday Schools and prayer-meetings fill a long felt need and stimulate to a greater activity but nothing takes the place of the preached word. Now what is the answer to the question in the caption? For the church to feel they need it! Many churches really don't feel they need any more preaching. They are doing so well, as they are, that it has never entered their minds that they might do better. The once a month visit from the pastor and an occasional protracted meeting has brought them "thus far and will bring them to the end."

1. The first need I will mention is, more time given the pastor to better cultivate his field. By giving him two Sundays at one church reduces his field one half and gives him double the time to devote to it. How often does a pastor bear as he is about ready to leave for home on Monday such words as these, "Bro. A. don't believe in close communion." "Bro. B. has been dancing." What is to be done? He wishes that he had time to see all these personally or that he could preach on these things, but his time is up, he must hurry home and get his mind on the needs of another church. And four long weeks and sometimes five before he can reach this point again. The fact is a pastor just can't meet the demands of the church with the once a month plan.

2. It is needed that the flock may have sound doctrine. One Sunday Baptist preaching and three Sundays something else. 'Tis a wonder that we are as sound as we are. Had it not been the Lord was with us we would have suffered defeat long ago. Certainly the Baptists make greater progress in proportion to their efforts than any other denomination in this or foreign lands. But many are sadly deficient in knowledge of our doctrine, many not being able to give a creditable statement of Baptist doctrine, much less defend their position. When the pastor comes he is so anxious to give his flock some spiritual food

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Cure Liver Ills., easy to take, easy to operate.

Hood's Pills

and exhortation to practical duties that he has but little time to indoctrinate. Take two Sundays in the month and give your pastor a double opportunity.

3. It is needed for the development of our churches in the cause of missions. I have noticed when a church attempts a forward move in this direction that her contributions to benevolent objects begin to increase. Their contribution to pastor's salary doubled but an increase in missions too. See!

A second important means to the desired end is to make our brethren see that money thus spent is wasteful.

Theoretically we acknowledge this but practically deny it. I was district missionary once and went to a weak church to hold a meeting. We had a good meeting, called a pastor and undertook to raise his salary; and brethren who admitted that their fox-hounds were costing them from five to fifteen dollars per year would subscribe two to three dollars for pastor's salary. I know a dear good brother who paid his pastor ten dollars per year, but paid nearly \$100 in premiums at his county fair—as much as his whole church was paying for preaching. My complaint is that the brethren don't rightly appreciate the important duty of giving to the support of the Lord's cause. These instances show how some men regard their carnal enjoyment as compared to their religious obligations. Men find money for fairs, shows, hunting excursions, etc., but "times are just too hard to find much for the support of the Gospel." But brethren giving to the Lord pays and pays well. If you will just take your Bibles and turn and read the following scriptures and prayerfully meditate upon them I think it will be profitable: Prov. 3:9, 10; Mal. 3:10; Luke 6:38. I could refer you to numerous passages but why need I? The Lord will pay us back liberally in dollars and cents if we will only be liberal with him.

"The liberal soul shall be made fat." Prov. 11:25. We should enjoy spiritual blessings above temporal but in this we get both. Notice the passage cited from Luke. "Shall men give into your bosoms?" Men don't impart spiritual blessings so this must mean temporal things. It is blessed to give for "God loveth a cheerful giver."

O, brother, sister why can't we believe God's word and have better times both spiritually and financially. May God help us. Amen. E. W. COAKLEY.

Whiteville Feb., 4th 1897.

IN HIS SHADOW.

BY LEWELLYN A. MORRISON.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—King David.

I am walking where the shadow Of Jehovah falls around, And the way I follow homeward By His grace is holy ground; I can see far the brightening When His glory fills the sea, And His wings above the valley, Temper everything to me. O, the glory of abiding Underneath the living Word! O, the blessedness of hiding In the shadow of the Lord.

I am dwelling in the shadow Of the Lord with great delight, Where the fountains of His favor Flow in fullness day and night; Where the mountains of His mercy Safely shelter me from sin, And the bulwarks of Omnipotence Protect and wall me in. O, the safety of abiding Underneath the living Word! O, the blessedness of hiding In the shadow of the Lord.

I am resting in His shadow Though the burdens press me down; Peace in tumult, joy in sorrow, And my aftermath and crown; He my refuge is and fortress, And whatso to me doth come Is an angel of redemption To allure and lead me home. O, the sweetness of abiding Underneath the living Word! O, the blessedness of hiding In the shadow of the Lord.

From the shadow, in the portal Where I walk with Him by faith, I shall some day pass, immortal, Up the ransomed way of death; He is mine; my God, forever; I am His; my fears remove; And for me He falleth never, In the secret place of love. O, the gladness of abiding Underneath the living Word! O, the blessedness of hiding In the shadow of the Lord. —N. Y. Advocate.

OUR PULPIT.

WHAT THE SIGHT OF THE RISEN CHRIST MAKES LIFE, AND DEATH.

BY ALEXANDER MACLAREN, D.D.

After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.—1 Cor. 15:3.

There were, then, some five-and-twenty years after the Resurrection, several hundred disciples who were known amongst the churches as having been eye-witnesses of the risen Saviour. The greater part survived, some, evidently a very few, had died. The proportion of the living to the dead, after five-and-twenty years, is generally the opposite. The greater part have "fallen asleep," some, a comparatively few, remain "unto this present." Possibly there was some Divine intervention which supernaturally prolonged the lives of these witnesses, in order that their testimony might be the more lasting. But, be that as it may, they evidently were men of mark, and some kind of honour and observance surrounded them, as was very natural, and as appears from the fact that Paul here knows so accurately (and can appeal to his fellow-Christian's accurate knowledge) the proportion between the survivors and the departed. We read of one of them in the Acts of the Apostles to a later date than this, one Mnason, an "original disciple."

So we get a glimpse into the conditions of life in the early Church, interesting and of value in an evidential point of view. But my purpose this morning is to draw attention to the remarkable language in which the Apostle here speaks of the living and the dead amongst these witnesses. In neither case does he use the simple, common words "living" or "dead," but in one clause he speaks of their "remaining," and in the other of their "falling asleep;" both phrases being significant, and, as I take it,

both being traced up to the fact of their having seen the risen Lord as the cause why their life could be described as "remaining," and their death as "falling asleep." In other words, we have here brought before us, by these two striking expressions, the transforming effect upon life and upon death of the faith in a risen Lord, whether grounded on sight or no. And it is simply to these two points that I shall desire to turn this morning.

I. First, then, we have to consider what life may become to those who see the risen Christ.

"The great part remain until this present." Now the word there is no mere synonym for living or surviving. It not only tells us the fact that the survivors were living, but the kind of life that they did live. It is very significant that it is the same expression as our Lord used in the profound prophetic words "If I will that he tarry till I come what is that to thee?" Now we are told in John's Gospel that "that saying went aboard amongst the brethren," and inasmuch as it was a matter of common notoriety in the early Church, it is by no means a violent supposition that it may be floating in Paul's memory here, and may determine his selection of this remarkable expression, "they remain," or "they tarry," and they were tarrying till the master came. So, then, I think if we give due weight to the significance of the phrase we get two or three thoughts worth pondering.

One of them is that the sight of a risen Christ will make life calm and tranquil. Fancy one of those 500 brethren, after that vision, going back to his quiet rural home in some little village amongst the hills of Galilee. How small and remote from him, and unworthy so to ruffle or disturb the heart in which the memory of that vision was burning, would seem the things that otherwise would have been important and distracting! The faith which we have in the risen Christ ought to do the same thing for us, and will do it in the measure in which there shines clearly before that inward eye, which is our true means of apprehending Him, the vision which shone before the outward gaze of that company of wondering witnesses. If we build our nests amidst the tossing branches of the world's trees, they will sway with every wind, and perhaps be blown from their hold altogether by such storms as we had last night. But we may build our nest in the clefts of the rock, like the doves, and be quiet, as they are. Distractions will cease to distract, and troubles will cease to agitate, and over all the heaving surface of the great ocean there will come a Form beneath whose feet the waves smooth themselves, and at whose voice the winds are still. They who see Christ need not be troubled: The ship that is empty is tossed upon the ocean, that which is well laden is steady. The heart that has Christ for a passenger need not fear being rocked by any storm. Calmness will come with the vision of the Lord, and we shall abide, or "remain," for there will be no need for us to flee from this Refuge to that, nor shall we be driven from our secure abode by any contingencies. "He that believeth shall not make haste."

It is a good thing to cultivate the disposition that says about most of the trifles of this life, "it does not much matter," but the only way to prevent wholesome contempt of the world's trivialities from degenerating into supercilious indifference is, to base it upon Christ, discerned as near us and bestowing upon us the calmness of his risen life. Make him your scale of importance, and nothing

will be too small to demand and be worthy of the best efforts of your work, but nothing will be too great to sweep you away from the sincerity of your faith.

Again, the vision of the risen Christ will also lead to patient persistence in duty. If we have him before us, the distasteful duty which he sets us will not be distasteful, and the small tasks, in which great faithfulness may be manifested, will cease to be small. If we have him before us we have in that risen Christ the great and lasting example of how patient continuing in well-doing triumphs over the sorrows that it bears, by, and in, patiently bearing them, and is crowned at last with glory and honour. The risen Christ is the Pattern for the men who will not be turned aside from the path of duty by any obstacles, dangers, or threats. The risen Christ is the single example of glory following upon faithfulness, and the crown being the result of the Cross. The risen Christ is the manifest helper of them that put their trust in him, and one of the plainest lessons and of the most imperative commands which come from the believing gaze upon that Lord who died because he would do the will of the Father, and is throned and crowned in the heavens because he died, is—By patient continuance in well-doing let us commit the keeping of our souls to him; and abide in the calling where-with we are called.

And, again, the sight of the risen Christ leads to a life of calm expectancy. "If I will that he tarry till I come" conveys that shade of meaning. The apostle was to wait for the Lord from Heaven and that vision which was given to these 500 men sent them home to their abodes to make all the rest of their lives one calm aspiration for, and patient expectation of, the return of the Lord. These primitive Christians expected that Jesus Christ would come speedily. That expectation was disappointed in so far as the date was concerned, but after nineteen centuries it still remains true that all vigorous and vital Christian life must have in it, as a very important element of its vitality, the onward look which ever is anticipating, which often is desiring, and which constantly is confident of, the coming of the Lord from Heaven. The Resurrection has for its consequences, its sequel and corollary, first the Ascension, then the long tract of time during which Jesus Christ is absent, but still in human form rules the world; and, finally, his coming again in that same body in which they saw him depart from them. And no Christian life is up to the level of its privileges, nor has any Christian faith grasped the whole articles of its creed, except that which sets in the very centre of all the visions of the future that great thought, he shall come again.

Questions of chronology have nothing to do with that. It stands here before us, the certain fact, made certain and inevitable by the past facts of the cross and the grave and Olivet. He has come; he has gone, he will come back. And for us the life that we live in the flesh ought to be a life of waiting for his Son from heaven, and patient, confident expectation that when he shall be manifested we also shall be manifested with him in glory. So much, then, for life—calm, persistent in every duty, and animated by that blessed and far-off, but certain, hope, and all of these founded upon the vision and the faith of a risen Lord. What have fears and cares and distractions and faint-heartedness and gloomy sorrow to do with the eyes that have beheld the Christ, and

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with the lives that are based on faith in the risen Lord!

II. So, secondly, consider what death becomes to those who have seen Christ risen from the dead.

"Some are fallen asleep." Now the most natural and obvious metaphor for death is not only a Christian idea, but is found, as would be expected, in many tongues, but yet with a strange and significant difference. The Christian reason for calling death a sleep embraces a great deal more than the heathen reason for doing so, and in some respects is precisely the opposite to that, inasmuch as to most others who have used the word, death has been a sleep that knew no waking, whereas the very pith and centre of the Christian reason for employing the symbol is that it makes our waking sure. We have here what the act of dying, and what the condition of the dead become, by virtue of faith in the Resurrection of Jesus Christ.

They have "fallen asleep." The act of dying is but a laying one's self down to rest, and a dropping out of consciousness of the surrounding world. It is very remarkable and very beautiful that the New Testament scarcely ever employs the word dying and death for the act of separating body and spirit, or for the condition either of the spirit parted from the body, or of the body parted from the spirit. It keeps those grim words for the reality, the separation of the soul from God; and it only exceptionally uses them for the shadow and the symbol, the physical fact of the parting of man from the house which here he has dwelt in. But the reason why Christianity uses these periphrases or metaphors, these euphemisms for death, is the opposite of the reason why the world uses them. The world is so afraid of dying that it durst not name the grim, ugly thing. The Christian, or at least the Christian faith, is so little afraid of death that it does not think such a trivial matter worth calling by the name, but only names it "falling asleep."

Even when the circumstances of that dropping off to slumber are painful and violent, the Bible still employs the term. Is it not striking that the first martyr, kneeling outside the city, bruised by stones and dying a bloody death, should have been said to fall asleep? If ever there was an instance in which the gentle metaphor seemed all inappropriate it was that cruel death, amidst a howling crowd, and with fatal bruises and bleeding limbs mangled by the heavy rocks that lay upon them. But yet, "when he had said this he fell asleep." If that be true of such a death, no physical pains of any kind make the sweet word inappropriate for any.

We have here not only the designation of the act of dying, but that of the condition of the death. They are fallen asleep, and they continue asleep. How many great thoughts gather round that metaphor, on which it is needless for me to try to dilate! They will suggest themselves without many words to you all.

There lies in it the idea of repose. "They rest from their labours." Sleep restores strength,

and withdraws a man at once from effort on the outer world, and from communications from it. We may carry the analogy into that unseen world. We know nothing about the relations to an external universe of the departed who sleep in Jesus. It may be that, if they sleep in Him, since He knows all, they through Him may know, too, something—so much as he pleases to impart to them—of what is happening here. And it may even be that, if they sleep in Him, and He wields the energies of Omnipotence, they, through Him, may have some service to do, even while they wait for the house which is from heaven. But there is no need nor profit in such speculations. It is enough that the sweet emblem suggests repose, and that in that sleep there are folded around the sleepers the arms of the Christ on whose bosom they rest, as an infant does on its first and happiest home, its mother's breast.

But then, besides that, the emblem suggest the idea of continuous and conscious existence. A man asleep does not cease to be a man; a dead man does not cease to live. It has often been argued from this metaphor that we are to conceive of the space between death and the resurrection as being a period of unconsciousness, but the analogies seem to me to be in the opposite direction. A sleeping man does not cease to know himself to be himself. That mysterious consciousness of personal identity survives the passage from waking to sleep, as dreams sufficiently show us. And, therefore, they that sleep know themselves to be, and know where they rest.

And, finally, the emblem suggests the idea of waking. Sleep is a parenthesis. If the night comes, the morning comes. "If winter comes, can spring be far behind?" They that sleep will awake, and be satisfied when they awake with thy likeness. And so these three things—repose, conscious, continuous existence, and the certainty of awaking—all lie in that metaphor.

Now, then, the risen Christ is the only ground of such hope, and faith in Him is the only state of mind which is entitled to cherish it. Nothing proves immortality except that open grave. Every other foundation is too weak to bear the weight of such a superstructure. The current of opinion in this generation shows, I think, that neither metaphysical nor ethical arguments for the future life will stand the force of the disintegrating criticism which is brought to bear upon that hope by the fashionable materialism of this generation. There is one thing that will resist that force, and only one, and that is the historical facts that Jesus Christ died, and Jesus Christ has risen again. He rose, therefore death is not the end of individual existence. He rose, therefore life beyond the grave is possible for humanity. He rose, therefore His sacrifice for the world's sin is accepted, and I may be delivered from my guilt and my burden. He rose, therefore He is declared to be the Son of God with power. He rose,

therefore we, if we trust Him, may partake in His resurrection and in some reflection of His glory. The old Greek architects were often careless of the solidity of the soil on which they built their temples, and so, many of them have fallen in ruins. The Temple of Immortality can be built only upon the rock of that proclamation, Jesus Christ is risen from the dead. And we, dear brethren, have all our hopes sustained upon that one fact.

So then, for us, the calm, peaceful passage from life into what else is the great darkness is possible on condition of our having beheld the risen Lord. These witnesses of whom my text speaks, Paul would suggest to us, laid themselves quietly down to sleep, because before them there still hovered the memory of the vision which they had beheld. Faith in the risen Christ, is the anchor of the soul in death, and there is nothing else by which we can hold them.

As the same Apostle, in one of his other letters, puts it, the belief that Christ is risen is not only the irrefragable ground of our hope that we, too, shall rise, but has the power to change the whole aspect of our death. Did you ever observe the emphasis with which he says, "If we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with Him?" His death was death indeed, and faith in it softens ours to sleep. He bore the reality that we might never need to know it. And if our poor hearts are resting upon that dear Lord, then the flames are but painted ones, and will not burn, and we shall pass through them, and no smell of fire will be upon us, and all that will be consumed will be the bonds which bind us. He has abolished death. The physical fact remains, but all which makes the idea of death to men is gone if we trust the risen Lord. So that, between two men dying under precisely the same circumstances, of the same disease, in adjacent beds in the same hospital, there may be such a difference as that the same word cannot be applied to the experiences of both.

My dear friends, we have each of us to pass through that last struggle; but we may make it either a quiet going to sleep with a loved face bending over our closing eyes, like a mother's over her child's cradle, and the same face meeting us when we open them in the morning of heaven; or we may make it a reluctant departure from all that we care for, and a trembling advance into all from which conscience and heart shrink.

Which is it going to be to you? The answer depends upon that to another question. Are you looking to that Christ that died and is

alive for evermore as your life and your salvation? Do you hold fast that Gospel which Paul preached, "how that Christ died for our sins according to the Scriptures, and that He was buried, and that He

rose again the third day, according to the Scriptures?" If you do life will be a calm, persevering expectant waiting upon Him, and death will be nothing more terrible than falling asleep.

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LOUISVILLE.

THURSDAY, MARCH 18, 1897.

It is only seven weeks now until the Southern Baptist Convention meets in Wilmington, N. C. Our Boards are still heavily in debt, and they have been hampered greatly in consequence. We cannot reasonably expect the reports we want from our Boards at the Convention unless we supply the means to carry on the work we entrust to their care. We are glad there is hope that our Boards will go to Wilmington with, at least, greatly reduced debts. But this means faithful work in the churches for the time that remains. Is there any valid objection to every one of us taking hold and wiping out those debts entirely? We confess we are unable to see any possible harm to come from such an effort. We never heard of a pastor's being unsettled, or of a church's splitting or going down because they gave too much for missions. We never even heard of a choir fuss caused by increased contributions to our Boards. So there is nothing to dread from greater liberality along this line.

Mr. Rockefeller has come to the rescue of the Northern Societies by offering to give \$250,000 if by July first they will raise nearly an equal amount to pay off their debts. This is noble and generous in him. But we have no Rockefeller to come to our rescue. Perhaps God sees that if we had one, we would depend on him to do our giving and do too little ourselves, and therefore he does not give us such a man. When we reach the point where the rank and file of our people give to missions on principle and with system, then we can afford to have Rockefeller, and no doubt God will give us some. Then as the case stands, we must depend on ourselves, under God, and must give what is given for our work. Others will not give it for us. What our people do not give, will not be in the treasury.

We have in the South some Baptists of wealth, however, and we hope they will contribute good, round sums. Now is their opportunity. But it is also the opportunity for greatly increasing the number of contributors. The greatest shame of the denomination is the small proportion of our church members who make any contributions to missions. We need a missionary revival. Let us pray for it, work for it and give for it.

The coming session of the Convention will be a very important one. We suggest that special prayer be offered in our churches for God's blessing on the coming Convention. Let us pray that the Holy Spirit may give the messengers wisdom and grace, and may direct what is said and done for the glory of God and for the promotion of truth and righteousness in the earth. Prayer for the body before it meets is better than censure upon it afterwards.

The removal of Bishop Keane from the presidency of the Roman Catholic University in Washington, D. C., has caused a good deal of talk. Editor Phelan, of St. Louis, who has exceptional opportunities for knowing, has this to say on the subject:

It is doubtful if Bishop Keane would have been removed if he had not advanced dangerous views on Protestantism. Catholics believe that Protestantism is a damnable heresy, worse than any that has yet arisen in the church. They think it is charity to tell Protestants so; to labor to convince them that it is so; to co-operate in bringing them out of their position of awful danger. If there is anything more

uncharitable than another in our intercourse with those of heterodox persuasion, it is teaching them or encouraging them to be content with their present spiritual state. Bishop Keane was the parasite of American Protestants, and gave them consolation which better theologians considered cruel and unjustifiable. For this he was removed from the headship of an institution which was to train the men who were to lead the thought of the American Catholic Church in years to come, and he was placed in a position in Rome where his great talents, his undoubted virtues, and his ripe experience will be of benefit to the church at large as well as our own.

The Roman Catholics do not want as president of their university any man who is soft toward Protestants, and from their standpoint they are right. If Romanism be true, then all Protestants are lost because of their "damnable heresy." While since Jesus Christ said, "He that believeth not the Son shall not see life, but the wrath of God abideth on him," all who trust the "church" for salvation, as most Roman Catholics do, are lost. While we admire the zeal of the Romanists in seeking to save those whom they regard as lost, we would to God that Baptists had a similar zeal to save all who have no hope or who base their hope on anything save the blood of Christ, the one foundation, other than which no man can lay.

We ought to be more anxious to convert Roman Catholics than they are to convert us; since we ought to love the truth more than they love error.

A PREACHER left the Baptists some time since, and gave as a reason that pastors were not allowed to rule the churches. He said, "I never saw a Baptist pastor rule a church." It is a fair conclusion that this preacher wanted to rule the church of which he was pastor, and was prevented from doing so. It is a glory of the Baptists that they call no man master, and it will be a sad day for them if they ever call any man master. The Baptist denomination offers no home to domineering preachers. If a pastor wishes to boss, he must quit the Baptists and join those who believe in that sort of thing. Baptists co-operate as brethren, and as freemen in Christ.

In those denominations where pastors do boss the laity, these pastors are themselves bossed in turn by the higher orders of the clergy. The Methodist pastor, for example, is controlled by his presiding elder and by his bishop. The Episcopalian pastor has a master in his bishop. The Roman Catholic pastor has a series of masters running up to the Pope. But Baptist preachers are free; and Baptist laymen are free. There is nothing in the world equal to being a thorough-going Baptist. Let us be more aggressive in advocating our principles. That great and good man, Dr. J. Lawrence Smith, used to say that the great reason more people are not Baptists is because they do not understand the Baptist position. Dr. Smith, as many of our readers know, was one of the greatest scientific men the world has ever produced. He wore scientific honors that were hopelessly beyond the reach of Darwin, Huxley, Tyndall and Spencer. And, best of all, he was a sure enough Baptist.

We were talking the other day with a bright young man, the son of a prominent Baptist preacher. Naturally we began talking on personal religion, and to our surprise the young man declared that he did not believe in the Christian religion. Going farther with him in argument, we found he was a theosophist. We asked him

where he got his notions, and he said that he had been reading theosophist papers and books.

Here, then, is a Baptist preacher's son who is a theosophist, which is one of the absurdest and wildest systems of doctrine—if it can be called a system—that was ever started. It is the vapors of a crazy woman. But all the same this young man was caught by reading theosophist literature.

What are we doing to disseminate Baptist literature? Do we not care as much for the truth as others care for error? We must be aggressive if we are to maintain our position and to make progress. And one of the best ways to do this is to disseminate our denominational literature. The world is not seeking our literature, and unless we push its circulation, it will not circulate. Romanists and ritualists will not push Baptist literature. We cannot count on the Methodists, Presbyterians and Disciples to push it. Still less will those not members of any church bother themselves to disseminate our principles. Either Baptists must push their literature or else the world will not find out what we believe. Let our denominational papers be pushed, along with Baptist books and tracts. If theosophists can by circulating their literature capture sons of Baptist preachers, why can we not by circulating our literature capture sons of theosophists and of others?

THE Baptists of England gave joyfully money for a gift to their great scholar and beloved leader, Dr. Joseph Angus, when he had been President of Regents Park College for thirty years.

Dr. Angus declined to take the money as a personal gift, and gave it to found a lectureship in the College. The amount is \$15,000, and the income is given every year to some brother who gives a course of six lectures.

After Dr. Angus resigned the Presidency, the Trustees insisted that he should deliver one course of lectures. He consented reluctantly in deference to their kindly reticence. His lectures have been published, and show that the "Nestor" of English Baptists, though over eighty years old, is a Caleb in vigour.

The subject is "Regeneration: The Divine Fatherhood; the Divine Sonship that Saves Men." It is surely unnecessary to say that the great Baptist scholar gives no uncertain sound on doctrine. The book is especially timely in what it has to say of the Fatherhood of God, and the divine sonship of men. Dr. Angus combats the error now so fashionable of the universal Fatherhood of God, in the sense in which it is used in the new theology.

He says: "The whole tenor of Scripture leads to the conviction that God is a reconciled and forgiving Father to those only who repent. 'Ye are the children of God by faith in Jesus Christ' (Gal. 3:26) 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name' (John 1:12). We are begotten again by the Spirit through the truth. Unless this view be accepted, the whole system of theology is reduced to confusion. Its most characteristic doctrines become unmeaning. An all-sufficient Sacrifice, a regenerating Spirit, conversion and renewal can have no place where the Divine Fatherhood is the fatherhood of creation alone."

We had a pleasant visit to Lexington last week, whether we went to lecture for the benefit of the Fifth-street Baptist church. This flourishing interest is an offshoot

from the First church, and is under the efficient pastoral care of the Rev. Otis Hughson. They have a very handsome brick structure well located, and finished, except the pews, and out of debt. We are glad the church realized nearly one hundred dollars as the proceeds of the lecture. We enjoyed being a guest at the cozy home of Pastor and Mrs. Hughson. Our churches at Lexington are doing well. Drs. Felix and Boyet were present, and their congregations were well represented. The outlook at Fifth-street is bright, and Bro. Hughson has shown himself the man for the place. The Methodist husband of one of his members said to us, "He is just the kind of man I like to hear preach."

GIFTOMANIA.

The world is round and funny. A case has just been tried in a London police court which gives additional proof of the truth of that saying of Dr. Pritchard's.

A woman summoned the Vicar of Christ church, Regent Park, for the return of a sovereign which she said she had put into the collection at that church when she was attending early communion.

Her lawyer did not plead that she made a mistake and put in a sovereign when she meant to put in a shilling or a farthing. She knew it was a sovereign and intended at that time to contribute it.

But her lawyer said she was afflicted with "giftomania" or a desire to give away. When she has an attack she gives all the money she has. And she had an attack come upon her that morning in church just as the plate was passing.

The Judge declined to recognize the new disease. The vicar had no right to return the money, the collection not being his to dispose of as he chose, and he could only give the woman a sovereign from his own means. It is to be hoped that the vestry restored the sovereign, provided the woman could prove that she put it in.

If this is the way in which giftomania acts, it would be a good idea to catch and cultivate the microbe of the disease and inoculate the non-givers with it. It may have many victims, but their attacks do not usually come on as the contribution box goes round.

We last week came across three additional testimonies as to the practice of immersion in England before 1641.

In Nowell's Catechism, printed in London in 1571, on the subject of baptism, we find: "Finally when we by and by rise up again out of the water, under which we be for a short time, the new life, which is the other part, and the end of regeneration, is thereby represented" (p. 125).

In the "Godly Confession and Protestation of the Christian Faith," by John Hooper, published in London in 1550, we read: "Baptism hath its promises, as it is aforesaid; its element, the water; its proper commandment and its proper ceremonies, washing in water" (Fathers of the English Church, V. p. 220).

Again, Archbishop Cranmer in 1548 said in a sermon: "For what greater shame can there be than a man to profess himself to be a Christian man because he is baptized, and yet he knoweth not what baptism is, nor what strength the same hath, nor what the dipping in the water doth betoken" (Id. III. p. 292).

Let no day pass without some memory of solemn things,

Editorial Varieties.

Benjamin Franklin left \$5,000 as a loan fund for apprentices at 4 per cent. It now amounts to \$290,000 and the one hundred years are out.

It turns out that the Presbyterians own more church property in New York City than the Roman Catholics. The former own \$9,354,000 worth of buildings, \$9,121,000.

The Rev. A. S. Pettie has resigned the presidency of Clinton College, and he is prominently mentioned for J. S. Minister to Greece. It would be a good appointment. We give him our voice and vote.

An Episcopalian Vicar in Bath, England, dismissed a lady school teacher because she went once to a Methodist meeting. Did not somebody somewhere say at sometime say something about Baptist bigotry?

Dr. F. S. Camache, for many years Roman Catholic Bishop of Tamaulipas, Mexico, has publicly withdrawn from that communion because of the "idolatry taught and practiced in the Roman Catholic church in Mexico."

Matrimony is beginning to flourish at our Orphan's Home. Last month there were two weddings there. Mr. N. J. Hess and Miss Emma Tucker were married by the Rev. A. J. Hess; and Mr. J. C. Harris and Miss Maggie Owens were married by Dr. J. W. Warder.

It is estimated that seventy thousand persons have made application at Washington for seven hundred offices. What a story that tells! We feel sorry for the 67,000 applicants who must be rejected. We have some friends in the army and navy who once looked like they included in the 67,000.

We have received a copy of an infidel paper published in Boston, and in it a writer claims that the sun is our saviour. This is infelicitously silly as well as blasphemous, but it shows that when people reject the Bible there is nothing too foolish for them to believe.

In one of the passes of the Alps tourists hear a wonderful echo. Not long since some tourists turned aside with a guide and went to the place, but somehow the "echo" was sick in bed and was unable then to do so on duty. So until he recovered the notice was tacked up for the benefit of tourists: "No echo to-day."

We have received the first number of the Baptist Review, a sixteen-page paper, published at Little Rock, Ark. It is devoted to the interests of the Baptists of Arkansas. The leading article, "The Rev. W. Theo. Smith is editor and proprietor." The first number is very creditable.

Isaac Ingersoll declined the challenge Sam Jones put to debate in regard to the truth of Christianity, on the ground that the latter did not represent a large denomination. This is on a par with other things Ingersoll says. Sam Jones does represent a large denomination, and whom does Ingersoll represent?

Near Hodgenville, Ky., is the farm of 112 acres owned by Abraham Lincoln was born. The log cabin stands there as it stood in 1808. The owner of this farm is a New York man who bought it for \$5,000. He is now offering it to the United States Government for \$50,000. Let us try to admire his moderation in not asking \$100,000.

Mr. Samuel Colgate (55 John St. New York) desires to complete his life of minutes of the Long Run Association, to be put in the fire proof building in Hamilton, N. Y. He lacks the following years: 1804, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24 and 41. He would be glad to hear from any who has copies of any of these, or who knows where they can be obtained.

There were only 61,900 additions to the number of "communicants" in the Church of England last year. Considering that this is the largest body of Christians in the world, this increase is very small. There are only about half as many Episcopalian communicants in England (that being the established religion there) as there are Baptist communicants in the United States.

The English Baptist Handbook for 1897 reports 360,112 members and 419 Sunday school scholars connected with 2,854 churches. The Baptists are making specially gratifying progress in Scotland and Ireland. An interesting feature of the Handbook is an elaborate article from Dr. Angus on "Baptist Authors and History, 1507-1850." These are divided into three sections: 1507-1600, 1600-1700 and 1700-1850.

A Cincinnati paper tells of a man who said: "Often a man gets credit for having sense enough to say nothing when the truth is he hasn't sense enough to say anything." No doubt, in this as in other things, men get credit they do not deserve. Often a man is silenced, but people think he could say something if he would. It is the silence, the result of his deliberate judgment, when the fact is there is nothing for him to say. It is well to cultivate the gift to keep still when you have nothing to say. There are those who talk all the more, when there is nothing they can say.

In his book just published, "The Beginnings of a Nation," Edward Eggleston says, (page 207) "From the time of his subject, Mr. Williams published this latter principle to its ultimate possibilities. If we may believe the accounts, he and his followers at Providence became Baptists that they might realize the rite of baptism in its most ancient Oriental form. This is the only body that denies immersion. Hence, there is no Baptist historian who affirms not only that Roger Williams was immersed, but that he became a Baptist in order that he might receive immersion. In not Edward Eggleston an 'unhallowed historian'?"

Among the Churches.

LOUISVILLE.
Walnut-st.—Pastor Eaton preached. Three received by letter. Collection for Orphans' Home in the morning.
Broadway—Bro. A. T. Robertson preached in the morning and Brother Massey at night. Pastor Pickard is aiding in a meeting in Cynthia.

Woman's Writies

Believe in Woman's Writies? Of course we do. Who could help it when women write such convincing words as these:
'For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles.'

Ayer's Sarsaparilla
..cures..

The Young Peoples' Society of Portland-avenue church have taken the initiative in a much needed improvement at New York Hall. They intend to furnish a room in the Infirmary for proper care of our sick students.

The prayer-meeting was conducted by Bro. R. H. Holder.

Bro. W. B. Tutledge pastor at Cloverport and an old Seminary student, visited Bro. Forrest Smith last week.

Bro. Denman has been having special meetings at the City Mission. Pastor Edwards, of Franklin-street church preached there last week.
Brother Lowe closed a three weeks' meeting at his Clay-street Mission Sunday night. There have been about twenty conversions.

THE STATE.

Pastor J. T. Barrow writes from Owensboro: "Our meeting at Walnut-street church has been in progress two weeks, up to this time we have about thirty-five professions of conversion. Twenty-two stand approved for baptism and two under watchcare, others are expected to join with us before the meeting closes. The pastor has been aided by Bro. W. Y. Quisenberry, of Nashville, Tenn., whose earnest sermons and faithful labors for two weeks have not only been greatly enjoyed by the church-members but also blessed of God in awakening and moving the unconverted to come to Christ. He is an incessant laborer, holding four services on Sabbath; all well attended and spiritual. He has no 'new methods of manipulation' but tells the old story in humility, faith and sincerity, relying on the Holy Spirit's power for success. Among the converts is the pastor's only son in his twelfth year, who, with others approved will receive the ordinance of baptism. 'Blessed be the Lord, His mercy endureth forever.'"

Pastor A. H. Ellis writes: "I am located in Lewis county, I am preaching at Salem, Oak Ridge, and Pleasant Valley, the Lord is blessing me in my labors; pastor and members are working together very nicely. I have some of the best Christians here I ever met and the Holy fields are growing both in numbers and grace. I began my meeting at Oak Ridge, pray that the power of God may be with us in our meeting; Bro. R. N. Reynolds will assist me in my meeting. Pray for us brethren."

The Mount Vernon church last week dedicated their new house of worship. Bro. J. W. Warder preached the sermon. Our state board has for years fostered this interest, and now the church has completed the handsomest house of worship in the county, and every dollar was provided for before the dedication. Pastor Carmichael has done faithful service and he is greatly encouraged. The dedication was a great occasion.

Pastor Prestridge has been holding a meeting at Williamsburg, aided by Bro. Z. T. Cody, of Georgetown.

Bro. W. H. Sledge writes from Columbus under date of Nov. 14th, as follows: "Last Sunday evening Feb. 28th, we closed a two weeks' meeting, the preaching was done by Bro. Couch, of Pembroke, Ky. It resulted in 14 additions by baptism and 2 by letter. Our People were much revived and strengthened. We hope to do a good work for the Master during the coming year. Previous to the meeting we only numbered about 85 and the average contribution has been something over \$50 per month. It has been a grand success, purchased and will soon be occupied. The RECORDER is a welcome visitor in most of our homes, it is the soundest and best paper of the denomination. We mourn the death of Dr.

Harris. It seems that we needed him more than ever just at this time. He will be missed at the Seminary very much. He was a student's counsellor, friend and teacher.

Pastor T. M. McGhee has entered on his twelfth year as pastor of Spring Bayou church, McCracken county.

OTHER STATES.

Sunday of last week was Pastor W. D. Gay's third anniversary in the pastorate of the Adams-street church, Montgomery, Ala. His labors have been greatly blessed during these years. There have been 474 additions to the fellowship of the church. Three years ago it numbered 257. The church has grown in the grace of liberality as in the other grades.

Bro. E. H. Rishel, Moderator, writes from Atoka, Indian Territory: "I am sorry to inform you that at a conference held by Atoka Baptist church, Choctaw Nation, Indian Territory, Feb. 21, 1897, charges were preferred against Bro. F. W. Barney, the president of the conference. His removal from his wife, Sister Mary Carney, both parties being present. After a patient and careful hearing of both sides the church unanimously decided that F. W. Barney is guilty of the charges and the hand of fellowship was withdrawn from him and his credentials demanded. This publication is done by order of the church."

Pastor Charles Lovejoy writes from Iteniz, Miss.: "Please change my paper to Jackson, Tenn., where I have accepted care of Highland-avenue Baptist church. Give me a copy of the paper. The denunciation owes to it a debt it can never pay."

Bro. John D. Jordan writes: "The next session of the Baptist Young People's Union auxiliary to the Southern Baptist Convention will be held in Wilmington, N. C., May 6, 1897. All delegates who are duly appointed and officially reported will receive free entrance tickets. Unions or societies are entitled to one delegate for every 25 members or major fraction thereof. Churches without such unions or societies are entitled to one delegate for every 50 members. Let all Kentucky delegates report to Bro. Carter H. Jones, Louisville, our state manager, by April 15, so he can report the list to Pastor W. B. Oliver by the 20th. Those who do not do this will forfeit their claim to free entertainment. We do not get out of the great bulk of our Baptist Convention, the Woman's Missionary Meeting, and as many more as possible shall go as delegates to the Young People's Union. Only delegates to the latter will have free entertainment for May 6th."

Bro. W. J. Williams writes from Kissimmee, Fla.: "I think my health is steadily improving and I hope soon to be able to enter upon the full work of the ministry again. For the present I am preaching here for the Baptists. We have an excellent little church here and they allow me all the freedom one could expect."

Pastor Wm. Shelton has resigned at Fulton, Mo. He has done good service there. We wish he were going larger field. He will do well anywhere.

Pastor T. J. Walne, of Corsicana, Tex., has been called to Lancaster, same state, and will likely accept.

Pastor A. J. Fawcett, of Tyler, Texas, has just entered the tenth year as pastor of the First Baptist church, this city, with increasing prosperity.

Pastor T. B. Harrell, of Nacogdoches, Texas, assisted by Brother T. J. Walne, of Corsicana, has just closed a successful meeting with his church. Nacogdoches is one of the oldest towns in Texas. On the Plaza or Square stands the old stone fort, said to have been built early in the seventeenth century. Four miles north of the town stands the old North church, which claims to be the oldest Baptist church organized in the state. This was the home of T. J. Rusk, the warrior, patriot, statesman and jurist, whose remains now lie in the cemetery hard by the city beneath an imposing monument erected to his memory by the state of Texas.

A SIMPLE CATARRH CURE. I have spent nearly twenty years in the treatment of Catarrh and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I am here to send the means of treatment and cure as used in my practice. Free and post-paid, to every reader of this paper, on the condition that you send me your name and address. This is a sincere offer which anyone is free to accept. Address: FRED A. AARHOLM, 388 Warren St., New York.

FREE TO Sick People. I have a medicine for the cure of Catarrh, Gonorrhea, Syphilis, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Protrusion of the Rectum, and all other painful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and no expense. Address: BOTTLEMAN DRUG CO., New York.

Enameline
The Modern STOVE POLISH.
Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.
J. L. PRESCOTT & CO., NEW YORK.

Masterpieces of Literature.

The two volumes just issued of Charles Dudley Warner's Library of the World's Best Literature repeat the excellence of those gone before. The crowning virtue of the work is that it delivers the masterpieces of literature of every age and country in the hands of the people, to whom they properly belong.
The two volumes now before us range from Blon, the Greek poet, to James M. Barrie, who only the other day in New York, publishers and editors were jostling each other, to banquet and placate, in the hope of securing the right to publish his next novel. Along with a remarkably intelligent and sympathetic study of Mr. Barrie's genius is given the best of his stories, and even a fine episode from "Scotch Tommony," which in a work of the magnitude and enduring quality of the Library, is keeping up to date with an emphasis.
One of the most interesting sections in this volume is that devoted to Balzac, who died in 1850, with the world yet new, half aware of his wonderful powers. But now the name one hears on every hand, not only in literary, but also in ethical and scientific discussion, is Balzac. For a person of general culture not to know something of his life and writings is what it would be for English readers not to know something of Shakespeare.
Mr. Warner's Library makes it possible to get out of the great bulk of Balzac literature just what the general reader ought to have and to get it in a HAMILTON W. MAHIE.



extremely pleasant way. Professor W. P. Trent, one of the few men who have read for themselves every line Balzac published, gives within a space of twenty pages an account of Balzac's life, the scope and character of his work, and his place in literature, that contains the essential parts of the hundreds of essays that have been written about him. Then follows such a presentation of his writings that one can approach them, not as a task but as a pastime—like going to a play.
In the Beecher Section, which follows, Dr. Lyman Abbott, Mr. Beecher's successor as pastor of Plymouth church, furnishes an interesting sketch of the latter's life, and a description of his qualities and power as a writer and preacher. While not often named as a man of letters, Mr. Beecher has left no small body of writings, many of which, as revealed in the Library, will be interesting and inspiring to men for many a day to come.
"Masterpieces every one," may truly be said of the varied and interesting contents of the Library, also of the special articles prepared by over three hundred literary celebrities of this country and Europe. In these exhaustive reviews, not only individual authors but entire fields of literature—of Assyria, for instance Egypt, even South America—are covered, giving the reader a connected, comprehensive and impressive idea of the history of the

rise and progress of the literatures of the world from the earliest time until to-day.
With the aid of these thirty volumes one may acquire in a season's easy reading a wider grasp of literature than could otherwise be obtained by the industrious study of a life time. The Library really contains a well-rounded literary education.
The first edition is, of course, the most desirable, because printed from the fresh, new plates. Usually a higher price is charged for this edition, but the publishers of the Library have actually reduced the price, and are making a special offer, so as to place a few sets in each community for inspection. The buyer, who acts promptly, saves nearly half the list price, besides having the privilege of easy monthly payments. But it is possible to take advantage of this price through Harper's Weekly Club only, which offers a limited number of sets, to introduce and advertise the work.
The demand for this desirable first edition is so active and the number of sets allotted to be distributed so limited, it is safest for those who really covet this invaluable Library of Mr. Warner's to write at once to Harper's Weekly Club of 11th Avenue, New York, for sample pages and special prices offered to members of the Club now forming and which closes the last day of the present month.

DR. EATON: Dr. King's letter concerning the "conspiracy" brings to mind an occurrence at a prayer-meeting a short time before the Whititt controversy began. The subject, previously announced, was "what Baptists believe." A brother, whom I will call Smith, led the meeting. According to his custom he soon came to baptism, told what Baptists believe about it and closed by saying, "They have believed and practiced this since the days of the apostles."

A good brother, a recent convert, with controversial and investigating turn of mind, arose and said, he thought the brother was mistaken in one thing. It was his understanding that the Baptists didn't begin to immerse till the year 1641. All present smiled good naturedly, feeling that the brother would soon learn better.

After prayer-meeting his pastor and some of the brethren began to explain to him the matter more fully, when he told them he had some very high Baptist authority for what he had stated, and if they would come to his office next morning he would show it to them. Some of them went and he showed them—Dr. Whititt's article in Johnson's encyclopaedia.

The brother didn't smile quite so good naturedly as the night before, but I haven't heard of their joining the "conspiracy" yet. Truly,
J. S. MILLIKEN.
Adairville, Ky., March 26, 1897.

DELEGATES TO THE CONVENTION.

Brethren intending to go to the Southern Baptist Convention will please send their names to the committee appointed by the State Mission Board to arrange the list of delegates. The money basis for a delegate is \$250 given during the convention year to the Home and Foreign Mission Boards. Brethren appointed by churches or other contributors of this amount will confer a favor on the committee by promptly notifying them of their appointment.

J. W. WARNER, Com.
J. M. WEAVER, Com.
(M. P. HUNT)

WE were favored on Monday with calls from Pastor Loving, of Campbellville, Ky., and Pastor McNeemer of Richmond, Ind.

Superintendent J. B. Gambrell of the State Mission Board of Texas is busy with his duties, but with encouraging results. He has created the impression, within the short time that he has been in the state, that he came to Texas to work in the interest of the Master; he therefore concerns himself much about men, little about men.

FAMILY CIRCLE.

THE VOW OF WASHINGTON.

BY JOHN G. WHITTIER.

The sword was sheathed: in April's sun Lay given the folds by Freedom won; And severed sections, weary of debate, Joined hands at last and were United States. O city sitting by the sea that dawned on thee; How proud the day that dawned on thee; When the new era, long denied, began, And, in its need, the hour had found the man!

FOOTSTEPS OF JUDGMENT.

BY REV. JOHN THOMAS, M.A.

Hugh Griffith lay in a darkened chamber in which life and death struggled for the mastery in a conflict of which the issue was dubious. Help had been found soon after he fell before the gamekeeper's gun in Ponymyrd Park, and the news soon scurried with flying feet throughout the village of Garth-y-coed. An unconsciousness like the image of death fell upon him again, and as they bore his inanimate form down the hillside on a stretcher, having reverently covered it from the public gaze, the people came out to look and wonder and sorrow. It was no strange sight in Garth-y-coed to see covered forms of death borne homeward on the shoulders of men with the toll-stained faces of the pit, and brows saddened with a solemn sorrow. Yet the peculiar, weird sensations of such a night never wore away and never grew less. It is impossible to give any conception of these sensations to those who have never felt them. That "thing"—shrouded and concealed in canvas—which is all that remains of that bright and living man who left his wife and children in the dawn with a bright smile and a cheery "Good-morning," is an object of ghastly thing. It is a wild, unnameable ghastly thing. It makes the heart stand still and the flesh creep. It is quite different from the ordinary gazing at a lifeless form, or the ordinary consignment of the dead body to the grave. In these cases the eye is never fully defined, and we feel definitely that we are returning "earth to earth." But the other is an unnameable mystery which the eye of the people must not behold; and irresistible imagination creates a picture almost unbearable as far more weird and uncanny than that of a ghost's presence. Men grew strange, women were awe-struck, children felt a creeping dread.

And now there was the added element of the murderous violence of man. "If it had been through an explosion, or a fall of rock, or some other natural death, now," so the women whispered to one another. Poor souls! These things were of such frequent occurrence that they had become "natural." But the other thing among these Bible-loving, God-worshipping people was a horror almost unthinkable, and a monstrosity with no parallel in their history. The only way in which it could be conceived was as possession by a legion of devils.

Building seemed at times to shiver and groan as though struck by some avenging bolt. The noble countenance of William Morris looked like the shadow of an angel of blood. He shuddered ever afterward at the recollection of the prayer he offered that night. Even Edward Owen was dark and unreluctant and stern, like a pleasant fruit tree struck by lightning. The old gamekeeper, with the recollection of the spirit of love and mercy and gentleness, protested again by casting a chilling shadow upon the hearts of all. Such men as these were no match for death. The spirit of revenge had taken away the strength of these Samsons, and there was no power left in them. Then the Rev. Paul Hughes, whose saintly face the angel of gentleness had not forsaken, rose before the faces of the others, and said: "Brethren, while we are hearing the sad, death-bringing good his word on our wounded brother. There is an evil spell upon this meeting. To angry hearts no heavenly favor can be given. There is only one way to break the spell, and help our brother to victory in his battle with death. Let us pray, and may God may have mercy upon and show loving-kindness to Gwilym Ddu."

Some startled creatures I could not distinguish rushed past us in the darkness, and now and again the lurid light from the blazing forge of Garth-y-coed shot ominous discharges of blood-red light and sprang like fire over the darkness. The birds of the night were so numerous that I thought they were gathered together for some grim festival. I dared not make the wild leaps that Gwilym made, and I shrank from duty in following him, for he moved in zig-zag courses, as though he knew not whether he went. At last I saw that I was quite near him, for his form loomed out dark before me in the light. At this moment the forge sent out its sheets of light, and I saw the face of Gwilym Ddu close to mine. With a wild yell he leaped away from me and plunged in the night of a black ravine. But I held my hands before my eyes, and stood so I know not how long trying to shut out the memory of what I had seen. For I had gazed upon the distorted face of a maniac! "The next thing I knew clearly was that some voice spoke with great distinctness the words: 'Vengeance is mine, I will repay.' Whether the voice was within or outside of me, I cannot tell, but I knew it was the voice of God. I have been with God and his awful judgments on the mountain-side, and so came here to pray for mercy for the wicked man that stands in the path of God's purging vengeance."



Travelers shudder with horror at the thought of the train-wrecker who stealthily undermines the supports of a railway bridge and precipitates a passenger train with its load of precious human freight to a horrible death by fire and water. There is a deadlier enemy than the train-wrecker that menaces not only travelers but stay-at-homes. Its name is indigestion. It slowly undermines the supports that hold up the bulwark of life and yearly precipitates untold thousands into the dread valley of consumption. If people will only take the right precaution they can avoid this calamity and even remedy it after it has occurred if they will act in time. All cases of indigestion and every disease that has its inception in indigestion or faulty nutrition are cured by Dr. Pierce's Golden Medical Discovery. It cures 90 per cent. of all cases of consumption. It cures wasting diseases. It is an unfailing remedy for nervous prostration. It is the great blood-maker, flesh-builder, and nerve tonic. Thousands have testified to its merits. There is nothing else "just as good" as Dr. Pierce's Golden Medical Discovery. "I beg leave to inform you," writes Mrs. J. Shely, of No. 1201 Thomas Place, Minneapolis, Minn., "that Dr. Pierce's Golden Medical Discovery cured my trouble in my neck—Gothic. It went away in three months. At the sixth bottle I began to grow smaller. Before it had grown larger very perceptibly. I am very grateful for the cure."

A Woman Florist.

Advertisement for a woman florist, featuring a large number '5' and the text 'EVERBLOOMING ROSES FOR 10 CENTS'. It lists various flower types and prices, and includes contact information for Mrs. E. V. Baines.

PERNICIOUS PHILANTHROPIES.

BY SARAH E. WILSTIE.

I have been many years engaged in work for the unfortunate, and I have met with cruelty that would hardly be believed were I to give specific cases; but it is not my purpose to treat of individuals, but to call attention to the dangers of the social philanthropies. Let us consider our clubs for boys and girls. We find the children in some neighborhoods spending their evenings in the streets, and almost everywhere an open air attractive room for them, providing games and books; and we do well—but not well enough unless we begin at once to foster the home life which was at low ebb, or these children would not have been a care to the first place. The father goes to a workmen's club, if not to a saloon, to spend his evening, the children go to their club, and the mother takes little ones who ought to be asleep in search of a neighbor kept awake by some child's crying, or goes to bed weary and lonely without knowing positively that all her children come home until they meet next morning for a hurried breakfast before the daily scattering. We are all aware of the unattractive home from which the children go to the more pleasing surroundings of the school or club-room, but if we encourage this desire to get away from home as many hours of the day and evening as possible, and fail to inspire the children with desire to make the home a pleasant place, then we undermine where we should lay foundations. I have been horrified of late to find how few girls, who have been shining lights in various little "Societies," were intimately acquainted with their own parents; and for this Sunday-school teacher, day-school teacher, King's Daughters, and the philanthropic clubs are indirectly and directly responsible. This is especially true of the daughters of foreigners, and happens in this way: English parents acquire the Italian or Russian child, anxious to excel in the studies of the school, feel her mother tongue something of a disgrace to her, and try with all her ability to be rid, even of its accent. Girls have told me it was too much trouble to talk with their mothers, and they talked Hebrew at home; it made it all the harder to stick to English in school. We want to adopt and educate these foreign-born children, but we need to take great care not to make them separatists of home-connections, speech and occupations. I lately mentioned some very attractive Jewesses about their home interests, and their surprise that any one should think they wasted any time there was rather shocking; and when they comprehended

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PRINTED Missionary Envelopes \$1.00 per thousand, postpaid. Cards free. Baptist - Book - Concern, 307 West Jefferson St., LOUISVILLE, - - - - - KY. Ripens Tablets: one gives relief.

(Continued on seventh page.)

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Our rule is never to use anything for a premium until we have tried it, or had it tried by those competent to judge of its merits—that is what we have done with the

Perdigo Perfection Washer.

FIRST—It is the simplest, lightest running, most easily manipulated machine manufactured.

SECOND—It is made strictly on scientific principles, and has nothing about it that will get out of order.

THIRD—The tub is made of the best Galvanized Kalamein iron, and positively cannot rust.

FOURTH—The tub is hung in the tub by our special hinge, and is made so as to allow it free motion; and is so constructed the tub will adjust itself to suit any amount of clothing in the tub.

FIFTH—It is very light, weighing about 24 pounds.

The price of this Washing Machine is \$6.00.

Western Recorder 1 year \$2.00. You can have both by sending us \$6.00.

The freight will be about 50 cents—that you will have to pay.

Send us \$6.00 cash, and get the best Washing Machine made and the best Baptist paper published.

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LOUISVILLE, KY.



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May be you can not see any difference between the new '97 Waverley Bicycle for \$100 and other makes offered for the price. There is one.

The new Waverley is equipped with new and costly bearings that run absolutely true. No other bicycle has such bearings—such workmanship—

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Send for Free Catalogue.

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Extracting 25c
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ed that I cared to know something of the lives of their mothers, their exulting about being in school or in college, seldom seeing their mothers or talking but little because they did not speak the same language, were truly pathetic. Some of these girls went gibbly through evening engagements, knowing that there was not one for an evening at home. I need hardly say that I persuaded them to divide the time they wished to spend with me with their mothers, and, by giving them simple needlework to be done at home, making ironing-holders, face-cloths; teaching-binders, and -kissing-reins for the baby, they were soon on better terms with their parents, and were easily led to pledge themselves to two evenings a week in making home a pleasant place for their hard-working mothers. Let us teach no game in our clubs without seeing to it that it is played at home; let us have no needlework done that is not repeated at home; let us have no stories read or told that are not read or told at home; let us not provide an attraction that is not shared in some way with the parents. There is an open sesame for our dearest ideals of reform, but we must look for it in the home circle, and the further removed we find that sacred place the more should we, the greater our responsibility and opportunity. We must, perhaps, undo a little of our doing, for where we have drawn ten children from the street we have drawn one from home, and we need to crown a strong sentiment against any child's being on the street for any purpose whatever after an hour when all physicians would agree it should be asleep. Let any one interested in the health of children make inquiry concerning the habits of late hours-working of laboring people sleep, and he will feel as if boards of health should procure legislation on the matter. Many children in primary and more in grammar schools sit up until ten and eleven o'clock at night, and at six in the morning. The necessity of sleep should be emphasized, and some simple instructions given concerning its effect on the brain, and the danger to growing children of weakening their capital by a habit of late hours-working with that of gadding about in search of something which should be, and indeed is, found only where homes are the center and source of both patriotism and religion.

The Sunday-school has also a grave responsibility to meet in taking the duties of spiritual guidance naturally devolving upon the parents. So strong is the modern tendency to give the child over to the public that a father who prays to teach a child the Bible lessons at home to sending them to any crude young lady whose zeal may not be balanced by knowledge, subjects himself to severe criticism. It would be interesting to take some sort of census in our large cities to discover the hours, including those of Sunday, which families spend together in social ways, but I fear it would afford the pessimist new ground for belief that our final destination is that place which Dickens so aptly named the "demonium bow-wow." Nevertheless, we are progressing, and the fact that we see the dangerous tendencies of some of our efforts is proof that we shall avoid the pitfalls that yawn before every great philanthropy, as in the path of each individual engaged therein.

A single incident of treachery to the family may be given without comment. A Sunday-school teacher, full of enthusiasm to raise money for an entertainment, called on Alkavis and was promptly one of her little pupils into attending a preliminary meeting and undertaking a part, although the child repeatedly said, "My papa and mamma do not wish me to do it; they told me I should not do it." The child was forced into week-day disobedience of strict commands of her parents by the woman who would hear her recite on Sunday, "Honor thy father and thy mother."—Outlook.

A DRUNKARD'S WILL.
It is said that a dying drunkard in Oswego, N. Y., left this as his "last will and testament."
"I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I can bring on them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a lot of characters and a remembrance that their father filled a drunkard's grave. For drunkards to read when they have time."—Christian Herald.

YOUNG MEN QUIT TOBACCO.
If you wish to preserve your manhood. Education at large expense to develop mental brilliancy is to be done by a man whose success results. SURE-QUIT, an antidote curing gum, rights the wrong. See a box, receipt of catalogue, sample free. Bureau Chemical Co., Detroit, Mich.

A BRAVE BOY.

They were two such little fellows tramping along the streets of our great city, the younger so small a toddler that his footsteps were unsteady. Against a slight obstruction in the pavement he struck—the ragged toe of his little shoe, and fell heavily forward on his face. Up rose a good-sized boy, his face a mask of pain. But in a moment the elder child was at his side, and tugging away soon pulled him on to his feet.

"Don't cry, Georgie," he pleaded, "don't cry; you know that now papa has gone to heaven we have to be mamma's little men."

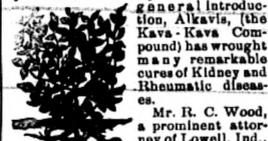
Bravely Georgie tried to stifle his cries; one fat little hand went up to his forehead where a large bump was rapidly swelling; and for a minute he stood still, battling with the pain and against a disposition to relieve his feelings by their natural outlet. Finally, with a "big swallow," he placed his other hand within that of his brother, and a look of determination set about the baby mouth and chin, as he replied:

"No, I'll not cry. Babies cry! I've mamma's little man."
"God bless 'mamma's little men!'" I ejaculated.

If such a baby can come off conqueror against the hard knocks of life, it shows that there is the material for a splendid man who will not weaken under adversity—and that is the kind of men of which our country is in need.—Mrs. S. S. WOOD, in the New York Observer.

A NEW SHRUB THAT CURES KIDNEY AND RHEUMATIC DISEASES.—A FREE GIFT.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, *Piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medicinal substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its introduction, Alkavis, (the Kava-Kava Compound) has wrought many remarkable cures of Kidney and Rheumatic diseases.



Mr. R. C. Wood, a prominent attorney of Lowell, Ind., writes: "The KAVA-KAVA SHRUB was cured of my Alkavis. I have been suffering from Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes: "I have been treated by our home physicians without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very dependent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure my bladder and kidney trouble. It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the Gospel, in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, O., writes that she tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other afflictions due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

In choosing a wife see that she possesses the following qualifications: 1, A sunny disposition that makes the best of everything; 2, honor; 3, the ability to cook a good meal; 4, love of cleanliness and order.

In choosing a husband change No. 3 to "the ability to earn an honest living."—Ram's Horn.

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He's the Wire Pongee Man of Atlanta, Ga., and sells the best and most fooling in existence for all purposes. Catalogue free. Write for it.

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- COLLIER Chicago
- MISSOURI St. Louis
- RED SEAL St. Louis
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- JOHN T. LEWIS & BROS CO Philadelphia
- MORLEY Cleveland
- SALEM Salem, Mass.
- KENTUCKY Buffalo
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THERE is a right way to paint and a wrong way. The right way is to have the best paint—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

FREE By using National Lead Co.'s Pure White Lead Tinting Color, any desired shade is readily obtained. Pamphlet giving valuable information and color showing samples of coats free also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

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We have over four thousand vacancies for teachers each season—several times as many vacancies as members. We must have more members. Several plans: two plans give free registration; one plan GUARANTEES a satisfactory position for the coming Fall. Ten cents, silver or stamps, the regular price is \$1.00. Send for a 100-page book explaining the different plans and containing a complete \$500.00 Prize Story, a true and charming love story of College days. No charge to employers for recommending teachers. Address REV. DR. O. M. SUTTON, A. M., Pres. and Man'g Southern Teachers' Bureau, Louisville, Ky.

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MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE.

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IN 3 VOLUMES. Substantial Cloth Binding. GOOD TYPE

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

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

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

If you want a set of this wonderful Commentary just send us SIX NEW SUBSCRIBERS to the WESTERN RECORDER and \$12 cash and we will ship you a set to any address you may direct. You don't get offers like this every year, so hope many will take advantage of it.

N. B.—The original price of our edition was \$75.00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash, or send \$6.00 cash for a set.

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

FRONTIER MISSIONARY BOXES.

The noble work of the women of the South in sending boxes of clothing to our frontier missionaries is helpful beyond the appreciation of those whose labors of love render this work a blessing to themselves.

The poorly paid missionaries in many instances could not continue their labors but for this timely and practical aid. This entire work is conducted under the direction of the Woman's Missionary Union, of which Miss Annie W. Armstrong, of Baltimore, is the faithful and efficient secretary. By her permission we copy the following:

EXTRACTS FROM LETTERS OF MISSIONARIES ACKNOWLEDGING RECEIPT OF BOXES.

OKLAHOMA TERRITORY.—"It is with thankfulness of heart I write that you may know that myself and wife were made glad on Dec. 19th over the long looked for box from—. It arrived loaded with good things in the way of clothing and groceries, every article of which we can use to good advantage, so I can say all honor to the sisters of— for their wise selection of goods, and may the Lord reward them for their devotion to the cause of the Master. Now I return to you my thanks for what you have done in relieving our temporal wants. It was Paul who said of a sister in olden times, she hath been a helper of many and of myself also, so I can say of you. I have learned through Brother— and others in the Territory of your good work in the cause of the Master. I am here laboring for the cause of the Master, and inasmuch as I am here, preaching the pure Gospel. I have been trying to hold up the banner of truth for forty-two years [and my zeal has not relaxed nor my desire lessened, but have increased. We have much to contend with in Oklahoma in the way of false doctrine, as well as privation and suffering. May we ever be faithful, true and unflinching to the trust committed to our charge.]"

INDIAN TERRITORY.—"I write to let you know that we have received a box and a barrel of clothing from—. We have clothing to do us for a year and more of some things. We have had a hard time this year; my wife and children sick for weeks with slow fever. If we had not had help, I do not know what we would have done. I can never be thankful enough. It is the first I have ever received in my life. I am going to start West in a few days. Where I am going is a place where they have no Gospel. The aid that was sent to me and mine now fixes things so I can leave my family, which I could not have done. We now have plenty."

FLORIDA.—"The box from— was received about the last of November, freight pre-paid. Its arrival was greeted with delight by all of us. Were it not for the help received from the sisters, I do not know what I would do. I hope others will follow the example of—, for we are still in need of clothing for the children so they can continue going to school."

TEXAS.—"We have received a barrel of articles from—. All the articles were valuable and much appreciated and will be of great benefit to my large family. I have been in the employ of the Board of this state for four years and for four years these boxes have come to our aid, without which I hardly see how we could have gotten along."

OKLAHOMA TERRITORY.—"Could you have been here (when the box arrived), you would have some little idea of the joy and happiness

it created in our hearts and home. It was crammed. It was by far the best we ever had. We had a box three years ago and one two years ago, and they did us lots of good, but things will wear out. We can never be thankful enough to you for your kindness. Well, sisters, please excuse us, but you have done so much good for us poor creatures that it makes us feel as well acquainted as though you were one of our old school-mates. We would like to hear from you, and if we can we will send you our group, not for beauty, but so you can see those who hope to adorn your crown of glory."

LOUISIANA.—"I was away from home last week, holding meetings upon another field and assisting to nurse the preacher who was ill. He and his family are in want of many things, but the Lord raised him up a good friend in the doctor who was attending him. This good friend had him taken to his own home where he could thus attend him with better care and necessary nourishment, etc. While at his home, I had the pleasure of meeting the preacher's wife and some of his family (nine in all). I was also able to rejoice with them on the arrival of their box. The lady told me she did not know what they would have done had the aid not arrived. So much in need where they that they were unable to dress their children for church or day school. I am sure she fully appreciated what had been sent her and it will be much help to them in their work of preaching the Gospel. May God help you and your assistants in this noble and important work for Christ."

ARKANSAS.—"I went to the postoffice a few days ago and received a letter that the box was on the way. I found it at the depot. I have written to the president of the society sending the box, acknowledging the receipt of the letter and box. Words are insufficient to express my high appreciation and that of my wife and children and the gratitude of our hearts to all those who have in any way contributed to the contents of the box, which is the most valuable one that we have at any time received. I feel unworthy to receive such tokens of sympathy and manifestation of interest in the spirit of the Gospel. How it encourages us to make more and greater sacrifices for the cause of our Lord and Master."

OKLAHOMA TERRITORY.—"Your card is at hand. In reply to your inquiry can gladly say, yes, we received a box from—. It was well packed with useful and durable, as well as some real nice articles of clothing. I would say when there is anything we do not really need or can't conveniently make use of, there is always some needy ones we can hand them to, and I want to tell you they seem to prize them more highly than if they had been bought for them. I realize that the help and the distribution of the collections of the Woman's Missionary Societies are touching the hearts of many in this Territory."

ARKANSAS.—"I received a box from— for which we were very thankful. We can use most all the articles sent. Some we needed very much. We were in so much need. It will enable me to do more for the Lord's cause than I could have done otherwise, so I am made to thank God and take courage and press forward in the Master's work. I hope to do more this year than usual. Pray for us and our work."

FLORIDA.—"The promised box from— came to hand the 17th inst. I thought that the box was

lost, but it came all O. K. It was kindly received and not only kindly, but thankfully and prayerfully. Had it not been for the boxes the kind sisters have sent us, I do not know what we would have done. We have never had anything in all our lives that came in a better time. I feel so grateful to you. I must say: God bless you, just now. God bless the society that sent the box. Sister if you had been here and seen the little ones clap their hands, you would have said: Praise the Lord for His goodness, for His mercy endureth forever. I think when I go through the cold and rain, it is hard for me, but when I meet so many that want to hear the story of Jesus, then I say, though it may rain and it may be cold, but if Jesus lead me I will go. Oh, the help that those precious gifts are to us! We cannot express our gratitude for them. I feel encouraged more and more. The Lord has given me souls for my hire."

INDIAN TERRITORY.—"Please accept my heartfelt thanks for your kindness in sending me and my family a box of clothing. May I not ask you to pray for us that we may so use them that it will redound to the honor and glory of our Lord. Winter is here and I cannot do much until spring, when I expect to put in all my time if possible. The work that I do is quite different from pastoral work, and I cannot tell all the disadvantages. We can learn these from experience only."

OKLAHOMA TERRITORY.—"Today we received two very, very nice boxes from the Young Ladies' Society of—. We feel so thankful to the young ladies for the nice things sent. Also we thank the dear Lord for His many blessings to us. I know He will reward the dear sisters for their kindness to us. Their hearts surely are filled with love of the Master, who has said: 'It is more blessed to give than receive.'"

Of all the evil spirits abroad at this hour in the world, insoberity is the most dangerous.—Frederic

EDUCATION is our only political safety. Outside of this ark all is deluge.

You Can't Go Amiss

if you get a package like this. It contains the genuine



GOLD DUST Washing Powder

It cleans everything and cleans it quickly and cheaply. For economy buy 4 lb. package.

THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston, Philadelphia.

The Mammoth

Going out of Business.

Ladies' Gloves, \$1.

Spring '97 goods, bought to sell for \$1.50 a pair: 3-clasp, 4-button and Foster-lace; black, white, pearl, tan, brown and red; new two-toned backs—the very finest gloves made. We couldn't cancel the order for them, and they must go in the sacrifice at \$1 a pair. Send 2c extra for postage. Misses' French Kid Gloves, with the Cluzza patent thumb, for 75c.

Corsets, 38c.

All 50c corsets now go at 38c; all \$1 corsets at 79c; all \$1.25 corsets at 89c; all \$1.50 corsets at \$1.13; all \$2 corsets at \$1.49; all \$2.50 corsets at \$1.89, etc. These prices include W. B., R. and G., J. B., C. B., imported, Warner's, Royal Worcester, Thompson's, etc. Send 14c extra for postage. Men's 75c Unlaundered Shirts cut to 49c. Best Linen Collars in stock, all shapes, 10c.

Send a Cash Mail Order.

Kleinhaus & Simonson

424 to 434 West Market.

ASSIGNEE'S SALE

Of the Finest and Largest Assortment of High-grade

Furniture and Carpets

That has ever been turned loose in this city by an assignee. This means that the goods must be sold now. VALUES OR FORMER PRICES HAVE NO CONSIDERATION WHATSOEVER. Come at once and take your choice from a veritable art garden of Oriental, Turkish, Persian, Smyrna Rugs and Curtains. The assortment of elegant Parlor, Library, Hall, Dining-room and Bed-chamber Furniture is an exposition that will never be equaled again in QUANTITY and QUALITY. Come quick—this sale won't last long. The expenses are too great for the amount that is being realized for the goods.

S. T. MOORE Co

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Western Recorder's FREE ROUND-TRIP TICKET TO THE Southern Baptist Convention, Meets at Wilmington, N. C., May 1th.

Railroads are offering half-fare from all central stations. Find out cost of round trip tickets from your railroad station, and send as many new subscribers at \$2.00 per year to WESTERN RECORDER, Louisville, Ky., as your fare amounts to in dollars; retain at the rate of one dollar for each new subscriber, and forward your receipts for same, and send your contribution in dollars by draft or money order at rate of one dollar for each new subscriber. The money you retain pays your way to the Convention. The money you send us will be divided equally and handed over as our contribution towards liquidating debts of our Home and Foreign Mission Boards. Suppose round trip ticket costs you \$10. Get ten new subscribers at \$2.00 per annum—our regular subscription price—retain \$10 for your ticket, and send us the ten new subscribers and \$10. We will send paper and stop at end of year, unless we have orders to continue, and we will divide the \$10 equally between the Boards above mentioned. The same rule will apply in all cases, whether the fare is \$10, \$20, \$30, more or less. Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1897. W. P. HARVEY, Manager.

MEMORIAL SERVICES AND RESOLUTIONS

UPON THE DEATH OF SECRETARY ALLMOND OF THE SEMINARY.

Last week in Norton Hall a large number of the friends of Mr. A. D. Allmond, who for fifteen years has been the Secretary of the Seminary, met to do honor to his memory. "I'll venture to say," said Dr. Dargan, "that there has been no student here for fifteen years that Bro. Allmond has not accommodated in some way, and there are none that have gone away without reverencing and loving him. If there has been such a one, he didn't deserve to be here. Bro. Allmond was everybody's friend. You didn't have to ask if he was a Christian. It shone in his face, it rang in his voice, it made itself felt in those willing hands, ever ready to do some one a kindness." "It was his glorious privilege to be both 'youthful and useful,' even down to old age," said Dr. Whitsett. "He was never guilty of the crime of despondency. To be with him was to be away under the blue skies and amid the green fields of old Virginia. He brightened and sweetened life for very one. Pessimism is much on me increase now, but it never ousted him. He always saw the best side of everybody and everything." "Spirituality and faithfulness," said Dr. Dargan, "were his marked characteristics. Our blessed Lord has not promised the crown to the mighty of this earth, he martial heroes and the eloquent-tongued, but to the faithful—to him that is faithful in that hat is least—and Bro. Allmond has been faithful in all the relations of life." "What one of us ow present," said Prof. Carver, "is there whom he has not helped? He has served us all in some good way, and yet who of us has ever ayed him? He was so 'youthful and useful,' as Dr. Whitsett has id, that we 'ever thought of him in his 79th year, and we let him rive us continually in a thousand d ways, and all the morning ough I have been trying to ink of anything any of us have en doing for him. His service s totally unselfish, and done y for the love of God and the re of his fellowman." "There no face that has gone out from is Seminary that will be missed Bro. Allmond's will," said Dr. wfoot. "His was the one face

seen of all continually, and his tender-heartedness, his simplicity of soul, his perfect frankness, so fresh, so young, so loving, wooded and won us all. O, how he will be missed!"

The Faculty passed the following resolutions:

"Resolved, 1. That we feel a deep sorrow at the death of Mr. A. D. Allmond, who has for fifteen years served faithfully as the Secretary of our Seminary.

"2. That he was a kind and loyal fellow-servant with us, and we desire to put on record our appreciation of his unselfish, laborious and cheerful service.

"3. That we place these resolutions on our minutes, and send a copy to the family, with the assurance of our sympathy with them in their affliction."

As the March number of the Seminary Magazine will be a memorial number to Dr. Harris, it has been resolved to make the April number a memorial to Secretary Allmond. The speeches at the memorial meetings will be printed in full, and there'll be a sketch of his life and a half-tone engraving of him as a frontispiece. M. B. A.

A. D. ALLMOND.

We, the students of the Southern Baptist Theological Seminary, have heard with profound sorrow, of the death of our venerable friend and brother, Alfred D. Allmond, secretary of our institution.

We desire, therefore, to record our appreciation of him as a man and friend, and to make grateful recognition of his many years of faithful service to our institution.

Many of us were personally attached to him, because of his acts of kindness. All of us have admired the fidelity with which he discharged his duties, both Christian and secular even through old age, and have seen in him an example worthy of imitation. We also desire to assure the family of our deceased brother, of our Christian sympathy and prayerful regard in their bereavement.

May his God, the "God of all comfort, who comforteth us in all affliction," be their consolation.

For the students, JAS. H. FRANKLIN, Va. GEO. E. BURLINGAME, Ky. N. B. O'KELLEY, Ga. Southern Baptist Theological Seminary, March 8th, 1897.

FROM JACKSON, TENN.

Bro. Geo. H. Simmons has been conducting a series of meetings with the First church for two weeks. There have been 82 conversions in his congregation and many others. He has held a half-hour service at the court house, beginning at 12 o'clock. In these meetings there have been many conversions, many living out of the city. His desire has been to reach every family in the city, and the work has been accomplished. He said this is the best meeting, in many respects, he ever held. The church-members have co-operated royally with him, and this added much to his happiness in the meeting.

Bro. W. J. Couch, of Kentucky, will begin a meeting with the Second church soon. He will have a good support from the members.

The Highland-ave church has secured the services of Bro. Lovejoy, of Mississippi, as pastor. He begins his work at once. He is a good worker and has a promising field before him.

The contract for the new chapel at the University will be let in a few days. Since the announcement was made that the University had decided to establish a School of Theology, many letters have been received endorsing the

work and rejoicing that the school has been established. The committee in charge of the work say they will soon have their plans matured and a faculty engaged, and will be ready in a short time to submit their report to the trustees. H. C. IRBY.

ORDINATION.

In compliance with the request of the Bethlehem church, a council consisting of Elders W. H. Woodson, J. T. Casebier, W. D. Cox, Samuel Brown, Dallas Mercer and L. J. Stearnsman, convened with the church to consider the propriety of getting apart to the work of the Gospel ministry Bro. Sylvanus Shanks. Council organized, making W. H. Woodson, moderator, and J. T. Casebier, secretary. Order of exercises were as follows: Candidate related his Christian experience and call to the ministry; Examination of candidate in doctrine, by J. T. Casebier; Ordaining prayer, by Samuel Brown; Laying on of hands, by Presbytery; Charge to candidate, by W. H. Woodson; Charge to church, by Dallas Mercer; Benediction, by Bro. Shanks. May he, like Barnabas, be full of the Holy Spirit and faith, and much people be added to the Lord by him. J. T. CASEBIER. March 12, 1897.

LETTER FROM TAMPA.

The following has been received by Dr. Diaz from brother J. S. Paine, who is spending the winter at Tampa, Fla. "We have been here about five weeks. I have seen Mr. Cova often. He is doing what he can in visiting and preaching among the Cubans here.

"His mother died last week on Friday night. She had been sick about a week with rheumatism and pneumonia. She suffered very much during the cold weather, but kept right on working in the house until she was obliged to stop. She was a good woman and did her christian work faithfully. Just before she died she said to her son: 'You have been kind to me I have done all I could for you. Now I am going to leave you. My work is done. You must be brave and go right on with your work and take care of your family.'

"Many kind Cuban friends came in to help and comfort her. She died in the arms of a Cuban lady that lives near them, as she was laying her in the bed.

"Rev. Mr. Osborne of the Baptist church attended the funeral, offered prayer and read the scriptures. Mr. Cova made a prayer in Spanish. There were quite a number of Cuban friends present. It was a very impressive time. The burial was in a cemetery near the house in which she died. None of the family were able to go to the grave. Mrs. Cova and the girls are prostrated with grief. The younger daughter is quite sick with nervous prostration."

SKINS ON FIRE

Skins on fire with torturing, disfiguring, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA Ointment, the great skin cure, and a full dose of CUTICURA RESOLVENT.

Cuticura

Lost Appetite. COULD NOT EAT THE MOST TEMPTING DISHES.

MANY DAYS WITHOUT ANY FOOD AT ALL—CAN EAT FOUR SQUARE MEALS A DAY NOW—THE CAUSE OF THE CHANGE.

For the restoration of an appetite which has been impaired or lost through sickness, no remedy can compare in effectiveness with Dr. Williams' Pink Pills for Pale People. The statement is substantiated by the experience and declaration of men and women with whom these pills have become a household medicine. Among the many who can offer testimony to this particular property of Dr. Williams' Pink Pills is George Marshall, Jr., who lives at No. 19 Norwich Street, Cleveland, Ohio. Mr. Marshall is now agent on the Lake Shore and Michigan Southern Railroad, and his territory extends from Cleveland to Toledo. Like thousands of others who owe their health and vigor to Dr. Williams' Pink Pills, Mr. Marshall never hesitates to sign their praises. In his case it was necessary to use only a few boxes of the pills to restore him to the possession of bodily health. His digestive organs had become almost useless through a long and serious illness, but in a surprisingly brief period, through the agency of this wonderful medicine, they were capable of again performing their functions in a regular and perfectly satisfactory manner. In narrating his experience with them Mr. Marshall said: "Last spring I was taken sick with inflammatory rheumatism, and my entire system was affected. To relieve the suffering it was necessary to paint me with iodine. After three months treatment I became convalescent, but the attack had sapped my strength and left me extremely weak and feeble. I could scarcely lift an arm or a leg.

This weakness permeated my entire system, and applied as well to my stomach and digestive apparatus as to my limbs. I soon discovered that I had lost my appetite almost as completely as though I never had one. I had no desire whatever to partake of any nourishment, and the natural result was that my convalescence was extremely slow, and my parents feared that I was going to suffer a relapse or fall prey to another ailment on account of my debilitated condition.

"Many a day I would not take any nourishment, and whenever I did the quantity was too insignificant to materially hasten my improvement. Tempting dishes were prepared for me, but I could not eat. My appetite became more or less alarmed as did my parents, and one day my mother suggested the purchase of some of Dr. Williams' Pink Pills for me. They had been recommended to her by a neighbor who regarded them as nothing short of miracles, and dwelt so enthusiastically on their excellent qualities that mother was persuaded to try them. There is not much more to tell now, for I don't look like a man who cannot eat three or four square meals a day. Do I? Three boxes of Dr. Williams' Pink Pills freed me up sound as a dollar, and they will do the same for anyone else, I am sure. It was not long after I began to use the pills that I could feel myself improving. My strength began to return and so did my appetite, and I was on the road again in a short time. That is my experience, and I am glad to give it for the benefit of others who may have lost their appetites through sickness."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c. per box, or six boxes for \$2.50.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION. J. M. FROST, Sec'y.

Has Five Departments: The Periodical Department, the Missionary Department, the Home Department, the Bible Department, and the Book and Tract Department.

Carries a Full Line of Supplies. Publishes the Periodicals of the SOUTHERN BAPTIST CONVENTION, and stands for what the Convention is doing for its Sunday School interests—fostering its power and enlarging its usefulness.

Desires the Support of the Churches, just as they give support to the other two Boards of the Convention—the Home Board at Atlanta, and the Foreign Board at Richmond.

It has Given Away Thousands of Books, Bibles and Tracts, and Thousands of Dollars out of its business, to Sunday School Missions in the different States. Every dollar contributed to the Board is doubled in its capacity for usefulness by having another dollar added to it.

This Part of the Convention's Work can be helped by supplying your Sunday School with its Periodicals, or by contributions of money to its Bible Fund, or to its Book and Tract Fund. Can supply anything needed in the equipment of a Sunday School.

Price List per Quarter. The Teacher... 124 cents. Advanced Quarterly... 24 cents. Intermediate Quarterly... 24 cents. Primary Quarterly... 24 cents. The Lesson Leaf... 1 cent. The Primary Leaf... 1 cent. Kind Words, Weekly... 64 cents. Kind Words, Semi-monthly... 64 cents. Kind Words, Monthly... 64 cents. Child's Gem... 64 cents. Bible Lesson Pictures... 81 cents. Picture Lesson Cards... 3 cents.

Address all orders, either for supplies or samples, to the Baptist Sunday School Board. NASHVILLE, TENN.

Advance Sale of Spring Styles.... One of our buyers has just returned from the Eastern market, where he secured the designs and colorings that fashion favors. Nothing newer, prettier or better than we show you in Carpets, Rugs, Mattings, Linoleums, Lace Curtains, Portieres, Table and Couch Covers, Sash Muslins, and Laces, Brocades and Tapestry, Yard Draperies, Furniture Coverings.

W. H. McKnight Sons & Co., WHOLESALE AND RETAIL. 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY. SPECIAL—See our new Fibre Carpet.

A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferers Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections of the nose and weakness, loss of flesh and all conditions of wasting away; and to make its great merit known, will send three free bottles of his newly discovered remedies to any afflicted reader of the WESTERN RECORDER.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases. The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine Street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in the WESTERN RECORDER.

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.

- H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance. John H. Leathers, Cashier Louisville Banking Company. John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern. John B. Pirtle, State Agent Travelers' Insurance Co. William C. Kendrick, William Kendrick's Sons, Jewelers. C. M. Phillips, formerly of Lebanon Standard and Times. J. M. Cabell, Cabell, Bayse & Co., Grocers. Joseph H. Peter, Monuments, Stone Works. A. G. Langham, Barbee & Castleman, Insurance. Stephen E. Jones, Fire Insurance. Call on or address C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

STEEL WIRE FENCE BOARD. A Perfect Home and Cattle Fence; Cabled Poultry and Garden Fence; Cabled Field and Hog Fence; Yards, Cemetery and Road Fencing; and Rail Fencing. We pay the Freight. Catalogue and testimonials free. K. L. SHELLABARGER, ATLANTA, GA.

THE GREAT CHURCH LIGHT For electric, gas or oil. Send for literature. Book of Light and Estimates Free. L. P. FRINK, 561 Pearl St., New York.

Items of Interest.

There has been a reduction of the wages of the bond-carriers ordered by the Plastering Contractors Association in Chicago. The four thousand bond-carriers will strike if the reduction is persisted in, and with them 25,000 other men engaged in building.

All the building and loan associations in Knoxville are in the hands of receivers. These associations are not concentrating assets over the country. Meanwhile the banks are continuing to fail. The Tonawanda Bank in New York state hopes to resume.

Judge Miller in the Chancery Division of the Circuit Court in this city has given a decision against the United States Building and Loan Association in its contention for a premium on a mortgage. This decision unless reversed, afflicts every similar Association in the state.

After many years of squabbling, in which there has been bloodshed, France and Brazil have at last agreed to arbitrate the boundary between the French Guiana and Brazil, and the protocol to that effect has been signed. The President of Switzerland is to be the referee.

May this be the beginning of a good era for the safety and comfort of passengers on the ocean steamers. The White Star Line have ordered a new steamer from a ship building firm "in which extreme speed is again to be subordinated to the correctness and convenience of passengers of all classes."

An enterprising company undertook to lay a cable in the Amazon river, why is a mystery the cities along that river being invisible and the monkeys care nothing for telegrams. But the Amazon river objects, and engineers are saying that owing to the current and the many obstructions in the river bed, a cable is impossible.

The Supreme Court of Indiana has decided that the city of Indianapolis has a right to prohibit saloons in the residence parts of the city although the saloon-keeper holds a license from the city and county to sell in such localities. This license is only a permit which may be revoked at any time.

The N. Y. Evening Post, in the case that the coming Congress can or will do nothing to bring relief to the Greenbacks and reforming the currency, advocates repealing the 10 per cent tax on the State banks. The National banks would remain and people could use the issue of which they preferred.

A French method of curing colds is easily tried. On the first appearance pour good cologne on a handkerchief and freely inhale through nose or mouth according as the cold is in the head or in the throat and chest. Let this be done several times a day, and according to the French doctor's recommendation it, there will be great relief in twenty-four hours.

There was a fierce riot among the students of the University of Pennsylvania. The cause was that some of the students wished to have their photographs taken without getting permission from the officers. Before the police reached the scene and before the fighting one student had been so beaten he was insensate. Query: What is civilization?

The liquor traffic on the Western coast of Africa is causing wide spread destruction. The Independent tells us, in the Niger Protectorate alone the importations of opium, an annual value of \$200,000. Half the produce brought to the coast is bartered for liquor. As this is causing British trade to suffer, and the pocket of Britain is more sensitive than her conscience, the traffic may perhaps be stopped.

Mr. Geary whose noble work in rescuing children in New York City we all know, made a strong plea in the newspapers and their readers to stop the publication of the details of crime and the names and pictures of criminals. Mr. Geary says there are constantly occurring cases in which very young girls have committed gross immoralities and frankly give the reason a desire to see themselves illustrated in the papers.

Judge Culver in charging the grand jury at St. Joseph, Mo., called attention to the great increase in crime. He said: "No European nation in proportion to its population has as many murderers as we have. Even Italy known as the most murderous of nations, has annually less than one eighth as many murders as our half as great population. All other forms of crimes are increasing in about the same proportion." There is sore need of mothers with slippers who have faith in the inspiration of Solomon.

Lord Ester announced to the Royal Society in London that after spending two years and a half in efforts to get eggs of the pearly nautilus. Dr. Arthur Willey has at last succeeded. This nautilus is the only living species of a great group whose fossil shells are called ammonites. And the nautilus has become so scarce that twenty years ago 90¢ were paid for two specimens preserved in alcohol. Dr. Willey tried in several places in the South Seas, and at last succeeded in the Loyalty Islands. The eggs are as large as grapes.

The dairy farmers of the United States have been well-nigh ruined from the fact that Canada and Denmark promptly forbade all manufacture of oleomargarine. The result was their butter was better, and their cheese was not "filled," and they secured the great English market which the United States had previously supplied. Some legislators in this country are trying to recover the lost market. In West Virginia a law has been passed requiring all oleomargarine, of whatever name, in that state, to be colored pink. The Supreme Court has decided the law is constitutional.

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. Count the words and you know at once what the charge will be. The obituary notice accompanies the notice, it will be brought down to 100 words.

EDLIN.

Died at his home in Louisville after a brief illness Henry Edlin in his 34th year, having been a member of the Baptist church since childhood. He leaves a wife, two children, mother, brothers and sisters to mourn their loss. May they look to Him who alone can comfort them in their great sorrow.

"Toll on, nor deem, tho' sore it be One sigh unheeded, one prayer forgot, The day of rest will dawn for thee, Wait, weep, wait, make it thine armor not."

HUNTER.

Joseph C. Hunter was born in Shelby county, Sept. 27, 1827. At the age of 18 he was baptized at Simpsonville. He was one of the constituents of the Mt. Pleasant church, and was its clerk from the organization until his death—33 years. He died Oct. 12th, 1896, leaving a widow and three sons, all earnest Baptists. He was diligent and faithful in all the relations of life. His promptness and regularity at church was often noted. While never seeking publicity, he did not shrink from duty and all who knew him had thorough confidence in him.

BRADY.

Sebern P. Brady was born May 1, 1845; died Dec. 29, 1896. He was a member of the Mt. Pleasant Baptist church (now Bellevue) in this city, and was its clerk from 1880 to 1883. He was elected clerk and held that office until his death. In 1884 he was chosen deacon, which position he filled with credit to himself until his death. Bro. Brady was chosen by the North Bend Association as clerk, which office he filled for thirty consecutive years, and was finally released in his old age by his own urgent request. The church has lost one of its best members; the cause an ardent supporter, and the community an honored and useful citizen. May the grace of God enable us to quietly submit to Him who doeth all things well.

PASTOR.

Mrs Sarah Francis Proctor was born in Shelby county, Ky., May 12, 1845; was converted and joined the Buffalo Lick Baptist church, in the twelfth year of her age, under Brother Force; was married to L. B. Proctor Dec. 1, 1871, to which union one child survives; died on Jan. 30, 1897, after an illness of two weeks, which she bore with the usual Christian fortitude. She was an earnest Christian, an uncompromising Baptist, and not ashamed of the old faith. The funeral services were conducted by her pastor in the Pewee Valley Baptist church of which she was a devoted member. Many sympathetic friends shared their affliction with them. A FRIEND.

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WEATHERBEE.

Sister Nancy Hassett Weatherbee, wife of Bro. Hosea Weatherbee, was born April 18, 1832; married March 24, 1846; died Feb. 27, 1897. She, with her husband, joined the Milton Fork Baptist church, Ripley county, Ind., in 1854. In 1867 they removed to Trimble county, Ky., and identified themselves with Corn Creek Baptist church until they went into the constitution of Milton Baptist church, of which she died a faithful member. She was a noble wife, a good mother and an able friend of our Lord Jesus Christ. Her husband, now about 80 years old, and five children, all of whom, except one, are members of Baptist churches, survive her. Her funeral was preached by her pastor, J. B. Satchell, at Corn Creek, Sunday, Feb. 28, 1897. M. ANGUS BARNWELL.

CATARH CANNOT BE CURED WITH LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is not such a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonic known, combined with the best blood purifier, acting directly on the mucous surface. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. F. J. CHEBRY & CO., Toledo, O.

Sold by all druggists. Hall's Family Pills are the best.

The following are the rates of fare for the Southern Baptist Convention at Wilmington, N. C., over the lines of the Southern Railway Company, May 6th to 14th; these rates being first-class limited fare for the round-trip. From Mobile, Ala. \$23.00; Greenville, Miss. 21.00; Meridian, Miss. 21.00; Birmingham, Ala. 21.00; Chattanooga, Tenn. 18.25; Atlanta, Ga. 18.25; Louisville, Ky. 22.15; Montgomery, Ala. 16.25; New Orleans, La. 21.00; Selma, Ala. 19.25; Rome, Ga. 18.25; Nashville, Tenn. 18.25; Decatur, Ala. 18.25; Knoxville, Tenn. 14.75. Tickets are first-class and valid in each direction. May be sold from all points May 3rd to 7th inclusive. All tickets bear a final limit of 14 days from date of issue. W. H. TAYLOR, A. G. P. A., Louisville, Ky.

Consumption Cured.

An old physician, retired from practice, having placed in his hands by an English missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also of positive and radical cure of Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 230 Powers' Block, Rochester, N. Y.

RATES ACCOUNT SOUTHERN BAPTIST CONVENTION, WILMINGTON, N. C., MAY 7, 1897.

Table with 2 columns: City and Rate. Includes Louisville, Lexington, Owensboro, Bowling Green, Hopkinsville, Nashville, Chattanooga, Memphis, Knoxville, Birmingham, Montgomery, Mobile, Atlanta, Augusta, New Orleans, Meridian, Vicksburg, Jackson, St. Louis, Mo. Rates range from \$7.25 to \$23.00.

HOME-SEEKERS EXCURSIONS. To points in Kansas, Nebraska, Indian Territory, Oklahoma, and other states at greatly reduced rates will be on sale March 22nd and 18th, April 6th and 20th and May 4th and 18th over the Great Wabash Route. Address: S. McClellan, D. P. A., Louisville, Ky.

THE LORD'S PRAYER. Finger rings made of solid gold for \$2.10 each or of solid silver for 60c each. The Lord's Prayer engraved in raised letters on the outside of every word can be read. They make a nice present. Sent by mail on receipt of price free of postage. C. P. Barnes & A. G. Langham, Louisville, Ky.

THE ROYAL Insurance Co OF LIVERPOOL.

(INCORPORATED) Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - Ky. Agents in all towns in the South.

RHEUMATISM AND GOUT. POSITIVELY CURED BY LAVILLE'S LIQUOR. Used successfully by leading Physicians through out Europe in treating the MOST COMPLICATED and Stubborn Cases of RHEUMATISM. Pamphlet with full information from K. Fougere & Co., 30-30 N. William St. N. Y.

GERMAN BANK, FIFTH & MARKET, LOUISVILLE, KY. CAPITAL, \$1,000,000. DEPOSITS, \$200,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. P. VIGLINI, President.

BURPEE SEEDS GROW. Every planter should read BURPEE'S FARM ANNUAL FOR 1897. A handsome book, with hundreds of illustrations, tells all about the BEST SEEDS the World. Novelties printed from nature. \$2 Mailed Free to All. W. ATLEE BURPEE & CO., PHILADELPHIA.

MORPHINE. Opium, Cocaine, Nuxvomica, etc. Sold by Dr. A. U. Williams, Physician and Surgeon. West Union, Ia. 414 Central Ave. HOT SPRINGS, ARK. Correspondence Solicited.

No. 1881. Each, \$1.50. RAZORS are being in use for over twenty five years and are superior. It is a pleasure to shave with them. Illustrated Price Catalogue of Razors and Shaving Outfits sent to any address. We warrant our Razors. Razors Repaired and Sharpened. C. P. Barnes & A. G. Langham, Louisville, Ky. This firm is reliable. - Western Recorder.

CANCER MISSOURI PACIFIC RAILWAY.

The Great Through Car Line From St. Louis to Kansas City. St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and All Western Points. Choice of two through car lines to Denver and only one with through car service to Ogden, Salt Lake City, with only one change to California from Portland Ore. Pacific Coast Free Reclining Chair Cars on all Trains.

Iron Mountain Route, The Only Through Pullman Buffet Sleeping Car Line.

St. Louis to San Francisco. Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the Southwest WITHOUT CHANGE. Free reclining chair car on all trains. For free rates and other information call on your local ticket agent or write H. T. G. Matthews, Southern Traveling Agent, 304 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

MONON ROUTE TO CHICAGO.

Making connection for all points in the North and Northwest. Only line with through Dining Car on all day trains. Night trains equipped with the most luxurious sleepers ever built. Our agents give to all polite and courteous attention. Notice the MONON. It is the most popular route.

Table with 3 columns: City, No. 20, No. 16. Includes Louisville, Ar. Cincinnati, Columbus, Pittsburg, St. Louis, Baltimore, Philadelphia, New York, Boston. Times range from 2:30am to 9:00pm.

ADDRESS... E. H. BACON, FRANK J. REED, D. P. A., G. P. A., Louisville, Chicago.

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked * daily except Sunday unmarked are daily. Dept. Seventh and river. CINCINNATI AND THE EAST, ST. LOUIS AND THE WEST.

Table with 4 columns: City, No. 20, No. 16, No. 44. Includes Louisville, Ar. Cincinnati, Columbus, Pittsburg, St. Louis, Baltimore, Philadelphia, New York, Boston. Times range from 2:30am to 9:00pm.

ROYAL
BAKING
POWDER
Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assures the food against acid and all forms of adulteration common to the cheap brands. **ROYAL BAKING POWDER CO., NEW YORK.**

Items of Interest.

The St. Louis Globe-Democrat in speaking of the spread of temperance principles, says: "There is no longer any individual for the public man who gets drunk, and it is possible any more for a man to maintain a first-class standing in private life if he is known to be given to intoxication. It is exceedingly difficult for the habitual drinker to prosper in any profession or to secure a situation in any branch of industry. Most of the corporations make sobriety one of the tests of fitness for employment."

The St. Louis Medical and Surgical Journal Dr. T. P. Humbold recommends rasine as the most valuable of all local applications to the upper air passages. It is cleansing and anesthetic and the most rapid of all solvents of abnormal nasal secretions. The application is made by instruments carrying spray in four directions.

SOME one asks, Does God really care for his people, and will he lovingly help them if they go to him and tell him their sorrow? Yes, he will. Here is his answer: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

PROTECTION ASSURED.

A DECISION OF THE UNITED STATES CIRCUIT COURT OF VITAL INTEREST TO HOUSEKEEPERS.

The action of the United States Circuit Court in reversing the decision of the Circuit Court of the Northern District of New York in the case of The N. K. Fairbank Company, The W. Bell Mfg. Company, et al., for infringing by imitation on their "Gold Dust" Washing Powder package, not only assures The N. K. Fairbank Company of protection, but also the housekeepers of the land. Hereafter, the "Gold Dust" washing powder, the article of sale under the colors of "Gold Dust" Washing Powder.

Including down his decision sounded a warning to imitators in tersely stated facts which have equal interest for the manufacturers and business men generally. He said: "The judge who heard the case in the Circuit Court was not a party to the case. He was not a similarly calculated to deceive any buyer of ordinary prudence; that there was no danger of imposition by any similarity between the packages. We are unable to reach the same conclusion. When it is borne in mind that articles of this kind, when once they are generally known, become associated with the name of the manufacturer, the contents of the package which contains them, it is quite conceivable that a dishonest retail dealer who might combine the defendant's package with other packages on the same shelves, might easily lead the one for the other upon an uneducated consumer. Business men of ordinary acumen who are not so easily deceived by the defendant's package as those of the general public, certainly do not begin by assisting the element of fraud which the defendant's package competing manufacturer. When they are found doing this it must be assumed that for some reason they prefer to have their goods arrayed not in a distinctive dress but in the dress of their competitor's. And when it appears that such competitor has expended upwards of \$20,000 in advertising his packages, that reasoner is at a loss to find."

"We have then the case of a manufacturer who is careful always to sell his goods as its own, and who is not willing to have his goods so similar to that used by one of its competitors, earlier in the market, that unscrupulous dealers who purchase from the manufacturer in order to sell at retail to consumers are enabled to delude a large number of such retail purchasers by the imitation of such goods of the manufacturer as those of its competitor. This is manifestly a competition, and is apparent, both on reason and authority. "Since 'Gold Dust' Washing Powder has been the necessity for the N. K. Fairbank Company to protect their goods from numerous fraudulent imitations, and though imitation in the tribute paid to success. In the case of the defendant, the sufferer in the tribute were not dissipated. The 'Gold Dust' package is as familiar to the average housewife as the face of the family clock."

EASY TO MAKE MONEY.

I notice how one of your readers is making lots of money selling soap-making kit. I wish I had a dollar better by my washers. I never make less than \$3 a day and often times clear over \$10. The machine works like a charm and any child can operate it. The dishes are never broken or chipped, but they are always clean and dry when taken out. Then a woman never has to touch the greasy wash water with her hands, and as a consequence she can keep her skin nice and smooth. In fact dish washing is a pleasure when this machine is used. I can do a lot of work with this washer as every woman that sees it work will be without it, for the price is within reach of every one. I clear over \$10 a month and did not work very hard. I understand that this firm wants a few more agents and if you will address Dep't. 2 of the Wash-Che Co., Sta. A, Pittsburg, Pa., you will receive full particulars how to make money as I am doing.

STEEL PLANT FOR BIRMINGHAM.

The annual meeting of the stockholders of Birmingham Rolling Mill Company was held last Friday at Birmingham, Ala. There were 4,038 shares of stock represented out of the total number, 4,964. For two years the company has been considering the question of building a steel plant. President James G. Caldwell, of this city, submitted plans and estimates for the new enterprise to the Board of Directors. The capital was on hand to erect the buildings and equip the plant. The stockholders unanimously approved the President's report, and instructed the Board of Directors to push the enterprise forward. The following directors were elected for the ensuing

year: James G. Caldwell, Maj. W. W. Hite, John W. Barr, Jr., John B. McFerran, W. P. Harvey, George W. Hite, John W. Caldwell. After the stockholders adjourned, the Board of Directors met and elected James G. Caldwell President and Maj. W. W. Hite Secretary. Pursuant to instructions of the stockholders, the President was instructed to let the contract for the new plant. The steel plant will be in operation by July 1st. The plant, including the rolling mill, will represent a property conservatively valued at over \$800,000.

The much hoped for cotton factory has at last materialized. The \$400,000 capital has been secured, and the work of construction will soon begin. Last year was the banner year in the history of the Birmingham District in the output of coal, coke and pig iron. The arrival of the new factory at Birmingham as a manufacturing center is no longer doubtful. While in Birmingham we had the pleasure of meeting Capt. R. F. Manly, one of the most reliable and efficient business men of the Magic City. He is brother of Dr. Basil Manly of religious memory, and in disposition is much like him. We also met Rev. Dr. B. D. Gray pastor of the First church, he reports progress along the lines of church work. Howard College at East Lake has more students than usual. W. P. H.

FARMING for profit in Southern California, where from one to six crops can be grown year after year, is being purchased on 100 acres of land. Refer to leading Banks of California. For full information address Hemet Land Co., Hemet, Riverside Co., Cal.

WANTED—A loan of from \$1,000 to \$10,000 for from three to five years, at 6 per cent. interest, payable in monthly installments on property valued at five times the amount. Address Box 97, Ocala, Florida.

THE MARKETS.

Report for the Week Ending Saturday, March 13, 1897.

Cattle—Values were steady at the early week's prices. The receipts of cattle to-day were very light and all were disposed of without developing any feature of interest. Calves—The supply was of very poor quality. The market was dull and weak, but prices remain unchanged. The best calves are quoted at \$5 and \$6 and at \$3. Hogs—The market for hogs to-day was strong and 5 to 10 higher. Medium weight sold freely at \$3.25 and heavy in good demand at \$3.75 to \$4. Light weights brought \$3.25 to \$3.50 and pigs ranged from \$2.75 to \$3.25. The receipts were about 800 head. Sheep and Lambs—No sheep or lambs were marketed to-day. Prices remain steady.

CATTLE.

Extra shipping cattle, 1,400 to 1,800 lb.	\$3 25 to 4 00
Light shipping, 1,200 to 1,400 lb.	3 50 to 4 00
Best butchers	3 75 to 4 00
Fair to good butchers	3 50 to 3 75
Common to medium butchers	3 25 to 3 50
Tin, rough steers, poor cows and heifers	1 50 to 2 00
Hogs to extra extra 1,800 to 1,700 lb.	3 50 to 4 00
Common to medium extra	3 00 to 3 50
Feeders, 900 to 1,300 lbs.	3 50 to 4 00
Stockers	3 00 to 3 50
Bulls	3 50 to 3 75
Calves	3 00 to 3 50
Choice milk cows	10 00 to 25 00
Fair to good milk cows	15 00 to 25 00

HOGS.

Choice packing and butchers, 225 to 300 lb., strictly corn-fed	\$3 75 to 3 80
Fair to good packing, 180 to 200 lb.	3 50
Good to extra light, 150 to 180 lb.	3 25
Yearlings, 120 to 150 lb.	3 00 to 3 25
Fat sows, 100 to 120 lb.	3 00 to 3 25
Roughs, 150 to 400 lbs.	3 00 to 3 25

SHEEP AND LAMBS.

Good to extra shipping sheep	\$3 00 to 3 25
Fair to good sheep	2 75 to 3 00
Common to medium sheep	1 50 to 2 00
Extra shipping lambs	1 50 to 2 00
Fair to good lambs	1 50 to 2 00
Medium to butcher lambs	1 25 to 1 50

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 13, 1897.

SALES, WITH COMPARISONS.	
Following were the sales for the week ending year to March 13, with comparisons:	
	Week. Year.
Year 1897	4,574 41,864
Year 1896	4,119 44,289
Year 1895	3,908 42,816
Year 1894	2,719 47,615
Total new crop sold to date	29,468
Sold to date in 1896	44,201
Sold to date in 1895	39,701
New crop sold to date, orig. inspec'n.	34,884
Sold to date in 1896, orig. inspec'n.	37,289
Sold to date in 1895, orig. inspec'n.	35,100
RECEIPTS.	
Receipts this week	5,073
Receipts same time in 1896	1,920
Receipts same time in 1895	2,779
Receipts since Jan. 1 to date	23,414
Receipts same time in 1896	24,829
Receipts same time in 1895	25,084
BURLY—1895 CROP.	
Red.	Colony.
Trash, green mixed	\$1 50 to 2 00
Trash, sound	1 50 to 2 50
Common lugs	2 50 to 3 25
Medium lugs	2 50 to 3 00
Good lugs	3 00 to 3 50
Common leaf, short	2 00 to 2 50
Common leaf	2 00 to 2 50
Medium leaf	2 00 to 2 50
Good leaf	2 00 to 2 50
Fine and selections	19 75 to 19 75
DARK—1895 CROP.	
Trash, green mixed	\$1 25 to 1 50
Trash, sound	1 25 to 1 75
Common lugs	1 75 to 2 25
Medium lugs	1 75 to 2 00
Good lugs	2 00 to 2 50
Common leaf, short	1 50 to 2 00
Common leaf	1 50 to 2 00
Medium leaf	1 50 to 2 00
Good leaf	1 50 to 2 00
Fine and selections	14 00 to 15 00

Note this today. This ad. may not appear again.)

\$150 GIVEN AWAY

IN GOLD

Who can form the greatest number of words from the letters in "HOLIDAY." You can make six or more words, we feel sure, and if you do you will be well paid. Do not use any letter more times than it appears in "HOLIDAY." Use no language except English. Words spelled alike but with different meanings can be used but once. Use any standard Dictionary, Nouns, pronouns, verbs, adverbs, prefixes, suffixes and adjectives—anything that is legitimate will be allowed. Work it out in this manner: Holy, hay, day, had, etc. Use these words in your list. The publishers of THE SUNNY SOUTH will pay \$50 in gold to a person who makes the largest list of words from the letters in the word Holiday; \$25 for the second largest list; \$15 each for the next two largest lists, and \$5 each for the next five largest lists. For the next twenty-five largest lists each will receive a Kodak. The above rewards are given free and without consideration for the purpose of attracting attention to the Sun's great illustrated family and literary weekly, which has 12 large pages, 71 pages devoted to "Southern Industries," etc. To enter this contest, it is necessary for you to send 45 cents for a three months' subscription with your list of words, and every person sending to contest and one of ten words or more is guaranteed an extra prize by receiving a mail tin addition to THE SUNNY SOUTH of a 100 page book, "Behind the Bonnie Briar Bush," by the famous Ian Ramsay. Satisfaction guaranteed in every case or money refunded. Lists should be sent in at once. This contest will close June 1st. The names and addresses of successful contestants will be printed in the June 1st issue of THE SUNNY SOUTH. Remember, every contestant gets a prize. Note: If you do not want "Behind the Bonnie Briar Bush" we will send you "The Story of an African Farm," "The Other Man's Wife," or "The Master of Ballantrae." In writing mention the book you want to send you. Address THE SUNNY SOUTH, Box 28, Atlanta, Georgia.

Spring Dress Goods.

For pretty all-wool check suitings 34 in. wide, in tans, grays, blues and greens.

For figured novelty waist silks 19 in. wide, in green, blue, tan and navy.

For lovely imported silk and wool-mixed novelty dress goods 45 in. wide in violet, turquoise, gray, green and brown.

For all-wool Scotch mixtures 36 in. wide, in gray, tan, brown and blue effects.

Samples of the above goods will be sent on application as well as other goods we may have. Please enclose two-cent stamp for return mail.

J. BACON & SONS,
425, 427, 429 E. Market Street,
Above Preston, LOUISVILLE, KY.

DID THEY DIP?

Or an Examination into the Act of Baptism as practiced by the English and American Baptists before the year 1841.

By JOHN T. CHRISTIAN, D.D.

With an Introduction by T. T. EATON, D.D.

DR. JOHN CLIFFORD, London, Eng., says of the book: "It is a really able piece of reasoning. The 'case' of your opponent is fully and fairly stated. The evidence is sifted and re-sifted. The utmost care is taken in facing the whole facts. Contrary witnesses are called into court, examined and cross-examined, but the verdict is complete and crushing. Dr. Whitsett's theory is dissipated into thinnest mist."

THE FREEMAN, of London, Eng., says of the book: "We are very glad to give our hearty commendation to this book, and would be pleased to see it widely circulated in England. There is far too little known by our people generally of the facts of Baptist history. Apart from the present controversy, and the emphatic answer to its own question, 'Did They Dip?', it has a permanent value, embodying as it does a large amount of evidence about our Baptist forefathers which could only be collected as the result of much patient labour. The size and price of the book brings it within reach of all."

Bound in cloth 75 cents; in paper 35 cents. 231 pages. AGENTS WANTED. ALL-ERAL DISCOUNTS.

Send all Orders to Baptist Book Concern, Louisville, Ky.

Teachers and Students should use HOSBORN'S ACID PHOSPHATE. It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

The Workmen has been studying the last census and says that the reports show a marked decline in the percentage of increase of population in the United States outside of immigration, and thinks the next census will show that this downward rate has been greatly accelerated. The New York Tribune states in this decrease to the fact that the vitality of modern man has been weakened by the luxuries of life. But it was always been a question as to whether a race could live in North America, owing to its climate, without continual secretions from other continents.