

WESTERN RECORDER.

Faith, Hope and Love, these three.

VOLUME LXXI

LOUISVILLE: THURSDAY, MARCH 25, 1897.

NUMBER 16.

WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

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

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One missionary Board is more than holding its own, even in these trying days. The Church Missionary Society of England received \$100,000 more in this financial year than it did last.

DR. CUTLER'S notable tribute to Dr. Storrs can be paid with equal truth to his own great record in the pastorate. He said: "Faith in God, faith in the atoning blood of Calvary, faith in the whole revealed word of God, faith in prayer and in the divine promises, and courageous fidelity to the spiritual welfare of his flock—these have been the secrets of a power which for fifty years has known no diminution."

FREEDOM of conscience is only freedom towards our fellowmen. So far as man is concerned, we have a right to believe what we please. But we have no such right towards God; it is our duty, for the fulfillment of which we are responsible to him to believe the truth He has given us.

The first Baptist church was organized in Vermont in 1768 at Shaftsbury. The first Association was the Shaftsbury, organized in 1780. Baptists grew steadily till 1840, when the anti-slavery agitation and Millerism made havoc in the churches, and the churches have never yet recovered the number then reached. In 1880 there were 9,870 Baptists in the state, and in 1890 they had decreased to 8,756.

A YOUNG man who was fast becoming a drunkard was asked: "Where will the trail on which you are traveling end?" He replied: "Flatbush almshouse;" and he afterwards died in that institution. But alas for him, the trail did not end there. After death, the Judgment.

The laymen in the Established church of England are rousing themselves, and it is high time. The *Freeman* tells that at a recent meeting held in St. James Hall this resolution was adopted: "At a meeting of churchmen and churchwomen, held on Tuesday at St. James's Hall, the following resolution in relation to some writings by Church clerics was adopted: 'That, having learnt with the greatest alarm that certain clergy of the Church of England have proclaimed in public that the existence of a personal God can be no longer relied on as a truth divinely revealed; that the truth of almost every other article of the Christian faith is openly denied and set aside; that suggestions are made that the creeds and other church formularies should be repeated in a new and false sense by the clergy and people in divine services, and further, that opinions adverse to the truth and supremacy of the Christian revelation are taught from Church of England pulpits—this meeting of English church people calls upon the entire Anglican episcopate assembled at Lambeth in 1897 to reaffirm as true and binding the whole Christian revelation contained in the creeds, and to condemn such teaching as opposed to it.'"

OLD-TIME REVIVALS.

BY J. H. SPENCER, D. D.

The old-time revival of 1837 came upon the Baptists of Kentucky at the darkest hour they had known since the reign of infidelity at the beginning of the century. Since the close of the preceding revival, in 1829, they had lost over a third of their membership. Their college, in which they had felt so deep an interest, had been, and still was, involved in a series of legal complications which rendered it inoperative, and it remained little more than an empty charter with a disputed title. In 1832 they had organized their Baptist State Convention. But it met with but little favor from the churches, and had now become extinct. The anti-missionary element, composing nearly one-fourth of their members, still remained in the churches, and stubbornly opposed every aggressive move of the denomination. Meanwhile they had lost, by the cholera scourge, emigration and other causes, a majority of their ablest and most effective preachers. But they had still a few iron-hearted men who trusted in God even in that dark hour, and their courage did not fail. On the 20th of October, 1837, these met together in the First Baptist church in Louisville, and formed a second general organization, to which they gave the name of General Association of Baptists in Kentucky. It was yet in the deepest depths of the spiritual night. But morning was about to break forth in glorious splendor. Only a few of us who witnessed that blessed day live to hold it in sacred remembrance.

The revival made its first appearance in the church in which the General Association was formed, and immediately after that body was organized. From thence, like the former revivals, it spread in all directions till it reached every part of the State. Within less than three years the churches made a clear gain of more than 17,600 members. This far more than covered their losses of the preceding decade. But this was not their greatest gain. The revival wrought a revolution among the Baptists of the State. It did not change their doctrine or governmental polity; but it made a marked and permanent change in their mode of worship and polity of expediency. Besides some local effects that were beneficial, the revival brought into vogue some new general customs of much importance. Of the former, the establishment of the Baptist cause in Louisville was not the least important. Hitherto the metropolis of the State had been neglected by the Baptists, while other denominations had taken possession. But now the addition of more than 900 members to their one little church during this revival gave them a respectable standing in the city. Another important effect of the revival was the opening of the hearts of the brethren to endow Georgetown College; so that it was opened with a full faculty for the first time, in 1840.

Another effect of this revival was the enlarging of the missionary spirit in the churches. They did not first embrace missionary sentiments at this period; for here, as everywhere else, the Baptists had been missionaries. But during the last 25 years an anti-missionary element had been developing in the churches, and had become so aggressive as to greatly embarrass them in their efforts to spread the Gospel. The missionaries, now about seven times as numerous as their adversaries, were willing to compromise for the sake of peace, and in many of the churches, did effect a compromise on the proposition that, "Giving or not giving shall be no bar to fellowship." But even this was rejected in many of the churches. The Anti-missionaries not only refused to contribute to the support of mis-

sions themselves, but they were unwilling that their missionary brethren should contribute. But when God's children were filled with the Spirit of Christ, as in this great revival, the former state of affairs could no longer exist. The work of cutting off the anti-missionaries was begun in 1840, and was completed in about three years. Since then there has been too much negligence in the support of missions, as in every other good work, but there has been no open opposition in our churches.

During this revival an unprecedented activity prevailed among the private members of the churches. Hitherto the ministers had styled themselves the servants of God in such a manner as to make the impression that they alone were entitled to that distinction; and this honor, with all its burdens and responsibilities, had been too generally accorded to them. The private members had failed to recognize any obligation on them to aid in spreading the Gospel among their neighbors. But now that they were wonderfully quickened and illuminated by the power of divine grace, they lifted up their eyes and saw the fields white unto the harvest and the laborers few. As if moved by a common impulse, they went everywhere preaching the Word. All over the broad land little bands of brethren and sisters gathered in the cabins of their neighbors, where no preachers could be had, and engaged in the joyous worship of God. Men who had never before spoken, or even prayed, in public, became eloquent in exhortation and fervent in prayer. The people had but few song books. But most of them knew a few old songs by heart, and to these they attached many spiritual choruses. These prayer and devotional meetings were so bright and happy that they were invited to the houses of the unconverted, as well as to the homes of Christians. The writer remembers to have attended a number of them, in his boyhood, not one of which was at the house of a church member. Besides the influence exerted on the unconverted, many Christians were greatly strengthened, and many latent gifts were developed through these little rural prayer-meetings. By these and other potent means of this revival, the whole denomination was lifted to a higher plane of activity, from which it has never receded.

Protracted meetings first came in vogue during this great religious awakening. Hitherto, even during revival seasons, the churches met only on their regular days of worship—usually one Saturday and Sunday in each month—with an occasional night meeting, generally at some private residence. The most courageous preacher would hardly dare go beyond a three days' meeting. But during this revival the preachers began to extend the time to a week, and finally to two weeks. There was, at first, much opposition to this new practice. The anti-missionary element, which was still in the churches, was especially bitter in its opposition to this innovation on old customs. Many, if not all, of this element deemed any extra effort to bring sinners to repentance an encroachment on the divine prerogative. But the anti-missionaries were soon severed from the churches, others became reconciled to the change, and protracted meetings, or, as they were often called, effort meetings, became an established custom. This put an end to the old-time revivals. Hitherto, these general religious awakenings occurred about once in ten years, and continued from 18 to 36 months. During the intervals the churches were inert, and few additions were made to them, except by letter. Between the close of the revival of 1827 and the beginning of that of 1837, the Baptists in Kentucky sustained a clear loss of about 13,000 members, nearly 10,000 of whom, however, had been carried off by the Camp-

bellite schism. But during the first three years of the revival of 1837, they made a clear gain of nearly 18,000, and it is probable that they gained at least 12,000 during the next three years. This great and wonderfully fruitful revival, unlike those which had occurred before, did not cease at all; but has continued with various ebbs and flows to the present time. And the denomination in Kentucky has increased from 32,000 in 1837, to more than 200,000 in 1896. What hath God wrought for the Baptists of Kentucky?
Eminence, Ky., Jan., 1897.

WHAT SHALL I DO WITH MY CHRISTIAN LIFE?

Treat it as the most important fact connected with you. Some people are all the time trying to compromise between heaven and this life, between righteousness and worldliness. They mean to be good enough to go to heaven, but they do not propose to surrender a single satisfaction of this world which they possibly can escape surrendering. The question with them is not, How much I can do for Christ, but How much can I avoid doing for him? They may be Christians, perhaps, but their type of Christianity, is more of a hindrance than a help. To such the fact that they are Christians is not the great, glorious feature of their experience, the thing of which to be proud, the one element of life which willingly is conceded superiority and authority over all others. But this is the only proper view of Christianity. If it is not first in the heart, it is apt to be last, in reality if not in theory.

When one comes to think of it religion is about the only important possession which we are sure of carrying over into the next world with us unchanged. Personal identity will remain in some form, but the earthly body will have vanished and all our material possessions will have been left behind. Whether glory and fame endure beyond the grave we do not know. We may possess tastes and powers similar to those of the present, but we cannot now tell. The only things which we know are that we still shall be ourselves, and that the love of God and of goodness, if we have cherished it here, still will characterize us and will be a blessing to us.

Surely, inasmuch as every one of us is to pass sooner or later into that almost unknown region, it is worth while to cultivate the spirit which will render it, when we have reached it, homelike and happy. That we have been Christians here will be our best introduction into the home of Christ beyond. Let our Christian lives now be lived thus, in remembrance of their future importance and significance.—Congregationalist.

TEST your sincerity by the manner in which you control or resist your evil thoughts. Do you suffer your thoughts to tamper with evil, to dally with wrong-doing? If so, you are not sincere. The tyrant Nero tried to degrade some of the great Roman nobles to as low a level as his own, by making them appear as actors in the arena on the stage. To disobey was death. Florus was bidden thus to appear, and, doubting whether to obey consulted the virtuous and resolute Agrippinus. "Go, by all means," answered Agrippinus. "Well, but," replied Florus with astonishment, "you yourself refused to obey." "Yes," answered Agrippinus, "because I did not deliberate about it." The categorical imperative, the naked, absolute prohibition of duty must be implicitly, unquestioningly, instantly obeyed.—To deliberate about it is to be a secret traitor; and the line which separates the secret traitor from the open rebel is thin as the spider's web.—Farrar.

WITNESSES FOR CHRIST.

BY E. L. WESSON, D.D.

A witness is one who has seen or known something, and is therefore qualified to give evidence concerning it.

In law there are several kinds of witnesses. 1. As a general term all witnesses must be competent; i. e., legally qualified. 2. There are eye-witnesses, those who testify to what they have seen. 3. There are auricular witnesses—ear witnesses—those who testify what they have heard. 4. There are adverse witnesses, those who are prejudiced against the one who called them to witness. 5. There are willing witnesses, those who are over anxious to help their friend. 6. There are zealous witnesses, those who want to carry their point by force. And of course there are false witnesses, but they are not counted unless convicted. Eye-witnesses and ear-witnesses are really the only witnesses, all other classes simply express phases of witness-character instead of distinct classes of witnesses. It is an unpleasant thing to be a witness in some cases; and in some not only unpleasant, but dangerous as well; therefore a good witness needs not only knowledge, but self-possession and courage. A coward is no more fit to be a witness than he is to be a soldier. In fact a coward—God pity him, for he was so born—is not fit for anything, unless it is to pray for the courageous. But notice now some things you can learn from a man's witnesses.

1. You can learn very correctly a man's position, or standing in a community. Those see what one does and hear what he says who associate with him. Therefore his witnesses as a rule tell his standing. Think well over this, for we will use it further on.

2. You can learn a man's character by his witnesses. This is the rule, of course there are exceptions. Go in a court room, learn the character of the witnesses, and you will have a good picture of his character for whom they witness. A man will associate, as nearly as possible, with those of like character as himself—"birds of a feather will flock together"—and a man's witnesses are usually his associates. Leave this now and come to the subject, "Witnesses for Christ." Christ said to the apostles, "Ye shall be witnesses unto me." Who were the apostles? Twelve Galileans (Acts 2:7). Most of them fishermen, and their leaders said to be "unlearned and ignorant men" (Acts 4:13). What do we learn from this? 1. That Christ's standing on earth was that of a poor man. His associates were the common people. 2. We learn that Jesus associated principally with the unlearned. But little of his time was spent with the Doctors, either D.D.'s or LL.D.'s. Did you ever think of that seriously? His wisdom was infinite, his knowledge almost, if not, universal. Wouldn't it have been a pleasure to him to have been a teacher of those who exercised themselves in deep matters? What a sacrifice it must have been for him to have spent his life with those who were in the A B C of learning, but he did it; for even after training under him, and after spiritual endowment, his apostles were called unlearned and ignorant men. How different was Christ from his learned disciples of to-day. His was a life of stooping, theirs is largely a life of stretching. He went on the principle that the most ignorant need most help, and the one most qualified is the one to give it. From Christ's chosen witnesses we learn his position among men.

3. From Christ's competent and qualified witnesses after his ascension, beginning at Pentecost, for they were not to witness until then (Acts 1:8; Luke 24:48, 49) we learn, as near as weak human nature could express it, the character of Christ as a man. The people took knowledge of the disciples that they had been with Jesus. Notice specially that Christ's witnesses were poor, and in the school sense, unlearned, but they were both competent and qualified. A man don't have to be a thorough scholar to be a competent witness. Neither can he be a perfect ignoramus. He must know something. Christ said, "We speak that we do know, and testify that we have seen." Second-hand evidence is of but little value, though the witness be the most learned of the learned. Peter knew this, therefore when one was to be selected to take Judas'

place he said, "Of these men who have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21, 22). Three things were absolutely essential to be one of the first witnesses for Christ: 1. One had to have been with him during his ministry, and to have witnessed his ascension; 2. One had to have listened to his words; 3. One had to be endowed with the Holy Spirit. Peter, from a human standpoint, saw that the two first were essential, and Christ taught them that the third was absolutely necessary. The first witnesses had to be both eye-witnesses and ear-witnesses, for otherwise they could not speak that they knew and testify to that they had seen, but even the qualification of having seen Him, heard Him, and been with Him during all his ministry was not sufficient qualification; they must have the endowment of the Spirit. A good point right here is that human attainments, or humanly acquired qualifications, it matters not how great, cannot qualify for witnessing for Christ. Paul understood this when he wrote, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (1 Thess. 1:5). Spiritual things are spiritually discerned, therefore cannot be properly impressed by the non-spiritual. For proper qualification we of to-day need more spiritual unction than the first witnesses did, for they had seen the Lord with their own eyes, and had listened to his own words, and could for that reason enforce their testimony with the earnest thrill of "eye-witnesses of his majesty," which would at least impress those who are moved by thrilling life-incidents; but we have no such qualification. Our testimony to His life, death, resurrection, ascension and teachings, is at best second-hand, and lacks the power of an eye-witness, it matters not how strong our faith may be. You have noticed, haven't you, a preacher telling little incidents which came under his own observation, and the congregation would be thrilled, or moved to tears; but when he went to make the application, illustrating some principle, incident, or teaching of Christ, the interest would subside? Why was it? Just this, he was an eye-witness of the one, but not of the other; and he did not have the spiritual power needed to qualify him for an effective witness for Christ.

Brethren, think of this. We are not competent witnesses of Christ's life, death or resurrection. We are simply proclaimers of the testimony of others. Now if that is true, the question naturally suggests itself, can we be competent witnesses for Christ at all? Can we in any sense truly "speak that we do know" of Him? Yes, if we have indeed been born of God. We can say we know his Spirit convicts of sin. We know he gives peace to the trusting heart. We know he so changes the innermost disposition as to give us delight in what we once cared nothing for, and makes us detest what we once delighted in. We know he gives comfort to the distressed who look to him. We know he gives grace in time of trial. We know he supports us in affliction. And we know as eye-witnesses that he sustains and cheers his people in death. We are competent witnesses of all these things, if we are children of God, but we are not qualified to be effective witnesses unless we are filled with the Spirit.

Oh that our cold-blooded proclamation of the testimony of the first witnesses could be more thoroughly interwoven with our own real testimony of the saving, uplifting, comforting, sustaining power of Christ in us; and that all could be made powerfully effective by godly living and "the unction from the Holy One."

What kind of witnesses are we?

O Christ, Divine! as witnesses

For thee to poor sin-blinded men.

We see each day our ministries

Need more than human ken.

O! for that power which thou canst give,

That Holy Spirit Power, Divine;

To teach each witness how to live

And speak the word as Thine.

The letter of thy word we know;

And many preachers speak it well,

But their words lack the power to go,

Stop the soul bound for hell.

Endow us, Lord, with Spirit power;

As witnesses to thy wondrous love,

So that each day and every hour

We may point souls above.

Water Valley, Miss.

HOW GOD HELPS US.

BY THEODORE L. CUTLER, D.D.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that He never grants and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful up-lift.

If we looked at God as always wise and always loving, and always holy we should know, in the first place, that He often helps us by a sharp discipline that tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and it helps my grape-vines to apply the pruning-knife. Abraham came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! By and by he looked his rascally brothers right in their faces, and said to them, "Ye thought evil against me; but God meant it unto good." As headwinds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier is a mighty help; and if we keep the eyes of faith open we shall see a loving God behind the pruning-knife, and behind the furnace of affliction.

What an immense lot of over-loaded people there are in this world! We can see it in their care-worn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggish or a fool. The Apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for He careth for you." That much-perverted verse is accurately translated in the Revised Version—"casting all your anxiety on Him because He careth for you." Now just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent His ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us—"roll your anxieties over on Me, for I have you on My heart! To do this requires faith. When God says—give to Me what will break you down and I will help you through, He puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself, as it were, into our hearts, and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us, and imparts divine strength just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you never felt the lift of that almighty arm, when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of afflictions?" God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul who fought beasts at Ephesus, and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him do God's work. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers and workers of all kinds, that if you and I work on God's lines, He is bound to help us. If

we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing Him say, "In Me is thy help."—Evangelist.

"DOPPERS," "DIPPERS," AND BAPTISTS.

TO THE EDITOR OF THE "DAILY EXPRESS."

Dear Sir:—I have just read in your columns for to-day with some amusement a report of an address by Mr. Lecky, M.P., concerning President Kruger, of the Transvaal. Mr. Lecky is made to say that President Kruger belongs to a sect called the "Doppers," from a Dutch word which means an "extinguisher;" and they are said to be thus called because they desire to extinguish all novelties since the Synod of Dort.

Now, sir, I very much question whether Mr. Lecky—whose wife is Dutch, and he is himself undoubtedly acquainted with Dutch—gave any such explanation of the name "Dopper." The real explanation is simple enough. "Dopper" in Dutch is the English word "Dipper," and the German word "Taufser." The "Dippers," as they are called in Holland, are a very powerful body in that country, almost as numerous and as wealthy as the Reformed community, which is the established church of the land; they are really Baptists, and trace their origin to Simon Menno, who died A. D. 1561. At first they dipped as Baptists do in this country now; they still hold that no one has a right to the ordinance of baptism but those who have reached years of discretion, and, first of all, make a public profession of Christianity. They do not now dip nor do they sprinkle; they pour, or rather they dip their hand in a basin of water, and convey such as can be carried to the head of the candidate. I have attended their services and witnessed the observance of the rite of baptism among them. There can be no doubt on historical, as well as on etymological, grounds that originally they immersed; they have abandoned the mode on account of its inconvenience, but they adhere to what the Baptists the whole world over regard as immeasurably more important than the mode, the practice, namely, of baptizing those only who know what they are about, and who, of their own free will and choice, wish to submit to the ordinance.

The "Dippers" are really very strong in the Transvaal, as they are in Holland, and also very wealthy. I may say that I have travelled in Holland and mixed with members of the community. In Holland the denomination is called "Doopsgezinde," which corresponds exactly to the German "Taufgesinnung," answering literally to the English "Dipper Persuasion."

I thought that you and many of your readers would be glad to have this correction made. I am not presuming, remember, to correct Mr. Lecky; I am fully convinced that he knew better than to say anything like what he is reported to have said. If he did say the words however, he said what is entirely contrary to the facts.

Yours truly, T. WITTON DAVIES.
Midland Baptist College, Nottingham,
Nov. 14, 1896.

This is taken from the London *Daily Express*, and was written by Prof. T. W. Davies, who has made the study of church history a specialty, and he writes us that he proposes to spend six months on the continent, beginning with April, studying this subject. He promises to write for the RECORDER.—Ed.

It is not a morbid fancy, but a simple fact, that prosperity cannot ripen character. In that sphere it cannot be made evident to others or to ourselves that we are not serving God for a reward. Hence the trier of life—the messenger of God—goes walking up and down the earth, jostling men out of their prosperity, and driving them into worlds of poverty and loss and sorrow and disease and loneliness where they can test their principles and find out what they believe, what they stand on, and what they are living for. This is not Job's history alone; it is yours and mine and every man's.—Theodore T. Munger, D.D.

Let the good book you read have an appendix in your life.

THE CHRISTIAN USE OF MONEY.

BY THE REV. FARLEY D. ROOT.

This is a question over which much thought and debate has been had. How much of the money committed to our trust are we required to devote to the Lord's cause? Some one has said "that it is not consistent with our profession of Christianity for a rich man to give like a poor man in the advancement of the cause of Christ."

Finally, the specified proportion of one's keepings was given in the tenth required, and which, we doubt not, many Jews felt was too much to take from what they were accustomed to lay claim to as their own, as many professed Christians men and women of the present day are wont to feel.

Let us speak of the advantages to be derived from discharging our obligations in this matter. Said J. P. Weyland in a tract which gives all we cherish a more hearty belief in the declaration of Scripture, that God exercises a direct supervision in the every-day affairs of men, that he lifts up one and puts down another, that the liberal soul should be made fat, and that he that withers shall be gathered up.

The truth of this statement no one who believes the Word of God dare question, for with all the unbelief that lurks within our hearts, we are convinced of the correctness of it.

This reminds us of an anecdote related of an old colored preacher who was asked to give all which was so liberal as to have given itself to death. Said the old man to him who related the incident: "Brudder, if you will tell me what dat church am, I will journey to it, and when I hab foot 'n it, I will clamber upen de top ob de mosque-covered roof, and with my hand to heben and say, 'Bressed an' de dead what die in de Lord.'"

So true as we are following the leadership of a Divine Master, will he see to it that our sacrifices are not in vain. In some way our little will be lengthened out, or money will come to our relief to meet our smallest necessities. O, for a faith to see God's messengers winging their way to relieve the distresses of God's faithful servants, when loyally doing their duty with what has been entrusted to their care, as the ravens brought meat to the lonely Elijah on the bank of the brook Cherith.

We heard of an old saint who, whenever the prayer was ended, remained upon her knees for awhile before rising. When asked why she did not arise at once, she replied that she was waiting for an answer to her prayer. May we not, with a degree of certainty, if our hearts are set on waiting for God, who has given us his hands, and we seek to get money for that purpose, pursuing always an honest and godly course in our getting, just as reasonably expect that he will not only put it into our hands, but honor us in being his agents in using it for his glory?

When should one cease to accumulate money that he might help on the cause of Christ. We are told that God took Moses to himself when in the possession of his full powers or faculties. His natural force was not abated, nor were his

eyes dim. He took him when it seemed that there was a great work for him to do, possibly greater than that which he had battled against to overcome. But that was God's work, and God's wisdom planned it. If he plan to lay us aside when in the possession of our faculties, let us bow in submission to his will. They those who retire from business are, for the most part, such as are better fitted to prosecute their chosen avocations than ever before, is generally admitted.

To us it seems wrong that when one has reached a point in the which he is better fitted to carry on his business enterprises to the most successful completion, he should drop the task and give his concerns into hands less experienced, simply because the years have multiplied upon his head, although his natural strength has not perceptibly declined. A poor man, who has little or nothing, it is thought, may delve on until the body is worn out and he can no longer work. Why not with him whom we call rich, if both are laboring for the Master, let one as well as the other wait until he shall say, "Rest from your labors." Every man's labor belongs to God, and such as have been adopted into his family, through faith in Christ, acknowledge, at least professionally, God's right to command their service. Let such, then, labor on and use their skill, and skill they will find in support of some department of Christian enterprise.

It is a fact that activity promotes longevity. In other words, such as continue in the life in which they have spent their years, reach a greater age than those who drop care and enter a period of inactivity. It is hard work to do nothing, and one of the most miserable people it was our lot to see, was a man who had spent his years in active business life, but, believing that he was getting old, and should give his business into younger hands, did so and retired to anything but a pleasant life. Why he had nothing to do but to sit about and wish that he had something to occupy his time. The years had multiplied upon his head, it is true, but that did not make him an old man, and when he should have been an earnest worker in his Lord's vineyard, he was an idler. When he died it was not so much from old age as from too much having nothing to do.

Let us ask, when one may be said to have used his money as a Christian? Is it not when he has had only a reasonable regard for his own and his family's personal wants? A just regard for the wants of the poor? a merciful care for the aged, the sick and the unfortunate? generous support of the church and her multitudinous objects for the advancement of the cause of Christ at home and abroad? In a word, when no worthy object for the glory of God has suffered from his neglect, so far as his knowledge could search it out, and he was in his power to do nothing, that would make provision in view of his demise for the carrying on of the work which he commenced after his departure.

NOTES AT RANDOM.

BY W. H. GEISTWEIT.

In the effort to discover causes of lack of life in churches, especially at the time of special revivals, we are apt to rely not only to overstate the conditions, but also to declare causes which are not causes. The fact of the matter is that there are frequently more real devotion and piety among all our people than we suppose, or seem willing to admit. The result is that "A church is a good thing, and a very good thing, if the church is doing absolutely nothing in the way of aggressive work for Christ during at least six days of the week;" whereupon our good brother, E. Nelson Blake (in The Standard, Jan. 2), responds that if this is so, a large share of the blame rests upon the ministry—which is doubtless true.

WHAT IS CHRISTIAN WORK?

This is a question I want to ask from the pastor's own standpoint. And on attempting to answer it I want to enter a strong protest against what seems to me an unfair and unscriptural notion concerning the pastor's work.

First, however, let me point out a natural condition of things in not a few churches—I believe in the majority of our congregations. There are more women than men in all the churches. Without stopping to argue why, let the fact stand. Many of these women are mothers, with children. They are "keepers at home," look after their families, as they certainly ought to do. They watch over their children, and the Christian atmosphere pervades the home; they do not make it religiously uncomfortable for the inmates, but rather aim to make the whole family feel the natural life of a good, Christian home. In many instances the mother "does her own work," so her outside life is naturally limited—she cannot make many calls. But she is a good neighbor, and many are the loving things she does for those who need her help; and no noise is made about it, not even a record of it is made, calling it Christian work. Her children grow up, naturally follow her in Christian living; here and there a "Christian worker" is developed, and the family comes more or less into notice. Now, it seems to me that we wholly mistake the meaning of Christian service when we refuse to class this quiet life as among the most potent influences for good in the kingdom of God.

Surely we have no reason to expect that these mothers should leave their homes, get around the neighborhood, talk to people about salvation, etc.—much as such work ought to be done—in certain limits. I once ventured to say to a young lady, whose mother was an "aggressive" worker: "Your mother is certainly a busy woman, and must do a great deal of good." "Yes," she almost snapped, "but my mother would do more good if we had her at home more than we do." I quickly dropped the subject; but it set me thinking. Of course I need not say that I believe in aggressive Christian work, and wish the workers

were multiplied many times; but I want to defend the faithful wife and mother, who truly does her duty to her family and God, against the inference that she is not a Christian worker. Unquestionably she is, these mothers are "the nails which hold the world together." I know a mother, now sleeping her last sleep, who wrought day and night for a good-sized family; she stood by it to the last; she gave herself in loving sacrifice to hold it together in mutual sympathy and righteous living. She never addressed meetings, never led one; she only prayed—but she could pray. One day she went home, quietly, without any noise, and the world scarcely knows she was in it; but several preacher sons, and other children, will one day rise and call her thrice blessed. Did she do any aggressive work? Well, I don't know; church records wouldn't show it; but then God does not copy human records for his lists of heroes and heroines.

WORK VS. LIVING.

Have we not been crying "work" too much, to the neglect of a life lived for God? Look at the large numbers of people who are enthusiastic as long as they are on committees; when not appointed they are dull and dead. Surely something is wrong in such a state of affairs. When your Christian life is centered in some "work" instead of being centered in God, you are not properly "centered;" when the work goes you are apt to "go" with it. This explains the rare characters frequently found in stock rooms, where the sufferer has no expectation of ever being strong. Life draws its inspiration from the real Fountain. It is true that there is an inspiration in service which comes in no other way—but the real inspiration must come from God himself, in order to permanency and usefulness.

No, no; there are many noble souls, whose voices are not heard, who are doing real faithful service for God. They are abiding with Christ in the calling wherein they are called. But we call them inactive—and they accept the charge, and make their inactivity do work God never called them to do; and they are not as helpful as they might be; we have choked them off.

THE PROTEST.

It is said that a successful pastor will set all his people at work—give everybody something to do. Who ever said that? I should attempt this impossible task? Appointing a whole church on committees doesn't insure a working church. There may be so much friction caused by these committees as to require an angel to keep the wheels from striking fire. Here are 500 people in one church. Will some one kindly rise up and tell how he can choose the work fitted to such a company? It is simply preposterous and impossible. God pity our over-organized institutions, where the only room for a deep natural breath. Let real spiritual life be cultivated; let the insistence be upon the life to be lived, and not a certain work to be done, and in good time the people will naturally do the work God expects them to do. It is pathetic to see some people who never expect to succeed.—The Standard.

LITERARY.

New Books.

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

MERRY GIRLS OF ENGLAND. By L. T. Meade. Boston: A. I. Bradley & Co., 234 Congress St.

We wish this book a wide circulation, especially in the country and in small towns. Four girls, the eldest nineteen, are left with \$5,000 in money and a small farm of 20 acres in which they have a little stock. Three of the sisters go to work in a bright happy way to make their living on the farm. But the second is filled with great ideas of the "larger" life to be lived by poor girls in cities. She takes her fourth of the \$5,000 and goes to the city, to be thoroughly disenchanted, and to go back with joy to the little farm.

THE EARLY CHURCH. By Rev. D. J. Burrell, D.D., and Rev. J. D. Burrell, A.M. New York: American Tract Society, 10 E. Twenty-third Street.

This is a series of studies in the book of Acts, which follows closely along the line of the Sunday-school lesson for the year, the greater part of which are in the Acts.

That a book is published by the American Tract Society is a guarantee that it is evangelical; that it is written by Dr. Burrell is a guarantee that it is interesting and worth reading.

We turned, of course, to the chapter of Philip and the Eunuch, to see what a Dutch Reformed preacher would do with the eunuch's baptism. He says: "The sacrament of baptism was duly administered, and when they came up from the margin of the stream, lo! 'the Spirit of the Lord caught away Philip, and the eunuch saw him no more.'" The Bible says when they came up out of the water. And baptism should be called an ordinance.

"BEHOLD THE MAN," and "BEHOLD YOUR KING. New York: American Tract Society, 10 East Twenty-third St. pp. 41. Price 25c.

This little book gives a graphic account of the crucifixion and the resurrection, closing with an earnest appeal to the reader to take the Lord's Supper. It is written in a simple and plain style, and will be a valued little token to send a friend.

There is one thing in the book which grieves us, and that is the pictures of the Lord represent him with long hair. The Holy Ghost says long hair is a shame to any man.

Magazines.

In the March number of the Journal of Hygiene is an article by Dr. Elmer Lee, in which he takes the ground that typhoid fever can be cured by drinking a sufficient quantity of water, without medicine. The quantity of water is in every way the case, the largest quantity he has ever given being three gallons a day.

Good Housekeeping for this month takes its readers to Cooking School, starts them there at the beginning, and puts them through a course—so to say. This notable opportunity comes from the careful review and generous sampling of Virginia Reed's admirable book. That author did not believe in holding, in a selfish way, the knowledge obtained by her course at the Philadelphia Cooking School, and so put forth her book that those less fortunate might be gratified and benefited. Good Housekeeping aids her in securing the ear of willing pupils all through the civilized world, while it delights its audience by the appropriate selections which are made.

MR. F. N. DOUBLEDAY, for many years business manager of Scribner's Magazine, and manager of Charles Scribner's Sons, New York, book department, has joined forces with Mr. S. S. McClure, and will organize a company to be known as the Doubleday & McClure Co., for the purpose of publishing books, beginning active work in the autumn of 1897. Mr. Doubleday has been connected with Scribner's since 1875. S. S. McClure Co., and with Mr. Jaccard forms an important addition to the group of young men who are making McClure's Magazine a successful popular periodical of a high class and low cost.

THE April number of What To Eat has some exceptionally interesting features. There is a paper for fat people by Mrs. Hudders, Egg Dishes, by Florence, and the new book, "Cooking of 'Mom' Dinah," by Jennie Raworth; a fac simile of Queen Victoria's luncheon menu on January 2nd, last; pages of new recipes, quotations for menus, etc., and a humorous poem and artistic center-page illustration descriptive of the Cooking School Graduate, which are excellent.

SOME FRIVOLITIES OF CRITICISM.

An age-long reproach has clung to the name of Nero because, it was alleged and believed, that he fiddled while Rome was burning. Levity of spirit, in the presence of grave moral issues, is a more dangerous sign than apathy or indifference. Are there not certain aspects of criticism, not far to seek, which are little less than, at least in some reprehensible degrees? What are the conditions prevalent in connection with an hour of humor over the book of Jonah? 'One queries as to whether there are in some congregations no young people expectant of the hands of a false prophet, so that their teachers may come to an hour of humor with the disobedient prophet? It would seem to be true to say that the sign of the prophet Jonah is always visible to obscure the matchless excellencies of the Old Testament, just as a leaf near the organ of vision may shut out the most exquisite landscape. It comes to pass that, in consequence, a host of people are blind to the unique merit of this book. They never get away from the whale. They have no eye for recognizing the flood earnestness of the prophet in the streets of Nineveh; no ear for the words which ran like fire through palace and cottage, until a mighty and guilty city lay in the sackcloth and ashes of repentance before God. Is there not an oblique spiritual vision in such cases? The penalty of this obliquity is failure to see the nobler aspects of truth due to the atrophy of the sense of higher vision. The fishes in the Mammoth Cave are blind to the light, it is possible to discern vestiges of the eye. What is called scholarship may be defective in the capacity for truest vision. As a matter of fact, do we not find it absent from some higher critics? When criticism becomes an occupation, flaws are welcome spots, and the reports of this temper, at least in foolish to conjure with, until what is only frivolous is vaunted as a product of superior insight. The eye sees only what it brings the power to see. With the growing vulgarity and prodigality of display by the thoughtless and the pleasure-seeking rich, on one hand, and the poorly-suppressed murmurs of the submerged indigent and criminal classes, on the other, the time seems inopportune either for humorous treatment of high themes or for unseemly levity over miracles, which are, possibly, a tax upon superficial faith. Says a trenchant writer: 'Just now America discards the fun man, and the day has not come to dawn. Our speeches are becoming funnier on every public occasion. Reform must be advocated humorously, and the audience kept laughing while the moral sense is aroused to the evils of intemperance or political corruption.' Meaning, 'The air of America, from the Atlantic to the Pacific, lives every day with profanity.' Is it pessimism to raise the question as to whether humor and levity, just now, reflect the temper which an apostle would exhibit if he could drop down into our public assemblies?

It has been charged that the public discourses of Mr. Moody have been favored with an acid quality, and in Athenian Boston he has been called a scold. Is there not a cause for stringent words over conditions discerned with a prophet's ken by this deep-reading man of God? Does it not become us to repent, rather than to criticize, and to ponder the words, 'Waiting the hour, I blessed are they that mourn, for they shall be comforted.'—Commonwealth.

It is easy to understand the deep human love of the Savior when we meditate on his weeping over Jerusalem or at Lazarus' grave, but it is not so easy to understand the infinite love which beat in that heart because he was God as well as man.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.
SECOND QUARTER.

SUNDAY, APRIL 4.

PETER WORKING MIRACLES.

Acts 9:32-43.

MOTTO TEXT.—Jesus Christ maketh thee whole.—Acts 9:34.

"And it came to pass as Peter passed throughout all quarters."—The persecution at Jerusalem led to the scattering of the saints. They went everywhere preaching the Word we are told. The apostles remained in Jerusalem at that time. But Peter went around to see the churches which had sprung up in all quarters from the preaching of those who were driven out of Jerusalem.

"He came down also to the saints which dwelt in Lydda."—Lydda is the same city which is called Lud in the Old Testament. It was in the northwestern part of Judea about a day's journey from Jerusalem. *"And there he found a certain man named Enes."*—The Greek name indicates that he was a Grecian, that is, a Jew, whose home was outside of Judea. For eight years this man had been confined to his bed by palsy, or paralysis. Having been sick so long, his case would be well known in the little city. Peter's miracles, like his Lord's, were open and evident, and gave no opportunity for any deception.

"Enes, Jesus Christ maketh thee whole."—One of the thousands of places in which the divinity of Christ is clearly asserted. His health was entirely restored at once, and he must show the restoration by arising and making his bed. For years others had had to spread up his bed for him. Now he could take care of himself and must proceed to do so. *"And he arose immediately."*—He had faith in his cure and acted promptly. Whether he was already a disciple is not told us.

"And all that dwelt at Lydda and Sharon saw him, and turned to the Lord."—Sharon is the plain of Sharon in which Lydda was situated. It extends along the coast for about thirty miles. Seeing the proof of the miraculous cure of Enes the people were all convinced that Jesus was the Messiah. This would be a real turning to the Lord, though it does not include the view that all those who were willing to acknowledge the Messiahship of the Lord were converted. There are millions to-day who believe he is God who yet do not trust to his atonement for their personal salvation.

"Now there was at Joppa."—The seaport of Jerusalem, about thirty miles to the northwest. It was a town of Jews and was violently Jewish Adam Smith says. Its modern name is Jaffa. *"A certain disciple named Tabitha."*—An Aramaic word meaning gazelle. The Greek for this name is Dorcas. *"This woman was full of good works and almsdeeds which she did."*—She occupied her time with them. This indicates that she was a childless widow, or one whose children were grown and gone to their own homes. She seems to have been a woman of wealth, from her leisure and the means she had to help the poor.

Tabitha died, and when she was prepared for the grave instead of burying her immediately, as was customary in the East, they laid her in an upper chamber and sent for Peter. It may have been they sent that he might come to comfort them. But they would hard-

ly have delayed the burial for that, as he was a stranger. They had heard of his miracles, for Lydda was only about ten miles away. If he could heal the bed-ridden as the Lord Jesus had done, might he not also be able to raise the dead? These disciples knew their Scriptures, and knew Elijah and Elisha had raised the dead. It appears evident they sent for Peter with the hope that he would raise Tabitha, though that hope may have been hidden in their hearts.

Peter complied immediately with their request. They took him into the upper chamber where the dead saint lay. *"And all the widows stood by him weeping."*—It would seem that Dorcas had the poor widows as her charge. The condition of the widows of the poor was a very sad one in those days. It is always a sad one as for that matter. Dorcas had given them coats, the inner clothing and garments, the outer, making them herself, the poor women having little time in their struggle for bread to make their own garments.

Dorcas did not give her money to found a hospital to be called after her own name. She gave quietly, and gave her own time and care as well as her means, never dreaming that her fame would go on through the ages. And the poor women whom she had helped stood round her bier and amid their sobs pointed to the garments which they had on which were the work of her busy and kindly hands.

"But Peter put them all forth."—As Elisha did in similar circumstances. He would be alone with his God and the dead. It may be Peter did not know then whether it was in accordance with God's will that Dorcas should be raised from the dead. That knowledge may have come to him as he prayed. But when he had prayed he felt that God would raise her from the dead. And strong in that faith, he said to the dead, *"Tabitha, arise."*

Immediately her eyes opened, and seeing a stranger she sat up. Giving her his hand, he aided her to rise and called for the saints and the widows. Dorcas had not confined her good deeds to the widows who were saints. All the poor widows in Joppa had been aided by her. The trembling hope which had led them to send to Lydda for Peter was confirmed. He had raised their dead benefactress from the dead, and shown that the power of God was with the apostles.

"And it was known throughout all Joppa."—It did not take long for the glad news to be heard through all the city. *"And many believed in the Lord."*—The resurrection was proved and the divinity of Christ by such a miracle as this. Peter's authority to speak for God was placed beyond a doubt when thus he was allowed to act for God. Therefore when he preached that the Lord had died to make atonement for their sins, they could believe.

"Simon a tanner."—Whose house was by the seaside. The trade of tanner was considered an abomination by the Jews. But Peter had learned that all Jews were his brethren, and while in this house he was taught that all Gentiles were also his brethren.

If you would keep your mind fixed in prayer, keep your eye fixed. *"Unto thee lift I up mine eyes, oh thou that dwellest in the heavens."* When the eye wanders in prayer, the heart wanders. To think to keep the heart fixed in prayer and yet let the eyes gaze, is as if one should think to keep his house safe with the windows open.—Watson.

FACTS ABOUT THE MISSION WORK.

BY J. W. WARDER, COR. SEC'Y.

FOREIGN MISSIONS.

The debt of the Foreign Mission Board was greatly reduced during the three months ending February 28. It had grown to proportions that caused grave apprehension. If the contributions in March and April equal those of the same months last year, the crisis will be successfully passed, and a cheering report made to the Convention. Five hundred million heathen and fifty million Roman Catholics are in the mission fields of our Foreign Board. In the missions of the Board among these millions are 86 white missionaries, 38 male and 48 female; 34 ordained native preachers, and 67 unordained native male assistants and 8 females; total active workers 195. These missionaries have planted in China 19 churches with 1,266 members, in Japan 1 church with 40 members, in Africa 6 churches with 247 members, in Mexico, 37 churches with 1,035 members, and in Brazil 14 churches with 1,277 members. Total 98 churches with 4,295 members. Seven hundred and thirty-five were baptized during the Convention year, the largest number of baptisms ever reported for one year. Seed are being sown for magnificent harvests in the future.

HOME MISSIONS.

The Home Mission Board has done a great work all over the South and among Cubans and Indians and Negroes. It has been a faithful and powerful ally of all our denominational interests. For six or eight years it has borne about half the expense of the mission work done in Eastern Kentucky, and assisted at several important centers in other parts of the state. It has been a steady and strong supporter of our missionary system from its inception. During the Convention year closing April 30, 1896, the 411 missionaries of the Board baptized 5,017, received by letter 6,672, and organized 373 Sunday-schools and 207 churches. The grandeur of these results ought to kindle enthusiasm. The income of the Board is not half enough to supply the pressing needs of its great mission field.

STATE MISSIONS.

The General Association requires the State Mission Board to advocate equally and impartially, Foreign, Home, State, and District Missions and Sunday-school and Colportage work, and persistently to build up the system that supports all by regular and systematic contributions. In the twelve years following the adoption of the system there was contributed to State Mission and State Sunday-school and Colportage work \$105,642.85. The state missionaries and colporters baptized 10,700, and received into State Mission churches by letter and relation 8,821, making a total addition to these churches in the twelve years of 19,521. The number added to the State Mission churches in the twelve years is over one-eighth of the present white Baptists of the state, and enough to make nearly eight District Associations of average size, 2,500 members each. *One-third of Kentucky is missionary territory today.* Eastern Kentucky, one-fourth of the area of the state, is almost a continuous mission field, with twenty-one county seats, without a missionary Baptist church. The desire for rapid enlargement of the State Mission work is growing. Two churches, Eminence and Shelbyville, recently proposed to give \$1,100 for more missionaries in Eastern Ken-

tucky. They have subscriptions for this amount already secured, thus quadrupling their ordinary contributions. While gaining their main purpose, they have agreed to divide equally with all the missions, and so strengthen our missionary system. This is a great example earnestly commended to our stronger churches. Let our mission forces work together to lift all our missions to greater efficiency. *The debt of the State Board, March 1st, was \$1,365.13.* The State Sunday-school and Colportage work in proportion to the money put into it is unsurpassed by any form of missionary effort in conversions, baptisms and additions to the churches. It has decisively vindicated the wisdom which incorporated it in our missionary system.

DISTRICT MISSIONS.

\$105,237.13 were given to District Mission work in the twelve years mentioned above, making a total for Kentucky missions of \$210,879.98. According to the best estimate we have been able to make the baptisms by the District missionaries and colporters during this period were 7,130, and the additions to the District mission church is by letter and relation 5,880. Total additions to the District mission churches 13,010, making the total additions to Kentucky mission churches 32,531, a number equal to one-fifth the white Baptists of the state. Under our missionary system District mission funds are not taxed for agency expenses. Before its adoption, collecting agents, of the District Boards often failed to raise their own salaries. Now few District Boards are ever embarrassed with debt. The revolution in their work has been radical and far reaching. They superintend the raising of funds for all the missions, thus greatly increasing their worth to the denomination. Of the 64 District Associations in Kentucky, 60 have missionary territory in their limits.

AGENCY EXPENSES OF KENTUCKY MISSION WORK

On account of Foreign Missions are less than 6 per cent.
On account of Home Missions less than 6 per cent.
On account of State Missions and Sunday-school and Colportage about 17 per cent.
On account of District Missions nothing.
Taking all the missions as basis of calculation they are 6 per cent.
As receipts increase the per cent. of expenses will decrease.
May the blessed Holy Spirit fill pastors and churches with compassionate love for the unsaved and lead to immediate persistent effort to send them the Gospel.

LECTURES FOR GEORGETOWN COLLEGE.

Feb. 24th, Z. T. Cody; "Womans Position".
March 3rd, John T. Christian; "Our Flag, or love of Country."
March 17th, J. F. Williams; "Across the Divide, or among the Rockies."
W. C. Taylor; "Egypt the cradle of modern civilization." Time not agreed upon yet.
April 14th, G. W. Perryman; "Pulling and pushing through life."
April 28th, W. H. Felix; "The Shibboleth of the 'They' Family."
May 19th, F. W. Everhardt; "Knowledge comes but wisdom lingers."
May 26th, John H. Boyet; "Making work easy."
Lectures in the college chapel at 9 A. M.
All are invited.

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ARE THE RICH PREACHED TO?

BY HON. JOHN H. WELLER.

We regard the outward appearance of mankind as evidence of spiritual prosperity often, and lay too much stress on the dilapidated appearance of the poor as being proof of their greater lack of spiritual things.

If we are to take the trend of sentiment drawn by certain theorists of the Bible we would believe that the Gospel was sent to poverty-stricken people alone. Others take it that to minister to the wants of the poor with material things is about all there is in religion and a fulfillment of their ideas of a close walk with God as Jesus walked and worked when on earth.

The Ethiopian was a man of wealth and power and intelligence. What bar is there to a man in his position seeking more light? Infinitely more to be pitied is the man who has attained wealth and position and still lacks the great essential to permanent peace. And his sufferings are more acute when he realizes that his religious friends conclude that he is happy enough, and probably good enough to need no labor on their part in his behalf. He responds regularly to their calls for church and charity, goes to church often, but no man ever lays the kindly hand on him and tells him that "Christ died for sinners, do you believe it? Are you not an unregenerated sinner?" No man ever "opens his mouth" as Philip did "and preaches unto him Jesus."

All good deeds are right and righteous, but they have their place in the system of salvation, and in the life of a live God-approved Christian. Hence from our lesson to-day we conclude that the Gospel was sent to the rich as well as the poor. A poor man with the good news accepted in his heart becomes rich; while the rich man whose heart has never taken in the sweet saving message is poor beyond compare.

In our haste to relieve the destitute with temporal things, we forget to relieve the rich with spiritual things. God will hold us just as responsible for overlooking Candace's treasurer as he will for forgetting Lazarus at our gates.

If we think of Christianity as a religion, its central point is the incarnation. If we think of it as a Gospel, its central point is the cross and the empty tomb, and both are necessary for an adequate conception of what has come to us through Christ.—Rev. A. T. Taylor.

FROM SOUTH CAROLINA.

Life's sorrows and joys are so intermingled we can never tell what the to-morrow will be. Scarcely had we left the dear old "Blue Grass" state when the sad intelligence of our father's sudden death came to us. Only those who have passed through such an ordeal can fully appreciate what it means to suddenly hear of the death of a loved one and be too far from them to reach them before the earth closes over them forever. In such an hour it is so sweet to realize that "underneath are the everlasting arms."

We reached our new field of labor February the second and found some of the brethren waiting at the depot to receive us. They have given us an earnest, Christian welcome. The Pantry at the Parsonage has been filled with an abundance of such things as loving hearts and willing hands could suggest and do. We feel very grateful to God for such a people. They have not ceased to show kind thoughtfulness, tender interest and affectionate sympathy for their pastor and his companion since we arrived. Our Sunday-school is good, and we have enjoyed some very precious seasons of grace in our prayer meetings. Sinners attend and some have become deeply concerned and have requested God's people to pray for them. We are praying and trusting that they may soon commit themselves unto the Savior. We have several Kentucky preachers in the state and they are all doing good work.

Dr. M. M. Riley is making Greenville female College a typical Christian school for the education of our girls, if we are to judge from the reports we hear.

Permit us to express our sincere appreciation of the many kind inquiries received from the dear people we left in Kentucky. The RECORDER comes every Saturday and is a most welcome visitor. I note with pleasure the missionary articles.

This is a very needy time, and a revival of faith in God's promises is greatly needed. To this end let us pray, for if God's people only believed his promises no debts would clog the pushing forward of the gospel of Jesus our Savior.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty." (Prov. 3:9-10). Our not giving is the cause of our not having. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10). Let God's people throw themselves upon his promise.

May God bless the RECORDER and increase its usefulness to the honor, power and glory of his name.

J. W. T. GIVENS.

Elloroe, S. C., March 15th, 1897

FROM ATLANTA.

Our Baptist forces in Atlanta have awakened during the past six or eight weeks as they have been seldom awakened.

The Baptist Pastors' Conference is a strong body, and the meetings for the past six months have been exceedingly interesting and useful, because they have resulted in bringing about a closer intimacy between the pastors, that has spread toward the churches. A unification, of all our Baptist churches has resulted.

The several churches in and about Atlanta have organized a permanent "Church Extension Society" to regulate and foster

city and suburban mission work. By concerted arrangement among the pastors, a series of meetings involving all the churches, was begun on the second Sunday in January, and continued until last Thursday evening.

Dr. L. G. Broughton, of Roanoke, Va., was induced to come to Atlanta. He began to hold meetings in the Second church, on the 2nd Sunday in February, and continued these for two weeks, and then moved over to the First church and finished his work as stated on Thursday last, March 4th.

Dr. Broughton is a man of peculiar power and gifts. He is thoroughly evangelical throughout, and speaks always from the standpoint of a Baptist.

In his sermon on Sunday evening at the Tabernacle, before an immense audience he discussed briefly our divorce laws. He plainly told the people what the law of Christ is, and is reported to have used language like this: "I tell you if there is a man here, who was divorced from his wife, for any cause except the Scriptural one and who is now married and the former wife is still living, such a man is living in adultery. And I say to any woman here, who may have been divorced for other than Scriptural grounds, if your former husband is still living, and you are married to another man, you are an adulteress." The language was sharply criticised in the secular papers, but every right thinking Christian in Atlanta was glad he said it. Dr. Landrum is doing a splendid work at the First church. He is one of the fullest men I ever saw, and the hardest worker and the most untiring. Very much of the improved feeling between the Atlanta churches is due directly to his efforts.

The evangelical ministers' alliance has published an address to the public on our impure divorce laws. It is their desire to arouse our people to demand a change, especial stress is laid on the feature of the divorce laws, which allows the guilty party the same liberty that is granted to the innocent one. If that outrage on the fundamental principle of common law, that "no one must be allowed to take advantage of his own wrong" can be remedied, very much of the evil of our system will be removed. It is earnestly hoped that our religious bodies will make themselves heard on this question.

Yours in Christ,
J. L. D. HILLIER.

ONE HUNDRED AND FIFTY EXCELLENT BOOKS GIVEN AWAY.

Recently a hundred "Crisis of Missions" were offered free to the pastors of our Convention on certain conditions. The pastors wrote us quickly for them so that not only were the hundred taken, but another lot, which were given by a different party from the first which were all

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readily sent out. The requests continue to come for the books, and, as we have no more for free distribution, arrangements have been made to send the books to anyone who will send twenty-five cents. This can be sent in post-office order or in stamps, and will include the postage (seven cents) on the book. It would be well for members of many of our churches to find out if their pastor has this book, and, if not, to make a present of the same. Every pastor ought to have a copy. If you wish to accept this offer, write at once to R. J. Willingham, Cor. Sec'y., Richmond, Va.

BETHEL ASSOCIATION

Among us there are some signs of life. We have some strong men both in the pulpit and pew.

Dr. E. N. Dicken is still growing, and so is his work and usefulness.

Pastor C. H. Nash is flourishing with the Hopkinsville saints.

Pastor J. A. Bennett gives three fourths of his time to Bethel church. It is a shame that he is permitted to go out of this field, once a month, back to Daviess county to preach when Bethel needs him all the time and are amply able to support him. Pastor J. H. Burnett is as energetic and enthusiastic as ever. We have him for only a part of his time. Tennessee borrows him part of his time. W. H. Vaughan at Olivet and LaFayette, W. L. Smith at South Union and Locust Grove J. S. Cheek at Salem, A. M. Vardeman at Trenton and Guthrie are all doing well. Bro. Vardeman has recently spent a month in Louisiana holding meetings. Reports a good time. Bro. I. P. Lipsey at Adairville is popular among his people and useful in the work.

Pastor Alderman is a perfect fit it seems among the saints at Russellville.

The work at Pembroke is improving. The congregations are good. The prayer meeting is the best I know of in the smaller towns.

We have here Elders S. P. Forgy and W. J. Couch. The former among the oldest workers in the association and to whom Bethel owes much. He preaches occasionally and is usually able to fill any work asked of him. It is a great pity that such men are not kept busy.

Bro. Couch preaches monthly at Casky and gives the balance of his time to protracted meeting work. He is a strong man, and quite successful in revival work.

The Lord seems to go with him everywhere he labors. He preached a very acceptable sermon for us Sunday night a week ago. He gave us strong meat. Pastors in need of aid in meetings will seldom do better than to get Bro. W. J. Couch, of Pembroke, Ky. He is now at Jackson, Tenn., in a meeting.

The Bethel Mission Board is at work as the Lord gives opportunity in our destitute sections. We are aiding a number of weak churches to pay their pastors and have employed Rev. J. M. Joiner, of Jonesboro, Ark., as our missionary.

Surely the RECORDER is very popular in this section, judging from the number and success of the agents.

Fraternally,
J. G. Bow.

FOR with all our pretension to enlightenment, are we not now a talking, desultory, rather than a meditative generation?—J. C. Shairp.

SCHYN ON CATABAPTISM.

BY A. H. NEWMAN, D.D. LL.D.

The position of Hermann Schyn, the Mennonite physician, whose *Historia Mennonitarum* was referred to in a recent editorial in the WESTERN RECORDER in relation to the use and definition of the term "Catabaptist" is interesting. He was correctly quoted as repeatedly applying the term "true Catabaptists" to the Mennonites, his brethren. The chief purpose of this work, published in 1723, was to persuade the opponents of the denomination to distinguish carefully between the quiet antipedobaptists (Mennonites) and the fanatical Anabaptists of Munster. The term "Anabaptists" had come to be hopelessly associated with the Munster fanatics. He sought to emphasize the distinction by using a similar but widely different word, *Catabaptist*, to designate his own party. He seems to use this term, *Catabaptistae*, as the equivalent of the Dutch term *Doopsgezinden*, as appears from his rendering of the title of a well known Dutch work. But this is not the whole of the case.

In a later work entitled *Historiae Mennonitarum Plenioreductio*, 1729, he discusses somewhat fully the question of names (p. 35 seq.). He expresses a preference for the designation "Mennonite Christians." The name "Baptists" or "Baptists" he thinks liable to be understood by opponents as involving a "proud segregation from other Christians in this country." "Yet some think," he proceeds, "the name *Catabaptists* more suitable; but because this word is of ambiguous meaning and is used by adversaries in a bad sense (in malam partem trahitur), and properly means *immerse*, and that *ritus* is not in common use among most (*plurimos*) Mennonites, nor is esteemed necessary among all Mennonites, hence also that name does not suit all Mennonites. It is true, indeed, and is well known to the learned, that Catabaptism in this sense flourished among the first Christians."

After some references to Jewish proselyte immersion, which he thinks was derived from early Christian baptism, and the early practice of baptizing without clothing, he proceeds: "Yet that baptism [immersion] was not conceded nor instituted by all; most of the fathers thought baptism through the sprinkling and pouring of water sufficient and of the same efficacy as through immersion; and in truth not without the most evident reasons: not only because it is incredible that those two thousand (*sic*) men who were added to the church on one and the same day should have been baptized by immersion, but also because the word *baptizatio* is accepted in sacred literature not only for immersion, but also for every kind of washing. . . . But what is of the greatest moment, and indeed, in our judgment, removes every scruple, is, that the pouring or sprinkling of water answers just as well for designating the thing promised as total and nude immersion: the thing designated is the blood of Christ and its washing away of our sins; that most precious blood is called in the sacred books not the *blood of immersion*, but the *blood of sprinkling*." He points out the grave difficulty involved in practicing immersion in Northern climates and asserts that "love of our neighbor prohibits our baptizing by immersion" delicate women and feeble folk of various kinds. "Wherefore most of our churches administer baptism by simply pouring

water on the head of the candidate."

It will be observed that Schyn bears testimony to the fact that some of the Mennonites practiced immersion to some extent in the early part of the eighteenth century. He evidently thought that the Greek term *katabaptizein* meant to immerse. He recognizes the other use, however, in the sense of the passage quoted from Ottius, as that employed by opponents, and gives this as one of the reasons against the use of the word. The inappropriateness of the term in the sense of immersion to the Mennonites as a body he is careful to point out. Why, in view of these facts, he should have used it so frequently in the earlier work it is difficult to understand, but his apparent object was to promote the use of a term somewhat less objectionable than "Anabaptists." It will be noticed, furthermore, that Schyn's work was written many years after immersion is acknowledged to have come into common use in England and to have been employed to a considerable extent in Holland (Rhynsburger and those influenced by them). Schyn himself, as has been seen, makes free use of the arguments still current among the *Pedobaptists* in favor of sprinkling with immersion. I do not think the readers of this paper will attach much importance to this Mennonite's opinion about Catabaptism or anything else.

I should like to express here my conviction that the use of the Biblical language about burial and resurrection in connection with baptism proves absolutely nothing as to the practice of a writer. Many cases could be cited from the works of *Pedobaptist* theologians who are known to have been *affusionists*. It is an inconsistency, no doubt, but it is an exceedingly common one.

COVETOUSNESS.

Covetousness is one of the worst sins condemned in the Bible, and yet you seldom see its condemnation either by the religious press or by the pulpit. Why is it? Is it because we are all more or less affected by it, and are willing to palliate it on the ground of a comfortable living? But what constitutes a comfortable living? Where shall the line be drawn? What would be called a comfortable living by one would be called extravagance by another and want by others. There is no law by which this line between necessity and comfort may be drawn, hence most all want just a little more. Just as the farmer who wanted what little land joined him!

Though the press, the pulpit and ourselves may excuse this sin, yet the Bible condemns it. "Thou shalt not covet" rung from Sinai's flaming mount, and a thousand echoes in God's Word answer, "Thou shalt not covet!" It is as emphatically condemned as some other sins that we would not think of being guilty of, and yet we excuse covetousness. It spoils the minister in that it turns his attention from God to mammon; it bribes the lawyer to plead illegally, the jury to disregard justice; it corrupts religion and politics; it puts lies into the mouths of traders and merchants, and a sword into the hand of the midnight assassin.

These and other sins may thus be traced to covetousness, their tap-root. Truly does the Book say, "Money is the root of all evil." It may help us to avoid this sin by remembering that it was the besetting sin of Judas.

T. J. DUVAL,
Vine Grove, Ky.

THE GIFT OF THE DAY.

BY SUSAN COOLIDGE.

Every day is a fresh beginning, Every morn is the world made new. Ye who are weary of sorrow and sinning,

Here is a beautiful hope for you, A hope for me and a hope for you.

All the past things are past and over, The tasks are done and the tears are shed;

Yesterday's errors, let yesterday cover, Yesterday's wounds which smarted and bled

Are healed with the healing which night has shed.

Let them go, since we cannot recall them, Cannot undo and cannot atone; God in his mercy receive, forgive them.

Only the new days are our own, To-day is ours, and to-day alone.

OUR PULPIT.

FAITHFUL STEWARDSHIP.

BY C. H. SPURGEON.

"Moreover it is required in stewards, that a man be found faithful."—1 Corinthians 4:2.

I. First, how are we stewards? Well, God's ministers are stewards, first, as appointed to look after other servants. You know, dear friend, if you are a servant, you have enough to do to mind your own work; but if you happen to be an upper servant, such as a steward is, you have not only your own work to mind, but it is a part of your own work to look after the work of other people.

There are some who are so foolish that they look only at the honour of this position; whereas, if they were wise, they would look more at the responsibility of it. Brethren, if I had my choice, I would rather look after a horse than look after a man. The second is much the more difficult animal to manage; and to look after many men oh, this is indeed a difficult task! I had an old friend, who was for forty years a shepherd, and after that he became a minister; and he lived to be forty years a shepherd in a spiritual sense. I asked him once, "Which was the easier flock to manage?" "Oh!" he replied, "the second flock of sheep was a deal more sheepish than the first."

I understood what he meant. They say that sheep have as many diseases as there are days in the year; ay, but men have as many complaints as there are minutes in the year; it is not long that they are free from one malady or another. I mean, men and women, all those that belong to the spiritual flock of which the minister is the shepherd; there is a certain form of trouble arising out of each one. True, there is a certain amount of comfort and joy arising out of every Christian; yet there is a measure of difficulty that must come to the steward from every one of his fellow-servants. It is by no means a position which any man who understands it might desire for himself. The real steward is one who has been appointed to the position; and if he is not appointed, why he has no right to be a steward at all! It is the great Master of the house who calls this one or that to look after the other servants, and it is from this calling that he has the right to interfere in any respect with them.

Then, the true steward is called upon to give in an account; and if he does it often, so much the better. I am persuaded that, in the things of God as well as between man and man, "short reckonings make long friends," and that, if we will often go to our Master with our service, and present it to him, and overhaul it under his divine guidance, confessing our shortcomings, and blessing him for every particle of success that

has attended it, we shall do much better than if we go on for a long stretch without a reference to him. Brothers and sisters, you who are teaching your classes of boys and girls, bring your Sunday work to the Lord at the end of the Sabbath; and when we have finished a sermon, those of us who stand up to preach, let us not be satisfied until we have brought that piece of work under our Master's eye. I am sure that, if the steward can get to the side of his master every evening, or every morning say to him, "We did so-and-so yesterday, and there is so-and-so which we propose to do to-day," that is the way for the house to be well-ordered. Things go right when there is no absentee landlord, but when the great Master is always close at hand, and the steward constantly goes to him with an account of all his work. Oh, brethren, let us constantly act thus! We do not live near enough to God, do we! I know that some of you do wait upon him day and night, and you abide under the shadow of the Almighty; but I fear that there are some workers who forget to do this. We should work with the hands of Martha, but yet keep near the Master with the heart of Mary; we want a combination of activity and meditation. When we get that, when we inwardly retire for consultation with our Lord, and then come out actively to labour for our Lord, then shall we be good stewards in the little part of the great house with which he has entrusted us.

The true steward is put in trust with his master's property, first, to protect it. Oh, with what earnestness ought we to contend earnestly for the faith once for all delivered to the saints! "Hold fast the form of sound words," wrote Paul to Timothy; not only the words, but the particular form of them which the apostle had delivered; not merely sound doctrine, but the very words in which those doctrines had been made to take shape. The true steward is to defend his master's treasure with his very life. The Lord has put us in trust with the Gospel, and all the people of God, in their measure, have also become trustees of those inestimably precious doctrines wherein will be found the glory of God and the salvation of the sons of men. So are we to defend our Master's property.

And next, we are to dispense it. It is the steward who provides for the table of the household; he brings out of that treasury things new and old. He never forgets, when the table is spread, to put the bread and salt on it; the bread is Christ himself, on which we feed; and the salt is the grace of which we cannot have too much. The true steward does not starve the children, but he sees that each one is fed with food convenient.

To one he brings milk, for he is a babe; to another, he gives strong meat, for he is a man who has had his senses exercised between good and evil. The steward keeps his master's stores, and sees that they are not wasted; but he takes care also to magnify his master's liberality by seeing that none of the household know any want. I have known of some who pretended to be stewards of Christ who evidently did not understand the business. There was an old fable of a man who gave bones to the sheep, and grass to the dogs, but neither of them did well on such fare; and some preaching seems to me just like that. The preacher assumes, in his opening prayer, that all his hearers are converted, and the whole service goes on as if everybody was a Christian; and yet, if you listen carefully, you will hear there is an undertone implying that nobody is really saved, and

that everybody is saved in imagination. Brethren, if we cannot discern between the righteous and the wicked, we shall never be as God's mouth to our hearers. If we have not a javelin for God's foes, as well as butter in a lordly dish for his friends, he will never make use of us as stewards in his house. There is much grace needed in the dispensing of our Master's goods—the rightly dividing the Word of God, and bringing out every truth in due proportion and in due season.

Besides this, he is to use his master's property for his master's benefit. The goods to be entrusted to him are to be put out to interest, or used in business to bring in profit for his master. I trust that there are many of us here present who are using the Gospel for the glory of Christ. What little we know, we try to tell out, and that sinners may be converted, and that sinners may be glorified. It is a wonderful thing for us to have the Bible, is it not? But oh, to use the Bible every day so as to bring glory to God! It is a good thing to be even a tract-distributor, or to do the least service in the kingdom of Christ; but the one point for us to aim at is to do it so that the profit of it may come, not to us, but to our Master. The steward must not get trading on his own account. As I have said before, if he does that, there is apt to be a lot of mistakes in the reckoning; but everything that the steward does is for his master.

I will say no more upon the first part of my subject except this: a steward is charged with the general care of the family. He has not merely to look after the stores, but he has to take care of all the family. The steward of the olden times used to reckon as if it was his own, and he got into the habit of talking of it in that way. His lordship once asked his steward, "What is that coming up the drive?" "Oh!" he answered, "it is our horse and carriage, my lord." "Our horse and carriage?" exclaimed the nobleman, "and who may be in it?" "Oh, my lord!" replied the faithful servant, "it is our wife and children!" Exactly so; the man had come to look upon everything that belonged to his master as belonging to himself; and that is the spirit which our Lord would have us cultivate. Those children of his, they are our children. Those that are newly converted to God, oh, they are specially ours, and we love them dearly! And this great church—well, it is a bride to us even as it is to Christ. Our whole self is given up to the blessed service to which Christ has given up himself. Oh, that we could come anywhere near to this ideal of what a true steward should be! God help us so to do!

II. Our second enquiry is, how are we who are stewards to behave? Our text supplies the answer: "Moreover it is required in stewards, that a man be found faithful."

Note, the apostle does not say, "it is required in stewards that a man be found brilliant." No minister will be blamed if he does not prove to be brilliant, nor even if he should not be successful. We shall not be condemned, even if the seed does not spring up, provided that we sow it. You are responsible, not for the result of what you do, but for doing it honestly, sincerely, devoutly, prayerfully, believingly. I do not think that, in such a case, you will be unsuccessful; certainly not as God judges success. Still, the apostle's point is that "it is required in stewards, that a man be found faithful." What, then, should each one of us be with regard to faithfulness?

IVORY SOAP

IT FLOATS

One day in the wash, with a destructive soap, is worse than a month's wear.

If you do not know what soap your laundress is using, would it not be well to find out?

The Procter & Gamble Co., Cn'ts.

First, faithful to our Master. Oh, whatever we do, let us not be traitors to him! Let us not be apparently doing his work, yet not really doing it. Let us not be preaching without praying, let us not be talking about doing good without always trusting in him without whom nothing can be good, or strong, or right. O God, may we each of us be able to say at the last, "I am clear of the blood of all men!" If we have dealt truly with our Master, if we can feel that we are sincerely seeking, not our own glory, but his glory, and working not for men, but for him alone, it is well with us.

Next, we must each one be faithful to our office, whatever that office may be. If you, as stewards of Christ, are called to be ministers, be faithful to your ministry. If you are called to have substance, and to give it away, give it with cheerfulness, and be faithful in your office. If you are called to teach half-a-dozen children, and no more, it is quite enough to give an account for at the last; so be faithful to your office. Do not run about finding fault with your fellow-servants, and thinking that you could do their work better if you had it to do; but O! for Christ's sake, and for the sake of his great grace, do what you have to do with all your heart, and mind, and soul, and strength. Make full proof of your ministry, whatever that ministry is.

Then, next, be faithful to the goods committed to you. I have already dwelt upon the necessity of earnestly defending the faith. Oh, do not, I pray you, tolerate in yourselves any caviling at God's Word, any picking and choosing out of the great truths of inspiration! Endeavour to know the Lord's way, the Lord's truth, the Lord's life; and in way, and truth, and life, follow the Lamb whithersoever he goeth. Search the Scriptures, and follow where the Scriptures lead you. Let no book composed by the wisest of men dictate to your conscience. Remember that the Bible, and the Bible alone, has the stamp of infallibility upon it. Follow its guidance, and so be faithful to the treasure that is entrusted to your hands. Had good men, in past ages, been but faithful to the Word of the Lord, there had not been so much of schism, and heresy, and false doctrine in the world; and if all professing Christians shall ever be faithful to the pure Word of God, then will come the days of the true unity of the church of Christ, and the conquest of the world by Christ.

III. Now, very briefly indeed, I want to answer the third question, how are we, in our stewardship, in danger of misbehaving? Well, we can very readily misbehave by acting as if we were masters. You know the tendency of Jack in office; let us avoid anything like that. Remember what our Lord said about the man who began to domineer over his fellow-servants, and to beat them. This is not the way for a steward to behave, for he is himself only a servant. He has to look after other servants, but his master will look after him;

and if he gives himself great airs, he must beware lest his master should dismiss him from his service, and say to him, "Thou shalt be no longer steward."

Next, a great deal of misbehaviour is caused by endeavouring to please men. If the steward begins to try to please his fellow-servants, and to curry favour with them that they may speak well of him, he will very soon be a traitor to his master. O dear friends, seek to please men for their good to edification; but never forget that he who is the servant of men cannot be the servant of God, for "no man can serve two masters." May the Lord help us to feel that we are not judged of men's judgment, but that we are going to do our duty as under the great Taskmaster's own eyes!

Next, we can very much injure our stewardship by idling, or trifling, or growing careless, or leaving our hearts out of our work. We can do this in the Sunday-school, and we can do this in the pulpit. When a man's heart is in his service, he does not need to tell you that it is, for you can soon see it; and I believe that there is more power in downright sincerity than in all the talent that God ever gave to men. A simple, humble, lowly speaker, who only says what the Holy Spirit prompts him to say, and who is quite indifferent about how he says it so long as he can say it in a right spirit, he is the man who will reach the hearts of other men. Brothers, if we begin turning over our words, so as to find out comely syllables with which we may please and tickle human ears, we shall lose all power over our hearers. I think that the very best nossegay we can ever give to our friends may be made by plucking a handful of field flowers just as we find them, and then saying, "These grew in God's garden; we have not arranged them very prettily, for their innate beauty is such that anything artificial would but injure them." O, let us see to it that we live wholly and alone for this great work of winning souls and glorifying our Master, and let us ever speak with the accent of conviction! If you do not believe the gospel, do not tell it to others; but if you do believe it, say it as if you meant it. I read, the other day, the story of a minister, whose boys came to him, and asked if they might go to a certain show, and he said, "Well, my dear boys, I—I—I—I—I hardly like it; I will show you by-and-by the objections there are to it; I do not decidedly forbid you"—and the boys were out of the room in a minute. They ran off to their companion, and said, "Jack, we may go." Yes, their father's hesitation was quite enough for them; he was going to say, "I do not decidedly forbid you, but, but, but"—only the boys did not care about his "but." So, there are some ministers who, in preaching, say that a false doctrine is true to some extent, only there are certain objections, and difficulties, and so on. People do not wait to hear the objections and difficulties, but off they go at once with a bit of bad doctrine. It is often so,

and it is a pity that it should be so. Ah, me! this trifling with divine truth, this playing with God's Word, will be sure to do an infinite deal of mischief, and mar the stewardship of any man who yields to it!

Next, we can prove ourselves unfaithful stewards by misusing our Master's goods, employing what he entrusted to us for some other end than his glory; or by neglecting some of the household. We may so preach that there is never any milk for babes; and, on the other hand, we may so preach that there is never a morsel of meat for men, and the milk may be so watery that it is not even good enough for babes. It is a sin to neglect any one member of the household, for we must be found faithful to them all if we would be judged to be faithful at all.

We can also misbehave ourselves as stewards by conniving at whatever is wrong in our fellow-servants. "Anything for a peaceful life" is the motto of the unfaithful steward. "Let men live as they like; we cannot rebuke them, because then they might quarrel with us." Ah, dear me, if we are not prepared to bear a little of that sort of reproach! Even if reproach of sin must bring unkindness in return, we must not withhold that reproach; but must administer it with all the more prayerfulness and kindness. It must be given lest, as it was with Eli, a curse shall come upon our house because our sons made themselves vile, and we restrained them not.

IV. Now, finally, what will be the result of our stewardship?

Supposing we are good stewards, what will the result be? A reward from our Master's own lips. In the day of account he will say, "Well done, good and faithful servant." Now, after that, you do not want a crown, do you? You do not want any ruling over many cities. You will have all that; but I think that this utterance of our Master is quite enough for any steward of his, "Well done good and faithful servants." Oh, if he should ever say that to us, there is enough in it to make for us a whole eternity of bliss!

But suppose that, at the last, we are found unfaithful, what will the result be? Punishment from the Lord's open hand. If it be so, that we have never washed our robes, and made them white in the blood of the Lamb, if it be so, that our hearts have never been renewed by divine grace; if it be so, that we have never been saved from our sin, and consequently have been saved from our unfaithfulness; if it should turn out that we have never been saved from living to ourselves, never been so saved as to live honestly and faithfully to God,—then what will the result be? I mean, for you who profess to be Christians? Here are our Lord's words; I am not going to enlarge on them any more than I did on the other words; "The Lord of that servant will come in a day when he looked not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."—as if that was the worst punishment that could be meted out to him. God grant that none of us may ever have that portion!

But oh, you who are unbelievers, do you not see that your portion is that which God will appoint to those who are unfaithful, and only worthy of condemnation? What is your portion? It is something truly terrible, for it will be that which God appoints as a punishment for the worst of sinners, the treacherous and the unfaithful. O unbelievers, I would not be in

your place five minutes for all the world! As the Lord liveth, there is but a step between you and hell! Only a breath, and you may be gone. If I were in your place, I should be afraid to eat a morsel of bread to-night, lest a crumb should go the wrong way, and by causing my death should land me in everlasting misery. One might be afraid to shut his eyes to-night as an unbeliever lest, as he closed them on earth, he shut them for ever to all light, and hope, world without end.

"Ye sinners, seek his grace,
Whose wrath ye cannot bear;
Fly to the shelter of his cross,
And find salvation there."

Oh, fly to Jesus at once, for he said, "Him that cometh to me I will in no wise cast out." God help you to trust to Christ to-night, and to go out of this Tabernacle saved men and saved women, for Jesus Christ's sake! Amen.

FACTS WHICH SHOULD INTEREST EVERY BAPTIST IN KENTUCKY.

The depressing debt on our Foreign Mission work has been standing now for several years. Some years ago the Convention instructed the Foreign Board to increase the number of missionaries on the fields. This was done but just then the financial stress came and a debt was the result. The receipts of the Boards at present are enough to pay all current expenses, and if there was no debt our work would be in good condition. The results on the Foreign fields are glorious. But with the debt and heavy interest to pay, the Board is prevented from even sending back to their some of our best missionaries who had come home to recuperate and rest. The interest on the debt is enough to support several missionaries. Our people ought not to allow this state of things to exist longer. It is crushing to the spirit of the missionaries. It is hampering the work. It is dishonoring the Master. A plan has been devised whereby we can pay every dollar by May 1st. The amount needed to pay all running expenses for the year and all indebtedness has been divided among the states. Kentucky has been asked for \$16,000. Up to March 13th, 1897, \$8,206 has been received in Richmond. This leaves \$7,794 to be paid by May 1st. There is probably a good amount besides, which has been given but not forwarded to Richmond by the various clerks and treasurers all over the state. But even counting this and calculating by receipts of former years, we will go to our Convention in Wilmington with a debt of probably twenty thousand dollars unless our people rally. Let not Kentucky be the state to fail and thus prevent the debt from being paid. A thousand of her men and women can give extra from one to ten dollars each. Besides every pastor can take his regular collection, and raise in addition from one to ten or twenty dollars. We have few enough missionaries now, shall we keep some of the best of these at home? The Board is powerless to send the missionaries unless we vote by our gifts and say otherwise. They are right in not increasing the force as long as we are in debt. Let every pastor and every one who reads this send an extra gift at once. Let no one say I can do nothing, but let every one take part.

If you are abiding in Christ you are reproducing yourself in thousands of instances when you are wholly unaware of it. Out of the personal relationship between the soul and Christ come the fruits of holy living. The vine does not

bear fruit of itself; it bears its fruit through the branches. Our unconscious influence thus becomes far more fruitful than our conscious influence. In the last great day many will bewail that they have accomplished so little, and, looking at the scanty results, will say, "When saw we thee hungry, and fed thee? or athirst, and gave thee drink?" to find that unconsciously their lives had abounded in fruits well pleasing in the Master's sight. It is from such holy lives as this that is derived our Master's highest joy. It is when the whole body of Christ becomes instinct with His Spirit that the world is made conscious of His Divine headship over the church.—Hendrix.

My mind is made up on the question proposed, namely, the relative merits of Christianity and infidelity, under whatever other name it appears. Somebody once asked Charles Sumner to hear the other side of slavery. "Hear the other side?" he replied; "there is no other side." I would as soon discuss the relative merits of Christianity and infidelity. Nobody who studies history need hesitate in answering the question. And I know what Jesus Christ has done for me in the last forty years since I have trusted him. Let the members of your club accept Christ as their personal Savior, and they need not waste time discussing such a question. If I had a remedy that never failed to cure disease for forty years, I should not stop to compare its merits with another remedy.—From Mr. Moody's letter to the Manhattan Liberal Club, declining its invitation to a debate.

If troubled sinners, said McCheyne, only knew the matchless love of Christ, who has undertaken to redeem penitent sinners, and meditated a little on his almighty power, fear would no longer fill their hearts.

One reason why Scott's Emulsion cures weak throats, weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experience has only come by doing one thing for nearly 25 years.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MARCH 25, 1897.

We publish this week an article from Dr. Newman which will be read with interest. He admits the correctness of our use of Herman Schyn in regard to the word Catabaptist, and gives some additional statements from him. Our contention stands that Schyn did not understand Catabaptist to mean one that was "against baptism," because he spoke frequently of his own people as "true Catabaptists." Dr. Newman admits this, and adds the statement that Schyn "evidently thought that the Greek term Katabaptisin meant to immerse."

It does not appear, however, that Dr. N. abandons the idea that the word Catabaptist did mean one who is against baptism. Otitus, whom he quoted, did not say Catabaptism is opposition to baptism, but that certain ones he called Catabaptists were opposed to baptism. Certainly those Catabaptists were opposed to what many regarded as baptism. To cite such utterances to prove the meaning of Catabaptist, is on a par with citing passages where Anabaptists are called fanatics in order to prove that Anabaptist means fanatic. Yet it was true that Anabaptist and fanatic, in many minds, were convertible terms.

We cited Zwingle's use of the word Catabaptist, where he evidently meant immersionist, and on this Dr. Newman offers no comment. Zwingle lived two hundred years before Schyn. Then we cited Liddell and Scott's Greek Lexicon, which defines the word, "one who dips under water," with no hint of any other meaning. Other authorities can be cited; but we think it is beyond reasonable doubt that the meaning of Catabaptist is, and ever has been, an immersionist. Featley, in his rancorous book, makes a play upon the word, but that only confirms what we have said.

The last part of Dr. Newman's article calls for a few words of comment. It is in line with a good deal that has been lately said by others. If a writer who speaks of baptism as a burial and resurrection, did not practice that, he was inconsistent, as Dr. N. says; but however "common" such inconsistency may be, it does not warrant our concluding, in the absence of evidence, that any given man was thus inconsistent. "Every man is supposed to be innocent until he is proved to be guilty," is one of the first principles of our laws. When an old writer utters his belief in immersion, we are to conclude that his practice corresponded with his faith, unless there is evidence that plainly proves the contrary. When there is such evidence, then his declaration is to be regarded as a concession; and Baptists have not been slow to use such concessions. If a man utters Baptist talk, we are to regard him as a Baptist, unless the contrary can be shown. His being a Baptist, must be our working hypothesis in regard to him. It is not absolutely certain that he was a Baptist, for men are sometimes inconsistent, but it is the only reasonable hypothesis concerning him.

But there are concessions and concessions. Where a man avows his own faith as to baptism, we are bound to accept that as his practice, unless it can be clearly proved that his practice was to the contrary. A man may make concessions as to the meaning of baptizo, and as to the Apostolic practice, and at the same time believe that sprinkling is valid bap-

tism. Such was the case with Luther, Calvin and others. They did not avow their belief that baptism was immersion, but only that originally it was so, while now sprinkling was equally valid. But the case of Leonard Busher (A. D. 1614) is entirely different. He is not admitting that baptizo means immerse, nor that immersion was the primitive practice; he is affirming his own faith that baptism is immersion, and therefore we are bound to believe that he was immersed. A man like Busher is not to be supposed to have refused to do what he easily could have done, and what he believed to be his duty. This is a point that seems to have wholly escaped the attention of many of the brethren. There is a great difference between making a concession, and declaring your conviction of duty.

If Leonard Busher had simply admitted that Christ was immersed, and that immersion was the primitive practice, we could not conclude positively that his practice corresponded, because it was in the air that the church had the right to change the practice. But when he declares his personal belief that baptism is immersion, he is giving us his conviction as to his own duty, and we are bound to believe he was immersed.

The Christian Observer still fails to answer our question, and it complains that we did not publish all it had to say, adding that the Recorder "does not dare to let its readers see all we wrote on this subject." This is funny. We did publish all the Observer said on that subject, but did not publish a long editorial on church succession, which is an entirely different matter.

Moreover, the Observer has not published any more from us than we have published from it, and we might, with equal propriety, say, "It does not dare let its readers see all we wrote on this subject." But the Observer turns on us with a question. It should have answered ours before asking us one of its own, and it has no right to expect an answer from us, until it has given us an answer. Still, in the hope of persuading our neighbor to answer our question, we yield our right and answer what it asks, viz.:

Suppose that a church, the ideal church of the Recorder, though it does not formally "repudiate" yet would vitiate the sacraments by expunging their chief and great significance; suppose that it takes away from baptism its teaching concerning the cleansing of the soul by the baptism of the Holy Spirit, substituting for this a ceremonial (immersion) which has no scriptural warrant; and suppose further that it takes away from the Lord's Supper its precious teaching of the communion of saints, substituting for this the selfishness of close communion, "would such a body cease to be a church or not?"

Most certainly it would cease to be a church. No body that would be guilty of "expunging their chief and great significance" from the ordinances, and substituting a ceremony, "which has no Scriptural warrant," for what the Bible teaches, and putting "selfishness" in the place of "the communion of saints," has any right to be recognized as a church. The brother to the Observer will be to find some body that has actually behaved in such ugly fashion. As for immersion being without Scripture warrant, that is settled by the well-nigh unanimous verdict of the scholarship of the world; such Presbyterians, for example, as John Calvin, Thomas Chalmers, Philip Schaff and others like them, frankly give it up that immersion was administered by the Apostles. And, moreover, the Observer in practice gives it up also, for its editors recognize immersion as valid baptism, which surely they

would not do if they really believed it has "no Scriptural warrant."

And as to what the Lord's Supper means, Christ settled that by saying, "This do in remembrance of me." He did not say, "This do in remembrance of one another."

And now, dear Observer, as we have answered your question, will you not please answer ours?

Suppose a church should repudiate baptism and the Lord's Supper, and refuse ever afterwards to observe either, would such a body cease to be a church or not?

This is no question as to the proper act for baptism, nor of the meaning of the Lord's Supper, but simply of proper church organization. We note the generous liberality (!) of the Observer in speaking of the "selfishness of close communion."

Nor only does it make a great difference whose ox is gored, but we are inclining to the belief that this makes more difference in the mind of the average man than anything else. A good illustration was recently furnished by the Congregationalist, which, in commenting on Mr. Rockefeller's gift of \$250,000 to pay on the debts of the Northern Baptist Missionary Society, criticized his business methods and said: "Hence the Baptist Missionary Society will need to make it plain to the churches they serve that in accepting this gift they in no way endorse the methods by which the giver obtained it."

Whereupon the Watchman calls attention to the fact that when Mr. Rockefeller recently gave \$40,000 to a Congregational institution, Mt. Holyoke College, neither the Congregationalist nor any of that faith had anything to say in regard to "the methods by which the giver obtained it."

The principle seems to be that everything is all right so long as the right ox is gored, while everything is all wrong the minute the wrong ox is gored. - Alas!

Now that Brooklyn has been added to New York, and we have what is called "Greater New York," the question is up as to what name shall be given to the new city. "Greater New York" will hardly do. It has been suggested that some classic name be chosen, following the example of Gen. Simeon DeWitt, who surveyed Western New York, and introduced the names Rome, Syracuse, Utica, Ithaca, Seneca, etc. It is also suggested that a name be given that will suggest the history of the city, as in the case of Philadelphia. Since New York is the metropolis of the country, its name is a matter of interest to all the people. We would be glad to see a good and appropriate name chosen. How would Columbia do?

A cry has gone up from the theological students in the University of Chicago, which is thus expressed by one of them: "Give us something that will help us to preach, to build churches, to save souls, as well as to study, expound, theorize and criticize." This is the best thing we have heard from Chicago University for some time. In response to this call, a course of lectures by special men on practical subjects has been provided. Among the names and subjects we note Dr. Hanson is to speak on "the preparation of sermons," Dr. Lawrence on "the pastor and organization of his church," and Dr. Myers on "the down-town church."

It would be well to have such courses in all our theological seminaries, and it is likely others will follow this example. This touches the weak point in our methods of theological training.

DR. FAUNCE, of New York, recently uttered the following wise and timely words:

If our journals were united in the defense of evil, our task would be almost hopeless; if they were united in the defense of good, our task would be well-nigh needless. But now the journals of our time in a house divided against itself, and therein lies our opportunity. Let every man who respects himself, who loves his country and his home, stand by, cheer and encourage, and substantially support those journals which to-day are standing for truthfulness in the reporter's pen, honor in the editorial chair, and honesty in the business office. New Journalism! They call it now? It is as old as the orgies of Nero on the Tiber as old as the manacles of Pompeii, that God burned and buried beneath the hissing lava out of the wrathful throat of Vesuvius. It is as old as the shame of Noah and the murder of Cain, and the man who daily introduces it into his home is opening up direct communication between the cradle and the sewer, between the nursery and the poisonous swamp, and the result is the immediate introduction of moral typhoid into his family.

It is high time Christian people were giving special attention to the character of the literature which enters their homes. Disgusting descriptions of crimes, attempted humorous accounts of vice, and suggestions of impurity with which so many of our daily papers abound, that find their way into the homes of our people, this truly "is opening up direct communication between the cradle and the sewer."

THE WESTERN RECORDER has the following: "A leading minister who has been travelling a great deal lately writes: 'I find that the WESTERN RECORDER is the most widely read Baptist paper in the South. The people are with you.' " A man can "travel a great deal" and not get far from home, and we suspect that this "leading minister" did most of his traveling between Louisville and Fulton. If he will get out and around a little, he will find that The Standard is the most widely read Baptist paper in the South, and that its circulation and power are constantly growing. - The Baptist Standard.

Our esteemed contemporary has our best wishes, and if it had a hundred thousand subscribers, our envy and jealousy would not be excited. But to "vindicate the truth of history," we will state that the space "between Louisville and Fulton" was no part of the territory traversed by the minister mentioned. The territory in question is all outside of Kentucky, and lies in several states. We are grateful to the brethren for the kind things so many of them are saying about the RECORDER. Never was the paper so generally and heartily approved as for the last few months.

THE BAPTIST Year Book for 1897, just out, gives the number of regular Baptists in the United States as 3,824,038, of whom 173,433 were baptized during the past year. They have church property valued at \$84,089,959. The mission contributions aggregate \$1,222,621.69, and all the contributions sum up \$11,709,360.06. The figures for Kentucky are: members, 235,756; baptized last year, 8,910; church property, \$2,955,821; missions, \$32,169.33, and entire contributions, \$309,618.52. This Year Book is full size again, and Dr. Burrows has done his best on it, and that leaves nothing to be desired.

DR. SHEDD was told by one of his students in the course of conversation that an eminent Baptist layman of New York declared his conversion was due to a sermon which he heard Dr. Shedd preach. The venerable professor was deeply interested at once, and eagerly inquired the name of the gentleman, when and where the sermon was delivered, and what the text was. He sadly added that as we so seldom knew of any direct result like this of his preaching, such testimony was most precious.

Editorial Varieties.

The New York Press plainly says: "A man never knows what he can do till he doesn't get the chance."

Judge Duell in New York City, before whose court drunken and disorderly men are arraigned, says he has observed closely for many years and is persuaded that the chief cause of drunkenness is the habit of treating.

We return thanks to Dr. Joseph Angus, of London, for a copy of his last book, "Regeneration." It is a masterly and a timely discussion of a vital theme. We will give it a suitable notice ere long.

Mr. D. L. Moody, the famous evangelist, began a brief series of meetings in this city Wednesday of this week. He can remain only over Sunday. We wish a work could be done in Louisville similar to that in New York and Boston.

In sending out a lot of letters last week, we omitted to give the brethren their titles. Our stenographer did not know the titles and so just wrote the bare names, and we forgot to insert the proper designations. The brethren will kindly excuse us.

A Negro preacher was lately talking to us about a desecration in his church and spoke of him as "a jaw-wrangler." The term is quite expressive and it was not surprising that perhaps some other churches have "jaw-wranglers" among their members.

Lord Salisbury, commenting recently on the signs of the times, said: "The power of organized government is growing weaker, and the power of public opinion stronger." Then let us all strive to mould public opinion along right lines. Every man's opinion is a part of public opinion.

The recent meeting of the Southern Baptist Press Association at Tampa, Fla., is reported as a pleasant and profitable occasion, although the attendance was not so large as was hoped for. Dr. Thomas was chosen President for the ensuing year, and Dr. Polk was re-elected Secretary, with the Rev. L. M. Jones as Vice President.

The N. Y. Evening Post gives the statistics of the drinking of London. The city drinks every day 488,000 gallons of beer, 5,400 gallons of wine, 16,000 gallons of spirits, and 12,000 pounds of coffee, and 90,000 pounds of tea. Money stopping the whiskey and beer drinking would save money enough to relieve the poor.

We learn from the Standard the length of service of the three oldest Baptist preachers in England. Rev. W. Underwood, who was President of Midland Baptist College, has been in the ministry sixty-one years; Rev. R. Wallace, sixty-three, and Rev. John Aldie, sixty-seven years. Their ages were not given.

Dr. Warder will send out as a carefully-prepared circular his article in this issue, setting forth the facts in regard to the work of Kentucky Baptists in the cause of missions. Let all carefully read and study what he says, and let those who can use the circulars write to Dr. Warder (N. E. Cor. Brook and Broadway, Louisville, Ky.) for copies.

The records of the increase in crime among children in the United States, England and France are appalling. The subscription of the daily paper, with its long descriptions of crimes, for the catechism and Pilgrim's Progress has worked as might have been expected. God is not mocked—whatever a man sows in the minds of children, as elsewhere, that also shall be reap.

The Church Standard (Episcopalian) rebukes the Episcopalians for their supercilious bearing toward other denominations. It says: "There is a good deal of offense taken in the way in which we talk about the 'sects' and the 'denominations.' There is something hardly less offensive in the patronizing way in which we sometimes admit the Christian graces which are exhibited in the lives and works of the ministers and members, as if, forsooth, they were a marvel of God's exceptional and wholly uncreated grace." It is to be hoped this rebuke will have a good effect.

John Robertson, of Scotland, has been on a visit to the United States. He has taken notes and is now printing them. In talking of Boston, he referred to the revival under Jonathan Edwards, and asks: "Why have we no such times of revival now?" Asael Nettleton, too, believed in God much and in man little, and souls by the thousand in this America were regenerated. But since then America has made us unfortunately familiar with running over the things of God, and have we not, in our advertising, persistent drum beating, and all the clap trap of modern burly-gurdy evangelism. So much of man and so little of God."

Dr. W. H. King, of London, writes: "It is very queer about the 'Kilma' manuscript. It is the literal truth that nobody in England knows anything about it. Mr. Gould of Beagun's Park asks: 'Why have we no such times as to where his father got it or what he did with it after copying, so that as a matter of fact the oldest copy known to be in existence is that possessed by Mr. Gould and copied under the direction of his father (1800). I have talked over the matter with Dr. Angus, Dr. Underwood and others who know more about Baptist History and they are equally ignorant on the matter. If it exists at all, I should imagine it is in the hands of somebody who is not a Baptist.' Yet this is the document whose negative statement we are asked to accept as decisive—a document written, nobody knows when, where or by whom, and the oldest known copy of which is less than forty years old!"

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Bro. Yohanan lectured Tuesday night on Perals and the Persians.

Broadway.—Pastor Pickard preached as usual. Chestnut-street.—Pastor Weaver preached. One baptized.

East.—Pastor Christian preached at both hours. McFerran Memorial.—Bro. F. H. Kerfoot preached at 11 a. m. and Bro. E. C. Dargan at 7:30 p. m.

Twenty-second and Walnut.—Pastor Hunt preached. Two received by letter and one baptized. Third-ave.—Pastor Taylor preached. One received by letter and one for baptism.

Parkland.—Bro. W. O. Carver preached in the morning. No meeting at night. Portland-avenue.—Pastor Shelton preached as usual.

Southgate-street.—Pastor McFarland preached in the morning and at night. Bre'n. W. J. Sloan and L. J. Nall were ordained deacons.

Highlands.—Pastor Dawes preached. Received one for baptism, two by letter and baptized four. Logan-st.—Pastor Ewing preached as usual.

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A Lost Voice.

Advertising will do a great many things, but it won't bring about the return of a lost voice. The best thing to do is to begin, at once, the use of the sovereign cure for all affections of the throat and lungs—Bronchitis, Asthma, Croup, Whooping Cough, etc. It has a reputation of fifty years of cures, and is known the world over as

AYER'S Cherry Pectoral.

It is expected that Dr. J. M. Frost, of Nashville, who was with us last November, will be present and make the chief address.

Mr. F. H. Jacobs, who came to organize the Moody choir, and Pastor McKamie, of the Cumberland Presbyterian church, took dinner at New York Hall Thursday. Mr. Jacobs won the hearts of the students by his tender tribute to Dr. Broadus, and the beautiful songs he gave.

Supplies for Sunday were: McFerran Memorial, Dr. Kerfoot, morning, Dr. Dargan, evening; City Mission, at 7:30 evening; David's Fork, T. B. Ray, Highland Park, A. F. Fitch; City Mission, J. S. Baker. SHELTON.

THE STATE.

Our church in Shepherdsville have organized a Sunday-school of their own. Heretofore they have been in a union school.

Pastor Hubbard has been aided in a fine meeting by Bro. W. L. Pickard. Twenty-three had been added to the church at last report. The church is united and revived. Bro. Hubbard has done a good work in Maryland, and the church has greatly strengthened under his ministry.

OTHER STATES.

Pastor T. O. Salice, of Welmar, Texas, has accepted the call to the pastorate of the Lockhart church in the same state and has entered upon his work.

Pastor Stephen Crockett writes from Madison, Fla. "Am on my third year as pastor and find God continues His blessing upon us. Have just closed a very precious series of meetings in which souls were saved and added to the church. We had the assistance of Bro. W. A. Nelson, who preached the Gospel of Jesus in simplicity and power; the church is asserting its strength. In Conference March 14th, the church decided to have preaching every Sabbath instead of one half time as heretofore, this will help us to get a firm hold upon the community, which we are striving to win for Christ. Success to the RECORDER through the blessing of the Holy Spirit.

The Auris Chapel church, North Carolina, has set apart Bro. J. W. Downey to the full work of the Gospel ministry.

A meeting in the Elm Grove church, Pike county, Mo., closed with 9 additions to the fellowship of the church, all by experience and baptism.

Pastor H. G. Day, of the First church, of Schoenectady, N. Y., has been pastor for fifty years. The church fittingly celebrated the semi-centennial.

There were 27 professions of religion and 10 additions to the fellowship of the "Yvart's" Creek church, Cabell county, W. Va., as the result of a union meeting held by the Baptists and Methodists.

There were 125 additions to the fellowship of the Brooklyn-street church, Wilmington, N. C., during 1896. Nineteen of those baptized had been Methodists in their former life.

The Wilson church, North Carolina, has set apart its new house for the worship of God. A meeting in the Society church, Irredell county, N. C., closed with 14 additions to the fellowship of the church, by experience and baptism.

Savoy-five have been added to the fellowship of the Escalator Springs church, Missouri, as the result of a meeting held by Eld. David Pulliam.

Pastor J. S. Farmer has closed a meeting in the New Providence church, Boone county, Mo., in which 10 were baptized. He has been pastor of this church for many years.

In a meeting in the Bethany church, Missouri, there were 14 professions of religion and 10 additions to the fellowship of the church. Seventeen have been added to the Mt. Salem church, Missouri, as a result of a recent meeting.

A three weeks' meeting in the La-Bell church, Missouri, closed with 15 additions to the fellowship of the church.

Elder T. A. Smith held a meeting in a school-house eight miles from Blue Mound, Kansas. There were 25 professions of religion mostly heads of families, and 18 additions to the Blue Mound church, with others to follow.

A three weeks' meeting in the Xenia church, Kansas, closed with 17 additions to the fellowship of the church. A meeting in the Republic church, Missouri, closed with 25 additions to the fellowship of the church.

The Wilson church, North Carolina, has set apart its new house for the worship of God. A meeting in the Bethel church, Owen county Ind., resulted in greatly reviving the church and adding 11 to its fellowship.

Elder F. C. Moon held a meeting in the Ebenezer church, near Rochester, Indiana, which closed with 17 additions to the fellowship of the church. The Liberty Centre church, Indiana, has set apart its new house for the worship of God.

Forty-three have been added to the fellowship of the Waynetown church, Indiana, as the result of a recent meeting. Four others have been received for baptism.

Pastor Theo. N. Compton writes from Baton Rouge, La.: "My work here is in fine condition. Since Oct. 1, 1896, we have received 55 members, nearly all back debtors are paid, our singing is in good form, and our prayer-meeting and Sunday-school are second to none in the city. My church is united, prosperous and happy."

A church has been constituted at Pleasant Hill, five miles from Broadwood, Ga., and Elder H. N. Morgan called to gather at their residence on Friday evening and Sunday-school are second to none in the city. My church is united, prosperous and happy."

The Big Spring church, Missouri, has set apart Bro. J. M. Eads and Geo. F. Lowe to the full work of the Gospel ministry.

A meeting in the Crockett church, Texas, closed with 40 professions of religion and 18 additions to the fellowship of the church, with others to follow.

A meeting in the Buffalo church, Missouri, closed with 20 additions to the fellowship of the church, 18 were baptized, 1 received by letter, and 1 stands approved for baptism.

FRIDAY night there occurred in this city one of the most pleasant events that linger long in the mind of memory, that teaches the appreciation of a people for a truly earnest and faithful pastor. Quite a number of the Baptists and friends of Rev. H. M. Crain and family gathered at their residence Friday evening and began a vigorous pounding, which, though heavy, made no bruises. Showers of the good things that go to the making of temporal life happy and comfortable are pouring in and the reverend gentleman and his most estimable wife showed by their pleasant smiles and happy greeting that they valued beyond all else, the underlying motive of love and esteem prompting this visitation. Mr. Crain and that loyal help-mate of his, have won by their gentleness and devotion to their life's work, the love and confidence of this community, and we congratulate them on this substantial show of appreciation on the part of their church people and friends.

By invitation I attended Blue Spring church last Saturday and Sunday to assist Pastor J. S. Henry in the ordination of three deacons. We had good congregations and a royal time. Eld. D. E. Bently preached one of his best sermons Saturday, and I tried to preach on Sunday. This is a large church, having a membership of near 400, all of whom seem very much devoted to their pastor. They did the nice thing in a substantial way for my services. This I suggested to me the importance of all our churches doing likewise with ministers visiting them for familiar purposes. Too often brethren are sent for in this way, and lose their time, and probably have traveling expenses to meet, and yet the brethren they serve never think of compensating them. T. E. HICKEY.

Princeton, Ky., March 18.

LIGHTNING BUTTER MAKER. Just think of churning butter in two minutes. It seems hardly possible but it can be done with the newly invented "machine" now being manufactured by W. H. Baird & Co. of Pennsylvania. Those who have spent an hour on a warm day doing the churning, can readily appreciate how delightful this new machine must be. It is easy to operate and every butter-maker that sees it orders one at once. It is the latest thing on earth to sell, and requires no experience either. All those who have ordered one so far as to get it, will find it the best thing they ever saw. Any one can make from 20 to 50 lbs. of butter in this machine in the least time. Those who have a little time to themselves and wish to make money easy, can obtain full particulars regarding this wonderful invention of W. H. Baird & Co., Dept's Bldg. A, Pittsburg, Pa.

More than 200,000 sufferers from Colds, Catarrh, Asthma, Bronchitis are using to their benefit Booth's "HYOMEI" Pocket Inhaler. Complete outfit sent by mail for \$1.22. A pamphlet mailed free. Cures by Inhalation. R.T. Booth, 23 East 20th St., New York

REPORT OF THE WOMAN'S MISSIONARY UNION.

THIRD QUARTER, ENDING DEC. 31, '96.

Table with columns for location and amount. Includes Auburn, Bathony, Bloomfield, Bowling Green, Broadway, Bardotown, Carrollton, Castletown, Carlisle, Columbus, Dayton, East Church, Flaherville, Flemingsburg, Frankfurt, Fox Run, Georgetown, Gratz, German Church, Hopkinton, Lawburg, Locust, London, First Church, Lexington, Mayfield, McFerran, Midway, Mt. Pleasant, Mt. Vernon, New Castle, Owenston, First Church, Owensboro, Parkland, Providence, Shelbyville, Twenty-second and Walnut, Smith's Grove, Walnut-street.

Total \$1,499.51. SUNBEAMS

Table with columns for location and amount. Includes Auburn, Bowling Green, Columbus, Bloomfield, Evergreen, Farmdale, Earnest Workers, Frankfurt, McFerran, Joy Bells, Ludlow, Williamsonstown.

Total \$1,750.79. Boxes for Home Missionaries \$908.36

DEAR RECORDER.—We have just passed through one of the most gracious revivals in the history of our church. Dr. W. L. Pickard, of Louisville, did the preaching in demonstration of the Spirit and of power. (2th) brother preached the doctrine of sin and grace as we seldom hear them in this day. Our own church was greatly edified and strengthened, and there were 23 added to the church, 16 by baptism and 7 by letter. But the influence of the meeting reached out to all dominations who joined in the study of God's Word as zealously as if we were all one in name. The morning services were attended by between 300 and 400 Christians of all names. Besides, we believe the interest among the unconverted will yet result in many being brought into the churches. Our church now stands second to none in the estimation of the people. R. C. HUBBARD. Cynthia, Ky.

Western Recorder's

FREE ROUND-TRIP TICKET

Southern Baptist Convention, Meets at Wilmington, N. C. May 7th.

Railroads are offering half-fare from all central stations. Find out cost of round trip ticket 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 receipt for same, and send also to us as many 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 Missions 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 stamp 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 works in all cases, whether the fare is \$10, \$20, \$30, more or less, in any amount, and 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.

It was my privilege to visit the Second Baptist church of Bowling Green on Sunday the 14th inst. under the pastorate of Bro. L. H. Voyles, and I was truly agreeably surprised when looking over his congregation, to behold such a band of noble Christian men and women, so devoted to the man of their choice. Never in all my experience have I seen a more united band of workers, and a more attentive I never addressed. It seemed to put new inspiration in me, and I truly felt that the Spirit of the Lord God was upon me, and taking in the surrounding look as my theme, "Religion," it seemed to have been the proper subject. At night I preached from Ezek. 33:11. Bro. Voyles is to be congratulated upon such a faithful loving band of workers. I left the church and people with feelings of joy that I had been permitted to be with such a people; and pray that God's blessing may continue to fall on pastor and people, and that the good people of Bowling Green will hold up his hands in the great work he is engaged in, for truly the poor have their Gospel preached to them. Yours in Christ, J. H. DASHWOOD.

The agony of one age is the birth of a better life for its child, and every martyr gains some good for those following. It is a ghastly struggle any way one looks at it, but it is not meaningless nor fruitless. The day breaks slowly, and the sun, as yet, hardly pierces through the banks of black cloud; but the east is glowing, and the darkest is past.—Ian Maclaren.

WHO'S SHELLABERGER?

He's the First Fence Man of Atlanta, Ga. and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

FAMILY CIRCLE.

A GREAT MAN.

BY OWEN MEREDITH.

That man is great, and he alone, Who serves a greatness not his own, Who neither prides nor puffs, Content to know and be unknown, Whole in himself.

Strong is that man, he only strong, To whose well-ordered will belong, For service and delight, All powers that in the face of wrong Establish right.

And free is he, and only he, Who, from his tyrant passions free, By fortune undimmed, Has poured upon himself to be If himself obeyed.

If such a man there be, whether Heathen the sun and moon be fair, He cannot fail to be the best, Great Nature hath him in her care, Her cause is his.

"FOR TOM."

BY HARRY HEMAN MALLORY.

The streaks of gray on Farmer Belden's head were fast turning to white and his figure was bent with toll, but his sunburned face wore an expression of purpose as he came into the kitchen where his wife was preparing supper and sat down by the fire.

"Martha, I'm going to Chicago," Mrs. Belden dropped the stick of wood she was about to put into the stove and stared at her husband in amazement.

"What's that? Are you going to Chicago?" she asked.

"To get work. I might as well tell you, wife; I've been to see Squire Scott to-day, and I can't get another dollar on this place. It's either that, or—"

"Mr. Belden wiped away a tear with her apron, and then mechanically commenced her work again. She couldn't speak. For more than a score of years they had worked and saved that they might have a little home of their own, and how thankful she had felt when, three years ago, her husband brought home the last mortgage, redeemed! It was for Tom, their only child, that they had sacrificed so much.

"O Henry, I don't know what to do or say!" Her voice trembled, but her husband knew how she loved Tom and knew that she would consent.

Mr. Belden had done everything in his power to raise money that Tom might go to college, but times had been hard and it was necessary to mortgage the place again. Crop after crop failed until he had drawn all the money that Squire Scott would advance on their place, and a crisis had come. Mr. Belden was a good carpenter and he felt confident of securing plenty of work in a big city like Chicago, though there was none about home.

"You know the elder says Tom is so bright and ought to have advantages," said Mr. Belden, after a moment.

"Yes, the Lord has been good to give us such a son," replied his wife, solemnly; "there aren't many like him, and such are created for something special, I believe. We're held responsible for the way we bring him up, and we ought to do our best by him on that account, when if we didn't, love him enough to do just for his own sake. The Lord knows how we've struggled to educate that boy, but now, her voice was broken with sobs for a minute, "but now—no, it's the last thing on earth we can do, and I shan't oppose it; may it be the Lord's will—at least, no one shall ever say we left a thing undone we could do—for our Tom."

A group of Milton College boys were lounging around the smoking-room of their fraternity house.

"I say, fellows," said one, "this term is half over and we haven't had a good out-of-town lark yet. Who's got something to propose?"

"Here's a scheme, Tom!" cried "Rusty" Brown, who had won his title by the passive virtue of possessing red hair. "Let's make a trip up to Chicago! The express makes the run in three hours, and we can catch the midnight train back so as to be in bed by 3:30. What do you say, boys?"

"What's the tariff?" asked a conceited one.

"O, it don't much more than spoil a tender. I say, boys, let's go in and have a lark."

No one in that noisy group was more anxious for the trip than Tom Belden, but this was not just the kind of lark he meant. It was the money that made him hesitate now. Something in his last letter from home had set him to thinking. How earnestly he had promised to work hard and to be saving if his parents would send him to college!

He had undergone the usual evolution of a bright country lad in college. Unsophisticated, fresh and awkward upon arrival at Milton, development began at once. Nature's ability gave him a good standing in the muscular progress made him prominent in athletics and college sport. In short, he became desirable fraternity material, and two or three of those Greek letter societies turned their attention toward him. Tom knew that he could not afford to join a fraternity, but he had sorely felt the chilly atmosphere that a "non-frat" or "barb" is so often made to feel in college, and the luxurious clubrooms of the chapter house, the music, the tennis and, above all, the persuasive manner which fraternity men know how to assume toward a man whom they "rush," overcame his opposition.

The attendant extravagances of his new life increased their expenses largely, but never had a complaint come. Little did Tom know the sacrifices that were made in that humble home while he enjoyed himself at college. Little did he suspect the prayer that went up as his mother, with the cheerful tenderness of which only mothers are capable, suffered hours of extra toll for the want of kitchen conveniences that a few shillings would buy. Tom had money to make the trip to Chicago, yes, the last letter from home had brought twenty dollars, but in that letter was a sentence which made him sad, for it was the first time that his mother had ever said a doubting word. "Dear Tom, please be careful, and make this go as far as it will. But it's more than I can do for you. However, Tom had never visited Chicago, and the boys, urging that it is a part of a man's education to see the world, finally persuaded him to go.

The next day a jolly group of boys boarded the Chicago train. They joked and laughed and sang, as a group of college boys always do on a train, excepting Tom, who had a worried air.

"Come, cheer up, old fellow. What's the matter with you to-night, Tom?" said Brown, who had taken his seat beside Tom.

"I don't feel just right about this trip, Rusty. I haven't as much money as my disposal as you have, and I really can't afford it."

"O, that's it, is it? Another economical attack. I was afraid you'd been caught ponying the quit this morning. But don't be so particular about that office job at Lawyer Cox's. We ran an ad in the paper to-night—\$6 a week and not many errands either."

Tom had read this advertisement, but he smiled at the suggestion that he, a Milton college man, might take such a position. However, it was not his nature to be quiet long, and soon he had resumed his usual post as leader of the merriment and did his best to make the trip a pleasant one.

A few minutes later the boys emerged from one of the largest theaters in Chicago, filled with raptures over the success of grand opera. Tom Belden for nearly three hours had felt himself living in the triumph of the music, and now he felt like going home and thinking about it all over again, but it was not train time. After luncheon there was still an hour which must be utilized, and they started to walk about the streets, gazing at the show windows, so bright in their holiday decorations and stopping often for a warm drink at some soda fountain, for the night was cold.

After a few minutes they left State street, and, winding through the maze of the great, dark city, they walked about until they began to get tired, and, although not one of them would have admitted it, the black alleys, the strange noises made by the wind around the high buildings and the other unaccustomed circumstances produced a feeling of timidity very unusual to them. There is something mysterious about a sleeping city, and at the midnight hour, when the great, struggling mass is approaching its quietest tranquility, the clanging of a cable car, the supping pianist, the rattle of a street car, the idle look of some questionable prowler give to a stranger a queerly uncomfortable feeling.

"Well, boys, I'm about ready to go home," said Rusty. "Let's steer toward the station."

"There's a half-hour yet," said Tom, looking at his watch. "O, look at this coming," he cried, suddenly, pointing up the street. "What is it?"

The object of their surprise was a coterie, half-drunken wretches coming toward them, increased in about the same proportion of rage they had ever seen. A short distance away he turned, crossed the street and staggered up the broad steps of a magnificent building.

"Well, this is queer. Let's investigate," said Bob Hunter. "That's about here he got to." And the boys followed the tramp.

At the inner doors of the great building a guard stopped them, demanding their business.

"We are from Milton College," replied Tom, "and are just looking about town. What building is this?"

"Well, ordinarily," said the policeman, "it's the City Hall, but the mayor has turned it into a poorhouse now, I guess, and his tone expressed hearty disgust. "Go on in and see for yourselves," and the boys crossed the street.

Two hours before these college boys had been seated in the midst of the wealth and fashion of the city. Nearly every one about them were evening dress, and on either side were boxes filled with diamond-studded, pearl-beaded leaders of society, while they listened to the most celebrated singers in the world. Now, as they entered the great hallway, the under side of the page of Chicago's story was at their feet. They found themselves in a stifling, narrow, warm, but charged with foul breath, for, stretched out on the stone floor were hundreds of homeless men and boys, the scum of the streets.

Long with the poorer classes of Chicago remember that hard winter of '93, when the great exposition left them not only unprovided for the winter, but multiplied in numbers when the more destitute of them ate at free soup counters and lodged at the City Hall, or equally uncomfortable places, and were thankful to their benefactors for shelter from the winter night. Tom and his companions gazed wonderingly at the sight before them. With heads to the wall, two rows of men arranged in a line, their hands clasped, while they were scattered over promiscuously in the central hall. At the opera Tom had quite seconded the argument that it is part of a man's education to see the world, and now the words struck him with double force. Some of the men had double-breasted suits, some honest looking faces, and some even respectable clothes, but the majority were of the lowest type, filthy, degraded, with faces full of hardship and sin.

"Come on, fellows, I've had enough of this," said Tom, before they had advanced ten yards and the others were of the same opinion, excepting Bob Hunter.

"You're a nervy lot," said he. "We want to be able to tell the fellows something about this, we go back. Come on, boys, get through."

Much against their will, the others followed, and they started down the aisle between the prostrate forms. How horrible and disgusting it all was to Tom. Yet all these creatures at his feet were human beings. Perhaps they had been driven to this condition of fort, though they were homeless and penniless to-night. And Tom's heart filled with a sense of mingled pity and thankfulness that his lot was different.

Suddenly he caught sight of a stitching sleeve that gave him a far deeper pain than it was only a piece of gingham, but by some of the humblest things of life our heart strings are pulled stronger. This poor man's shirt, for his coat was under his head, was patched with cloth of the same pattern that his mother most often had for her patching, and his recollection of her made his eyes moist, for perhaps this man had a wife like her, whose loving hands had so tenderly mended that shirt. Tom pulled out a dollar, and, kneeling down, he thrust it into the man's pocket, as a ray of hope might brighten his life when he found it there. As he did so, he saw the face, which was partially hidden by the patched sleeve, and the glimpse filled him with horror. The old man's beard was ragged, his hair unkempt and his face soiled, but it was the dear face that Tom knew so well.

"Father!" he gasped, in a tone which caused the other boys, now some distance ahead, to turn about in wonder. Then, white and frightened, he threw himself on his knees and peered into the face of the homeless man at his feet.

"O, my father! my father!" he cried, in a voice of agony. "Dear Lord, forgive me; it is for me that he is here."

The words of his mother's letter came back to him, and now he realized their full meaning. "Father, dear father, speak to me and forgive me." But the old man slept on. Long and wearily he had tramped about the streets of Chicago, looking for work, but finding none, he had come to this suffering in the world. Some patted him, some cursed him, but he was a stranger as he gave. Tom knew what a struggle it must have been for his father to lie down among this vagrant crowd, and as he looked into his face the thought came to him: "How would that I could have my father here? He shall never know it." Pale and trembling, Tom arose to his feet.

"Follows," said he, and even under such conditions there was a touch of pride in his voice. "This is my father. He has come to have me find him here? For me, and this is the result."

"We'll send him home," stammered Brown, turning away to hide his tears.

Two or three crisp bills were put into the old man's pocket with a note

which Bob Hunter wrote on a note-book leaf, and leading Tom away hastened for the train. That night's experience made Tom Belden realize how the lives of the poor were wrapped up in his, and made him resolve that, for his part, no desire for position or enjoyment should cause them further sacrifice.

When Farmer Belden awoke next morning the notes of traffic were beginning to come through the corridors of the City Hall. Stiff and sore from his hard bed, he looked about him in a dazed sort of way before the awfulness of his situation dawned upon him, and then he knelt and offered up the silent prayer, so often repeated, that he might find work to keep himself from starvation and to earn money for Tom. As he arose to his feet with an audible "Amen" the tears were running down his face. A stern-looking policeman, who had been watching him, brushed his handkerchief across his face and, directing him to a free soup house, watched him with a pitying air as he picked his way out between the prostrate rows of unfortunate humanity.

At the outer doorway the biting morning wind made him thrust his hands into his pockets. In amazement he pulled out the crumpled paper, a five-dollar bill, three two and a one, and nearly folded with them a slip of paper, on which he read: "P. O. money order, payable to the order of the bearer who see in yours an honest face. Please use this money to go to your home."

The good man's perplexity was almost pitiful. Stepping into the shelter of a big column, he examined the bills carefully, but the note and the money were gone, said, fervently, "I thank thee, O Lord."

After a warm breakfast, he bought a ticket for home. His plans had failed miserably, yet somehow he did not mind now, for he felt that the overruling hand of which he had dreamed was now in his pocket would take care of Tom. Yes, it had already cared for Tom, and with infinitely greater wisdom than the pious farmer had conceived, for Tom had been made a man.

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Two or three crisp bills were put into the old man's pocket with a note



The newly wedded couple deep through the life of a man. They pass from the happy, life of a man. They present into an avenue of possibilities. The future makes it what their health makes it—happy or miserable—a success or failure—full of the love and brightness and joyfulness of mutual love and helpfulness, and healthy, rolicking children, or, tortured with pain and sickness and mutual fault-finding and dependence, and lacking the binding tie of healthy, happy offspring. A world depends upon the young wife. If she has taken proper care of herself and is healthy in womanly way, the probabilities are all in favor of a happy home filled with the music of childish laughter. Too many young women neglect to take care of their womanly selves. They shrink from the distasteful "examinations" and "local treatment" which the physicians insist. There is no need for this.

Dr. Pierce's Favorite Prescription acts directly on the important and delicate organs concerned in wifehood and motherhood. It makes them strong and healthy. It allays inflammation, heals ulceration, soothes pain and gives the tortured nerves rest and tone. It prepares for wifehood and maternity. Taken during the expectant period, it banishes discomfort and makes the coming of baby easy and comparatively painless. It insures the mother's health and an ample supply of natural nourishment. Over 30,000 women have testified to its merits. Druggists who offer substitutes aim to get a few pennies extra profit.

Dr. Pierce's great book, "Common Sense Medical Advice," would prevent more than half the sickness and invalidity. It gives the best advice for curing common ailments without a doctor. It tells all about anatomy and physiology and the origin of life, and is the most valuable practical medical work ever printed. A free copy in paper covers sent for 21 one-cent stamps to pay cost of mailing. Write World's Dispensary Medical Association, Buffalo, N. Y. For cloth-bound, 31 stamps.

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THE MUSICAL VISITOR For March will contain a supplement of Easter music. Price, 10c.

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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 Kalamine iron, and positively cannot rust.

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

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

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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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True Bearings

Perfect bearings are of vital importance in your bicycle. Waverley bearings are true, and remain true. A new and simple principle. Dust proof, too.



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For those who want a good bicycle at a low price, we continue making of Waverleys, improved and perfected—'06.

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INDIANA BICYCLE CO., Indianapolis, Ind.

A WONDERFUL CURE FOR KIDNEY DISEASE AND RHEUMATISM—A FREE GIFT.

The Kava-Kava Shrub, as previously stated, is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanical discovery bids fair to change medical practice in these diseases, and its compound, Alkavia, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the Gospel of thirty years' standing is an example. He writes: "I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only recovered my health by the aid of My physician told me plainly the best I could hope for was a temporary respite. I meant really only to collapse under the weight of my illness. But the issue was made up, and as I had for years been unable to be ready, so now for the first time I was able to get into bed and expect the end. Meantime I had means to send me to an eminent surgeon (now principal of a college), who had tried it. He wrote me by his messengers to try it as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavia. In two weeks I could ride out in the carriage for a short time. The improvement had been constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavia. I am a different man. I have had a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavia."

Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair when she tried Alkavia and was promptly cured of Kidney disease, and other ailments.

THE KAVA-KAVA SHRUB peculiar to woman. (Proprietary.) Many other ladies give similar testimonials.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will free to all sufferers of Alkavia, 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 Complaint, or any ailment 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 Alkavia free. To prove its wonderful curative powers, it is sent to you entirely free.

APPRECIATION.

BY HELEN A. MAIN.

"Mrs. P.—certainly has the gift of appreciation," said one woman to another who had repeated to her some kind remark which Mrs. P.—had made about a paper she had read at a woman's meeting.

"Yes," said the other, "and the grace of expression!" "As I listened I fell to musing on how much pleasanter life would be if we all possessed this gift and grace.

A member of our Bible class once repeated the legend of the saint whose head he had seen in the clouds, and was allowed to offer him any gift he might choose. His answer was, "That I may be always doing good and never know it," and ever after where his shadow fell it brought a blessing. "I am not like that man," spoke up one lady quickly, "if I should like to be always doing good but I should want to know it."

"So should I," said a third, "it certainly is one of the greatest pleasures of life to know that we have helped or cheered some one, and I think the knowledge does us good."

"Isn't it strange," said another, "that we do not speak words of kindly appreciation oftener since we enjoy them ourselves so much?" Thoughtlessness, preoccupation in one's own affairs, or the fear of being considered flatterers were suggested as reasons for this neglect. Thus the talk went on until one lady gave a practical illustration. "I work hard every day," she said, "to get good meals for my family, and my husband and children come home from their work and eat heartily. I know they enjoy their food, but they never say so; I wish they would." "They never say so; I wish they would," how many housekeepers would echo that wish! A few days after I read of a lady's account of a visit with Ruskin. He dined at Brantwood and wrote: "During the meal, as we were enjoying a rhubarb tart, I happened to say that it was the first I had tasted this season and how delicious it was. The professor was delighted at my appreciation

of his rhubarb, and ringing for one of his servants said, 'Please tell Jackson that I want him.' (This was the gardener.)

"When he came into the room his master said, 'Jackson, I am very pleased to tell you that your pulling of rhubarb is quite a success, and my friend here, who has some pie made of it, says it is delicious.' Jackson, with a true gardener's pride, thanked us both and left the room.

"Soon after a servant came into the room with lighted candles, and after putting them in place she said, 'Please sir, there is a beautiful sunset sky just now over the 'Old Man.' 'Thank you, Kate, for telling us,'" the professor said heartily.

The two men sat in an upper window and watched in silence until the sun sank behind the mountains, but the younger man owns that beautiful as was the sunset he "was thinking more of the charming relationship and sympathy which existed between master and servant, and how strange it would seem to most of us that even such a trifling matter as a gardener's first rhubarb should not be left as a common occurrence."

Does not this little glimpse of Ruskin's daily life explain this sentence from For's 'Cliffers' 'I have got two Davids and a Kate that I wouldn't exchange for anybody else's servants in the world; and I believe the only quarrel they have with me is that I don't give them enough to do for me.'

A college student explaining why a visiting team had lost a game of football said: "There were three carloads of people that came down with them, but they didn't yell worth a cent. Why, they ought to have yelled every good move their team made. We did everything but yell, and that could make a noise, tin horns, and bells, and horse fiddles, and a great circular saw that they pounded on. And we had companies organized to yell. I tell you it helps lots."

We are all familiar with the story of the brave fireman who, as he emerged from the highest window of a burning building with an unconscious child in his arms, was seen to stagger, and the crowd below held their breath fearing to see him fall with his precious burden, until one quick-witted man cried, "Cheer him up!" Then they went up a mighty shout. It steadied his nerves and gave him new courage and the perilous descent was made in safety.

Perhaps few of us fall to express our appreciation of heroic deeds, but it is in common every-day life that the words of appreciation are most sorely needed and are too seldom spoken. Let us form the habit of speaking them. Sunday will be a good day to begin. I am sure your pastor's heart will be cheered if you say "I thank you for that sermon. It has helped me." And don't always forget the organist and members of the choir. After attending services in a strange church a gentleman stopped and spoke to the organist, telling him how much he had enjoyed the music. The organist thanked him for his kind words and said, "I have given my services as organist in this church for many years, and you are the first person who has ever spoken an appreciative word about the music."

Don't let your organist have a chance to say that. Then there is the Sunday-school superintendent and your children's teacher. You know they are doing a good work. Tell them so. They will be happy to hear from you better. Then go home and through the week to husband or wife, to children, servants, neighbors and strangers, speak at every opportunity the appreciative word until it becomes second nature, and you will be beloved because like Mrs. P.—you have the gift of appreciation and the grace of expression.

"If you think a word will please, Say it, if it be but true. Words may give delight with ease, When no act is asked from you, Words may often Soothe and soften, Give us joy or banish pain; They are treasures Yielding pleasures It is wicked to restrain!" —Interior.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have been called by many specialists in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid, to every reader of this paper who suffers from Catarrh. This is a salacious offer which anyone is free to accept. Address: PROF. Z. L. LAWRENCE, 99 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Consumption, Cough, Phlegm, Spitting Blood, Hemoptoe, and Liver Disease, Poor Blood, Rheumatism, Gout, etc. Thousands of letters have been received from all parts of the world, and the cure has been proved in all cases of Medicine free and post-paid. You can run no risk and suffer no pain. The price is free. Address: WESTPHAL BROS. CO., New York.

- ARMSTRONG & MCKELTY Pittsburgh
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- BROOKLYN New York
- JEWETT New York
- UNION Chicago
- SOUTHERN Chicago
- SHIPMAN Chicago
- COLLIER Chicago
- MISSOURI St. Louis
- RED SEAL St. Louis
- SOUTHERN St. Louis
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- MORLEY Cleveland
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THESE brands of White Lead (see list) are not made by any patent or quick process, but by the "old Dutch" process of slow corrosion. They are the best; are the standard, and have been for years. Protect your interests by making sure the brand is right.

FREE By using National Lead Co.'s Pure White Lead Tinting Colours, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free. Also cards showing pictures of various houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

BURPEE'S FARM ANNUAL FOR 1897
The BEST SEEDS that Grow
Hundreds of Illustrations and remarkable Newsletters, printed from nature. Known as "The Leading American Seed Catalogue." 24-Mailed FREE to all.
W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

TEACHERS WANTED!
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 and factory position; one plan gives factory position for one year. No cash or stamps. (The regular price is \$2.00) pays 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'r Southern Teachers' Bureau, Louisville, Ky.

ONLY \$2 CASH
NOW YOU WILL BUY
MATTHEW HENRY'S COMMENTARY.
The original illustrations are in this edition. You have wanted a set of Matthew Henry's Commentary for a long time, but times are hard and cash is scarce. I now make an entirely new proposition. My edition is well bound in black cloth, printed on first class paper and has good type. The original price was \$15.00, but I am for a limited time offering it on the following plan:
YOU PAY \$2 CASH
And \$1.00 per month for six months. I send you the set of books when you send me the \$2.00, and then you will pay me \$1.00 each month until \$3.00 is paid in full.
Three large quarto volumes with prefatory notes by JOHN A. BROADUS, D. D., LL. D. No one can afford to let this opportunity pass. Matthew Henry is recommended by all denominations. Here are a few of them:
WHITFIELD, when asked where he studied theology, replied "On my knees, reading my Bible and Henry's Commentary." Whitfield read it through continuously our times."
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THE SUNDAY SCHOOL TIMES: "There is nothing to be compared with old Matthew Henry's Commentary for pungent and practical applications of the teachings of the text."
Order at once from
B. F. DAVIDSON,
Box 41, Louisville, Ky.
We recommend the above advertiser as entirely reliable.—WESTERN RECORDER

THOSE NEW SOCIETIES.

It is quite interesting! All sorts of societies of modern formation are asking for special attention in these days. The pastors and churches are besieged from all quarters for a "special day." The Y. M. C. A., Y. W. C. A., W. C. T. U., C. Endeavor, B. Y. P. U., Arminian Committee, Evangelical Alliance, Children's Aid, Home Missions, Foreign Missions, and a host of other organizations want a day, a sermon, a collection and permanent subscribers. They direct the pastor to preach a sermon, give a weekly lecture, tell him what Scripture to read, what hymns to sing, and in fact a "programme" is published in "our paper" stating exactly how long the address is to be. Moreover he is asked to get his people to subscribe to the organ of the society, to form a club and send along so many names, and cash with order, on receipt of which a free copy will be sent him for a whole year! If he is able to contribute to the funds of the society he is asked to do so, and if he pushes the concern he will be asked to join the committee. Of course he will pay his own expenses hither and thither, act as district secretary, organize the branches of the said society in his own state, province or county, pay all his own expenses in travelling and postage, get up a special rally, entertain as many delegates as possible, and provide every facility for the heads of the organization as they come into his district. All this will enable the enterprising editor of "our paper" to get up a good circulation, sell his buttons, clasps, badges, books, pamphlets, etc., etc., so that the poor man may get a decent living and not be dependent upon charity, or hard work.

If the poor pastor cannot see his way to push all these concerns, the advocate of each claiming that his is the most important, why he is a long way behind the times, and some of the younger members of the church begin to hint that a "young man" would take better, and more especially one who was interested in all the "buttons" of the day. The pastor fails to adopt the many illegitimate children imposed upon his denomination; he will not obey the behests of the numerous editors and publishers of newspapers, not the committee of the self-constituted central society; nor will he make himself an advertising agent for the manifold schemes gotten up by men and women who persistently refuse to work in the church, but whose whole life is given to some pet plan where they can run everything. The pastor also refuses to make his pulpit an advertising bureau for all sorts and conditions of men on their sermon tours, the circulation of the paper and a collection being the two chief factors in the trip. The paper even says that a brand "new Bible" with all the "helps" will be given away to all subscribers to "our paper," and the foolish pastor is fool enough to believe that the subscriber pays for the Bible all the time. He does not even credit the editor with being generous enough to give away a few thousand Bibles. In fact he is sadly behind the times. If he were not he would advertise all these pet schemes, spend his time in writing and talking them up, attend all the committees, push the sale of the paper, buttons, and all other ecclesiastical wares, samples of which are sent gratis to all parts of the world. If he were up to date he would let his church work alone and devote his time to these new organizations, but expect his people to pay him all the same.

These advertisements may seem exaggerated, Mr. Editor, but, believe me, a large number of our best pastors of all denominations are feeling the want of sympathy and co-operation on the part of a good many well-meaning members who are organizing work outside the church on every hand which could be done just as well, and better in most cases, inside the church. Many long for the day when the visible church of Jesus Christ will occupy a large place in the hearts of Christian workers, and when each member will feel a responsibility to organize interests within the church that will make her testimony powerful and far-reaching. I would beg the good crowd of editors, publishers, book agents and organizers of new fields just to give pastors and churches a rest for a year, that they may give some attention to the work of saving souls and educating the people of God in the truth and in missionary work.

DAN DINGLEY.

Canada.

FROM TEXAS.

I am here in Hillsboro assisting Bro. A. P. Moore in a meeting, with most favorable prospects. This is a prosperous place of about 7,000 inhabitants, situated in the heart of a large and rich body of land, and the people here very generally regard Hill among the very best counties in the state and Hillsboro as among the very best towns; and it would not be well for a stranger to express a different opinion. Our people have a fine congregation here, and Bro. Moore who is just entering upon his duties as pastor, has made a good start, being quite favorably regarded by all. He certainly has a fine field, and I pray that he may be largely useful. Both Brother and Sister Moore seem to be well pleased and the people express themselves as well pleased.

I have found here quite a number of old acquaintances, and among them Judge Clifford Moorman, whom I knew in dear old Kentucky, and whose relatives are so well known and highly respected. Met at his house recently Mrs. E. M. Boone, sister of Deacon C. P. Moorman, whose pastor I was many years ago at Owensboro, but who is now living in Louisville. When I remarked that Deacon Moorman was a strong Baptist when I knew him, his sister said, "he is just as strong now." The Moormans were prominent and influential people in Kentucky, when I knew them, and I am glad to find that those of the name who have gone so far from the old haunts are still maintaining the high standard, so long, so nobly, and so loyally held aloft by that family.

I am being entertained while here at the beautiful home of Dr. Jas. J. Robert, son of the Rev. Dr. Robert, a well known Baptist minister, many years ago pastor in Little Rock, where he has still many warm friends. Dr. R. is a fine man, an excellent physician, and has a most interesting household, Dr. Moorman and wife, elegant people, and a cousin of Dr. R., principal of one of the schools being of the family. Dr. and Mrs. R. have had the sad misfortune to lose all their children, but they bear their troubles with becoming Christian resignation.

Quite a number of revival meetings are being held in various parts of the state, and I trust the indications are favorable for "a statewide revival." Such a revival is greatly needed, and for it earnest prayer should be made.

Have just heard that W. C. Luther of the American Baptist Publication Society goes from Dallas to Atlanta, Ga., and that Dr. J. M.

Robertson takes his place. Texas Baptists will regret to lose Dr. Luther, but they will rejoice to know that so able a man as Dr. Robertson is to take his place. Wherever I go the dear old RECORDER is well known and recognized as one of our ablest papers. The firm stand taken by its editor for truth and righteousness cannot fail to greatly multiply the friends of the paper. A. B. MILLER. Hillsboro, Texas, March 11, 1897.

MISSOURI LETTER.

Rev. E. D. Isbell, well known to the Baptists of Kentucky, has received his summons and has gone up higher. He died last week at his home in La Belle, Mo., full of good works and rich towards God. His life has been long and useful. His funeral was to have been preached by Rev. G. L. Black, but he failed to arrive in time and Bro. Stone officiated. Sister Isbell has gone to Nevada, Mo., to live with her son Harvey. May the dear Lord sustain her in this her great bereavement.

I first got acquainted with Bro. Isbell in 1866 when I entered Georgetown College and boarded with him four years at Pauling Hall. About 25 of the young men in college at that time, most of whom were candidates for the ministry boarding at this hall at the time that Bro. Isbell and his wife kept it. Elders J. D. Biggs, I. R. M. Beeson, J. M. Coleman, G. W. Hatcher, D. D., J. M. Frost, C. W. Dicken and myself, all in Missouri, and others, scattered in other states, and we all dearly loved good Bro. Isbell and his companion.

Our dear Bro. J. D. Biggs, who has suffered for about three weeks as the result of the breaking of the small bone in his already and for years affected leg, is doing nicely, and will soon be able to fill his appointments. He met with misfortune on the third Sunday in February just as he was starting to church. He was in the midst of a blessed meeting with his good church called Dover, and was being assisted by Rev. S. M. Brown, of Kansas City, Mo., who left the meeting on Saturday night and Bro. Biggs received his injury the next morning. Eight persons had professed conversion at the time the meeting was brought to an untimely close.

Rev. C. T. King, pastor at Oak Ridge, closed a very interesting meeting with that church recently; 16 additions—10 for baptism and 6 by letter. Rev. S. S. Keith assisted in the meeting. It was indeed a most blessed revival.

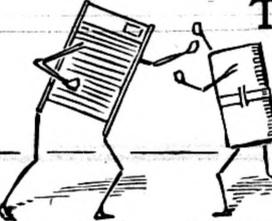
Bro. King is one of the nine Baptist preachers who reside in this city, Bowling Green, the others being Elders Patrick, Hacker, Robertson, Biggs, Davis, Tipton, Keith and your humble servant. All these brethren have work regularly, and are doing the same well, except Brethren Robertson and Davis.

Rev. J. D. Hacker, pastor here, who was a Seminary boy, has recently published a book on "The Church," which has been pronounced by competent brethren a masterly production. Bro. Hacker is one of our best preachers.

Rev. Everett Gill, until recently pastor at Mt. Sterling, Ky., is now hard at work on his new and inviting field at Hannibal, Mo. He has already made a fine impression, and everything points in the direction of a successful pastorate. His church numbers more than 300. The church house is elegantly located and is an imposing structure.

The successful and deeply interesting meeting I closed in Ashburn as mission point in this Salt River Association on the 27th of

They don't agree



— your pocket-book and your wash-board. One tries to keep your money—the other wastes it. You'd better consult your pocket-book, do your washing with Pearline, and put the wash-board out of the house. There's no room or place for it with Pearline (no soap), nor for any of its wearing-out, tiresome rubbing. You'll be doing your pocket-book a good turn, and help toward making it fatter and sleeker, if you'll do all your washing and cleaning with Pearline.

Millions NOW USE Pearline

Spring Dress Goods.

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| <p>25c
For pretty all-wool check suitings 34 in. wide, in tans, grays, blues and greens.</p> <p>70c
For lovely imported silk and wool-mixed novelty dress goods 45 in. wide in violet, turquoise, gray, green and brown.</p> | <p>35c
For figured novelty waist silk 19 in. wide, in green, blue, tan and navy.</p> <p>40c
For all-wool Scotch mixtures 36 in. wide, in gray, tan, brown and blue effects.</p> |
|--|---|

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.

January, has been followed by other meetings which quite recently closed, and in the three about 125 persons have been added to the different churches. These meetings are the most remarkable in the history of Pike county.

I am now in a meeting at Saver-ton, a mission point in Kalls county, which is within the bounds of the Salt River Association.

The last of this month I expect to begin a meeting at Annada, still another mission point, and will be assisted by Rev. F. M. Birkhead, of Winfield, Mo.

Rev. B. W. N. Simms has accepted the pastorate at Louisiana, one of our best churches, and is succeeding finely. He is delighted with the new field, and the church is much pleased with their pastor.

A great abundance of rain, and high waters are prevailing. In the great Mississippi bottoms wheat is looking fine at this time (March 18th), and consequently the prospect is good at this distance for a crop.

J. N. BARBEE.
Bowling Green, Mo., March 18.

HOW MEASURE?

In the *Journal and Messenger* of March 11th, page 9, the editor makes a statement which finds no warrant or support in the Bible, and which is calculated by its nature, to mislead those un-informed as to what we believe and teach, as a denomination.

In replying to a statement made in *The Word and Way*, of Kansas City, Mo., in which the author seems to have cast some "reflection" upon the Ohio Baptists for having in all, only 67,830 members, and for having made a net gain of only 557 during the year, the editor of the *Journal and Messenger* among other things says: "We are 'constrained to say that numbers is one thing, and quality is another.'" This was said with

reference to the fact that *The Word and Way* is in a state where the gains have been more than in Ohio, which the *Messenger* admitted. But on the other hand, the *Messenger* compared the financial statistics of the two states, and the manner in which it is done, leaves no room for one to think otherwise than that the *Messenger* measures "quality" of Christians by the "gold standard." Now, we all admit that to give liberally is glorious and thoroughly right, but when it comes to measuring, or determining "quality," the number of dollars will not serve as a test, as ability and motive have much to do with reference to the whole matter of giving.

It is high time that we, here at home, endeavor to do what we send out our missionaries to do—seek to save men for the sake of their souls, and not for the sake of their pocket-books. A full pocket-book is a desirable thing to have, (but they are scarce in this region these days), and all ought to use their means as God has blessed and prospered them, to spread the "good tidings of great joy." But to say that the "quality" of one's christianity is to be measured by the amount he gives, is too much for thorough and through Baptists to gulp down.

C. C. MARSHALL.
Franklin, Ind., March 11th, 1897.

MAR. 14, 1895—MAR. 14, 1897.
Beloved relatives and friends in Kentucky:
At the close of my 92nd year I again send you my loving salutation. In good health, but declining gradually in strength, at a pleasant home and supplied with congenial work. I am enjoying a peaceful old age. Everybody is good, and the gracious Lord is infinitely merciful to me. I am trusting in Him and awaiting His holy will.
R. BYLAND.
S-W. Va. Institute, Bristol, Va.-Tenn.

DAVLESS COUNTY BAPTIST ASSOCIATION.

The following is the program of the ministers' and deacons' meeting, to be held with the Baptist church at Whitesville, Ky., beginning on Tuesday after the second Sunday in April, 1897.

Sermon for Criticism—J. B. Rogers; A. B. Smith, Alternate. Demonstrate that the organization and government of Baptists are according to the Apostolic model—J. T. Barrow, J. N. Jarnagin.

The "Higher Criticism" as applied to the Scriptures—Fred D. Hale, E. H. Maddox.

Has the Romish Church ever been a true church of Christ?—R. T. Brauer, L. C. Tichenor.

Systematic Giving—J. H. Parrish, C. W. Gordon.

Needs of the Young Preacher—W. P. Bennett, Jo. B. Rogers.

Should the Lord's Day or the Jewish Sabbath be observed as a day of rest and Religious Worship?—J. S. Coleman, L. P. Drake.

Are Baptist churches in their Origin, Organization, History, Practice and Doctrine, entitled to be recognized as the only true churches of Christ?—W. H. Dawson, A. G. Davis.

What is Biblical Family Government?—J. T. Casebier, T. M. Morton.

The Scriptural Law of Divorce—E. H. Maddox, B. F. Jenkins.

Review the progress of modern Missions, and state their present condition—E. W. Coakley, W. H. Bell.

Dear Brethren:—We give you this timely notice of the meeting of this time-honored body, praying you to neither make conflicting arrangements nor fail to be present at the appointed time and place.

J. S. COLEMAN, Mod. C. E. EADES Sec'y

TRUE WOMANLINESS.

In these latter days, when that persistently progressive species of the genus homo known as the "new woman" is so much in evidence through her teaching, speaking, lecturing and preaching, when so much excellent testimony has been given against her as well as in her defense, we begin to feel the need of a standard that shall determine the specific gravity so to speak, of all womankind.

If one word could express all we require of that standard to my mind it would be this: duty. When you see a woman following an unusual profession, look well to her motive before you condemn her. If she is actuated by no higher impulse than love of show or a vain desire to do something out of the ordinary, then your censure is well deserved. If on the contrary, you find that a duty to those dependent upon her forced her to leave the fireside and become a breadwinner, and that a talent for a certain vocation in life made her choose it, then you can but admire her courage and wish her God-speed with hearty good will. It is part of the wise economy of this busy, work-a-day world of ours that there must be Marthas as well as Marys to make up our great household; so, while we abate none of our love and reverence for the sweet old-fashioned, feminine woman, let us who have been able to choose "that better part" not be too hasty in judging our less fortunate sister.

I recently heard a discussion among a group of young people relative to the ideal woman, and was a little surprised to hear one young man begin his remarks in this way: "Whatever possibilities she is capable of, whatever else

she may be, I am sure that she must be a Christian. Could there be a more beautiful tribute to the influences of Christianity than the thought that all we admire most in woman becomes refined and intensified a hundred fold under the spell of the Holy Spirit's presence in her heart? I think this is what Lowell meant when he said: "Earth's noblest thing, a woman perfected," and it was this influence that Wordsworth declares "shall show us how divine a thing a woman can be made."

There is a light, we know, "that shineth more and more unto perfect day." It was in the dawning of this glorious day that Ruth cried out, in the climax of her life as it is in each of ours: "Thy God, my God." Let the Spirit of Holiness dwell in the heart of a woman, and such a result is produced that the Maker of all things looking upon it shall say as he said of his first creature, "It is very good." This woman full of the love of God, possesses that beautiful charity that speaks and even thinks no ill of her neighbor; her modesty, her immaculate purity, all her womanly virtues are but the reflection of her thoughts, for "as a man thinketh in his heart, so he is," confident of her Heavenly Father's approval, she never neglects a duty, but, through good report and ill, "does with her might what her hands find to do;" above all, she multiplies her God-given talents to the best effect, and uses her influence all ways for the upbuilding of her Redeemer's kingdom.

Longfellow, in his drama "Michael Angelo," makes that artist say "Man must have something higher than himself to think on; each has his ideal, the woman excellent that is his guide." It is not given to many to be such a guide as Vittoria Corlanna was to Michel Angelo, or as Laura was to Petrarch, or Beatrice to Dante, but each of us has undreamed of influence, and we, my sisters, in humbler spheres and with humbler powers can do our little best toward making our piece of the world better. M. P.

WHO WILL DO LIKEWISE?

An honored brother, of LaGrange, Mo., who was for several years a student in the Theological Seminary, has lately returned the entire amount of the assistance that was bestowed upon him by the Students' Fund. Writing under date of Jan. 26th, 1897, he says:

"The Lord has prospered me. I am now able to finish paying my board bill which you so kindly advanced for me. Enclosed you will find the entire amount that remains; namely, \$60.25. You will kindly receive and receipt the same; and may it be used to help some other worthy brother to better prepare himself for the preaching of the Gospel."

There are many brethren in different portions of the country who have likewise obtained assistance from the Students' Aid Fund. It would be a very great kindness and assistance if others of them would remember us at this time, and return the money, either in whole or in part. It would cost them but little sacrifice, and would afford much relief to us. Who will be the first to respond?

WM. H. WHITFIELD. Louisville, Ky., March 16th, 1897.

ARRANGEMENTS have been made with the railroads for a one- and one-third rate on the certificate plan to those who attend the Kentucky B. Y. P. U. meeting in this city April 6th-8th. Free entertainment is offered to those who will notify the committee in advance.

Rev. T. L. Cuyler, D.D.

DEAR SIR AND BRO:—I have read with profit and pleasure your article, "Do You Desire a Revival." These are two expressions in said article upon which I would be glad to have you give me light. One is "Great preaching and great praying may be expected when souls are fused with the baptism of fire." Great preaching and praying may be expected when souls are fused with the Holy Spirit. This I can somewhat understand but I can not understand the baptism of fire whatever it may be, as producing that effect. The other is, "Ye do resist the Holy Ghost in the tremendous indictment against pastor and people who are content with utter barrenness. The only hope in such a church is a baptism of fire. It must be sought not by sending off for some human agent, or inaugurating some taking novelty, but by going straight to God." I take it that the thought sought is the "baptism of fire." Be kind enough to let me what the "baptism of fire" is. I am in the dark on this subject. I know that John, speaking to the Pharisees and Sadducees who came to his baptism, said: "O generation of vipers... I indeed baptize you with water unto repentance, but he that cometh after me is mightier, he shall baptize you with the Holy Ghost and with fire" (Matt. 3:7-11). And in Acts 1:5-8: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power after that the Holy Ghost is come upon you," or the power of the Holy Ghost coming upon you. Acts 2:2, 3, 4, "And suddenly there came a sound from heaven as if of a rushing, mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost." In Acts 2:2, 3, 4 is the account of the fulfillment of Acts 1:5-8, which accords with what John said (Matt. 3:11) as to being "baptized with the Holy Ghost." I cannot find in the Scriptures where God ever baptized in fire any of his true disciples or commanded it to be done.

What is the "baptism of fire" of which you write? Fraternally, J. H. WHITFIELD.

OURS is a sunny religion, born of divine love; and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in his sunshine, and make so little of earthly ills and vexations and losses as never to let them envelope us in an atmosphere of Arctic midnight. Paul made a dungeon ring with holy melodies. Every follower of Christ should strive to make his life a song.—Cuyler.

BABY'S SKIN

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A Chapter on Colds SIMPLE PRECAUTIONS THAT MAY PREVENT SERIOUS CONSEQUENCES.

THE DANGER OF NEGLECTING A 'COMMON COLD.' SERIOUS AND OFTEN FATAL MALADIES MAY RESULT FROM CARELESSNESS.

In most instances colds are the result of imprudence or a lack of forethought. Even in cases where a sudden change in the weather or an unavoidable exposure is responsible for the first slight cold, fresh and more severe colds may be avoided by observing a little care. But "a mere cold" is such a common thing and causes so little inconvenience that notwithstanding all previous experiences we neglect to take the most simple precautions, in the way of wearing suitable clothing, the avoidance of draughts, etc.

One should always bear in mind the necessity of exercising a constant vigilance to avoid catching cold. When the temperature in the house is higher than that out of doors, never go out without putting on an additional wrap. Never sit in a cold room, even though you do not feel chilly. And it is better to suffer a little discomfort from wearing heavy underclothing than to run the risk of a chill.

The following letter from a lady in Sicily Island, La., graphically illustrates the distressing consequences that are liable to follow a simple cold. "In February, 1896, I had a severe cold which settled on my lungs, resulting in a serious cough. My appetite failed, and I became so weak that I was scarcely able to walk across the room. I weighed only ninety-four pounds, and had given up all hope of recovery when I happened to read an article in a newspaper, describing some cures effected

by Dr. Williams' Pink Pills, and concluded to try them. "I commenced using them, and before I had taken half a box I felt like a new creature. My appetite was restored, my cough grew less, and I was able to sleep soundly at night, which I had been unable to do for months before.

"After taking two boxes of the pills I was weighed again and to my astonishment my weight was 113 pounds, a gain of 19 pounds. Previous to taking the pills I had suffered with cold hands and feet, but now have no trouble whatever from that source. "I can truly say I am now in better health than I have been for years. The effect of the Pink Pills is wonderful, and I can recommend them in all cases of debility and weakness.

MRS. A. L. STAFFORD. Dr. Williams' Pink Pills contain in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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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 displaced 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.

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Mrs. Kate Etter

OF MISSOURI,
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MRS. KATE ETTER wrote from Neosho, Mo., in March last. "Two years ago I was severely troubled with my stomach and kidneys, and a great affliction so unnerved me that my condition became alarming. The telegraph brought a prominent physician in a consultation which resulted in no benefit. I went to Wyoming for change of climate without benefit, was brought back to Atchison where nurses worked with me night and day to keep me alive to reach my friends here. My heart became so bad that my friends gave up all hope. I began taking Dr. Miles' Heart Cure and Nerve Tonic alternately and was restored to health. It is now months since and I am perfectly well." Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerve sent free to all applicants. DR. MILES MEDICAL CO., Elkhart, Ind.

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to Arkansas or Texas, write for our descriptive pamphlets (free), they will help you find a good place to locate. W. A. BROWN, E. W. LEBLANC, 312 1/2 Ave. 42, St. Louis, Mo. Geo. Fox & Tel. Agt. St. Louis, Mo.

The Farm

There has been but very few oats sown yet on account of so much wet weather this season. In Garrard county 550,000 lbs. of hemp has been sold recently at \$3.50 per hundred.

Stock papers say there is great demand for calves and that prices are surely and steadily advancing. Mattingly & Spalding, of Lebanon, bought seven 15 to 16 hand mules in Adair at \$50 to \$70.

J. E. Clay has sold to Moses Kahn, two hundred cattle at \$4.75 per cwt. One lot averaged 1,325 in weight, and the other drove averaged 1,400.—Paris News.

At the sale of B. M. Herndon, says the Georgetown Times, horses sold at from \$23 to \$50. Sheep \$3.60 per head. Milch cows \$35. Brood sows \$10 to \$16. Mules \$230 to \$245 per pair.

Lyon & Allen sold at Danville yesterday 35 900-pound cattle to Farris & Whitley at 4 1/2 cents. Myers & Allen bought 57 calves and yearlings at \$21.50. A. T. Hunn sold 24 steers at 4 cents and some heifers at 2 cents.

The Daville Advocate notes the sales of a car load of shotes at \$3 to \$3.10; a lot of mules, 15 to 16 hands high at \$50 to \$70; a bunch of good, plain cattle, weight 900 pounds at 3 1/2 to 3 3/4, and a lot of nice mare mules, 14 1/2 to 15 hands high, coming three years old, at \$45.

Mix your feed. Exclusively corn-fed hogs are often dwarfed in size and over fat. Wheat makes strong frames and large bones, more blood and better digestive organs. Milled wheat in any form, is good for hogs.

Hardin county farmers who fattened cattle last fall have done well. All of the good stock has gone off at 4 cents and upwards. This is at least 40 cents a bushel for the corn fed, if the stock was raised on the farm or properly bought.

The average price of hogs at Chicago last week was \$3.68 per 100 lbs., the highest in about ten months, or since last April. The feeling in the trade is much stronger and dealers freely predict \$4 hogs in the near future. January of 1896 the best hogs sold at \$4.45; in February \$4.35 was the top and in April prices reached \$4.15, while May 1st, and in fact the last eight months of 1896, \$3.75 was the top, with the common heavy packing grades as low as \$2.40 last September.—Gazette.

Higgins Tarleton, of the Burgin section, bought 128 hogs, weighing from 100 to 200 lbs., from J. B. Perkins at 3 1/2 cents per pound. Tarleton is to take the hogs any time between the 25th of March and the first of April.... The Democrat has straight information that several offers have been made in Fayette county of 75 cents a bushel for the growing crop of wheat. Mr. Leland Moore, son of C. C. Moore, has 250 acres that he thinks will make 30 bushels if conditions remain favorable. He has been offered 75 cents for it at harvest time, but has refused the offer.—Harrodsburg Democrat.

HALL'S Vegetable Sicilian HAIR RENEWER. Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. R. F. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

WHERE GARDENERS CAN MAKE.

Mr. W. H. Jenkins, of Delaware county, N. Y., writes to the Country Gentleman a letter on celery growing that is exceedingly suggestive. He says:

I have been experimenting for several years with what is called the "new celery culture," i. e., growing celery in rows from six inches to one foot apart. The results of my experiments have not been very satisfactory until this year. I have now very fine celery grown in rows at an average distance of one foot apart—two rows six or seven inches apart with an eighteen-inch space between them. Wide boards are set on both sides of the double rows when the plants are about half-grown, and the space between mulched with manure or other material that will hold moisture. Then I turned water on the rows, and kept the ground thoroughly wet. The water was taken from a brook near by, and elevated about six feet with a hydraulic ram. One could almost see the celery grow. When the plants had about got their full growth the boards were crowded close together, and I have now a very large growth of well blanched celery.

The advantages of this method are, that about three times as much celery can be grown on the land as by the old method of setting it in wide rows; two rows being boarded together, it saves one-half the boards; no earth is put around, which saves washing the celery; the mulch between the rows keeps down the weeds, and retains the moisture, and less water is needed for irrigating. No one will succeed with this method except on very rich soil, and when the rows are set so close together, irrigation is indispensable.

From another part of my celery field I made a shipment to a commission merchant. This celery was grown on only moderately rich soil, according to the old system of growing it, and without irrigation, and was about the same quality as I generally see in the gardens in the village where I live. I found that there was no money in growing a medium or poor quality of celery to ship to market, where it would come in competition with other celery. This celery only paid me at the rate of \$300 to \$400 per acre, or less than one-tenth of that which was grown by special culture, and marketed without the help of the commission dealer. By comparing the profits of these two shipments, it is easy to see where the money is in gardening. In the labor required to grow them, there was but little difference. The greater profit in the first instance was made by using large quantities of water for irrigation. Large bunches of the best quality were grown, which would sell when coming in competition with ordinary celery for a good price.

I find plenty of wealthy or fashionable people who are willing to pay a fancy price for luxuries in the way of fruits and vegetables, if they can get something a little better than the average in the market. The large varieties of strawberries will sell for a fancy price, when grown in narrow rows with plenty of fertilizer and water. People are willing to pay for water when it goes into strawberries, celery and cauliflowers, or other fancy fruit and vegetables, and the more water you can get into them, the larger the profit. It is usually the attractive appearance that induces the well-to-do to buy. They want the celery that makes the best appearance on the table; with them its use is largely ornamental.

To grow these crops for a fancy market, it is necessary to have soil that is adapted to gardening; large quantities of fertilizers, and water that can be used for irrigation. There is less competition on those garden crops which are the most difficult to grow, and the skill that is required to grow them is all that hinders their overproduction. Many persons tell me that it is too much work for them to grow so much small fruit and vegetables for market. I reply that the extra work and skill is all that makes their crops profitable.—New York Observer.

PLANTS FOR SHADY PLACES

In the late number of Gardening, quite a number of hardy perennials are noticed by a correspondent, Mr. J. B. Keller, as suitable for shaded or partly shaded positions. These shady places should not be such as are made so by large trees whose roots extend into and impoverish the soil where the plants are set. The condition of shade alone the plants will not resent, but even we come, but they must not be robbed of their soil nutriment.

Adonis vernalis and A. pyrenaeica, bearing pretty yellow flowers, are said to do better with shade than if in the sun, but a very dry spot is not favorable. Aster alpinus, other conditions being the same, will produce larger flowers in the shade than in the full sun.

Geum montanum with large yellow flowers, and G. coccineum fl. pl. with double red flowers, blooming from June to the middle of August, require shade.

Lychnis fulgens and L. Haageana have been proved to do better in a shady spot.

Globularia tricosantha does admirably in a shady place, producing its blue, globular flower heads in June, July and August.

Aquilegias of all kinds prefer shady places, even if the roots of trees may be running through them. But it will be found that these places should be naturally moist.

Delphinium nudicaule, D. Cashmerianum and D. Brunomaum should be grown in partial shade, and are not often seen in perfection when fully exposed to the sun.

Arnebia echioides, a low growing plant with pale yellow flowers in May or June, is adapted to the shade.

Dodecatheon Meadia and D. integrifolia need shade, and absolutely will not do where fully exposed, especially in a rather dry situation. Moist ground under trees is their preference.

Thalictrum aquilegifolium grows more luxuriantly in the shade than in the sun, and its flowers are much better.

Campanulas as a class do best in the shade, growing larger and producing their flowers freely.

Lobelia cardinalis, L. fulgens and L. siphilitica are best in a shady, moist place.

Inula glandulosa, producing large yellow flowers in July and August, thrives in a dry, shady place and Inula hirta does equally well under the same conditions.

Waldsteinia fragarioides, hellebore and trilliums are mentioned for shaded portions of a border.

"nearly continually all through summer." Other plants mentioned for shaded places are Saxifraga cordifolia, S. crassifolia, S. purpurea, and S. ligulata. Several of the spiraeas, like S. filipendula, S. astilboides and S. palmata have no objection to densely shaded places. Anemone sylvestris is very accommodating, doing well in either sun or shade. Omphalodes verna will do well in all but the heaviest shade. Mertensia virginica and M. Siberica, both with blue flowers in spring, delight in moist ground in the shade of trees.—Vicks Magazine.

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Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles, & Hardy Co., manufacturers of the famous "Brinly Plow," was cured ten years ago of cancer of the mouth.

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

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

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Items of Interest.

The Greek church has adopted the "chapel car" for work in Siberia. The cars are to run on the new Siberian railway, and several have already been built. They are the same size as the other passenger cars.

A railroad bridge was blown up with dynamite near Salohna, Turkey, as a train loaded with 3,000 Turkish troops was crossing it. Many hundreds of the soldiers were killed according to the story. The whole thing may be a false report.

The official report says that in the province and city of Bombay there have been 11,856 cases of the plague reported, and 12,841 deaths have been recorded. This shows a most terrible percentage of deaths, and the whole is not told.

An ordinance was passed in New York City against spitting on sidewalks, in street-cars, etc. On a street-car an offender was warned by the conductor, whereupon he spit again. The conductor turned him over to a policeman and the magistrate fined him \$1.

The cotton mills in Canada are feeling the effects of the hard times in this country. They have been running on short time but have posted a notice that the time will be further curtailed, and till further notice they will run only three days in the week.

The news comes that Prof. Haffkine, who discovered the antitoxin for the plague, and who went to India to try it, is sick with the plague. It is to be greatly hoped the case will prove a light one, for it would be a blessed thing if the antitoxin proves even to some degree efficacious.

Many hardware factories have been about closed in Southington, Conn., for an indefinite time throwing many men out of employment. The Atlas Nut Company has also closed its works, and the rolling mills are at a standstill. The Cutlery Company keeps its works going, but on short time. Prosperity does not seem to have reached Connecticut.

Col. John Hay has been appointed ambassador to St. Petersburg, Russia. Forster to France. Col. Hay is a well known author, and has been connected with the diplomatic service before. Forster served on Gen. Themas' staff during the war. Since he has been in business, being Vice-President of the Pullman car company, and a railroad magnate.

Mr. John W. Owen and another man were in the Jicarilla Mountains with dogs but without guns. The dogs started up a mountain lion which the men pursued. As it was more than a match for the dogs, Mr. Owen, who is an adept with the lasso, succeeded in lassoing and strangling the lion. It was one of the largest ever captured, measuring from tip to tip 9 ft. an 4 in., and weighing about 300 lbs.

Madagascar is far from being subdued, many of her people starving to death in the forests rather than to submit to the French. It has been impossible for the French to organize a body of native troops in their service, and the climate does a most deadly work on the Frenchmen. A chief, whose name contains the word "tiger," is proving himself brave and skillful in his resistance.

The French liner steamer Nazaire, left New York City on March 6th on the 17th the schooner Hilda brought back to New York four survivors who were found almost dead in a boat. The steamer encountered a terrific storm off Cape Hatteras and sank so suddenly those who took to the boats cut a supply of water. Seventy-six are supposed to be lost, as the other boats have not been heard from.

Prof. James J. Sylvester, of Oxford University, has died in London. He was a very great mathematician, and an eccentric genius all around. He was born in London in 1814. In 1841 he was made Professor in the University of Virginia, but did not remain a year. He was even elected to the office of the advancement of the students, not the "investigations" of professors, however brilliant geniuses. Professor Sylvester was afterwards in Johns Hopkins. He was a Jew.

Let us be thankful that the beneficent microbes seem to be coming to the front. We are told that certain bacteria in the soil are the agents which transform nitrogen into plant food. Prof. Noble of Saxony, says he has cultivated a supply of these bacteria and will sell them to farmers at a reasonable rate. \$1.25 will procure enough for one acre. If there proves to be anything in this, certainly a cheaper fertilizer could not be found.

The Congress of Venezuela has to pass in the treaty in regard to its boundary dispute with Great Britain. The Congress is in session, but can do nothing with the treaty, will not even receive its assistance because it is not written in Spanish. A Spanish copy has to be made and to be sent to Washington City and to London for the signatures of the President and Secretary of State and Lord Salisbury, and returned to Venezuela before the Congress will consider it.

It is believed in some quarters that the German Emperor's vagaries have at last ended. The Daily Mail of London does not mention his name, but speaks of the insane emperor whose insanity is seen in his actions. He plucks his guests and tries to trip them up with his sword, and such things as no sane grown man would do. If he will only go so entirely crazy as to be locked up and a regency appointed, it will be a blessing. It would be a terrible calamity to Europe to have him partly insane holding on to the government.

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 unless the money accompanies the notice. It will be brought down to 100 words.

GASKINS.

Mr. James H. Gaskins was born in Campbell County, Ky., May 1, 1817. Died Feb. 9, 1897. He was a member of the Campbellite church. He bore his sufferings with a Christian-like spirit, and leaves father, mother, sister, two brothers and a host of friends to mourn his departure. His father, mother and sister joined the Baptist church the same day his funeral was preached.

Dearest Jimmie, how we miss thee: And our hearts are sad to know: We shall never more behold thee: But we hope to meet thee soon: On that bright and heavenly shore: Where parting is no more. The gentle voice is hushed: And on thy young and innocent brow is resting death's cold chill. I have kissed thy lovely brow: And in my aching heart I know I have no Jimmie now. MARGIE.

RANDLE.

In memoriam of BRADLEY RANDLE, who departed this life at his home near Paducah, Ky., Feb. 9, 1897. He was a consistent member of the Baptist church in Hopkinsville, Ky., Sept. 1, 1831, but was principally raised in Arkansas. He came to Paducah, Ky., in 1849, where he lived until his death. He professed faith in Christ in March, 1864, and united with the Olivet Baptist church in the same year, of which he held a consistent membership until death. May the God of all grace comfort the bereaved in the prayer of the pastor. T. M. MCGEE.

MILLER.

Mattie Simmons Miller was born in Ballard county, Ky., March 16, 1827. Professed faith in Christ and united with the Antioch Baptist church in September, 1885; was married to W. J. Miller Jan. 12, 1863; departed this life Jan. 7, 1897. T. M. MCGEE.

DALE.

Thomas Jefferson Dale was born in Spencer county, Ky., Sept. 27, 1827. Was married to Sarah A. McKinstry, Sept. 10, 1859. Professed faith in Christ and united with the church in 1831. Moved to McCracken county in 1866. Departed this life March 1, 1897, in the 69th year of his age. Was a member of Spring Grove Baptist church at the time of his death. The funeral was preached by the writer from Eccl. 1:2-5, after which we laid him to rest in the Spring Bayou cemetery to await the resurrection morn. T. M. MCGEE.

CATARRH 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 taken internally, and acts directly on the blood and mucous surfaces. It was prescribed by a regular physician. It is composed of the best physical ingredients, combined with the best surgical tonics acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free. F. J. CHERRY & Co., Toledo, O. Sold by all druggists. Hall's Family Pills are the best.

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

Table with 2 columns: City and Rate. Includes locations like Louisville, Lexington, Owensboro, Bowling Green, Hopkinsville, Nashville, Memphis, Knoxville, Birmingham, Montgomery, Mobile, Atlanta, Augusta, New Orleans, Meridian, Vicksburg, Jackson, St. Louis, Mo. Rates range from \$1.25 to \$2.75.

Tickets will be sold on May 3rd to 7th inclusive, limited to fifteen days. C. P. ATKINS, G. P. A.

Table with 2 columns: City and Rate. Includes locations like Mobile, Ala.; Greenville, Miss.; Meridian, Miss.; Birmingham, Ala.; Chattanooga, Tenn.; Atlanta, Ga.; New Orleans, La.; Montgomery, Ala.; Lexington, Ky.; Rome, Ga.; Nashville, Tenn.; Decatur, Ala.; Knoxville, Tenn. Rates range from \$1.25 to \$2.00.

Quina-Laroche. Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Fevers of the Blood, General Debility and Wasting Diseases. Increases the Appetite. Strengthens the Nerves and builds up the entire system. Grand National Prize of 16,600 Francs at Paris. Paris: 22 Rue Drouot. E. FOUQUER & CO., 25-26 N. William St., New York.

MISSOURI PACIFIC RAILWAY. The Great Through Car Line From St. Louis to Kansas City. St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and Al West Coast 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 and Portland, Ore. points. 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 Fort 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 maps, rates and other information call on your local ticket agent or write E. T. G. Matthews, southern traveling agent, 304 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

ENGAGEMENT AND WEDDING RINGS. Besides many other styles of gold rings in stock. Make to order or repair any ring. New illustrated catalogue of over 70 different patterns sent. F. E. Barnes & Bro., 504 N. Market, Louisville, Ky. This firm is reliable. - Western Recorder. Dr. A. U. Williams, PHYSICIAN AND SURGEON. West Union Bldg. 414 1/2 Central Ave HOT SPRINGS, ARK. Correspondence Solicited.

B. & O. S-W. R. R. City office southeast corner Fourth and Main. Trains marked * daily except Sunday unmarked are daily. Dep't Seventh and river. CINCINNATI AND THE EAST; ST. LOUIS AND THE WEST. LEAVE: No. 21 No. 16 No. 15 Louisville..... 2:30am 8:25am 2:45pm Ar. Cincinnati..... 6:40am 11:40am 6:00pm Columbus..... 11:15am 5:50pm 7:50am Pittsburg..... 8:50pm Washington..... 6:50am 11:20am Baltimore..... 10:30am 1:20pm Philadelphia..... 10:15am 3:00pm New York..... 12:30p 5:40pm Boston..... 9:00am Train No. 16 and 15 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars Cincinnati to New York - (Don't change Train No. 15 sleep to Cincinnati, start open at 9 pm to receive passengers. ST. LOUIS, SPRINGFIELD AND THE WEST LEAVE: No. 30 No. 14 Louisville..... 2:30am 2:30am 8:30pm Ar. St. Louis..... 12:30m 8:40pm 7:10am Springfield..... 4:10pm 4:10pm North Vernon accommodation leaves 7:15am daily. Charleston accommodations leave 8:30 pm except Sunday. Trains No. 16, 20 and 41 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis. TRAINS ARRIVE. From East: 7:50am 12:15pm 4:00pm 12:30pm From West: 7:20am 11:15pm 8:25am R. S. BROWN, D. P. A.

IT IS REMARKABLE how many of these Bibles we have sold and are selling. We still offer one year's subscription to the WESTERN RECORDER and this handsome TEACHERS' BIBLE for \$3.50. You get both of them for the price of the Bible alone---\$3.50, to OLD or NEW subscribers. other, we cannot tell, but it and everywhere a great fight of which his brother and fellow-od shoulder to shoulder with low-fighter and a good soldier of truth and righteousness porance and iniquity. "And nger"---apostolos, literally your one whom you sent as the bear- and good tidings. "Your mes- minister to my needs." A sort or, or middleman, between the Paul, bearing their gifts to re- shortly" (v. 24). This faithful brother, th good and godly man, Paul therefore sent to his distant home, and with him sent his letter to the church. In it he says, "Receive him, therefore, in the Lord with all respect: and hold such [men] in honor." These such men should be held in high honor nor can doubt. And yet the churches often fail on this point. It is not difficult to imagine the scenes which awaited him in Philippi at his first meeting in their assembly. The joyful greetings; the praises and thanksgivings for his life preserved and safe re- Send us two new subscribers and four dollars cash, we will make you a present of one of these BIBLES POSTPAID. Send All Orders to the . . . WESTERN RECORDER, Remit by Money Order or Registered Letter. LOUISVILLE, KY. We can furnish you a larger type (Bourgeois) Bible, same binding and helps for 50c extra, or index for either one \$1.00 extra.



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

Items of Interest.

A dispatch from Los Angeles says that on March 17 Ignacio Francisco died in that city, aged 117. He went to Los Angeles when 35 years old from Sinaloa, Mexico, where he was born. He had documents which proved his age.

The Czar was thought to have been captured for England by his visit to Queen Victoria who is his wife's grandmother. But the Vicomte of St. Petersburg, whose editor is a close personal friend of the Czar, is bitter in its hostility to England.

The Powers blockaded Crete last Sunday. Greece threatens to begin fighting in across the northern border if the Powers shut her out of Crete. Either King George or his people are crazy or they have some private assurance from Russia that Russia is acting a double part.

The Senate has agreed without a division to all the amendments offered by the committee to the arbitration treaty. These are that every question under the treaty shall be submitted to the decision of the Senate, that the Supreme Judges shall be ineligible as arbitrators, and that King Oscar, of Sweden, shall not be umpire.

Whether else is fooling, playing to the galleries and firing blank cartridges, the Austrian Admiral is not. The Austrian warship Sebenico was watching a Greek vessel to see if she was trying to land ammunition and guns in Crete. The Greeks fired on the Sebenico and she promptly replied by sinking the Greek vessel. We may be sure there will be no more firing on that Austrian vessel.

Col. Alexander M. Mason died in Washington City on the 17th, aged 84. He was a Virginian and a famous blockade runner during the war. After the war he went to Egypt and joined the Egyptian army. He made the first survey of Lake Nyanza, was appointed Governor of Equatorial Africa by Gen. Gordon, and held several important commands under the Khedive. He was still in the service of the Khedive when he died.

On Monday morning there was a fearful explosion in the Chattanooga Valley in Georgia.

BELLS

Best Alloy Church & School Bells. Send for Catalogue. The C. H. BELL CO., Hillsboro, Va.

Go to Texas in Comfort

There's no one in making the trip a hard one who would not expect in an emperor whose only son had his dad at the age of 18. The Prince may be dead, but the report needs confirmation.

The steamer Cathaginian reached New York City on the 15th with the regular crew of the Wilson Line steamer the Kialto which was abandoned at sea off the 5th. She was loaded with chemicals, and a fire which might otherwise have been controlled caused an explosion which threw one officer into the sea and nearly killed another. Fortunately they succeeded in securing the hatches and keeping the ship afloat till rescue came. The Kialto was on its way from Newcastle, England, to New York City.

For Nervous Prostration Use HERRON'S ACID PHOSPHATE. Dr. C. C. HERRON, of Pulaski, Tenn. says: "I have used it in many cases of nervous prostration and atonic dyspepsia, and it has succeeded in securing the weakened nervous system and improve the digestion."

THE Ladies' Baptist Missionary Union, recently organized in Covington, held its first meeting with the Dayton church, March 18th. The Dayton ladies certainly know how to entertain; their luncheon was delightful and elaborate, and every one left feeling glad that they were one of the Union. An order of this nature has existed for years in Cincinnati, and they have done a grand work. We hope other churches who read of this will be aroused, and ere long these unions will be established all over the land. The box prepared was sent to a minister and wife in Indian Territory. The meeting closed with an address by Miss Ford Heath, who has spent several years in the foreign work, and was beautiful and impressive. The next meeting will be held in Covington with Madison-ave. church in October.

The home must be the center of every reform and all moral uplift. The Sunday-school is never a worthy substitute for home training; our clubs for boys and girls do them a positive injury if they draw them away from a possible home life. Juvenile asylums and institutions for children can never replace the family, and may be so conducted as to become insidious foes to the family life. The home is the earliest school, and the mother is the best of all teachers. Never shall we make a city better by drawing people from their homes into mass-meetings, theaters or institutions supported from the public purse. Rather must we enter, with a message of human love and divine purpose, the home itself; cleanse it from its defilement; sweep out its darkness by letting in the light, and make each home, however humble, the dwelling place of human love and the sanctuary of God. The Christ who spent thirty years of his brief life in the humble home at Nazareth has a vital interest in the homes of the people to-day.—Exchange.

THE editor of a Baptist paper in Waco, Texas, finds it easier to believe in two Harpers than in two Isaiahs. The style of Isaiah 11, may be quite different from the style of Isaiah 39, but the assertion of President Harper in one paragraph is not any more warranted than in April prices reached \$4.15, while May 1st, and in fact the last eight months of 1896, \$3.75 was the top, with the com's heavy packing grades as low as \$2.40 last September.—Gazette.

Higgins Tarleton, of the Burgess section, bought 128 hogs, weighing all from 100 to 200 lbs., from J. B. Perkins at 3¢ cents per pound. Tarleton is to take the hogs some time between the 25th of March and the first of April....T.

YOUNG MEN QUIT TOBACCO. If you wish to preserve your manhood, education is large expense to develop mental brilliancy in turn down by tobacco use and nervousness. BUREAU OF TOBACCO CHEWING GUM, rights the wrong. Etc. a box, nearly all druggists. Booklets and sample free. Parke Chemical Co., Detroit, Mich.

HOME SEEKERS' EXCURSIONS. The Union Pacific will have a series of Home Seekers' Excursions to Kansas, Nebraska, Colorado and Utah from Missouri (river at greatly reduced rates, April 5th and 10th and May 5th and 10th. For full particulars address Jas. F. Agler, Gen'l Agt., Union Pacific, St. Louis, Mo.

\$125.00 PROFIT in 4 Weeks! "30 orders in 3 weeks!" "30.00 to \$10.00 profit every day." Out St. Mo. Jas. H. EARLE, Publisher, Boston, Mass.

WANTED—A loan of from \$1,000 to \$10,000. 2-4% for three to five years; at 6% per cent interest, payable semi-annually. Mortgage on property valued at five times the amount. Address Box 67, Ocala, Florida.

Are 10,000 Men Mistaken?

Unless about 10,000 men mainly professional men—lawyers, doctors, editors, preachers and all other classes, including the writer, are very much mistaken, the Electro-poise cures and gives relief where all other known remedies have failed. Especially is it efficacious in the case of people who are over 40 years of age. I have used one for the past two years and I find it invaluable as a curative agent.—Ray, Zapp, & Mann, D.D., Editor of Central Methodist, Mt. Calisteburg, Ky.



PRICE TEN DOLLARS. WRITE for illustrated descriptive booklet telling all about this new, self-applied Oxygen treatment that cures disease without medicine. Sufferers from Dyspepsia, Nervousness, Insomnia, Rheumatism and Neuralgia will be gratified to learn that as others have been, they can be cured by so simple a remedy. Book by mail, without charge, if you write.

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

DR. HOBSON, DENTIST. 275 1/2 MARKET LOUISVILLE, KY. Entrance on 4th. Extrading 25c Gold Alloy Filling, 50c Pure Gold Filling \$1.00 Best Set of Teeth 5.00

Do You Wear A Prince Albert?



We have divided what's left of our stock of Prince Albert Coats and Vests—fine Clay Worsteds and Tricots into three lots; and cut the prices thus; all the \$12 and \$15 goods are now offered at \$7; all the \$18 and \$20 goods at \$9, and all the \$22 and \$25 goods at \$12.

Take this as an illustration of the price slaughtering that's going on at this store now. Come or send a quick cash mail order—for CLOTHING, SHOES, HATS or FURNISHINGS, including Ladies' Gloves, Hosiery, Corsets and Underwear.

Kleinhaus & Simonson 424 to 434 West Market.

ASSIGNEE'S SALE OF ELEGANT Furniture, Carpets, Pianos, Etc. Still goes on. Hard times does not stop the crowd of buyers who know a good thing when they see it. S.T. MOORE Co Jefferson St., Through to Louisville, KY. Ave., Bet. Fourth and Fifth Geo. E. Kedon, Assignee.

THE MARKETS.

Report for the Week Ending Saturday, March 20, 1897.

Cattle—The receipts of cattle to-day were very light and of fair quality. The supply moved slowly at the early week's prices. Calves—The market dragged and prices dropped to 30¢ 75. Hogs—The market for hogs ruled so higher, except for pigs weighing less than 100 pounds. Mediums sold at 14¢, heavies at 13¢ 90¢4 and lights at 12¢ 30¢ 75. Pigs ranged from 12¢ 75 to 13¢ 25. Sheep and Lambs—None were on the market to-day. Prices remain steady.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 20, 1897.

Table with columns for Year (1897, 1896, 1895, 1894), Total new crop sold to date, Sold to date in 1896, New crop sold to date, orig. inspec'n, Sold to date in 1896, orig. inspec'n, Sold to date in 1896, orig. inspec'n.

REJECTIONS SINCE JAN. 1 TO DATE

Table with columns for Rejections since Jan. 1 to date, Rejections same date in 1896, Rejections same date in 1895, Receptions since Jan. 1 to date, Receptions same time in 1896, Receptions same time in 1895, Receptions same time in 1894, Receptions same time in 1893, Receptions same time in 1892, Receptions same time in 1891, Receptions same time in 1890, Receptions same time in 1889, Receptions same time in 1888, Receptions same time in 1887, Receptions same time in 1886, Receptions same time in 1885, Receptions same time in 1884, Receptions same time in 1883, Receptions same time in 1882, Receptions same time in 1881, Receptions same time in 1880.

W. H. BAKER'S PREMIUM NO. 1 BEST QUALITY CHOCOLATE BLUE LABEL