

WESTERN RECORDER.

Faith, Hope and Love, these three.

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In speaking of Lent the *Congregationalist* says truly: "The Bible speaks of a 'set time' to favor Zion. But it nowhere indicates that the church is to set the time."

"ALL power is given unto me in heaven and in earth." Is it not a blessed thought that our Elder Brother, who loved us so well that he died for us, and who ever liveth to make intercession for us, is absolute ruler in earth and in heaven?

The older one gets, the more trouble one has, and the darker the outlook over civilization, the more one takes delight in the sovereignty of God. It is the most comforting of all the doctrines in dark days. Think of the horror of living in a sinful world if a just and holy God was not absolute ruler therein!

DR. GRIFFIS says in the *Examiner*: "Every great religion has been a blessing to the race, an enricher of that human life which 'without letters is dead,' and a creative force in literature. Yet as a cloud-compelling peak among the lesser ranges and lower hills is Christianity." Comment is unnecessary.

AMONG the great scientists who have steadily refused to accept evolution was Du Bois-Reymond, of Germany. He declared there were "seven impassable chasms" in the way of the scientific establishment of evolution. Virchow, the greatest living naturalist, not only combats, but ridicules evolution, calling its devotees "the bubble companies."

A UNITARIAN minister, writing to the *Christian Register*, said: "Unitarian to the core, as I am now in my faith, there is nothing in the world for which I thank God more, as I look back, than that I was brought up in an orthodox home and church." One would like to hear his reasons for this thankfulness.

An exchange says truly: "It is not the minister's function to air opinions, but to present truth. His hearers want certainty, not theory. It is easy to affect the opinion of the pulpit by the opinion of the pew, but truth binds both preacher and people. A 'Thus saith the Lord' becomes the end of controversy. The minister is God's mouth-piece, and must speak according to the law and the testimony."

DRIVER endorsed Prof. Hommel, the archaeologist, very highly as a scholar, and said: "He has expressly stated that he agrees with Wellhausen's analysis of the Pentateuch." Prof. Hommel writes to Dr. W. H. Green in regard to this: "Professor Driver's citation is from a publication issued several years ago, and I no longer hold the views attributed to me. The more I investigate Semitic antiquity, the more I am impressed with the utter baseness of the view of Wellhausen." Wellhausen is the leader of the higher critics. Moses is holding his own.

BAPTISM IS ONE IN SIGNIFICANCE.

BY J. A. KIRTLEY, D. D.

Well is it that an inspired exposition of the symbolic import and doctrinal significance of the ordinances is given us. By this it is trebly fortified in its Scriptural integrity. And all the more difficult as we have seen from the concessions of those who practice differently is it to change the ordinance, "and teach for doctrine the commandments of men." In the sixth chapter of Romans the inspired Apostle vindicates the doctrine of Christ, also the life and profession of believers against the accusation of some who slanderously represented them as saying, "Let us do evil that good may come" (Rom. 3:8), and "continue in sin that grace may abound" (Rom. 6:1), thereby representing them as approving and conniving at sin. He repels the charge by an argument founded upon their baptism, the import of which he expounds, showing that it is in form a burial and a resurrection; an immersion of the body into water, and an emersion out of the water; in form and figure, according to the divinely prescribed formula, a baptism "into Jesus Christ," explained in significance as a baptism "into his death" (Rom. 6:3). He represents them as in a figure put into the grave along with Christ, buried with him as dead, and in a figure raised up with him as alive unto God. Then, first of all, in significance a symbolic profession or declaration of their faith in the efficacy of his death, and in the truth and power of his resurrection. In like manner an emblematic representation of their own death to sin in him, and resurrection unto life through him.

Well might the apostle with emphasis and in triumph exclaim: "How shall we that are dead to sin live any longer therein?" Our very baptism being a burial and a resurrection is in itself a most forcible declaratory profession of our death to and renunciation of sin. Of similar import and equally significant of the fact that "the body of sin" (Rom. 6:6), or, as expressed in Col. 2:11, "the body of the sins of the flesh," which formerly pertained to the believer, were in his baptism declaratively put away, buried in the grave, left off and separated from him, hence remitted, in accordance with the inspired exhortation: "Repent and be baptized every one of you in the name of Jesus Christ, for (on account of declaratory of) the remission of sins." (Acts 2:38) So also in relation to the apostle himself (Acts 2:38) as declaratory of the fact that his sins were washed away, as signified in the exhortation of Ananias, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts 22:16). The full significance of the ordinance is that it represents believers, symbolically and professionally, as "those that are alive from the dead" (Rom. 6:13) and one in and one with Christ. Being partakers of his death through repentance and faith; as it is said, "In whom we have redemption through his blood, the forgiveness of sin," etc., it is in a fitting and most impressive symbol exhibited in their baptism. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death" (Rom. 6:3, 4). Being partakers of his life by a spiritual resurrection through faith, in like manner it is set forth in their baptism. "That like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life" (Rom. 6:4). Or, as summarily expressed by the Apostle in another place, "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

The baptism of believers is alike, therefore, a memorial of the resurrection of Christ, and an emblematic representation of their own death to sin and resurrection unto life. So fully indeed is their oneness with Christ as children of God through faith exhibited in this ordinance, that the Apostle significantly represents them as clothed upon with Christ. "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). Have put on the profession of faith in his doctrine; the declaration of oneness with him, as also with the Father and the Spirit, into whose names they are alike baptized, have put on the profession of supreme allegiance to him as their sovereign Lord, according to the Scripture claim and assignation: "Ye are not your own; ye are bought with a price" (1 Cor. 6:19, 20). "Ye are Christ's" (1 Cor. 3:23). "We are the Lord's" (Rom. 14:8). Clothed upon with him, identified with, and one with him. "From all which it appears that baptism . . . is an emblematic representation of our union with Christ as members of his body," etc. "In like manner the baptism of believers is emblematic of their own death, burial and resurrection" (McKnight, *Com. on Rom. 6:3, 4*, notes, p. 85). Bishop Lightfoot, speaking of the significance of believer's baptism (*Com. on Col.*) says: "Baptism is the grave of the old man and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins, as he emerges thence, he rises regenerate, quickened to new hopes and a new life. . . . thus baptism is an image of his participation both in the death and in the resurrection of Christ" (quoted from "Faith of Baptists," p. 43).

A baptism so manifestly one in act, one in application and significance, is truly "the baptism of which we read in the New Testament," the "one baptism" commanded by our Lord Jesus Christ.

THE LETTER THAT KILLETH.

Just once in the course of his writings Paul makes the declaration that "the letter killeth; but the Spirit giveth life" (2 Cor. 3:7); and no remark that he ever made has been applied in a greater number of unlicensed ways. If a man insists upon preserving some ordinance in the very form of its original appointment, such an ordinance as baptism or the Lord's Supper, for example, he is accused of contending for the letter that killeth, while the man who makes the change, and who changes the ordinance, claims that he is following the spirit that giveth life. All of that large class of writers who make free with the Scriptures while claiming to reverence their authority, employ this device to excuse their departures from the Word of God, while those who remonstrate with them, for their license are denounced as literalists, or sticklers, for the letter that killeth. In all these instances it seems to be claimed that if you stick close to the ordinance as Christ gave it, you will kill some body.

But what does Paul mean by the statement in question? We have only to glance at the connection in which it occurs, to see. He says, "God made us sufficient as ministers of a new covenant, not of the letter, but of the Spirit; for the letter killeth but the Spirit giveth life. But if the ministration of death, written and engraven in stones, came with glory; so that the children of Israel could not steadfastly look upon the face of Moses for the glory of his face, which glory was passing away; how shall not rather the ministration of the Spirit be with glory?" Here it is perfectly clear that by the letter that killeth he means the law of Moses, which, as he had abundantly argued elsewhere, could not

give life, but brought under condemnation those that were under it; and that by the Spirit he means the new covenant in Christ, which alone can give life. Men who are teachers in Israel ought to know this, and they ought to govern themselves accordingly. They ought to at once abandon the habit of perverting by misapplication this language of the apostle.—*Christian Standard*.

UNION IN DIVISION.

The Japanese are said to be great imitators, and there is fresh proof of it. Having learned that there are serious divisions among Christians in this country, they have also come to learn that many apologists for these divisions have devised an ingenious way of trying to make out that all divisions are but another form of unity. They have heard, perhaps, that Presbyterianism is one branch of the church, representing order; that Methodism is but another branch, representing zeal; that Episcopalianism is another representing ceremonial; and Baptistism is another, representing devotion to ordinances; but that all are one happy and united band of brethren. Perhaps, also, they have heard this same unity in diversity represented by the figure of a great army moving in different divisions, but perfectly united under one great Commander. So, not being able to detect the fallacy in all this, they have adopted the idea and applied it to the fearful diversity of religions which exist in their own country; and it seems to me that they have made out near about as good a case as the aforesaid apologists have made for us. Here is the way it is stated, according to a report published in the *Congregationalist*:

"In a kind of parliament of religions (it would be called a union conference meeting in this country), there were present two Shintoists (worshippers of ancestors), eighteen Buddhists, six Free Religionists and sixteen Christians. One of the Shintoists said: 'Let us remember that we all represent important parts in the body of New Japan's religion—Buddhism the bones, Confucianism the flesh, Christianity the blood and Shintoism the brains.'"

There it is—the popular apology for the divisions condemned by Christ, in its newest and latest phase, reflected from the background of heathenism. It is a mixture which for vileness is equaled only by the ingredients of the witch's caldron in Macbeth:

"Fillet of a fenny snake,
In the caldron boil and bake:
Eye of newt, and toe of frog,
Wool of bat and tongue of dog,
Adder's fork, and blind-worm's sting,
Lizard's leg, and owl's wing."

—PROF. J. W. MCGARVEY in *Chris. Stand.*

MERELY intellectual preachers are tempted to consider the sermon from its artistic rather than from its spiritual side. They study proportion in the distribution of their matter. They labor after the acquirement of what they term polish and finish. They are tempted to admire a discourse from the architectural point of view. They should consider the condition in which people generally come to hear a sermon. Taking hearers in the mass, they are not artists, architects, or worshippers of mere literary form. They are wearied, disappointed, perplexed and broken-hearted. They do not come to an academy of art to gratify fancy and their taste; they come to what should be a fountain of living waters for the satisfaction of the soul's burning thirst. When men want art they can go to the academy. When men come to the church to hear the Gospel it should be presented to them in the most direct and sympathetic way. So long as there are broken hearts in the world so long will evangelical preaching be needed.—*Farker*.

THE GERMAN BAPTISTS OF NORTH AMERICA.

BY THE REV. WM. REITZMAN.

Infant baptism and union of church and state has ever tended to an outward form of godliness, a faith in a creed rather than a true inward experimental religion by faith in a living Savior, allowing ecclesiastical bodies of a government to dictate in matters of personal conscience and to suppress any digression from the religious customs of a country handed down from the forefathers.

What a pity that Luther did not reform the church in Germany of these two greatest evils ever introduced into Christianity! Streams of untold blessings instead of blood and deadly errors might have issued from that country and flown in mighty rivers all over the earth and the work of the Reformation might have been complete.

Nevertheless, God sends his messengers to arouse this people out of their slumbers, to awaken them to the seriousness of their condition, in trusting their salvation to a false foundation—to save his elect. These men come with the living Gospel, which to Catholics and Lutherans alike is a power of God unto salvation to every one who believeth. So was Oncken sent to Germany; so Konrad A. Fleischnann to the many emigrated Germans in this country. With him begins

1. THE HISTORY OF THE GERMAN BAPTISTS.

Born April 18, 1819, at Nuremberg, Bavaria, he journeyed as a young man to Switzerland where he was converted and baptized. He soon entered a theological seminary at Bern, was educated and ordained for the ministry. Upon advice of George Miller in Bristol, England, he emigrated to the United States, arriving at New York March 13, 1839, with a heart full of burning zeal to lead his countrymen to the true knowledge of Christ.

Bro. Fleischnann, though the first missionary, was not the first German Baptist in this country. This was Alex. von Pusskammer, a near relative of Princess Bismarck, the wife of the great chancellor. He came here in 1838 and was baptized, upon profession of his faith, at Lawrenceville, Steuben county, N. Y., and ordained in 1849. He died after laboring very successfully in several churches, at the Ministers Home, West Farms, N. Y., on March 21, 1893.

A German Reformed Church of Newark, N. J., required first the services of Bro. Fleischnann. But when he refused to sprinkle their infants and administer the Lord's Supper, his congregation left him with the exception of three men, who had been converted and whom he afterward baptized. Indeed, the beginning was small. Upon advice of the Pennsylvania State Convention he went west into the backwoods of that state, then populated mostly by Germans. Another zealous young man, Jacob Michaelis, had gone before him, and when Fleischnann arrived a blessed revival was in full progress.

On Tuesday, Feb. 7, 1841, twenty-nine happy converts stood upon the brink of the Quinne-shokeny Creek waiting for baptism. The ice had to be broken, the pieces placed across the creek for a dam and when the stream was of sufficient depth, they heeded not the cold, icy grave, but rejoicingly, with songs of praise and thanksgiving, were buried with Christ in baptism. Others followed, and in the same year were organized the first German Baptist churches in this country—one in Blooming Grove, one in Fairfield, one in Anthony, Lycoming Co., Penn.

Bro. Fleischnann removed subsequently to Philadelphia, Penn., organized the first church and became its first pastor. After almost twenty-five years of faithful service, he went to his reward Oct. 15, 1867.

2. TRIALS AND GROWTH.

The German Baptists have always been looked upon as the "sect spoken against." A Baptist among Germans was a novelty. "He was shunned as a horrid heretic. It was no easy thing to get access to the German people. It is even to this day a work against wind and tide." Nevertheless "they grew and multiplied." From one state to another the Gospel seed was carried, until now there are in twenty-five states and territories and four provinces of Canada 235 churches with 21,500 members, holding church property valued at \$1,305,000. These churches are distributed in six con-

ferences—the Eastern, Central, Northern, Southwestern, Texas and Pacific. Last year 1456 baptisms were reported, or 1 to every 14 members.

Bro. J. C. Grimmel said in his historical sermon: "Let us not forget that from the very first beginning God gave men whose names stand for the most uncompromising fidelity to the truth; a love to Christ so strong that it gloried in severe privation; and a faith which turned obstacles into opportunities, thus winning the day in the face of tremendous odds."

3. MINISTERIAL EDUCATION.

In 1851, at the first conference held at Philadelphia, Penn., an offer was received from the faculty of the Rochester Theological Seminary to add a German Department. This was most joyfully accepted as a special providential opportunity.

One of the first students who entered (in 1852) was J. S. Gubelmann, whose first pastorate was in Louisville, Ky., (from 1860-62) and who is now, and has been since 1884, the beloved and much honored instructor in theology at the Seminary.

The first professor of the above institution was Rev. Augustus Rauschenbusch. He had enjoyed a most thorough academical and theological education, having also been a pupil of the great church historian Neander. Dissatisfied with the state church in Prussia, he came to this country in 1846. Four years later he became a Baptist, and in 1858 was called to Rochester and remained at the head of the German Department till 1888, when he severed his connection and removed to Germany where he is still active in the Master's vineyard.

Of the orthodoxy taught by these instructors, Dr. Morehouse, of New York, a graduate of Rochester, said: "I tell you they were orthodox; they would stand the plumb line test; they were perpendicular Baptists, unless, indeed, occasionally they tried to stand so straight that they leaned just a little backward." On the whole, however, I think I would prefer that attitude over, rather than the opposite. Better lean backward a little with the face toward heaven, rather than assume the attitude of apologizing obedience to the invertebrate sentimentality of to-day. Yes, to the German Department of Rochester Theological Seminary very much is due for the orthodoxy and spirituality of the German Baptist churches in this land to-day."

Over 250 young men have been educated and sent out to preach the Gospel everywhere, not only within the limits of this blessed land, but far beyond, as foreign missionaries to India, Burmah, China; to Kameron and Natal, Africa; to Germany, Russia and other lands.

Verily, "thus the boughs of the vine are running over the wall, dropping clusters of blessing in other lands."

4. LIBERAL GIVING.

When a German is converted, not only his heart, his head also and his pocket usually share in this wondrous transformation. This makes him a Christ-loving as well as a self and substance-giving Baptist; such a one that might easily be upheld as an example to others. Allow me only one of many touching instances I could give:

Speaking about self-denial, as recommended by the Home Board, I have a sister in my church whom I baptized last summer. By washing she earns a little money to keep herself and her husband, who is often out of work, alive. Though she often cannot spend more than 5 cents a week for meat and uses very little milk and sugar in her coffee, if any at all, still she brings regularly her dime on Sundays, and gives to all missionary objects and subscribed \$5 toward our church debt. She practices self-denial-week all the year round.

Last year the German churches in this country gave for home and foreign missions nearly \$14,000, or 64 cents per member, and for all purposes \$187,593, or \$9 per member. And this in a year when many were out of work!

5. THE NECESSITY OF GOSPEL WORK AMONG THE GERMAN IN THEIR NATIVE TONGUE.

Shall the preaching of the Gospel in the native tongue of the foreigner be pursued in the future? Some say, No! Stop this unnecessary expenditure and let them come into the English churches and find a home there. To that and other arguments in the negative I would reply: Have patience, brethren! For the last twenty-five years

the Germans have lost into American churches over 16,000 members, men and women, of means, education and great usefulness. Assimilation as a simple law of nature is silently but constantly working toward that much-desired goal. But do not hurry the process—it may endanger the result! If American churches take the best of the German churches turn out, it is certainly paying policy to keep their mill running, in keeping up the ministry among them, until emigration is a thing of the past.

There are still hundreds of thousands of Germans who cannot speak English, nor will they ever learn it. We owe them the Gospel; we must Christianize them. A true Christian is a true American, whether he can speak English or not; he is a lover of our institutions, a sober citizen, a peaceful neighbor, a missionary among his own people.

Allow me here to gratefully acknowledge the noble interest the Home Board of the Southern Baptist Convention has exhibited toward winning the Germans for Christ. God bless the brethren who give so liberally; may they also ever remember that German Baptists return a most liberal interest on every dollar invested for the conversion of their countrymen. May this fast stimulate every financial effort in that direction.

5. IN CONCLUSION

Let me mention (1) our publishing house in Cleveland, O. (the building and inventory valued at \$60,000). We print, under the chief editorship of Rev. J. C. Grimmel, our weeklies and monthlies in thousands of copies, besides tracts, books and literature for home, Sunday-school and mission work.

(2) The Seminary at Rochester (the buildings valued at \$75,000), with a corps of five professors and two assistants; the students receive a thorough academical and theological education. There are now over 60 students at the Seminary.

(3) The Orphans' Home, located at Louisville, Ky., with 40 to 50 children.

(4) Two homes for the aged—one located at Philadelphia, Penn., the other at Chicago, Illinois.

From the German churches have gone out one Polish and one Bohemian Baptist church. And may the Lord add evermore to the churches such as are saved.

Louisville, Ky.

THE VALUE OF MEDITATION.

BY REV. D. SUTHERLAND.

Mark Guy Pearse speaks of meditation as "a lost art," and there is but too much truth in the opinion he has thus expressed. The conditions of life in our day are unfavorable to that concentration of thought and isolation of spirit which are of the very essence of meditation. Life is lived now at a pressure and amid distractions practically unknown in the good old times, when men had leisure enough to taste to the full the sweets of reflection, if they were so disposed.

The altered conditions of life in our day only emphasize the need for and the value of meditation. The tyranny of the world is felt keenly by every thoughtful mind. The exacting demands of professional activity, the exhausting rush of business claims, and the weary routine of domestic cares, make all of us prisoners. We are shut up in the cell of our own occupation. Two doors open a way for us out of the influences which "crib, cabin, and confine" us. One is sleep, the other is meditation. Sleep leads us into the green fields of dreamland, where the sun always shines, where the fragrant flowers are always in bloom, and where the dust and din of the city are unheard. Meditation takes us by the hand out of the pestiferous atmosphere and hard ways of the world in which most of us have to live, into quiet pastures, where a healing benediction falls on the weary spirit, and new strength comes to the endeavor to live a nobler life.

The value of meditation is endorsed by the habitual custom of the God man, the Lord Jesus Christ. It was his practice to rise early in the morning and to retire to some solitary place, in which he gathered strength for the work of the day. Such seasons of solitude were highly prized by him. There can be no doubt that the unbroken calm and restful energy which characterized his activity found their source in these morning meditations. As it was with the Master, so has it ever been with his most distinguished disciples. In the moods

and places of silence, where man was far away but God was very near, they won the serenity of spirit and power of endurance that enabled them to fulfill their mission in life. Paul received a training in the seclusion of Arabia, which equipped him more effectually for his apostolic labors, than all the lessons he was taught at the feet of Gamaliel. The lonely isle of Patmos was for John the Divine a school in which the deepest mysteries of the spiritual life were unveiled. Martin Luther could not have been the Reformer of the Middle Ages but for the convictions formed in the solitary struggles of the monastery. John Bunyan's silenced lips and prison meditations brought to Christendom the gift of the "Pilgrim's Progress." Other examples must rise to the reader's memory of eminent workers for God who found inspiration in meditations which led them into the secret places of the Most High.

The old Puritan theologians, massive in the largeness of their spiritual attainment as well as in the largeness of their knowledge, used to say that three things went to the making of a theologian. These were meditation, temptation and prayer. It may be that much of the shallowness of the thinking of our day on the problems of experimental religion is due to the neglect of meditation. One thing is certain: a firm grip of and a living acquaintance with the fundamental experiences of the Christian life can be had only by long and solitary pondering over spiritual truths. As the river is fed by the little streams it takes to itself on its way to the sea, so the life, large with the largeness of Christ, is fed by the moods of meditation which the experiences of each new day bring to the Christian eager to improve his opportunities of spiritual culture. Gurnall says that "meditation is prayer's handmaid." Another Puritan writer declares that "meditation and prayer are like the spies that went to search the land of Canaan; the one views and the other cuts down, and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies, and prayer, like the hand, reaches in those mercies." The truth of this utterance will be cheerfully corroborated by every reader who has tasted the fruits of devotional meditation—fruits which are as real a foretaste of the joys of heaven as the grapes of Eschol were of the fruits of the Promised Land.

A sharp distinction must be drawn between meditation and reverie. Too many Christians think they are meditating when they are only dreaming. Sitting with an open Bible on your knee and thoughts wandering at random may be pleasant, but it cannot be helpful, for it is merely a passive condition of the mind, which verges on vacuity. While meditation has in it a passive element, it is largely active in its concentration of the mental faculties upon the object of contemplation, whatever that may be—whether the person of Christ, his redemptive work, of the revelation of his mind and will in the Scriptures.—N. Y. Observer.

GOD'S ESTIMATE OF SIN.

God pronounces sin an abominable thing, which he hates. It is an evil thing in itself, and it is evil in all its fruits and consequences. It stalks through the earth, followed by gaunt disease, by war and pestilence, by famine and death. The advent of sin is followed by tears and wallings, and woes innumerable. It is a malignant and mighty evil principle, which works constantly, but only to destroy, which taints all that is fair, which stains all that is pure, which mars all that is beautiful which has caused the waste and the havoc of the ages past, and will continue to work until God, in mercy, stoops down to take his own out of the world, and leave the sin-laden earth to its doom.

An abominable thing—a thing which God hates—cannot be a small thing. We cannot make sin a light thing, a trivial affair, a misfortune, but nothing more. We may be sure that what God hates is worthy of hatred, and that what he calls abominable is an abomination. Only fools make a mock at sin. Wise men and good men fear it, loathe their unwilling subjection to it, and cry out in anguish of heart for deliverance from its curse and pollution. They would be like God in their aversion to every form of evil.—Ex.

THE HONOR AND THE RESPONSIBILITY OF THE CHURCHES OF CHRIST.

BY PASTOR GILES C. TAYLOR.

The churches of Christ occupy the most exalted and responsible position ever given a creature. Our exaltation is seen in our association with God in His presence and energy to a fallen race.

Our responsibility lies in the two-fold fact that Christ is depending on us to bear the glad tidings to all the world, while the error-chained millions are looking to us for the glad message that shall set them free.

Shall we, O ye saints of the Most High, shall we fold our arms when God has made us laborers together with him? Shall we grumble, Judas-like, when others who love much give much, or we ourselves are asked to take part in this glorious mission of love and mercy, denied to even the loftiest inhabitant of the skies?

"From Greenland's icy mountains, From India's coral strand, Where Africa's sunny fountains Roll down their golden sand; From many an antique ruin, From many a palmey plain, They call us to deliver Their land from error's chain."

"Can we, whose souls are lighted With wisdom from on high, Can we to men benighted The lamp of life deny? Salvation, O salvation, The joyful shout proclaim, Till earth's remotest nation Has learned Messiah's name."

"Go, go and tell his story To every darkened soul, Till like a sea of glory It spreads from pole to pole, Till o'er our ransomed nation The Lamb for sinners slain, Redeemer, King, and Lord, In his bliss returns to reign." Morrison, Ark.

WHAT WE FIND IN JESUS.

BY THEODORE L. CUTLER, D.D.

"I have found him whom my soul loveth." This beautiful passage from the Canticles may be applied, and often has been applied, to the tender relation which exists between Jesus Christ and the true believer.

When a penitent sinner finds Jesus, he discovers in him what he never saw before. He obtains from Jesus what he never had before, and he becomes, through Jesus, what he never was before.

The first thing that we name is the blessed bond of pardon. This merciful Savior "receiveth sinners," and bestows on them forgiveness of their sins. Even amid the last agonies on the cross he prayed for his fiendish persecutors—"Father, forgive them, they know not what they do."

The second precious treasure we find in our accepted Savior is peace. "My peace I give unto you," is his wondrously gracious declaration. He calls it "mine," because it is in many respects like his own; he calls it "mine," because he died in order to secure it for us.

Lord Jesus Christ." We don't dread God any longer, for we are reconciled to him; our fears are quelled, our anxieties are over; we submit to God cheerfully, and let him have his way. A delightful quiet of soul has succeeded to all the thoughts and emotions that used to oppress our hearts like Gullion's lake under the lashings of the tempest.

When we find Jesus we also find an omnivocal and ever present Friend. Human friendships are too often but brittle reeds; the friendship of Jesus is an immovable rock. I can trust him. He is able to keep my feet from falling and my soul from death. I can trust his guidance, for he will just where I ought to tread. His bright presence can illuminate the darkest tunnel of trial through which I am ever called to pass.

"Yes, for me, for me He careth much, With me, with me He sharerth Every burden, every care."

My only hope of final salvation lies in this glorious fact that having loved his own, who are in this world, he loved us until the end. During a pretty long life I have enjoyed many sweet friendships and heard many inspiring words from human lips; but I can say, with my beloved old teacher, Dr. Charles Hodge, that there is more power in the love of Jesus than in the strength of any man's arm.

"I found him whom my soul loveth; I held him and would not let him go." Hold him fast, brethren, and he will bring these safe through and land thee in glory.

Here, as in one matchless bouquet, are these six fragrant flowers: Jesus our sin-bearer, Jesus our peace-giver, Jesus our unfailing, omnipotent Friend, Jesus our Comforter, Jesus the Savior of our souls, Jesus our all and in all forevermore.

DANGER POINTS.

BY REV. C. H. WETTERBE.

There are special points of danger along the course of Christian life against which one needs to be well guarded at the very outset of his profession of faith in Christ. It is a fact which cannot be too thoroughly impressed upon the minds of young Christians that Satan, having been foiled in his efforts at keeping them from becoming Christians, will do all he possibly can to keep them from being true Christians.

It is just as much a part of business, such a crowd of immediate cares, he has not the time to spare for secret prayer, and especially for a half hour in the closet. It is suggested that one can do such praying while about his work, and not waste precious time in some secluded place.

ambition are strongly tempted to give but very scanty attention to private prayer. And even the busy pastor finds himself altogether too often very strongly inclined to make his visits in the closet very brief indeed. In fact, he falls some days to get there at all. And yet it is precisely this duty which every Christian must imperatively need to perform, and very thoroughly, too, that in it and by it they may arm themselves with the power which overcomes Satan's temptations and fits the heart for the best service of which it is capable.

Another danger point is that of keeping silent when one ought to speak out for God. If the enemy of our souls can succeed in keeping our mouths closed when words fitly spoken for God would effectively aid his cause, he will most surely do so. It is the experience of Christians, on every hand, that one of the most persistent and constantly recurring temptations which assails them is to refrain from testifying for Christ. But such a temptation would not be piled so universally and assiduously if such a duty were not of exceeding importance; for it is a fact that Christians are most strongly tempted to refrain from doing those things which are the most essential to their own well being and the highest prosperity of God's cause.

There are millions of dazzling pearls and gems hid in the ocean's depths and the dark caves of the earth, but if they could all be gathered up, they could be counted, and the riches which dwell in Christ cannot be counted. They are unsearchable, but they are all for the supply of the need of his trusting people.

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.]

TWO NOBLE WOMEN. By Susan Parkman. 12mo, 142 pp. New York City: American Tract Society, 10 E. 23rd St.

Not since we read Miss Toole's Mission have we felt inclined to give a book as enthusiastic praise as we do this one.

In these days when work is coming to mean going to meeting and talking, this book is greatly needed. It shows a noble work of noble women working along the lines which God has drawn in nature. Mrs. Judge Baldwin talks to the man who was mending her old tin-pans, goes to see his wife, and finds work for her hands to do for God.

Mrs. Baldwin finds in the sinner's wife one of the rarest and noblest of God's saints. The story is absorbingly interesting, and is beautifully written. We recommend it to all mothers.

THE STORY OF THE CHOSEN PEOPLE. By H. A. Guerber, author of Myths of Greece and Rome, etc. Cloth, 12mo, 240 pages, illustrated. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago.

In this little volume the story of the Chosen People, or Hebrews, is told in the same objective manner as the story of the Greeks and of the Romans by the author. In those companion volumes of the Eclectic School Readings, the great characters and events of history are described in the form of interesting stories which cannot fail to attract the attention and impress the minds of young readers.

Magazines.

Lippincott's Magazine for April has the following contents: Rey's Record and Capital, Charles King; Oyster-Planting and Oyster-Farming, Calvin Dill Wilson; Life (Poem), Frederick Peterson; Two Chinese Funerals, Beulah Carey Gronlund; Joe Higley's Romance, Elsie A. Robinson; Animal Cannibals and Sharpshooters, James W. H. Johnston; The Divination, Alice Moore Earle; Her Portion (Poem), Nora C. Franklin; A Glimpse of Old Philadelphia, Emily P. Weaver; Goethe in Practical Politics, F. P. Stearns; Answering his Letter, Mary B. Goodwin; Politics on the American Stage, J. Harry Pence; Limitations (Poem), George Blake Morgan; The Old Game, Fred. Chapman Matthews; The Gentle Art of the Translator, Caroline W. Latimer.

Table Talk for April is a "red-letter" number inside as well as out. Among the notable articles in it is the first of a series of three on "Garnishes," by Mary Ronald—this one taking up those most attractive and appropriate for use with hot meat, "Scientific Movements," treated by Eunice H. Barrington, while the departments give the usual number of menus, recipes and general culinary information, as well as touch upon many other subjects of interest to the home-maker. By sending names and address to the Table Talk Publisher, Geo. H. Phillips, P. O. Box 107, New York, are offered a sample copy of the magazine free.

GRACE THROUGH HUMAN TIES.

The ascetic conception of religion, which dominated the church of the Middle Ages, still powerfully influences the notions of modern Protestants. To be a Christian, in the opinion of many good men, is to withdraw, as far as possible, from the occupations, the engagements and the relationships of the world. The spiritual life is conceived of as a state of rapture, or at the lowest of purely religious employment. The sane and wholesome ideas of the New Testament, which teaches that the spiritual life does not consist in the performance of certain religious acts, but in a temper and attitude of Spirit, manifesting itself throughout the entire range of conduct, do not receive the proper emphasis and prominence.

It is a mistake to assume that the carriers of the Gospel, or the accredited ministers of the Gospel who is faithful to his calling, set forth the normal type of the Christian life. Before the New Testament record closes we have explicit statements that the Apostles had come to see that the call to a Christian life was perfectly consistent with family life, social business and civil relationships. Time and again Christians are instructed in regard to their duties in family life, as masters and servants, and subjects of the State. The call that came to the first disciples to leave all and follow Christ is to be interpreted spiritually, rather than literally. It signifies a detachment of heart, rather than an alienation of property. Toward the close of the Apostolic age we find that Christians, instead of being summoned like Matthew to give up their secular employments, are explicitly commanded to remain in the calling wherein they are called. A minister of the Gospel who is free to devote all his time and energy to distinctively religious work, is differently placed from the average Christian, who must support his household by secular employment, and must co-operate with his neighbors and associates toward a variety of secular ends.

Paul saw very clearly that Christianity was destined to permeate all human relationships and activities. He saw that it was to refashion the social and political fabric as well as the life of the individual, and hence that the Christian, father or mother, the Christian business man or citizen, had duties to perform in these relationships which he ought not to evade by devoting himself exclusively to the performance of so-called religious acts. In other words, he taught that the normal Christian type is set forth in the life of a man who carries Christian principle and the desire to promote the interests of the cause of Christ into the ordinary human relationships.

The fact that the normal Christian is to continue in the activities of the world does not in itself constitute a serious objection to his influence. On the contrary, the most effective Christian influence is exerted along the lines of natural human relationship. In revival meetings we have repeatedly heard evangelists appeal to Christian people to present the claims of Christ to the unchristian neighbor. We are repeatedly told that the Christian should preach Christ everywhere. We do not criticize such appeals. Every one should do all the good he can. But one sometimes wonders whether the general drift of religious life is not to substitute the remote for the near; the contingent for the immediate duty. We confess we do not like to see a man zealous for the religious welfare of strangers, while he makes no effort to bring his own family, his business associates, his immediate friends and neighbors to Christ. It is vastly easier for the average Christian to succumb to the role of a minister and preach the Gospel in prayer meeting or a revival service to an audience, than it is to seek to win Christ some one between whom and himself there subsists some natural human relationship; of blood, of friendship, or of business interest. The natural relationship of the Christian to his neighbor permeate the neighborhood and community like a network. It would be difficult to find a man or woman of our native population who is not closely connected in some way or another with a professed Christian. If that Christian man or woman were to do his full duty toward that person, the Gospel of Christ would come to him, as God designed it should, along the lines of natural human relationship. God intends that the human ties that subsist between ourselves and others, rather than an ecclesiastical system, shall be the channels of His grace.—Watchman.

We estimate a business success by the dollars accumulated; we estimate a scientific success by the discoveries made; we estimate an explorer's success by the lands he finds, and we are prone to estimate the church's success by the number of additions made to it. While this is in some measure a proper standard, we must not attach too much importance to numerical strength, for God's standard of value is something different from ours in that quality of not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. As to political things, a sermon on the text, "Render to Cæsar the things that are Cæsar's and to God the things that are God's," or on the text, "Rulers are not a terror to good works, but to the evil," would necessarily involve the discussion of political questions. The fact is, the commission of the Gospel-minister is a large one. He is to teach all things, and to teach all things, teaching them to observe all things whatsoever I have commanded you," etc. God has established three institutions, and he makes it the duty of his people to sustain and build them up, and the duty of his ministers to teach concerning them, viz.: the family, the State, and the Church. We do it neither, it mixes them up with temporal and political things or not.—Christian Press.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.
SECOND QUARTER.

SUNDAY, APRIL 18.

GENTILES CONVERTED AT ANTIOCH.

Acts 11:19-26.

MOTTO TEXT.—Then hath God also to the Gentiles granted repentance unto life.—Acts 11:18.

"Now they which upon the persecution which arose about Stephen."—This chapter goes back and takes up the events which had happened in other parts of the country. There were many who were converted who were in Jerusalem to attend the feast of Pentecost. And those whose homes were in the city fled at the time that Stephen was killed. Wherever they went, they carried their religion with them, and besought men to be reconciled to God by the blood of his Son.

"Phenice and Cyprus and Antioch."—Phenice, the country of the Phoenicians, was on the seacoast, extending 120 miles along the Mediterranean. Cyprus is a large island 60 miles from the coast. Antioch was an important city, three hundred miles north of Jerusalem. It was founded 300 B. C., and was named for Antiochus, King of Syria. Its population is estimated at half a million, and it was the third city in wealth and population in the Roman empire. But it was the equal of Corinth in corruption and vice. There was a famous temple to Apollo at Daphne, five miles from the city, which attracted many travellers, and was a hotbed of vice.

"Preaching the word to none but to Jews only."—When these brethren left Jerusalem they did not know the Gospel was to be offered to the Gentiles, except to such as were or should become first proselytes to the religion of Moses.

"And some of them were men of Cyprus and Cyrene."—These were Jews who had gone up to the feast and were converted there. Cyrene was a city in Northern Africa. At this time it is probable more than half the Jewish people were living outside of Judea. "Spoke unto the Grecians."—The Grecians were not Greeks, but were Greek-speaking Hebrews living in other countries. They were thus distinguished from their brethren who lived in Judea, and who spoke Aramaic. The revised version, following some of the manuscripts, has "Greeks" instead of Grecians.

"And the hand of the Lord was with them."—God's power was manifested in the conversion of souls. The Holy Spirit blessed their labors, having, as He did, much people in that city. Thus Satan, as he has done so often, overreached himself in persecuting the disciples in Jerusalem, and God made the wrath of man to praise Him.

"And a great number believed and turned to the Lord."—Saving faith is meant, they repented towards God for their sinfulness, and trusted that God received the blood of Christ as an atonement for their souls. It showed the power of the work of the Holy Spirit when these men gave up their hopes of a great conquering Messiah who should overthrow the Roman empire, and accepted as their Lord and Saviour the crucified Nazarene.

"Then tidings of these things came unto the ears of the church which was in Jerusalem."—Antioch was a centre of travel and commerce, and intercourse was kept up between the scattered Jews and

Jerusalem. It is evident from the language that the brethren in Antioch did not send an account of their success and their action to the church at Jerusalem, but that they heard the news from rumour.

Naturally the apostles were desirous that the pure Gospel should be preached at Antioch. They may not have known these men from Cyprus and Cyrene who were preaching there, for, although they had been converted and baptized in Jerusalem, there was little opportunity for the apostles to become personally acquainted with all. It was a wise thing to send Barnabas down to Antioch. He was a good man, full of the Holy Ghost, a Levite, who would not compromise the truths of the Abrahamic faith, but generous and warm-hearted and free from suspicious distrust. He was an eloquent preacher, and, what was important, he was a native of Cyprus, which was sixty miles off the coast from Antioch, and was, no doubt, familiar with the city.

"And when he came and had seen the grace of God."—Why do we hear so little in these days of the grace of God? Is it because men have lost a sense of the terrible nature of sin and the awful holiness and justice of God? Grace means love and mercy to the undeserving, and a man who truly feels that he was a lost sinner, deserving only hell, will always magnify the amazing grace of God. No wonder Barnabas' great heart was full of joy as he saw what the grace of God had done.

"And exhorted them all."—The word means not only exhort, but strengthened and comforted. "That with one purpose."—With all their hearts and souls and minds and strength. Temptation was around them, and the old Adam within them. Life would be one long conflict with their besetting sins, and their only safety was in cleaving to the Lord—clinging tightly to Him.

"For he was a good man and full of the Holy Ghost and of faith."—What high praise this is which the Holy Spirit gives to Barnabas, who is one of the most lovable characters in the Bible. He was not perfect, but his two wrong steps which are recorded were caused by his generous love and tenderness. He was carried away by the dissimulation of Peter, and his love for his nephew made him overlook that nephew's weakness and his unsuitableness to undertake the trip with Paul.

"And much people were added unto the Lord."—Many more were converted by Barnabas' preaching in addition to those whom he found already saints. The numbers were so many and the work so large that Barnabas, with true humility, felt that a stronger man was needed. The utter freedom from all envy, the entire willingness to be overshadowed by a greater man is one of the noblest traits in this noble character. Barnabas had been the one who first trusted the persecutor Saul, and who, by his loving trust, won that of the saints at Jerusalem for Saul. Now, recognizing as no one else seemed to have done, the greatness of that greatest of men, he went to Tarsus, Saul's native city, to seek for him. "The word seek implies diligent and anxious search."—Alexander.

"And when he had found him he brought him to Antioch."—Paul felt that Barnabas was sent by the Spirit, and he left his work in Cilicia to go with him. For one year the two apostles laboured together in that great city.

"And the disciples were called Christians first in Antioch."—The name was given them by the heathen, because worshipping Christ was their distinctive feature. It was probably given merely to des-

ignate them when they became so numerous that general attention was attracted to them. They called themselves disciples, brethren, the saints, believers; the word Christian is rarely found in the Acts, and only once in the Epistles, and in every instance it comes from those who were not disciples.

EASTERN NOTES.

Leaving Louisville on the 7:30 C. & O. train, we arrived in Boston about 9 p. m. the next night. It was a disappointment not to find our friend for many years, Rev. Dr. Lorimer, the popular pastor of Tremont Temple, at home. He was in Denver. We enjoyed a hearty welcome from Deacon Evans and the Watchman staff, and Geo. H. Springer, manager of the Branch of the American Baptist Publication Society. In order for these brethren to fully comprehend our appreciation of their kindness they must visit us and give us an opportunity to display our Kentucky hospitality.

We also visited Lowell. In no respect, perhaps, has Lowell earned greater fame than in the manufacture of proprietary remedies, which have carried the name of this busy manufacturing city into the remotest corner of the habitable globe.

The visitor hardly needs to ask, if he enter Lowell from the South, "Where is Hood's Laboratory?" as his attention cannot fail to be attracted to the imposing brick building alongside the Boston & Maine railroad tracks, nearly 500 feet in length, five stories high, with an average width of sixty feet and a floor space of over three acres.

"What is the capacity of this immense plant?" one may ask. Two large reservoir tanks have a capacity of 180,000 bottles, and the bottling-room is supplied with facilities for filling 50,000 bottles a day with this famous panacea for "That Tired Feeling." There are also sixteen tanks with a capacity of 240,000 bottles. It will thus be seen that the tanks in which Hood's Sarsaparilla is stored, ready for bottling, have a capacity of 420,000 bottles, or 42,000,000 doses of Hood's Sarsaparilla!

This is the largest building in the world exclusively devoted to the manufacture of a medicine, and to carry on this mammoth enterprise, in all its details, requires the services of over 600 people, while the business has grown to such an extent that the name of Hood's Sarsaparilla may be found in the advertising columns of more than 12,000 newspapers and magazines.

It is less than a score of years since Mr. C. I. Hood discovered and commenced the manufacture of Hood's Sarsaparilla, while proprietor of a drugstore in Lowell.

Lowell has much to see and admire in its location on the picturesque Merrimack river, the variety and extent of its cotton and woolen and other manufactures, winning for it the designation of the "Spindle City," and has historic associations of great interest.

For the first time we saw the laboratory of J. C. Ayer & Co., where Ayer's Cherry Pectoral, Sarsaparilla, Ague Cure, Hair Vigor and Pills are manufactured for the millions. The manager showed us through the great building, where over 400 people are employed in the manufacture of Ayer & Co.'s medicines. The building covers a land surface of 7,790 square feet. The new office building contains 7,360 square feet of flooring. The entire floor space of this edifice is 44,160 square feet. The floor space of the laboratory building is 39,290 square feet. Total floor space in both buildings 83,380 square feet. In ad-

dition, they use a brick block for warehouse purposes. The J. C. Ayer & Co.'s medicines are advertised in 7,800 newspapers and magazines, and in many languages. From Boston we took the train for Fall River and thence by steam-er to New York.

On Sunday I heard Dr. Edward Judson, son of Dr. Adoniram Judson, preach at Judson Memorial Baptist church. I had the pleasure of meeting Mr. Thomas O. Conant, editor of the *Examiner*, and noble son of a noble father, Dr. Conant, the great scholar.

We called on Rev. G. M. Vanderlip. For his courteous attention we feel under special obligation. He is a member of the Century Club, one of the oldest and most exclusive clubs in New York, of which Geo. Bancroft, the great historian, was President. The club is composed of artists and the leading literary men of New York. It was my pleasure to dine at the club with Dr. Vanderlip, and the occasion will long be remembered.

In Philadelphia we visited the headquarters of the American Baptist Publication Society, and found the able Secretary, Dr. Rowland, and Mr. M. Strien, General Manager, Dr. Flippo and Mr. Spratt and their corps of assistants hard at work. Dr. Blackall was ready to start on his Oriental tour, and we only had time to say "good-bye" and wish him a safe and enjoyable journey. The new printing house is finished, having cost about \$200,000. It is large and imposing in appearance. It is a massive fire-proof building six stories high, and from basement to eaves measures one hundred feet. It fronts on three streets, and is well lighted and ventilated. The Publication Society issue nineteen different periodicals, aggregating a yearly issue of over thirty-five million copies. The publishing work of the society has grown rapidly during the past years of financial depression. The new building at 1420 Chestnut street is rapidly approaching completion, and when finished will represent a value of \$1,000,000. The location is the most desirable in the city. The society now owns its own plates, and will from this on publish its own Bibles, and their superior facilities will enable them to successfully meet all competition.

We had the pleasure of seeing Pastor Kerr Boyce Tupper, of the First church. One year since he became pastor. Under the leadership of the pastor the church has laid out a great work.

The First church and Betheden church have concluded to unite and sell their property, for which they expect to realize about a half million dollars. Add to this the \$100,000 endowment already secured, and they will have six hundred thousand dollars. With this they propose to purchase the most desirable location and erect an Institutional church building, and the balance of the money will be appropriated to mission work in the city.

The trip for the Baptist Book Concern, from a business standpoint, was successful beyond expectation. W. P. HARVEY.

OWENSBORO THIRD CHURCH.

Some people thought that, as a church, we were making a mistake in adopting the giving as our financial system; in having the church, as a body, to do the appointed work—without relegating it to societies; and in adopting and enforcing our anti-liquor and anti-dancing and anti-card playing rules; but God is vindicating our

More

Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation. More skill is required, more care taken, more expense incurred in its manufacture. It costs the proprietor and the dealer but it costs the consumer less, as he gets more doses for his money. More curative power is secured by its peculiar combination, proportion and process, which makes it peculiar to itself. More people are employed and more space occupied in its Laboratory than any other. More wonderful cures effected and more testimonials received than by any other. More sales and more increase year by year are reported by druggists. More people are taking Hood's Sarsaparilla today than any other, and more are taking it today than ever before, and still more reasons might be given why you should take

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5.

Hood's Pills cure all Liver Ills and Sick Headache. 25cents.

course, and we are greatly encouraged by the unity and strength of our people, and the success of our venture. During the eight months of our life, as a church, we have given in cash above \$6,000 toward the current expenses, the support of Miss MacKenzie, our missionary in China, and our building fund. In addition to the 491 lettered off to us from our mother church, at the organization, 166 others have cast in their lot with us, so that we now have 200 more resident members than any other church in the city, of any denomination. The Sunday-school (321 last Sunday) is one of the best in the State. Our mission Sunday-school is the largest and most flourishing in the city.

The revival spirit which has been growing for three months is resulting now in a gracious refreshing from the presence of the Lord. Bro. J. A. Brown, the sweet singer of the Gospel who accompanies Bro. Sid Williams in his evangelistic work, has been with us for 17 days, and while waiting for the delayed evangelist to arrive, the church and pastor have prayed and worked while Bro. Brown sang, and God has given to us one of the most precious seasons of grace I have ever witnessed. Already 102 have been received into the fellowship of the church, and many others are inquiring the way. Bro. Williams arrived to-day and the good work will go on with renewed effort, and enlarged expectation.

We now have three strong Baptist churches in the city with a resident membership of 1,600, which is about double the number our denomination had four years ago. More than 200 of these have been added during the past year.

The First church is organizing for aggressive work and planning for a large ingathering in a special meeting to be held after the union Chapman revival in May.

Walnut-street church now has a membership of above 500, and under the leadership of the steady and conservative Barrow, aided by some of the best church workers in the city, the cause there is in a most flourishing condition. FRED D. HALL, Owensboro, Ky., March 31st, 1897.

"I have stood in a smith's forge and seen him put a rusty, cold, dull piece of iron into the fire, and after a while he has taken the very same individual piece of iron out of the fire, hot, bright, sparkling. And thus it is with our bodies; they are laid down in the grave dead, heavy, earthly; but at the resurrection this mortal shall put on immortality.—Fuller.

THE S. S. SEMINARY AND PREACHERS' SUMMER BIBLE SCHOOL.

AT JACKSON, TENN., JUNE 8-25TH.

The committee having in charge the affairs of the National Sunday-school Seminary and Preachers' Summer Bible School have secured nearly all the faculty and corps of lecturers for the coming session. The correspondence at the present time indicates that there will be a very large attendance. The schools and lectures are so arranged as to embrace a three year's course of study for three classes of Christian workers; viz., ministers of the Gospel, Sunday-school officers and teachers and lay workers. The course of study embraces a systematic and close study of the entire Bible, church history, including the modern missionary movement, and then a series of special studies pertinent to the special needs of ministers of the Gospel, Sunday-school teachers and lay workers. The faculty is not quite complete but will be so in a few days. At the present writing, the following are among those already engaged.

The Rev. G. M. Savage, LL.D., President S. W. B. University.

Prof. Noah K. Davis, LL.D., University of Virginia.

The Rev. Henry G. Weston, D.D., LL.D.; President Crozer Theological Seminary.

The Rev. Walter A. Whittle, D.D., F. R. G. S., Prof. Biblical Geography.

Prof. Charles Bell Burke, A. B.; Prof. Literature, S. W. B. University.

The Rev. Milton G. Evans, D.D., Biblical Theology, Crozer Seminary.

The Rev. Thos. D. Anderson, D.D., Pastor First Baptist church, Providence, R. I. and Secty. corporation Brown University.

Prof. Archibald Thomas Robertson, D.D., Prof. N. T. Interpretation, Southern Baptist Theological Seminary.

Prof. H. C. Irby, A. M., S. W. B. University.

The Rev. George H. Simmons, D.D., Pastor First Baptist church, Jackson, Tenn., and Prof. Homiletics S. W. B. University.

The Rev. D. Heagle, D.D., Ph.D., LL.D., Church History and Biblical Interpretation, S. W. B. University.

Miss Lida V. Robertson, Editor Primary Dept. Southern Sunday-school Convention Series.

Prof. J. I. Ayers, D. M., Supt. Musical Dept. Sight reading etc.

Other specialists will be added and announced later. The corps of lecturers include the following:

The Revs. B. H. Carroll, D.D.; Thos. B. Anderson, D.D.; E. E. Folk, D.D.; J. B. Hawthorn, D.D.; Wayland Hoyt, D.D.; Johnston Myers, D.D.; L. A. Crandall, D.D.; W. R. L. Smith, D.D.; W. A. Whittle, D.D.; F. R. G. S.; J. M. Frost, D.D.; John L. Johnson, D.D., LL.D.; H. Heagle, D.D., Ph.D., LL.D.; T. T. Eaton, D.D. LL.D.

The sessions will begin on the evening of June 8th at 8 p. m. and continue daily until the evening of June 25th. Lessons and lectures will be given daily from 8 a. m. to 10 p. m., allowing, of course, reasonable time for meals and recreation.

There is no tuition nor is there any admittance fees asked for the lectures. The entire course of study is offered free of any cost and any and all persons who are interested in the study of the Bible and methods of Christian work are cordially invited to attend the Seminary. The Seminary will be of especial value to pastors who may wish to study the Bible, Church History, Pastoral

Duties, Homiletics, Systematic Theology etc. The course of study for Sunday-school officers and teachers embraces a systematic and simplified study of the Bible, Church History and especial methods of lesson preparation and lesson presentation. The inspiration from these studies is such no pastor or Sunday-school worker can well afford to miss this great opportunity.

Reduced rates have been arranged for with the various railroads of the South and special rates of board can be had at Adam's Hall at \$3.50 per week, or at private boarding houses \$4 per week. All persons who expect to board at Adam's Hall should write to Prof. H. C. Irby at once saying when they expect to come and how long they will stay. The committee is expecting that there will be at least 1,000 people in attendance.

SOME THINGS NEGLECTED.

God's plan in renewing our strength and restoring us after sin, is so simple we are prone to neglect daily opportunities of being benefited by the same. The Master taught nothing with more power, both by precept and example, than the necessity of a Christian resorting often to secret prayer.

It will be well to remember that in our prayers being available, two things are involved. First—Confessing our sins. Second—Making our wants known to him. A very important thing in the life of a Christian is to be forgiven his offenses. The rule for this is laid down, simply and plainly, in 1 John 1:9, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Does not this injunction require confession to obtain forgiveness, and if so, do not our offenses remain unforgiven until we confess them to him? One might say, how shall we discern all our sins? The answer would be, pray the Father to search our hearts with his spirit. David did this. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Psalms 139:23, 24.

By this we see the means used by the Psalmist to get ready for confession, and in another place (Psalms 32:5) where he made confession and received forgiveness. To-wit: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." In David's prayer for forgiveness and restoration in Psalms 51, we see the prayer in verses 1 and 2 based on his confession in verse 3, which is: "For I acknowledge my transgressions; and my sin is ever before thee." David's experience and John's words agree beautifully.

What a nice condition this leaves us in—"forgiven all our sins—cleansed of all unrighteousness," in other words, just as free of sin, till we sin again, as an angel or Jesus himself! What an elevated position to be in, and how we should crave it and resort to it.

The oftener we do the more we will desire it, and the less we will sin. When we have been forgiven all our transgressions we are in the best attitude to pray. Nothing to hinder our prayers, and Oh! how many promises to hear and answer them. We are then in a condition to ask aught. If we would resort to secret prayer daily, yea, three times a day, or as often as we take food to strengthen the body, and by confession get clean before our Master three times a

day, how strong we would grow spiritually. The Master resorted often to secret prayer, and how dare we neglect it.

In this age, when there is so much worldliness in the church and selfishness in the world, we need great spiritual power to enable us to walk close with God and to reach sinners. This cannot be done in pulpit or pew with much prayer. Jesus says, "without me ye can do nothing." How often we forget those words and try our might and power.

It seems that fasting and prayer is a thing of the past, if we decide by the religious papers and sermons generally.

How sad that that means of grace practiced by Jesus and the disciples to such effect should be ignored by so many in this time of need and our time occupied in things of so much less benefit.

One other neglected duty and we close, viz: To pray for our enemies. It is so easy to preach as Christ did, but to practice what we preach as he did is the point. He preached, "pray for them which despitefully use you and persecute you." And when he was on the cross he practiced his preaching, "Father forgive them, for they know not what they do."

Do we have any such trying times in which to obey his words in praying for those who harm us? Some of the best blessings this scribe ever got was while he was carrying out that command. Brother, try it. If you have no enemy, and find your heart growing cold toward a brother, or any one else, pray for that person quick and things will change.

God bless the RECORDER in its grand work all over the United States. J. H. H. ELLIS. Waco, Tex.

OUR PASTORS MUST DECIDE THE QUESTION.

It can be seen from the papers that our secretaries of the Boards are making very earnest efforts to arouse our people to pay our indebtedness, and go to the Convention free of all encumbrances.

The Foreign Mission Board has been embarrassed for several years, and yet our people could pay this debt in ten minutes any day, if they would just resolve to do so. The officers of our Board at Richmond cannot lead the people to do this for the pastors stand between them and the people; but our pastors will decide this month whether the debt is to be paid. If they will all present the matter to their people, and take a collection, our state and the other states will do nobly, and will have no debt on our Foreign Mission Board, May 1st. We hope that each pastor will confer with his deacons, and that this matter will be presented to the different churches without delay.

There are a great many people not far from God's kingdom.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

AN ANCIENT ENGLISH BAPTISTRY.

In the seventh century Northumberland, in England, was the scene of numerous and wonderful conversions from paganism, and of a grade of piety not unworthy of the best days of Christianity. Aiden, Coleman and their followers, and the venerable Bede himself, in the end of the seventh century and in the beginning of the eighth century, exhibited a love for the Bible and practiced the graces of a Christian life in a way that commands our highest admiration. In Northumberland organized resistance to Romanism lived longer than in any other part of Saxon England. Only in A. D. 664 was the papacy able to triumph over the Bible Christians of Northumbria through the council of Whitby and fierce King Asway (Bede's Ecclesiastical History, book iii, chapter 25). About eleven miles from the Cheviot Hills, separating England and Scotland, and about the same distance from Alnwick Castle, the celebrated seat of the Dukes of Northumberland, and near the village of Harbottle, there is a remarkable fountain. It rises on the top of a slight elevation, and just now it is about thirty-four feet long, twenty feet in breadth and two in depth, but it is capable of being made deeper by placing a board over an opening at one side. A stream issues from the spring which forms a little creek. A few shade trees and benches surround it bearing the usual knife marks of visitors. The traditions of Northumberland point out this fountain as one of the baptisteries of Paulinus, the apostle of the North of England, where he immersed 3,000 during the Easter of A. D. 627. The "History of Northumberland" contains and confirms the testimony of tradition. The spring is a place of public resort for the population for many miles, and for numerous strangers, on account of its early baptismal associations. The writer saw several visitors during a half hour which he spent beside its clear waters. An ancient statue as large as life, which formerly lay prostrate in the spring, now stands against a tree on its margin. The drapery of the "bishop," as the statue is called, shows that it was set up at a very remote period, probably only two or three centuries after Paulinus, whom it was doubtless intended to represent. A large crucifix now stands in the center of the fountain, erected under the superintendence of the aged vicar of the parish (a worthy clergyman who graduated at Oxford), which bears the following inscription: "In this fountain, called the 'Lady's Well,' on the introduction of Christianity in the Saxon reign of Edwin, and early in the seventh century, Paulinus, an English bishop, baptized about 3,000 people." A short distance from the spring is the village of Holy Stones, where a nursery once stood, to which the well belonged. Some scanty remains of the convent are still to be seen, and the stones can easily be detected in the houses of the hamlet. This establishment was located near the spring, at an early day, to gain a special blessing from so holy a fountain; and it is a strong corroborative evidence of the sacred use to which Paulinus devoted its crystal waters. Paulinus universally employed wells and rivers for baptismal purposes. Bede, himself a Northumbrian, speaks of this illustrious missionary in these words: "Paulinus, coming with the King (Edwin) and Queen to the royal country seat, which is called Aldegrin, stayed with them thirty-six days, during which days, from morning till night, he did nothing else but

instruct the people resorting from all villages and places, in Christ's saving word; and when instructed, he washed them with the water of *absolution in the river Glen*, which is close by. These things happened in the province of the Bunicians; but in that of the Deiri also, where he was wont to be with the King, he baptized in the river *Sneale*, which runs by the village of *Catact*" (Ecclesiastical History, book ii, chapter 14). The "Lady's Well" is some thirty or forty miles from Newcastle, and it is full of interest to the antiquary and the primitive Christian. W. CATHCART. Philadelphia, Pa.

WOMAN'S MISSIONARY UNION.

AUXILIARY TO SOUTHERN BAPTIST CONVENTION.

The ninth annual meeting of the Woman's Missionary Union will be held in Wilmington, N. C., May 7, 8, 9 and 10, in the First Presbyterian church, corner Third and Orange streets. Morning sessions, commencing at 9:30, will be held on Friday, Saturday and Monday. On Sunday the services will begin at 3 p. m. The delegates are appointed by the Central Committees of the different States and by the Constitution are limited to four besides the Vice President. These delegates will receive the kindly hospitality of the citizens of Wilmington. It is earnestly hoped that other friends of the work, from all the States will be in attendance, though, from the large number expected at the convention, the invitations to homes must be limited to delegates.

ANNE W. ARMSTRONG, Corresponding Secretary.

ONE OF MR. BROWN'S PRAYER-MEETINGS.

I am thankful you have given some attention to the WESTERN RECORDER to the visit of Archibald G. Brown, of London, to this country. He is a fearless and an able preacher of the Word, and in the world's great metropolis has been second only to C. H. Spurgeon. It was my pleasure to meet him last summer and to attend one of his Saturday night prayer-meetings. I knew of him many years ago, and his great work has grown from humble beginnings in the East End of London. But his Saturday night prayer-meeting is unique. Who else would think it possible to have a prayer-meeting at such a time! The streets are filled with persons going to or returning from market, and everybody seems to be getting ready for Sunday. But if you turn into Mr. Brown's Tabernacle you will see from 1,200 to 1,400 persons assembled for prayer. Having been introduced to him by a member of his flock, he kindly insisted upon my going on the platform with him and having a part in the service. How simple that service was! Prayer and song, interspersed with a few earnest words by Mr. Brown. No programme; no topic; no testimonies, but much prayer and the good old songs of Zion. And yet to this simple meeting fourteen hundred people gather week by week, and that on a night when a prayer-meeting would seem out of the question.

Norfolk, Va. J. J. HALL.

Unless conscience is mistaken, the Gospel a dream and Christ a fraud, death for the impenitent soul is the gateway to retribution.

In proportion as man gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will.

A DREAM.

BY JESSIE LEE Mc'HANN.

I was dreaming one day of the Master,
As oft I had dreamed before,
When suddenly through the gateway
And up to my cottage door,
Came the light of his matchless glory,
The joy of his wondrous grace,
And a rapture thrilled my being
That time can never efface.

The Master passed o'er my threshold,
And still through the years I see
The hale touching his forehead,
The smile meant only for me,
As he talked of the beauty of service,
And told of the narrow way
That leads through the falling shadows
To the dawning of endless day.

And kneeling there in his presence,
And kissing the tender feet,
Whose touch made thorniest path-
ways
Forevermore to be sweet.
I prayed to be always with him,
To go from the cottage door
And down through the open gateway
Across to the golden shore.

But he answered nay to my pleading,
And bade me linger awhile,
Where the little ones follow shadows,
Astray for want of a smile:
Then passing over the threshold,
He went through the cottage gate,
While I turned to neglected duties
In haste, for the hour was late.

And whenever the darkness deepens
In the land where shadows are,
And I look in vain through the purple
gloom
For the gleaming of a star,
Like a beautiful garment about me
I feel the joy of his love,
And know he will come through the
cottage door
To lead to the light above. —Sel.

OUR PULPIT.

"WHOSE GLORY IS IN
THEIR SHAME."

BY REV. WARREN RANDOLPH, D.D.

To the last of life Paul's motto was embodied in a verse written to the Galatians: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." But while he would have all men glory in the cross, here in the text he refers to some who glory in that of which they ought to be ashamed. The drift of his letter to the Philippians was to encourage them to high and holy Christian living; and among all his letters which have come down to us there is none so commendatory as this. It shows that the Philippians, as a whole, were aiming at high and holy living; that they had made great progress in Christian life, and had attained to great excellence of Christian character. But in the 18th and 19th verses of this 3rd chapter, he interrupts the steady flow of his commendatory letter, and refers to some who, whatever their professions might be were certainly not entitled to the Christian name. The passage is parenthetical: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

It was never more true than now that men glory in that of which they ought to be ashamed. A more striking and humiliating instance of this has probably never been given on this Western Continent than was given a few days ago in one of our Western States, the disastrous effect of which will spread far and wide, and, unless God interpose, will exert a withering influence upon generations yet unborn. And while some thousands witnessed the satanic spectacles, and untold thousands gazed over the horrid details as announced with lightning speed by telegraph and printing press, ev-

ery true American had reason to hang his head and hide his face in shame, that his country should be the scene of a spectacle so shocking and revolting. And every true American has reason to thank God that we have but one State in our vastly multiplied sisterhood of States which legalizes such debasing barbarity, and that an insignificant little province out in the Rocky Mountain region, which never ought to have been lifted to the dignity of Statehood, and which would now be a disgrace to us if it were still known only as the Territory of Nevada. It is to be hoped that we have only one Governor in all the States of this American Union who would so disgrace himself as to give his personal congratulations to the chief actor in this infamous scene. When the Governor of Florida, almost single-handed and alone, barred such characters from his State, a year or two ago, we hoped the last struggle of that kind was over, and that our boasted civilization would never have such another blot as was then threatened. But alas that our hopes should have been so soon blasted, and our fair name so soon dishonored. In saying this, does any one imagine that I think my hearers in sympathy with the horrid scenes which the papers are said to have described with such loathsome particularity a week or so ago? "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Why, then, speak of it at all? Because there may be in connection even with a case so gross as this a word of caution needed; and a principle may now be laid down which passing events may serve to enforce.

1. First of all, then, let me say, Never allow yourselves to become familiar with the facts of brutality, licentiousness, or crime. I once heard Dr. Francis Wayland say, when speaking of those who frequent places of doubtful repute on the ground that they want to know what is going on in the world, "There is a great deal going on which I do not want to know anything about." And, let me ask, what man, or woman, or child has ever gained anything by gathering up the details of brutality, licentiousness and crime? Believe me, those are the worst off, morally and in other ways, who know the most of what took place on the 17th of March at Carson City, so-called, in Nevada. Such an exhibition as was there given always draws its patrons and abettors from the lowest orders of society. The vilest characters from the vilest haunts of the vilest cities are drawn to it. And the place that harbors it becomes a veritable Sodom and Gomorrah. The little Rocky Mountain town, to which so many eyes have lately been turned, is so remote from the centres of population that only 20,000 men and women are said to have been gathered there to witness the brutal scene enacted, and to participate in the debauchery which preceded and followed it. But telegraphic wires flashed out from the cesspool of vice and immorality the wretched details of what took place at that sink of sin to as many of our seventy millions of people as stopped and stooped to read the messages. And I do not hesitate to say that the American telegraph was never put to a baser use since the first wire was stretched between Baltimore and Washington, over which Prof. Morse, the great and devout inventor, sent the initial message, "What hath God wrought?"

What a contrast between that dispatch and the announcement of Tuesday, the 16th inst., that on the next day, one minute after the

brutal fight was over, the telegraph would flash out to the waiting world the result. And it is unspeakably humiliating to admit that uncounted multitudes were waiting for the minute when the message should come. On that Tuesday evening as I opened in Philadelphia what I had long regarded as a high-toned afternoon paper, I was shocked and indignant to find scattered about in different parts of the paper no less than seven announcements displayed in capital letters to attract attention, that in the next issue full particulars of the fight at Carson City would appear. A friend of mine, after a long sitting in the interests of Bible study, going out for a little healthful exercise just at the hour when the promised dispatches were coming in, found it almost impossible to make his way along the street on which the printing offices are situated—a great thoroughfare though it is. And similar crowds, beyond all doubt, were gathered around telegraph and printing offices from Maine to California. Friends, Americans, this whole affair is one of the most disgraceful that has ever occurred in American history. The morbid desire of such a multitude of people to get hold of the disgusting details is a blot upon the American name which it will take a long while for struggling virtue to wipe out.

We are told that a great man, now dead, once said that he disapproved of prize fights, but he always wanted to know who won. It would have been more worthy of the great man if he had said, "I loathe prize-fighting, and I don't care a copper who was the winner."

As good a man as he, not as great, said the other day, in regard to those two Nevada prize-fighters, "The only thing to be regretted as to the outcome of their encounter is that they did not kill each other." What I want to do is to raise my voice against allowing yourselves to become familiar with facts coming from such a source. What can you gain by gathering up the facts which come from such a source? Who has ever been helped by knowing, by becoming familiar with the facts of brutality, licentiousness, and crime? "There are a great many things going on in the world which I don't want to know anything about," said Pres. Wayland.

"Where ignorance is bliss,
'Tis folly to be wise,"

said Thomas Gray, the English poet. You can't take such facts into your minds as are referred to, without being suffers thereby. One of the characters described by Bunyan in the Progress of the Pilgrim, from which great lessons are to be learned, is "the man with the muck-rake." His occupation is detestable, but you only will be to blame if you allow him to deposit what he gathers on your territory. And you can't become familiar with that which is demoralizing without harm to your own moral nature. Do you remember what Alex. Pope says on this point? He has four lines, the first two of which also are not always true. But the last two tell such truth as ought to more than counterbalance any evil which may result from experimenting with the possibilities indicated in the lines preceding—

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

In practical life we know the danger at the very outset, of coming in contact with vice, a danger which is constantly growing as familiarity is increasing. It was a very wise man who, in the midst



of writing "Much Ado About Nothing," said,
"They that touch pitch will be defiled."

And so to-day, in God's name, I adjure you all—young and old, professing Christians and non-professors—not to allow yourselves to become familiar with the facts of brutality, licentiousness and crime.

2. Again, never allow a book or a newspaper to come into your home which cannot be read aloud in your hearing and in the hearing of your wife and children. A corrupt literature, whether in the form of books or papers, will do you and your household more harm than tainted meat upon your dinner-tables. That there is, as yet, a vastly preponderating influence for good in the issues of the printing-press, there can be no doubt. It is now about 450 years since Gutenberg invented movable types, and first used them to print Bibles. For more than 400 years the great invention was chiefly used for wholesome intellectual, moral and religious purposes. And so it has proved one of the greatest, grandest, most uplifting agencies which has ever come to the human race. But in these later times it has been made subservient to immorality and vice as well as used to promote intelligence and virtue. Such great perfection has now been secured in the construction of printing presses that some of them are capable of delivering from 10,000 to 20,000 impressions in an hour. And the aggregate issues in a year are simply enormous. If the number should be stated, it would seem absolutely incredible. But it would be a blessing to the world if a large percentage of these issues should be at once committed to the flames, and so never be allowed to poison the people. In this free country, however, any one may write and print what he pleases. Our only safeguard in this matter, therefore, is in the determination of the people themselves as to what they will read, and as to what they will absolutely refuse to read. The press by its detailed publications of vice and immorality, has done more within the last two weeks to debauch the public conscience and to demoralize the people than all the pugilists of the century. Don't let these shameful tales poison your homes. Keep your homes free from such impurities. Cast out the books, shut out the papers which pander to vice and promote immoralities. Let your homes be the sacred enclosures from which these corrupting influences shall be excluded. My appeal on this point is directly to you who are parents. If you allow vicious books or papers to come into the hands of your children—stories of lust and crime and brutality—you are sowing seed from which you will reap a bitter harvest. If you don't control the matter now, you'll soon lose the chance of controlling it forever.

And so again I earnestly entreat you, Do not allow books and papers to come into your home which cannot, on account of impurities and immoral suggestions, be read aloud from beginning to end in your hearing and in the hearing

of your wife and children. If I can impress this one thought upon you, I will have done something toward counteracting the evil influence which I deplore. I disclaim all knowledge of the details of the late fight, except as contained in one displayed line, relating to the result, as I suppose, though I did not read what followed. The brutality of that one displayed line was revolting enough—"A blow over the heart was what did it." Ah! there are men still who glory in that of which they ought to be ashamed. But don't take the account of it into your homes. Even if you are willing to take the risk for yourself, do not, I entreat you, let it poison your children.

3. Do not give your patronage to that which is corrupting and debasing. While there are such vast multitudes standing ready to receive and eager to devour the vilest issues of the press, both in books and in papers, all right-minded men must rejoice that there are signs of an uprising against the sensationalism or what is known as the "new journalism" of the day; a journalism whose disgusting picture and verbal deliniation, even if true to life, should never see the light. It has been said, "a newspaper must give the news." That depends on what the news is. There are vagabonds who say they must live. But there are many people to whom that is not clear. Many think it would be the best thing for society if they were to die. And a newspaper which can't live without, in any way, corrupting the people had better die. But newspapers live by the patronage of the people. And so the people will determine whether this "new journalism" shall live or die. My entreaty is, Do not help it to live by your patronage. But a newspaper can live and keep its columns clean. There is one conspicuous example in Philadelphia. The *Public Ledger*, so long controlled and stamped with his own character by Mr. George W. Childs, stands now almost alone among secular papers in having refused to lend its columns to the least deliniation of the low performances in Nevada. And such fidelity to virtue and the best interests of society could not fail to draw out from virtuous and high-minded men and women wide and warm commendations. The following are a few which poured in upon the editor. He did not on one page enter his editorial protest against the affair and on another allow his columns to be filled with particulars relating to it. But, aside from a brief editorial denouncing what other papers were making so prominent, the whole affair was absolutely and utterly ignored. Was not even mentioned. Among other words of approval came these from a lawyer, who bears an honored name in the Philadelphia legal profession: "It was with the greatest satisfaction that I found the *Ledger* omitted the details of yesterday's disgraceful performance. It is a sorry comment on our civilization that any publication making claims to decency should attempt to defend the printing of

columns of matter which panders to what is most brute-like in humanity. There are hosts of Philadelphians who knew and revered the late George W. Childs, who appreciate that the paper he made so great is not tainted with the "new journalism," but still stands for what a real newspaper should be.

The President of Girard College wrote: "Permit me to thank and commend you for the stand you take on the recent prize fight. If all the public journals of the land would pursue the same course there would soon be an end to these shocking exhibitions of brutality."

The cashier of the Philadelphia National Bank said: "All honor to the Ledger for its brave, bold stand on the prize fight. Your editorial is just what it ought to be. Your ignoring of the details gives you the proud distinction of being the only paper here, so far as I know, that has the courage to do so."

The pastor of the First Presbyterian church, of which Rev. Albert Barnes was so long pastor, and where he wrote his notes on the New Testament, said: "All honor to the Ledger for keeping its columns clear of the disgraceful exhibition at Carson. Many are saying 'God bless the Ledger' for this most effective protest against brutality and indecency."

A physician said: "I want to thank you for sparing your readers from the details of the prize fight. These thanks from a number of subscribers, of whom I have the pleasure of being one."

A working man of utterance was: "Allow me to congratulate you on your noble stand in the matter of the late brutal exhibition in a distant State."

And a business man wrote: "While the other papers have been filled with the disgusting details of the brutal affair, it is refreshing to think that there is at least one paper we can still receive into our houses without fear of contamination."

The Secretary of a Y. M. C. A. thus expresses himself: "I feel you deserve the congratulations of all men who desire decency and righteousness in the affairs of our beloved country for providing a clean paper, which one need not be ashamed to take to his house."

An educator's testimony was: "Permit me to express personal sense of obligation to you for the omission of the brutalities at Carson City. Those people whose amusements are found in exhibitions of mere animal force, whose sympathies are most actively engaged in watching or thinking about scenes that ought to shame a tiger—for tigers do not tear each other for money—are unfortunate. The newspaper, as the largest vehicle of contemporary education, must assume the largest responsibility for the results of it. I am sincerely glad that there is one establishment that seems to have an adequate sense of that responsibility."

And a devout Christian woman commending the course, added: "Let us seek to encourage that which is noble and elevating as being most effectual in elevating humanity."

The Philadelphia W. B. H. M. Union added the same kind of testimony; and the pastor of the First Baptist church said: "Such words as are contained in your editorial impart to journalism a power to become a lofty and ennobling factor in our civilization."

Now, I well know that few of you have any special interest in Philadelphia journalism, considered by itself. But these facts in regard to the purity of journalism are of immense moment everywhere. The lesson is this: See to

it that your influence and patronage, as far as you have influence and patronage, are kept on the side of purity.

All honor to the men who have lately excluded from public libraries papers like the New York World and the New York Journal on the ground that the influence of those papers is insavory and demoralizing—a matter upon which I cannot express an opinion, having never seen one of those papers at all, and now seeing the other but seldom. But a score or more of such reading-rooms having followed the example of the Newark Public Library since January 1, it seems clear that the exclusion of these papers was called for. The approval of this action by a great number of the best secular papers North, South, East and West confirms the opinion that the exclusion was demanded in the interests of virtue and morality. The words of the Baltimore American, one of the oldest and best of American dailies, put the matter about as forcibly as it can well be put: "The printing of vile papers is more disreputable than leading a vile life, for it spreads its corruption among thousands."

The Philadelphia Times, referring to one of the papers excluded from so many reading-rooms, says: "There has been presented in the most populous and the richest cities on the American continent a licentious exhibition of the daily press such as has never before been witnessed in the history of the world."

Still another paper of high tone and great influence has said: "The Merchant's Club, one of the oldest clubs in New York city, made up of merchants, the owners of wholesale stores and jobbing houses, especially supported for the purpose of entertaining merchants from other towns transacting business in New York, recently decided to throw out the Journal from their list of papers. This is a step in the right direction. Nothing but the public can be censors of the press in this country, and men associated in influential organizations have a perfect right to say what kind of reading matter shall be spread upon their tables. If a paper persists in being indecent, it should have no place in the home or in a respectable club."

And a company of gentlemen gathered at Syracuse, at the home of Dr. F. D. Huntington, Protestant Episcopal Bishop of Central New York, unanimously adopted the following resolution: "That in the interest of righteousness and a purer journalism, we refuse to patronize personally the New York World and the New York Journal, and that we will use our influence to persuade others to do the same so long as the above papers continue to traffic so largely in questionable sensation and so grossly

One loaf of bread may be light, sweet and digestible. You may use the same materials for another and have it heavy, sour and soggy. The knack is in putting the ingredients together just right. A substitute for Scott's Emulsion may have the same ingredients and yet not be a perfect substitute, for no one knows how to put the parts together as we do. The secret of "how" is our business—twenty-five years of experience has taught us the best way.

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15 C For Ladies' Tan Ribbed Hose, seamless; worth 25c.

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All-wool Black Henrietta, 38 inches wide; go on sale as a great bargain at..... 40

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Importers, Jobbers and Retailers,

425, 427, 429 East Market St., Above Preston, LOUISVILLE, KY.

offend the better taste of the community."

That is what I mean when I say, Do not give your patronage to that which is corrupting and debasing.

Bad books need to be cast aside as well as bad papers. The public libraries of this country are intended to exert a healthy influence upon the communities in which they are established. In many instances they are filling their mission grandly. But I am satisfied they need great expurgations—a clearing out of what is noxious and unclean. But into this I cannot enter now. For your own use, and in your own homes, you can have a pure literature if you want it. To point out the evil of the opposite has been my design this morning. I hope I speak as to wise men. "Judge ye what I say."

Newport, R. I.

SOUTHERN BAPTIST CONVENTION.

The Forty-second Session fifty-second year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches and citizens of Wilmington, N. C., be held in the meeting-house of the First Baptist church of Wilmington, beginning Friday, May 7th, 1897, at 10 A. M.

The annual sermon will be preached by Rev. R. A. Venable, D.D., of Mississippi, or his alternate, Rev. W. R. L. Smith D.D.,

of Missouri.

LANSING BURROWS, Sec's.
OLIVER F. GREGORY, }
JONATHAN HARALSON, }
President.

RAIL ROAD RATES.

The Southern States Passenger Association, the Seaboard Air Line, Chesapeake & Ohio R. R., Associated Railways of Virginia and the Carolinas, the Baltimore Steam Packet Co., (Bay Line); the Memphis and Charleston R. R., Norfolk and Western Railroad over its own line, the Norfolk & Washington Steamboat Co., and all lines south of Washington, as far as heard from, have granted the following:

Rates of one first-class fare for the round-trip, tickets of iron-clad signature form, limited to continuous passage in both directions, to be sold May 3rd, 4th, 5th, 6th, and 7th, 1897, valid for return within fifteen days from date of sale.

The Southern States Passenger Association authorize an extension of fifteen days beyond the original limit of the ticket, provided the tickets are deposited with the agents of terminal lines at Wilmington, N. C., prior to May 15th. Extensions will be made by exchanging the return portion of tickets originally issued for regular one-way closely limited tickets

from Wilmington to starting point.

OLIVER F. GREGORY,
Secretary in Charge of Transportation,
Baltimore, March 25th, 1897.

SECRET prayer, says Dr. Brooks, causes the sweet herbs of grace and holiness to grow and flourish in the soul, just as the tender dew that falls in the silent night makes grass and herbs and flowers to flourish.

Who opened that bottle of HIRES Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

HIRES Rootbeer

is composed of the very finest roots the system requires. Aiding the digestion, soothing the nerves, purifying the blood. A temperance drink for temperance people.

Made solely by The Charles E. Hires Co., Phila. A package makes 6 gallons. No. 1 every where.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 8, 1897.

The Bible was not given to teach us science. The material universe is God's text-book on that subject, while the Bible is His text-book on religion. And yet there are no scientific inaccuracies in the Bible. It has been objected that the Scriptures speak of the sun's "rising" and "setting," and it is claimed that this is scientifically inaccurate. But the claim is vain. The Bible does talk of the sun as rising and setting, but so do all the scientific men of to-day speak of it. All the astronomers talk of sunrise and sunset. Will any one claim that by so doing they affirm the Ptolemaic theory of astronomy? Does Norman Lockyer's speaking of sunset mean that he believes the sun revolves around the earth? If not, then why should such a meaning be attached to similar language in the Bible? The simple fact is that the sun does rise and set. Everybody by such expressions means only that the disk of the sun appears above the horizon in the morning and disappears below the horizon in the evening. Only this and nothing more. Let the man who objects to such expressions in the Bible never so far forget himself as to speak of "sunrise." Let him rather say, "The earth has revolved so far on its axis as to bring the solar disk above the plain of the horizon."

It has been objected again that the Bible says coney and hareh chew the cud, while men of science tell us they do no such thing. What the Bible tells us is that coney and hareh go through a motion with their lower jaws like the motion of cows and sheep, and that is called chewing the cud. Scientific men of to-day call chewing the cud the process of throwing food, the animal has swallowed, from the first stomach into the mouth to be chewed preparatory to its going into the second stomach. This is a physiological process unknown to the ancients, and therefore the Hebrew words, chewing the cud, could not possibly have had any such meaning. The Hebrew was a dead language long before this scientific fact was discovered. All the Hebrew meant, or means, is that coney and hareh go through a peculiar motion with their lower jaws, and this is true. In telling the ancient Jews how they could distinguish between clean and unclean animals, those marks must be named which were visible, and which they could understand. To describe to them a physiological process of which they knew nothing, and to tell them that those animals were clean which went through that process, would have been to mock them. The Hebrew words did not and could not mean any such process as scientific men now call chewing the cud. No word in any language can mean what no one who used the language ever thought. To take a technical meaning of the science of the nineteenth century and attempt to fasten it on Hebrew words of the time of Deuteronomy, is absurd in the highest degree.

Yet whenever the Bible touches matters of science, the touch is accurate. Commodore M. F. Maury, whose "Physical Geography of the Sea" is one of the greatest contributions ever made by science to human knowledge, said that he eagerly looked in the Bible for statements of scientific facts, and that whenever he found such a statement, he rested on it as a solid foundation. His language is: "I have always found in my

scientific studies that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely climb."

Thus the Bible teaches the roundness and revolution of the earth. Speaking of His second coming, our Lord says: "I tell you in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left."—Luke 17:34-36. Now here we have the same moment of time spoken of as finding two men in one bed, i. e., in the middle of the night; two women grinding at the mill, i. e., about sundown; and two men in the field, i. e., about the middle of the day. So the same moment, is mid-day in some parts of the earth, sundown in other parts, and midnight in still other parts, and therefore the earth is round and revolves on its axis, since it is precisely this that makes the same moment different times of day at different places. This little touch is incidental, to be sure, but all the more interesting on that account. Here the Bible touches the subject of astronomy, and touches it accurately, teaching the Copernican theory of astronomy, instead of the Ptolemaic, as so many have mistakenly supposed.

DR. W. A. WHITTLE in the *Index* replies to our editorial, published last summer, favoring the opening of a Baptist mission in Jerusalem. Dr. W. overstates the case when he says we think, "An earnest missionary standing on the streets of Jerusalem could, by preaching the pure Gospel, soon discipline the nations." We did not and do not think that; but we do believe that an earnest missionary in Jerusalem could reach more people from more places with the Gospel than a missionary anywhere else.

Dr. Whittle argues against the planting of a mission there because the sinners are such hard cases there is little use in working among them. He says they are, "as a rule, ignorant, unreasonable, fanatical." That is true. He says also, "The sojourn of these pilgrims in Jerusalem is very limited. The number of things they want to see and of places they want to visit is very great, hence they have as little time as inclination to listen to the arguments of a street preacher." This is also true. Dr. W. farther reminds us of the meagreness of the visible results of the work of Episcopalians in Jerusalem and of the Baptists in Nablous. Yes, and this is likewise true.

But while these are recognized difficulties, they are no reasons we should withhold the Gospel from these people. The harder cases they are, the more need they have for the Gospel. And the command of the Master to preach the Gospel to every creature remains.

Dr. Whittle, however, failed to mention what, to our mind, constitutes the greatest difficulty in the case, viz., the horrible way Christianity has been, and is, misrepresented to those people. For example, every year in "Holy Week" Mohammedan soldiers are needed to keep professed Christians from fighting and killing each other; and if a man known to be a Jew should enter the Church of the Holy Sepulchre, professed Christians would immediately set on him and kill him. Is it any wonder that the Jews and Mohammedans there are bitterly prejudiced against Christianity? But in spite of these difficulties,

and of as many more as can be imagined, we still believe that a Baptist mission ought to be established in Jerusalem. The very fact that so many who are without Christ can be brought within earshot of Gospel preaching, is argument enough. How hard cases they are has nothing to do with our duty in the premises. From the days of John the Baptist until now, the Jerusalem sinners have been the most difficult to reach. But it takes the Holy Spirit to convert the easiest case, and He can also convert the hardest. No one in Jerusalem is more prejudiced against the Gospel than was Saul of Tarsus. But we cannot argue our duty from visible results. On that principle Carey and Judson would have abandoned their work long before winning a single soul to Christ. We are to preach the Gospel to every creature, and leave results with God. And we are not to decline to enter a field that is open to us because, forsooth, we think the sinners are too hard cases to be reached.

We believe that a Baptist mission is going to be established in Jerusalem; how soon we do not know; and we believe God is going to richly bless it. We believe also that no mission we could establish would arouse more interest in this country and enlist more missionary workers among our people.

DR. JOSIAH STRONG has taken vigorous hold of the plan of Heli Chatalein for the extinction of the African slave trade. He and others have organized a society to promote the interests of this plan, and auxiliary societies are being organized all over the country. Ex-Postmaster-General James is the Treasurer, and on the Board of Directors we see such names as Daniel C. Gilman, Miss Frances E. Willard, Josiah Strong, Albert Shaw, David J. Burrill, W. H. P. Faunce and others like them. Mr. L. F. Chamberlain is President, and the headquarters are in New York.

This society has a worthy object truly, and so has every one of the legion of societies now in existence. Their plan, too, is a good one, which cannot be said of all the societies. Their plan is to found settlements of liberated slaves, along lines indicated by the Brussels Conference. We cordially wish this new society abundant success.

We have been wondering whether we have come to the condition that no good work can be done without a society to do it. There are many needs in the world—must a separate society be organized to meet each need? There are many good works to be done—must each work have a special society to push its interests and claims? Must we have a separate society for everything? It would seem so.

Of making many societies there seems to be no end; but it seems to us there is a limit somewhere, and that we are approaching it. A simple list of the societies already organized for the purpose of promoting worthy objects, would make a goodly volume. Might it not be well to consider whether some of these good works might not be done by governments, by missionary organizations already in existence, by the churches, or by individual effort? Were Columbus alive now, with America still undiscovered, he would not set out for his voyage with such support as he could command—oh! no! he would organize a navigation society with branches in all the principle cities, with presidents, many vice-presidents, prominent directors, secretaries, &c., &c.

DR. CYRUS HAMLIN, the venerable founder of Robert College, Constantinople, writes to the *North American Review*, about Americans in Turkey. He tells of the work of our countrymen in the advancement of Turkey, and says:

Again Abdul Medjid applied to our government and Prof. J. Lawrence Smith, a gentleman of great scientific attainments and of special skill in chemistry, an author and inventor, accepted an appointment. He made many valuable discoveries, one of which, an emery mine, is of value to the government to this day. When he presented Morse's telegraph to the Sultan, I was invited to assist him. The Sultan said to me, "I hope you find your residence at my capital a pleasant one," and he added many other kind things."

Dr. Smith was indeed "a gentleman of great scientific attainments." No man in this country has ever surpassed him in this regard. He wore scientific honors hopelessly beyond the reach of Tyndall, Huxley, and Herbert Spencer. And he believed in the plenary inspiration of the Bible, and held the old Baptist faith with unwavering devotion. He was a great and a good man.

The following telegram from Gov. Northen will explain itself:

Western Recorder, Louisville:—Georgia Convention instructs me to inform Baptist churches South, that it pledged to-day to raise during April five thousand dollars each for Home and Foreign Boards, and requests brethren everywhere to unite in effort to liquidate entire indebtedness of our Boards by May first.

W. J. NORTHEN,
Gainesville, Ga. Pres. Conven.

Amen and amen! Good for Georgia. The time is short, but the work can be done. Let our churches rally at once and see that these troublesome debts are paid and got out of the way. If it be hard to pay them, it is harder still to carry them as a millstone about the necks of our Boards. What a happy thing it would be for our Boards to be able to report to the Convention that all obligations are fully met. It is worth doing—yes gloriously worth doing.

The tendency of heresy is ever to get farther and farther astray. When a man gives up the old orthodox faith, he drifts farther and farther away. A good illustration of this is furnished by a recent utterance of the Rev. J. W. Chadwick, a leading Unitarian minister. He said: "Time was when Christianity was universally regarded by Unitarians as a supernatural revelation. There are today few Unitarians, if any, who believe in any of the New Testament miracles, from the birth of Jesus to his resurrection inclusive, in the proper sense of the word miracles."

It is ever so. When a man rejects the plenary inspiration of the Bible, how far astray he will go, depends on how long he lives and how fast he thinks. It is of the greatest importance, therefore, to resist the beginnings of false doctrine. It is the thin edge of the wedge which is dangerous.

The latest cry is "Federation of Young People's Societies." It is proposed to bring into organic relations the young people's societies of all denominations. Dr. Chivers, of the B. Y. P. U. A., is no' at all enthusiastic over the movement. But it is time we had a new "movement," and we suppose this will do as well as any other we were likely to have.

This reminds us of the recent meeting, with closed doors, of representatives of the B. Y. P. U. A. and the B. Y. P. U. A. S. B. C. in Chattanooga. They will not tell to what they agreed, though they admit they agreed to something. The secular papers are

saying that the Southern B. Y. P. U. is to be absorbed by the B. Y. P. U. A. But we thought the main reason for forming the Southern B. Y. P. U. was the supposed "necessity" for such a body "auxiliary to the S. B. Convention." Are the brethren who formed this body deciding that they made a mistake?

Editorial Varieties.

We acknowledge receipt of an invitation to the marriage of the Rev. E. V. Haldy, of Bowling Green, and Miss Mary Henderson, of Aiken, S. C., and we extend congratulations.

The Northern Baptist Anniversary will be held this year in Pittsburg, Pa., and will begin May 17th. This, we believe, is the first time these meetings have ever been held in Pittsburg.

In Mr. Cleveland's Cabinet there were two Baptists, while in the present Cabinet there are none. Three of the five candidates for President were Baptists, however, and we voted for one of them.

Dr. J. S. Coleman, the Moderator of our General Association, has in a vigorous article in the *Arkansas Baptist*, giving his view of the harm done in Kentucky by the "Whittist matter," and urging that Dr. W. retire from the Seminary.

It was Mr. Ingalls of Kansas who, a few years ago, stood up in the United States Senate and accused the Ten Commandments. It was not long till he lost his position as Senator and now he turns up in Nevada as a prize fight reporter!

The American Baptist Publication Society have found in Dr. J. M. Robertson a fit successor to Dr. Luther as District Secretary at Dallas, Texas. Robertson is a vigorous man in the publishing business and he is well acquainted with the people and the needs in his territory.

We are glad that the protests from the colleges and their friends availed and the provision of the pending tariff bill which levies a duty on books, apparatus, etc., designed for schools, was stricken out. Our students have weight in the affairs of government and they ought to have.

Ever and anon somebody says and says "treat the Bible like any other book." That is not the treatment the Bible requires of us. We are to treat it as God's Word and to treat other books as man's word. To treat the Bible as we treat other books would be to regard it as we regard other books, and that is bad indefinitely.

A Western Congressman says of President McKinley that he "can refuse a request so pleasantly that you are glad he did not grant it." We are to treat it as God's Word and to treat other books as man's word. To treat the Bible as we treat other books would be to regard it as we regard other books, and that is bad indefinitely.

The *Journal and Messenger* asks us whether the Rev. F. B. Meyer, of London, is a Baptist. We answer—yes, but with some irregularities. He has written recently a good tract on believers' baptism. Our understanding is that he never administers anything but immersion, and that only to believers.

The *Georgetownian* says: "I have heard many a preacher condemn Sunday papers and say it was a sin to read them. Did it ever occur to you how they knew they were so bad?" We suggest that he should find out, just as they did out that drunkness and lying and stealing are so bad. It is not necessary to practice a sin in order to learn it is bad.

The *Western Recorder* has offered premiums of sewing machines to women and of books to both women and men. Now, however, we make an offer to boys. Read the advertisement. It is a fine thing to have these watches and has found it a really good time-keeper. We hope a great many boys will secure watches by working for the *Recorder*. For two new subscribers and \$4. a watch and chain will be sent free. It is a very neat watch.

We were favored with a visit last Thursday from Dr. J. M. Frost. He is quite enthusiastic over the year's work of the Sunday School Board and expects to make to the Convention the best report the Board has ever made. Dr. Frost addressed the missionary meeting in North Hall. His address was sensible, sound and convincing. In referring to one of his points, he asked: "Are not twice as four?" Since we had no opportunity to answer at the time, we answer now, that such is the "traditional" view which old fogies still hold. As for the "advanced" brethren, who are not "dominated by tradition," we leave them to speak for themselves.

A good many brethren are asking us what the trustees of the Southern Baptist Theological Seminary will do in regard to the "Whittist matter." We have no means of knowing. Certainly no trustee would declare in advance how he would vote on a question on which he would be called to pass. That would be like a jurymen's saying in advance of the trial how he would vote in a particular case. Hence nobody knows what the trustees will do. It is certainly to be hoped that they will get the matter settled. If they fail to settle it, it will be a source of contention and strife until it is settled; and surely it has been on head long enough. Let us hope that the trustees may have wisdom and grace to reach the settlement that is right, and that will best conserve the great interests involved.

Western Recorder's FREE ROUND-TRIP TICKET

TO THE 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 Mission Boards.

Suppose round trip ticket costs you \$10. Get ten new subscribers at \$2.00 per annum—our regular subscription price—retain \$10 for your ticket, and send us the ten new subscribers and \$10. We will send paper and stop at end of year, unless we hear from you 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. Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1897.

W. P. HARVEY, Manager.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Two received by letter, two for baptism, one under watchcare and one baptized.

Broadway—Pastor Pickard preached. One joined by letter.

Chestnut-street—Pastor Weaver preached at both hours.

East—Pastor Christian preached. Five baptized, and five received by letter since last report. Bro. George R. Cairns will aid in a meeting beginning next Sunday.

McFerran Memorial—Pastor Jones preached. Two received by letter. He reports a fine meeting in Charleston, with 300 professions of faith. Eighty-eight have been received into the Citadel Square church.

Twenty-second and Walnut—Pastor Hunt preached as usual.

Franklin-street—Bro. P. E. Boroughs preached at both hours. Meeting every night this week. One received for baptism.

German—Pastor Ritzman preached. He reports progress in raising the money for the debt.

Highlands—Pastor Dawes preached. One received by letter, and three baptized since last report.

Logan-st.—Pastor Ewing preached. One received by letter and one for baptism.

Parkland—Pastor Nowlin preached at both hours.

Portland-avenue.—Pastor Shelton preached. Two joined by letter.

Southgate-street—Pastor McFarland preached as usual. Next Sunday the pastor will begin a protracted meeting aided by Bro. H. L. Purdon.

Third-ave.—Pastor Taylor preached. One baptized. He reports a good meeting in Indianapolis, with ten additions, five of them men.

Twenty-sixth and Market—Pastor Thompson preached. Seven received for baptism, two by letter, and six baptized since last report.

Highland Park—Pastor Burroughs preached. Bro. W. O. Carver spoke at 3 P. M.

SEMINARY NOTES.

Bro. E. F. Wright led the weekly prayer-meeting. The theme was "Humility."

Bro. J. W. Loving, of the Campbellville pastor, made his periodical visit to the city and to the Seminary last week.

Bro. H. East and Bro. Cheek are working in the City Hospital every Sunday among the sick there with good results.

Bro. I. N. Yohannan lectured for Bro. Brengle's church at Livermore, and also preached while there. Bro. Brengle reports two additions.

The result of the intermediate examination in Systematic Theology was posted last week. There are ninety-five men in the class, of whom nearly eighty per cent. passed the examination.

The Mission Band was addressed by Bro. W. E. Foster, who discussed the convention work in Japan. Three men

and their wives in an empire of forty millions: Can Southern Baptists do no better?

Supplies for Sunday were: Dr. Robertson, Middleboro, O.; Cecil V. Cook, Evergreen; W. E. Gracklin, Meador; Home; Geo. E. Burlingame, Long Run; F. B. Palmer, Little Flock, Forrest Smith, Ghent.

The monthly report of the city mission work showed a total of sixty-five students at work and nearly twelve hundred scholars in school attendance. Thirty-two conversions were reported for the month.

Bro. John D. Jordan, Secretary of the Southern Baptist Young People's Union, is in the city attending the convention at McFerran church. Bro. Jordan is one of Kentucky's own men, and one who has honored the State and the Seminary in his successful work.

The catalogue for this year will show an attendance of 290 men, a number much in excess of any previous year except the last. The proportion of the male scholars is the largest on record—more than 81 per cent.

Bro. C. J. F. Anderson suffered a great bereavement in the sad loss which came upon him Saturday. His brother, William Anderson, a student in the Kentucky School of Medicine, died of peritonitis after a brief illness. The body was taken to Danville, Va., for interment, attended by Bro. Anderson and Bro. R. P. Weaver. The students of the Seminary and the medical school accompanied the remains to the train.

The special feature of the Missionary Society meeting last Thursday, was the report of M. M. Frazier, of the Sunday-school Board at Nashville. He discussed the various methods by which the Board seeks to foster the Sunday-school power of the South. Home study, book and tract circulation, the distribution of missionary literature, and the periodical department, are the five agencies employed. The success of the Board as a business institution is phenomenal. During the five years of its existence, after its remarkable self-creation, the Board has paid in cash to the Home and Foreign Boards and other denominational interests, a total of \$32,000, and has disbursed books and periodicals to the amount of \$10,000.

C. E. B.

THE STATE.

Bro. Claude Moody reports that it was a mistake that Bro. J. W. Porter had accepted the call to Mt. Sterling; the congregation at that place, of which he was for some time been the pastor, and they extended him a new call.

Rev. P. E. Burroughs, pastor at Long Ridge and New Liberty, Owen county, while in the city called at our office, and discussed the churches in a prosperous condition.

At the recent inter-collegiate oratorical contest at Lexington, Mr. W. P. Stuart, of Georgetown College, won the prize. This is the third time in succession, we believe, in which Georgetown has borne away the honor. We congratulate the noble College, which renews its youth from year to year.

Bro. Milliken, of Somerset, has decided to accept the call to El Paso, Texas. We are sorry to lose him from Kentucky, but we congratulate El Paso.

Pastor T. E. Richey writes from Princeton: "I am glad to report continued prosperity, although in a gradual degree, with Grand Rivers church. There is no 'mushroom' growth. Such is usually rapid and unreliable. A steady, solid, healthy growth is far better. Such is the case with Grand Rivers church—one or two additions almost every meeting. We had a very excellent one last Sunday by letter from the Springfield church, Tennessee. By the way, I will state that in my unpretentious service as pastor I always make it a special point to try to induce every Baptist living within the bounds of any church I serve, and moving membership elsewhere, to bring their membership as speedily as possible to the one, and to send them away, I urge him to get his letter at once and unite with the church nearest to where he locates. This course is of prime importance for the member himself, and for both the church he leaves and the church he moves nearest to. It will be a great blessing to the churches when all our people are brought to realize this fact."

OTHER STATES.

Pastor Potts, of the Central church in Memphis, has been aided in a protracted meeting by Bro. P. T. Hale, of Birmingham, Ala. Sixty professions of faith are reported.

Pastor Gray, of Birmingham, Ala. is to be aided in a meeting by Bro. Geo. E. Simmons, of Jackson, Tenn., with good prospects.

Bro. A. B. Miller writes from Bonham, Tex.: "Remained at Hillabee, preaching three times daily for nearly three weeks. Congregations very large



"Pretty Pill" says Pretty Poll. She's just "poll parrotting." There's no prettiness in pills, except on the theory of "pretty" is that pretty does." In that case she's right. Ayer's Pills do cure biliousness, constipation, and all liver troubles.

all the time. Many conversions and upward of forty additions. The new pastor, Rev. A. P. Moore, is greatly encouraged. May the blessed work go on in all the churches.

Pastor John Chandler, of Upper Alton, Ill., has accepted the call to the pastorate of the First church in Pekin, in the same State, and has entered upon his work. We congratulate the Pekin church.

Bro. Theodore Compton writes from New Orleans: "I am at a revival with Pastor John F. Purser at the First church in this city. There have been about ten professions and several accessions to the church. The Lord promises to do a great work for us. The meeting has been in progress a week, and will likely continue a week longer. In the Purser brothers and Pastor Whittinghill we have a strong ministry in this city, but our cause is weak. Will you and the readers of the RECORDER not join in prayer that God may strengthen our cause in this great, wicked city?"

The Eatonton church, Georgia, has set apart its new house to the worship of God.

A meeting in the American church, Georgia, closed with about 20 additions to the fellowship of the church.

The Douglasville church, Georgia, has set apart its new house for the worship of God.

A ninetysix meeting in the Georgetown church, Georgia, closed with 23 additions to the fellowship of the church.

The Biblical Recorder calls on the churches to be on their guard against one J. F. Marston who calls himself a Baptist preacher, and is lecturing on Palestine and the Orient.

The Elkin church North Carolina, has set apart Bro. W. J. Laffoon to the full work of the Gospel ministry.

A meeting in the Golden Rule church, Fayette county W. Va., resulted in 35 professions of religion and 18 additions to the fellowship of the church.

A new church has been constituted near Arbuckle, W. Va.

PROGRAMME.

The following is the programme of the Sunday-school Convention of the Blackford Association, which meets with Pellville Baptist church, Wednesday, April 22, at 10 o'clock A. M. on Sunday in May, 1897 at 10 o'clock A. M.:

- 1. The best methods of getting parents interested in Sunday-schools—H. D. Brown, C. J. Bruener and C. B. Coleman.
2. Who is a legal teacher of a Sunday-school?—F. M. Whitlow, H. W. Morton and Laf. Jarboe.
3. Should any other work be conducted in Sunday-school outside of regular lessons?—J. D. Hocker, C. M. Corley and Ira L. Rice.
4. Qualifications of superintendents of Sunday-schools?—S. Flowers, J. J. Lyons and Frank Queen.
5. Whose duty is it to attend Sunday-school?—H. D. Burch, W. R. Oldham and L. Burdett.
H. D. BROWN, Sec.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I 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 writes to me, in plain, unobscured, dangerous, disgusting disease. This is a sincere offer, which anyone is free to accept. Address: Prof. J. A. LAWRENCE, 58 Warren St., New York.

FREE To Sick People. A positive, quick, and certain cure for Catarrh, Dropsy, Back Headache, Kidney and Liver Disease, Poor Blood, Rheumatism, Neuralgia, etc. Write for free copy. Send a small amount of medicine free and post-paid. You can no risk and save doctors' bills. Send your name and address to J. G. MURRAY, 110 Broadway, New York.

GEORGIA BAPTIST CONVENTION

Mot at Gainesville April 2, 1897. Notwithstanding the inclement weather there was a larger crowd present than ever assembled at the opening prayer service before in the history of the convention. The service was conducted by Bro. J. J. Whitefield, of Hawkensville.

After the enrollment of delegates the convention elected Governor W. J. Northen President; J. H. Kilpatrick, J. M. Waller, S. Y. Jamison and J. G. McCall, Vice Presidents. B. D. Ragsdale was re-elected Secretary and J. E. Childs, Assistant Secretary. After this organization was perfected the regular order of business was taken up. H. W. J. Ham, better known as "Cracker Ham," delivered a unique and interesting address of welcome. In his own inimitable manner he set every one to enjoying the occasion and the hearty welcome to Gainesville. Dr. McDonald, in a very happy way, responded to the address of welcome on behalf of the convention.

The report of the State Board of Missions was read and referred. It showed a growth in the work and an advancement along all lines under control of that board.

H. R. Bernard, treasurer of the convention, read his report, which showed a slight deficit owing to some changes made in the investment of some permanent fund securities. These changes were necessary in order to more properly secure these investments.

The sermon of Dr. Conny, pastor at Athens, was a rare treat and is well spoken of by all who listened to it.

After the sermon Dr. Frost, of the Sunday-school Board, made an address replete with statistics connected with the work of the board. He related the wonderful growth and prosperity of the various interests connected with the board. A collection was taken up for the aid of young men at the Seminary at Louisville, Ky., amounting to \$806. A special order for 10 o'clock Saturday was made to hear from Mr. Seymour, of the American Baptist Publication Society. His address was well received, and the work of that society is, perhaps, better understood as a result.

Suitable resolutions were adopted regarding the death of Prof. H. H. Harris.

Saturday afternoon was devoted to the discussion of the various missionary reports. Addresses were made by Drs. Gibson and Williamson.

Under the interests of Mercer University Prof. P. D. Pollock made a splendid address. He gave some very interesting statistics relative to the graduates by college graduates in the United States. He showed that in nearly every avenue of prominent life the men who have forged to the front were graduates of a college, or had enjoyed a very liberal academic education.

The convention, by a rising vote, agreed to make a strenuous effort to raise \$5,000 before the meeting of the Southern Baptist Convention next month. This will be nearly three thousand more than was asked for Georgia being asked to raise \$16,000. From the outlook Georgia will now raise \$19,000 by the next convention.

E. Y. Mallory, of the First church of Macon, stated that that church would try to pay \$1,000 during the month of April. This church has already paid two thousand dollars this year.

Many other laymen and pastors promised to do faithful work on this line, and quite a large sum was pledged. A. C. WAID.

FROM FLORIDA.

Florida is coming again. The orange trees are rapidly regaining their former glory. It was my pleasure during the winter to see some of the golden fruits on the tree. Recently I have had the pleasure of visiting the famous groves of this place and smelling the orange blossoms. Orange growers are greatly encouraged, and unless another freeze comes soon Florida will put on her former glory.

Recently I closed a good meeting with my church, Rev. J. E. Oates, of Ocala, doing the preaching. Quite a number accepted Christ and were buried with him in baptism. Bro. Oates is a superior man and a superior preacher. Why don't some church in Kentucky call him? But Florida would hate to see him leave. I soon will have been on this field two years, and the Lord has greatly blessed my labors.

Sunday, March 21, I tendered my resignation, to take effect May 3. I regret to leave a field which gives such promise, but the climate is such as to cripple me in my work, and so I shall with joy return to the mountains of Tennessee, where they have pure air and water and no mosquitoes. I. G. MURRAY, Citra, Fla., March 29, 1897.

Christ has the key to every grave on earth.

DEAR RECORDER:—I have always enjoyed the RECORDER, but I surely enjoy it more since I have crossed "over the river," as it being home doings and news. Since I saw "Kentuckian to the manor born," I am much interested in the affairs on my native soil, hence I read this paper with joy and delight.

I have been in this city ten weeks, and we feel very much at home. The Baptists in this great city have given us a warm welcome, and the old First church have made us feel that our coming to them has been greatly appreciated. We have found a loyal set of people, cultured and refined, yet very social and warm hearted. The church is showing signs of prosperity; there have been twenty additions since my coming, and about half of said number are men, and some of them are among our wealthy citizens. Our congregations have grown much larger, and our people are full of hope. I can see no reason why this church, with her magnificent property, her fine location and her splendid people, will not soon become one of our very great churches. I will close by saying I am expecting great things here in the name of our Master. G. W. PERRYMAN, Cincinnati, O.

The Louisville & Nashville, and the Nashville, Chattanooga & St. Louis, and the Sea Board Air Line, will run a special train from Louisville to Wilmington, leaving Louisville at 5:45 P. M. May 4th, and reaching Wilmington at 10 A. M. next day. Eastern time. Only 24 hours on the way, stop over allowed both ways to see the Nashville Exposition. Special rates to points delegates and visitors may wish to visit.

WE ARE NOT A WHIT BEHIND OTHER PASTORS AND WIVES.

Allow us to express through the RECORDER our gratitude to the members of South Fork church for the box they presented us, containing palatable edibles and other valuable presents not so perishable. The sisters of this church also presented pastor with an \$18 overcoat sometime past, which we here take pleasure in acknowledging. And while thanking these, we would not forget the young sisters of Upton's church, who showed their appreciation of their pastor's service by giving him money to purchase Shakespeare's complete works. We heartily thank all. May heaven's blessings rest upon them. W. J. PICKETT AND WIFE, Magnolia, Ky., March 29, 1894.

RESIGNED THE PASTORATE.

Rev. T. L. McNeel, of Culbertson-avenue Baptist church, has tendered his resignation as the pastor, to take effect by July 1, 1897, which was accepted by the church. Nothing but praise should follow this man of God. Few ministers in this day and age of the world will, with their own means, purchase a lot, build a house of worship and trust to the honesty of the members to make it their own.

With an outlay of \$1,600 and four years of earnest labor and untold privations he retires from this field with empty honors from his membership for all he has done for them, with few exceptions. OLLIE OWENS, New Albany, Ind.

The devil, who now abides with you, is an usurper.

COMFORT AND KNOWLEDGE.

(Sent free by mail.) Set aside for twenty-four hours a bottle or common glass filled with urine. A sediment or settling indicates an unhealthy condition of the kidneys. When urine stands limen it is positive evidence of kidney trouble. Too frequent desire to urinate or to make the bed, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every other part of the urinary passage. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price fifty cents, and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

FAMILY CIRCLE.

TOMMY.

BY MABELLE C. CLAPP.

If you meet a barefooted lad, Whistling a tune that is merry and glad, With an old hat pushed back on his head, With his lips all stained with the straw-berries

That grow on the five-acre lot, with eyes That are blue as the bluest of April skies, With a mite of a nose that is upward turned— And cheeks by the sun's fierce kisses burned— That's Tommy.

With hands thrust deep in his pockets small, He trudges away when the cow-bells call; Father's "right-hand man" he's called at home, Though he'll not be eight till the snowflakes come.

And mother smiles over the work that would be Both hard and wearisome, were not to be Ready and willing on errands to run From the peep of the dawn to the set of the sun— Dear Tommy.

When the wood birds are crooning a low good night, And the hay-cocks have put on their night-cap white, When the purple shadows unfold the hills, And down in the meadows the wildplover lifts

Lift up their voices, a tired boy Creeps into the arms that know no joy Like holding him, and fond lips press The tangled curls, as he says: "God bless Our Tommy." — Zion's Herald.

"GOOD MEASURE."

A SKETCH OF THE GRASSHOPPER TIMES.

BY M. E. HAMILTON.

"Mother darling! Don't you feel as if this world were hollow and your doll stuffed with sawdust? I'm sure I do." "No, dear, I think it is as good a world as I've ever seen; you thought so yourself this morning, and were ready to declare you lived on the 'blossom end of it.'"

"Yes, I know, but this morning everything was bright and beautiful, and the whole wide prairie was a sea of living green, bright as diamonds and soft as velvet. Now, the grasshoppers are here, and I feel like sitting in sack-cloth and ashes and bemoaning our unhappy fate."

And Sue leaned her head upon her mother's shoulder and cried softly. Her mother drew her closer with one arm and with the other hand she gently stroked her head, saying:

"Do not give up, so daughter, the children will be unhappy to see you. And poor father so ill too; we must be cheerful for his sake. Why, what has come to my brave, helpful daughter, to give up like this?"

"Well, mother, I guess the 'tear string broke,' for I couldn't help it, anyway, you know Aunt Susan always said 'Sue will never be the woman her mother is.' You see Aunt Susan was right, but now I've 'wept my little weep' like Joe, I'll try to gather up my courage with both hands and be ready to help Aaron. I suppose the first thing is to give the children their supper, seeing the 'hoppers' have had theirs, I'm surely equal to that, and so you may give us your attention to father."

And Sue gave her mother a loving squeeze and a kiss and turned away to set the culinary machinery in motion. ... Sue Worth was the eldest of four children, a tall, slender girl, with a mind too active for her beauty, she was on occasions she was her mother's 'right-hand,' cheerful and helpful; but it was small wonder her courage failed this time, the situation was one to appal the stoutest heart. It was June 1877.

The family had come the year previous to make a home upon the broad prairies of Kansas. Sue was one of the brightest students in the academy at P., and her classmates protested loudly against it, when her father announced his intention to take her West with the family before she was graduated, thus depriving the school of its most promising student and the class of its "first honor member."

To all which Mr. Worth only replied that while he fully appreciated the advantages of a thorough education as a preparation for a life's work, he felt that it was not all to be obtained from books, though even in this line her mother was fully competent to instruct her. But even were that portion of her education to be discontinued for a time, her talents need by no means lie hidden in a napkin, besides, it was a well-known fact that the best cultivators found it good farming to sometimes let a field lie fallow for a season, the succeeding crops more than overabundant the temporary loss. And that a few years devoted to the studying of the body under the care of a judicious mother would be time well spent.

Subsequent events justified his prediction, and though Sue at first indulged in some rebellious thoughts and

shed some bitter tears in secret; youth hopeful and elastic, and she was blessed with a wise and kind mother who knew how to bend the tender twig without breaking it, and whose aim was to train her children in habits of self-government.

The first summer in the new home was spent by all in happy industry—even the little ones found plenty to employ and amuse them. In the long winter that followed they were so well supplied with books and papers that the time did not seem long. They still lived in their "prairie palace" as the young people laughingly called it, whose one room answered for "kitchen, parlor, dining-room, all," and even— with one corner curtailed off—for mother's bed-room.

The chamber, in the roof, instead of "in the wall," was divided by partition of cotton cloth in the middle, and one side was occupied by the boys, Theo and Charlie, the other half Sue called her sky parlor, and she and Pet occupied it together.

They had all worked with untiring energy, and had planted a large extent of ground, and thus far the season had been so favorable that there was every prospect of an abundant harvest.

They had all worked with untiring energy, and had planted a large extent of ground, and thus far the season had been so favorable that there was every prospect of an abundant harvest. At the close of the best laid plans of mice and men "About this morning Mr. Worth left the field and came to the house in a heavy chill, and he was soon so ill that Mrs. Worth and Sue were too busy taking care of him to take note of time, but about two o'clock in the afternoon Pet and Charlie came running and called out:

"Mother! Sue! come see how fast it is snowing up in the sky and the sun shining brightly all the while."

They rushed out to see the wonder, but the wonder turned to consternation when the door was opened to find myriads upon myriads of grasshoppers that overspread everything, like the locusts of Egypt.

They had been told what had heretofore seemed incredible stories of the ravages of these destroyers, but they now did never seem them. Now they stood dazed and watched while their corn, wheat, garden, young shrubbery, every green thing vanished before their eyes like dew before the sun.

The creatures even came in at the window and door. Mrs. Worth vainly attempted to save a few choice plants in the garden by covering them with a couple of blankets and a table-cloth, but they devoured not only the plants, but the covering.

The morning they rose in the air in clouds and went away as swiftly as they had come. Poor Sue, who stood dazed and helpless, gazing upon the ruin wrought in a few short hours by such apparently insignificant insects, she felt as if the world had dropped out from under her feet, and left her a vast, empty, and desolate. But after her first lament upon her mother's lap, she checked her tears and bided herself about the house, and she said to the boys, she was ashamed to complain when mother was so brave and cheerful, and she added, "she makes me think of the words 'Thou shalt keep him in perfect peace whose mind is stayed on thee.' Happy mother, safe in the shelter of the 'Rock,' unhappy daughter tossed about by every wind that blows. Comfort! I must, I will trust myself to thee."

In emulation of their mother's example they all strove to maintain a cheerful manner. The supper table was laid with the best clothing, the mother brought out her choicest pieces of china, and every little delicacy she could think of to make a pretty show. But Mrs. Worth was preoccupied with her cushions, in the easiest chair, at the table, and added his mite to the general effort at cheerfulness.

Alas! The morning light showed utter devastation everywhere. Not only was the ground bare of vegetation; it was so dried that it seemed as if nothing would ever again grow upon it. There seemed no chance for the cattle for months to come; though there was a faint hope that a hard rain might wash the ground and, in time, start the grass.

As for the grain crops, they were utterly destroyed beyond possibility of recovery, the ground could not be replanted because there was no seed and

no money to buy any, besides it was too late in the season to raise a crop if they had the seed in their hands, while from every side came the most dismal accounts of the widespread devastation.

To add to their dismay Mr. Worth's chill proved to be but the beginning of a long, severe illness, brought on, no doubt, by overwork and grief, but aggravated. He chafed restlessly against the enforced inactivity that threw double burdens upon his wife and children, though they bravely bowed their necks to the unaccustomed yoke.

They all wore a brave front, but Mrs. Worth said afterward she must have given up the battle if her children had not rallied to her support and held up her trembling hands. In time they began to call any new and unusual duty "helping Aaron." Aaron and Hur took up the hands of Moses.

As a matter of fact a pleasant job helps wonderfully to oil the wheels when they run heavily.

As the days passed and the rain failed to come and the half famished cattle wandered over the parched and cracked ground vainly seeking a bit of fresh grass and came howling back to the ricks for a mouthful of the dry, dusty remnants of last year's hay, and the supply of food in the house grew smaller, and her husband lay propped with fever, Mrs. Worth looked around upon her children, and her mother-heart grew sore within her as she thought of the coming winter with nothing to meet its needs. Then, too, she longed for medical aid for her husband, and such aid was scarce as his state of health required.

Pondering all these things in her heart, she at length decided that there was no recourse left for them but to leave their homestead, taking only such things as they could carry in the wagon. She had called her children about her to talk over the matter, and in the manner of their removal when she chanced to look out the window and saw coming slowly across the prairie the figure of a woman who, on nearer approach, proved to be Lena Carlson, a Norwegian woman who lived in a little "log-out" on the next homestead. They had come, she and her husband and six little "tots," in the early spring of that year, and with their cows yoked together had plowed a few acres of ground and planted some corn.

They were all brave and hopeful, but poor Carl was caught in a cold rain-storm at the end of a hard day's work and in less than a week was laid under the sod, near his own door. Poor Lena was heart-broken; but with the brave heroism that fills such hearts she gathered up her strength and went back to the double burden and toiled early and late to feed her little ones and keep the home. She said in her quaint, broken English:

"I keeps my home for mine shippers— and mine Carl, I think he holds all times, and day gone and he makes me strong. Oh! so strong!"

Poor woman! words would fail to tell her despair when she saw her all vanish before her eyes. How she had lived through those dreadful days no mortal knew. Absorbed by their own sorrow, the Worths had forgotten her, they saw her come straggling over the prairie in the broiling sun with one baby in her arms and another, but a little larger, clinging to her skirts. Then their hearts reproached them that they had not remembered one who was far worse off than themselves, and the boys ran her crying and wailing her aching arms, while the others hurried her into the house and strove, by the warmth of their greeting, to atone for their seeming neglect. In answer to their kind inquiries she said:

"I tanks for good and kind childrens are well, and we not have starve, but I know not what I comes to make. Mine corn is all gone, mine garden is all gone, mine cows dey is so hungry dey gives not the milk for de shillers. I have dig me up some roots upon de field (roots of the rosin weed), but it make me not strong for de work. Peterson mine neighbor, he tells me dis morning dere have been sent some sings to de town just by, but me, I cannot go. Mine shillers so many, so little! I stinks myself you knows if I got some more by. I dey good God dey give help, I nothing more can do. I sak him all times for de shillers."

Their hearts swelled with sympathy and they all urged her to eat some food, for they all loved the brave, gentle soul who had so cheerfully borne the trials that would have quailed the stoutest man. But she would eat nothing, she asked only that if they sent to the town for supplies they would bring any that might be set apart for her.

They felt doubtful about the truth of the report, but yielding to the entreaties of Sue and Pet, Mrs. Worth consented that the boys should go and see for themselves, while they were harnessing the horses to the large farm wagon, she and the girls hastened to collect from their own small stores enough to assist Lena and her family for some days at least.

The boys took Lena and her babies and packages all in the wagon, and

driving round that way, left them and her at her home. They would not be expected to return to the same place, but the next day the girls grew so anxious that they walked a mile or more along the road by which the wagon must come.

The rattle of the empty wagon told the story of disappointment long before they were within speaking distance; but Theo confirmed it as soon as he had taken up the girls. He said there had been a small supply of provisions sent on, but it had been quickly taken by those near by, but that a man said there would be more in a short time, and desired him to be there upon a certain day, when it was hoped there would be enough for everybody.

It was hard to be obliged to tell Lena there was nothing for her, but again they took from their own fast diminishing stores for her immediate wants, and by a marvel of good management it seemed that in both houses the supplies held out like the widow's oil and meal.

As the day went by and her father grew sicker and her mother grew pale and thin with watching and anxiety, Sue felt as if more and more the burden of the household rested upon her, and she did some vigorous thinking while engaged in domestic duties. She had outgrown her old dream of being a heroine, and was now only anxious to do her duty as a good daughter and sister.

One of her most cherished possessions was a beautiful bay mare that had borne her in many a gallant race over the prairie, and she felt that it would be like losing one of the family, but, at the same time, Sue well knew there was nothing on the place that would bring so much money, and she was resolved to part with "Nannie." She had sacrificed her own interests to be made at once, for already the short rations were beginning to tell upon Nannie's speed and beauty.

Without making known her plan, Sue gained her mother's consent to ride Nannie to town when Theo went again, leaving Charlie to help at home.

This was easier to do, because Mrs. Worth herself thought Sue might be more successful than Theo with the relief committee, and she realized that something must be done soon or Lena and her little family would starve.

Theo, too, was pleased with this arrangement, for he had not much confidence in his own powers of persuasion, but he built moving upon Sue's optimism and ready wit. Sue, herself, boiled over with righteous wrath when she saw people that she knew had plenty at home claim and carry away food for the lack of which others were starving.

The relief committee did all they could, but it was not possible for them to know the facts in every case—nor did she, but she was thoroughly acquainted with some cases, and her scathing denunciations of their contemptible greed brought a glow of shame to cheeks long unused to brighten.

The whole scene was one for a poet or a painter. My pen cannot do justice to it. There were the great heaps of corn, wheat, flour and other commodities—wagons coming and going—people talking and gesticulating, some laughing, some weeping, some angrily protesting. But the scene here was only a faint shadow of the whole. The eager, anxious men and women—for there were women, driven by dire necessity to do that from which their whole nature shrank with a sneer. They were there about the water in the sea, for each one here represented from two to a dozen at home whose suffering can hardly be conceived. It cannot be compared with the poverty and want in a large city, for there at least there is plenty in view, and a possibility of relief; besides for the poor of the city their poverty has come with a gradual approach that to some extent deadens the sensibilities. But here was a State as large as a kingdom, to which had come this sudden overwhelming distress, plunging it in one day, almost in an hour, from a condition of peace and plenty to the lowest depths of want and suffering. It was a whole people stretching out famine-stricken hands to their own kindred and friends for relief. And the welcome succor came! To the glory of God and the honor of humanity always! It came—full measure pressed down and running over! The heart of the nation was moved as the heart of one man, and the question was not, "How little?" but "How much can we do?"

She shrank with girlish timidity from mingling with the eager, excited throng, and thought she would go to the post-office for her mail, and when the crowd had passed she perceived she could more easily make her way and

(Continued on eleventh page.)

MORPHINE Opium, Cocaine, Whisky, Habits, Cures, and other ailments. Endorsed by physicians, druggists and others. Book of particulars, testimonials, etc. Free. Address: The International Chemical Co., Dublin, Texas.



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"Please accept my thanks," writes Mrs. Maud Pearce, of Stratfield, Fairfield Co., Ohio. "I truly believe that Dr. Pierce's Favorite Prescription saved my life. I was a nervous and delicate woman for female troubles. I am having perfect health. Nothing did me any good until I heard of you. My good health pleases my husband and my husband. Every invalid lady should take Doctor Pierce's Favorite Prescription and Golden Medical Discovery." One line in a good, practical, home medical book will sometimes save a life. Dr. Pierce's Common Sense Medical Advice is the best book of the kind ever published. Over a million women own copies and thousands of them have written testifying to its great value. A new edition is ready and will be given away FREE. If you want a paper-covered copy, send 25 one-cent stamps, to cover the cost of mailing only, to World's Dispensary Medical Association, Buffalo, N. Y. For cloth binding, 31 stamps.



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FATAL MISTAKES.

For instance, in Ephesians 10:2, we are created in Christ Jesus unto good works, but man makes his morality or good works as the means of his creation contrary to the Word which tells us where we are created, that is, in Christ Jesus, and for what purpose we are created, that is, unto good works. Again, in Ephesians 2:4, 5 we are told the condition of a sinful man at the time he is thus created: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, together with Christ (by grace ye are saved)." Yet man vainly imagines God can and does pardon his sins before he accepts Christ and his atonement by the cross for all, and will go on trying to get better, and, if possible, to feel the Holy Spirit working in him, when it is plainly written in Galatians 4:6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." Man with his evil nature regards sin as a very small affair to think it might be pardoned when God wishes him to see and know that it required the death of his Son to put sin away (Hebrews 9:15, 26). He vainly seeks to have his sins pardoned, or rather to feel they were pardoned, as if God would be more gracious to him than he was to his own Son, having laid on him the iniquities of us all when he was offered as a sacrifice for sin on Calvary (Isaiah 53: 5, 6). At the cross only, and no other place, man may and does learn how God regards sin, and how he deals with sin. Could he have pardoned or released his Son with our sin on him? No! Because his broken law required the sinner's death in whose place and stead his Son stood. The Son, having of his own free will and accord taken man's sin on him, had to suffer. He must die. His loving Father could not spare him with our sin on him, but suffered him to die the most dreadful death known in the world. God's law must be honored, for he is the God of justice and truth as well as of mercy. Jesus died that men ruined by sin might live. He the innocent one suffered for the guilty that his Father's law might be honored and that men condemned by sin and worthy of death might have eternal life. His death has put away sin for every believing sinner; for it is written (Hebrews 1:3), when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Only through the death and resurrection of the Son of God is man made fit to serve God. The new and living way has been revealed to men. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way which he has consecrated for us through the veil, that is to say, his flesh," or through the death of his flesh, was the new and living way brought to men. In Christ Jesus we have died and risen, and can say as Paul in Galatians 2:19, "I through the law am dead to the law that I might live unto God. Therefore, likewise reckon ye also yourselves dead indeed to sin but alive to God through Jesus Christ our Lord." Romans 6:11 and in the 7th verse the reason is given for death as a necessity of sin. "For he that is dead is freed from sin;" not he that feels bad for sin and imagines that God has had mercy upon him because he mourned (for the devil can produce all these false impressions). See Luke 11:35. But the Apostle Paul wishes the sinner to see and understand that the righteousness of God through faith in Christ's blood alone, Romans 3:25

does deliver him from all past sins, and having accepted Christ as the one who has already died for his sins and been raised again for his justification (Romans 4:25), he may believe and not feel that his sins have been put away according to God's own appointed way, that is, through the death and resurrection of the Lord Jesus Christ. Then, only, he may testify of himself as Paul did (Galatians 2:20), "I am crucified with Christ; nevertheless I live; yet not I, Christ liveth in me, and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me." And thus being united to Christ by the Holy Ghost, sent down from heaven to testify to man that God has been reconciled to him through the death of his Son. See Romans 5:10; 2 Corinthians 5:18, 19, 20; Colossians 1:21, 22). He has life eternal, the life of Christ in resurrection; a life that has been already judged for sin (for Christ has borne it for him; a life beyond the grave; for Christ, risen from the dead, is the life (Galatians 4:19). As John says in chapter 5:12, "He that hath the Son hath life and he that hath not the Son of God hath not life." So forgiveness of sin by anything man does is impossible. It is all through Christ and his name (Acts 4:12). Neither was it possible for man to obtain righteousness by any works of his own. "For all have sinned and come short of the glory of God" (Romans 3:23). But now in grace, thanks be to God the most high, it is written: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians, 1:30).

J. F. Hood.

FROM RHODE ISLAND.

DEAR RECORDER:—I have been very much interested in the articles which have appeared in the WESTERN RECORDER on the baptism controversy, and can but think that the influence which they have exerted over the readers of your excellent paper will be manifest in a stronger Baptistic following from among the young in the years to come. While there is a manifest weakening on the part of Northern Baptists on the great doctrines to which we professedly hold as a denomination, it is of the utmost importance that some one "hew to the line," if he would transmit to the generations to come, the doctrines once delivered to the saints, and for which we are exhorted to contend.

It cannot be questioned that the religious denominations of the world are coming to see as they have never before seen, 'eye to eye' as respects the doctrines of the Word of God. But this coming together it cannot be doubted is at the expense of our denomination. The hesitancy with which too many among us refrain from avowing their belief, for fear that such avowal may seem to savor of an unfriendly spirit, or be interpreted as setting forth the idea that we have a patent on Bible doctrine, is noticeable to a painful degree.

With all the influences which are at present conspiring together to "remove the old landmarks" so that the long sought for desire of the "liberal element" among us, which is to so overlook the unscriptural practices of other communions, counting them as errors of the head and not of the heart, and consequently not to be laid to their charge, but as "dumped" in as really "non-essentials," so that there may be a coming together of all, which no one who studies the "signs of the times" can fail of seeing, makes it an imperative

duty of such as are on the "vantage ground" in our ranks, to lift up their voices in condemnation of such a suicidal course, and call a halt. I know of no medium through which greater good may be accomplished in this much needed line than the WESTERN RECORDER, and I hope it will continue on in the way it has been going until it shall shame, if possible, all other Baptist papers whose vertebrae are not as stiff as they ought to be, to lend their help in carrying on so great a work.

It is a mistaken idea that our influence is increased with such as do not hold to the Doctrines of God's Word as we do, by dropping down from the position which we have held for so long.

A great and good man, whose voice has for almost a half century been lifted up in vindication of the truth as it is in Jesus, on the "foreign field," said to me once: "When I was coming home, there were two young men on the vessel, who asked me to drink with them. Not feeling well, I told them that I would take a little brandy. I drank it, but although I was repeatedly asked to drink with them again, I did not.

"Now," said he, "Don't you think my influence over those young men was better for having drunk with them, than it would have been had I refused? I showed them that I could drink or let it alone."

When I expressed my belief that he would have had a better influence with them had he not have drunk with them at the first he was both surprised and almost offended at the position which I took.

This illustration holds good as regards the position which we as Baptists should take with respect to those of other communions, where they differ from our own.

Every departure from what we hold to be the teaching of God's Word, weakens instead of strengthens us with those with whom we would curry favor, even though by such departure we adopt their views and practices. Why, such departure is an acknowledgement that we were in error and they were right.

Who believes that when the Israelites began to adopt the customs of the Canaanites, whom in disobedience to the command of God they had permitted to remain in the land, that their influence over them for good was not destroyed. From that day, the Canaanites advocated their false system of religion with greater freedom than they had ever done before, and it was not long ere idolatry was openly practiced and continued to be until God in His wrath delivered the Israelites into captivity.

Had the ordinance of baptism been contended for when something in its place was first introduced, who but believes that to-day there would be but "one baptism"?

The desire on the part of God's faithful ones to be benevolent and stand well with such as believe differently from themselves, has cost much in the past, and is likely to cost as much if not more in the future.

As there is but "one Lord, one faith, one baptism," and this doctrine has prevailed in a measure at least among God's people from Christ and the Apostles till the present, let us still contend for the same old doctrine, nor yield to any outside influence whatsoever, which will in any wise compromise the position we have taken.

As we cannot conceive of a church of Christ without the symbolic ordinance of death, burial and resurrection, we should



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both have their part in the great savings that come from Pearline. Suppose you're the mistress. There's the economy of it—the saving of time, etc., and the actual money that's saved by doing away with that steady wear and tear on everything washed. Suppose you're the maid. There's the saving of labor; the absence of rubbing; the hardest part of the housework made easier and pleasanter.

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TEXAS LETTER.

AMONG THE PASTORS.

There has been considerable changing of late in Texas among the pastors and churches. Rev. J. M. Robertson, D.D., the former pastor at McKinney, has recently been called to the Broadway church, Fort Worth, but he has declined the call and accepted the position of Bible Secretary of the American Baptist Publication Society, with headquarters at Dallas. The society is to be congratulated on their success in securing the services of such an able and efficient preacher as Bro. Robertson.

Dr. W. C. Luther, who held the position that Bro. Robertson accepted, has been moved to Georgia, with headquarters at Atlanta. Texas has lost a good man and an able minister. Her loss will be Georgia's gain. I suppose as Georgia let Texas have him for a while, we shall have to submit. Bro. Luther will carry with him the best wishes of a great host of Texas Baptists to his new field of labor.

Dr. B. H. Carroll has been absent from his church for some time on account of sickness. He is in the southern part of the State. It is to be hoped that he may soon be able to return to his church with his health restored.

Elder C. D. David has been called to Bowie, and has accepted and is on the field at work.

Pastor Baird, from Orange, South Texas, has been called to St. Jo, Sunset and other churches. He has accepted. South Texas is always ready to welcome good men, as they can be used.

Dr. A. B. Miller, of Bonham, has been called to Ardmore, I. T. It is not known whether he will accept. Should he decide to accept Texas will lose another good man and an able preacher. Bro. Miller is favorably known in Texas and Arkansas.

Pastor T. J. Walne has recently resigned at Corsicana and accepted the call of the Lancaster church.

Dr. J. F. Duncan has become the editor of the *South Texas Baptist*. He is a good writer, and no doubt will succeed, as he deserves to do.

Rev. J. B. Cole, the pastor at Denton, is making an earnest effort to build a church house for his flock. They are to begin work on the building soon. He has recently received nineteen new members. He is succeeding well with his work.

Pastor E. G. Townsend has resigned the Central church, Dallas, and has accepted the management of the chapel car, "Good Will." He has been able to secure the valuable assistance of Miss Hollie Harper as a helpmeet. He is to be congratulated in winning the heart and hand of such a consecrated woman as Miss Harper.

Rev. Lucius Robertson has accepted a position as co-editor of the *Baptist Messenger*. The paper is issued from Emery, Texas.

Eld. G. W. Smith becomes editor of the *West Texas Baptist*.

Rev. W. T. Tardy, the pastor at Palestine, has declined the call of the El Paso church, and that important field is without a pastor.

Eld. J. W. Stator has tendered his resignation as missionary evangelist of Hunt county.

Rev. N. A. Seale has declined the call to the Magnolia church, Ark., and will remain with the churches at Mt. Pleasant and Gilmer. Texas needs him.

AMONG THE CHURCHES.

The First church, Ft. Worth, and also Broadway church are still without pastors, as far as this writer knows.

The church at Mustang has recently built them a new house, which is to be dedicated the first Sunday in April. Bro. Ballard, the pastor, feels encouraged with his success with this church. He has just received some new members. He is also pastor at Pilot Point for half time, and will begin a meeting with that church, embracing the second Sunday in this month.

The church at Whitewright is holding a special meeting. Rev. J. S. Riddle is assisting the pastor, Bro. Jenkins. The results are not known. Bro. Jenkins has been with this church for some time, and has done a good work for them.

The church at Denison, so I learn, is moving along well. The pastor, Bro. Pender, is much encouraged in his work.

The Sherman church is prosperous under their beloved pastor, Bro. J. A. Ivey.

Our Sunday-school work, under the management of Rev. E. C. Everett, is prospering. There are about 56 missionaries at work under the Sunday School Board with a number of Bible women who have 2,500 children under them. The convention is to be held with the Sherman church in June.

Our colleges are all having prosperous sessions. Baylor University has recently employed Prof. Tanner to take charge of the department of theology.

Howard Payne College is making an earnest effort to pay off a long-standing debt. Rev. John A. Held is the agent.

THE MISSION WORK.

A number of mass-meetings have been held in different parts of the State, and an effort has been made to arouse an interest in the mission cause. We are looking forward to better times in Texas in all departments of church work.

This writer has been away from his work more than two months, taking a special course in Bible work in Chicago. Last year was a prosperous year with his work, there being over two hundred accessions to the work.

Wishing the RECORDER much success, and hoping your circulation may be larger than ever before. Respectfully,
J. H. MYERS.

BE ON TIME.

Every year on or after May 1st letters come with contributions for Foreign Missions, and the writers say, 'I hope this will be in time to be counted in this year.' They mean the year just closed, but the letter was too late. The books close April 30th. We want to count all we can, and hope you will help us to count a great deal, so please go to work at once, and send forward your contribution without delay.

We have due in April forty to fifty thousand dollars, including incoming drafts from the missionaries. We are anxious not to renew one dollar on our notes, nor borrow one cent. Will all treasurers send in money just as rapidly as possible, and all others pray and give all through the month that we may be able to meet all payments promptly.

We asked from Kentucky for this Convention year \$18,000. In eleven months we have received \$8,234. Now let every pastor and every Baptist in the state say the remainder and more must be paid. It can be done. Men and Women of God to the front, the Master's cause needs your help.
R. J. WILLINGHAM, Cor. Sec.

HOME MISSION BOARD.

DEAR BROTHER EDITOR:—One more month and our financial year closes. With the lessening days our anxiety over the result increases.

Thus far the outlook is favorable. If our churches will rally to our support for this coming month as they have sometimes done, our debt will be swept from the field. Many of the States are practically up to their contributions of this date last year. A few are considerably behind. Will they come up, or will they show a deficit on the contributions of former years? We hope for the best and trust we will not be disappointed.

If our receipts for April, '97, shall equal those of April, '96, the Board will not be embarrassed, though it may not be entirely free from debt. If our April contributions can be increased a few thousand dollars we will be able to meet every financial obligation. We are sure they can be if our brethren will try.

Kentucky gave us in April last year \$2,000. Her total cash contribution for the year 1896 was about \$7,000. This year we want her to raise it to \$8,000. We expect \$3,000 from her this month. This is her part of our entire obligation, and we trust her contribution will not fall short of it.

I. T. TICHENOR.

Atlanta, Ga., April 1, 1897.

HOME MISSION LEAFLETS.

Many inquiries for Home Mission literature indicate that it is not generally known that the Home Mission Board at Atlanta keeps for free distribution an assortment of missionary leaflets giving information about the work and needs of our home field.

Pastors, officers of societies, Sunday-schools and others desiring to disseminate information in regard to the great need and work of missions in our own country, and who are willing to distribute tracts where they will be read and appreciated, will be supplied promptly, without cost, upon application by mail to the Home Mission Board, Atlanta, Ga.

THE gray dawn flickers in the eastern sky, every moment becoming stronger and wider in its influence; stronger comes the light, quicker flies the darkness. The beams of the rising sun appear above the horizon, and soon his full orb'd radiance lights up the world. The darkness has vanished, the night is gone and day has come.

What a picture of the victorious contact of truth with the soul. Silently, steadily, surely, the darkness of spiritual ignorance recedes before the conquering light of truth; the sun of righteousness arises on the soul, the night of condemnation is past, and the day of salvation has come.—Rev. Thomas Shields.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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Fainting Spells and Dizziness Follow La Grippe.

We Hear Less About this Disease than Formerly, but it is still very Prevalent.

From the *New Era*, Greensburg, Ind.

A noteworthy instance of the fallibility of even the most skillful physicians is furnished in the case of Mrs. J. E. Smith, of Greensburg, Ind. For four years Mrs. Smith was afflicted with a nervous affection that finally left her almost completely helpless and which the physician who first attended her said positively could not be cured. Subsequently, a number of physicians in this and other cities declared her case to be hopeless.

To-day, in spite of the verdict of the doctors, and without their aid, Mrs. Smith is perfectly well. To a *New Era* reporter she told the story of her extraordinary recovery.

"Five years ago I had a severe attack of la grippe, followed later by another. During the four years following, my health continued to decline, until finally I was hardly able to move.

"After having the grippe," said Mrs. Smith, "I was able to be out for a while, and to do some work. But in a short time after the second attack I began to experience nervousness, and often had fainting spells, my trouble being similar to hysterics. I gradually grew worse and in a short while I became subject to such spells of nervousness that I could do no work, being scarcely able to move about the house. I could not sleep and could not eat. I would lie awake nights, my muscles twitching continuously. My physician called it nervousness of the throat and breast, and after treating me for several months

said that my case or any case like mine positively could not be cured. Different physicians in Greensburg and other cities who attended me agreed that my case was hopeless. For three years I lingered in misery, trying different doctors and remedies, but none did me any noticeable good. Finally my druggist advised me to try Dr. Williams' Pink Pills for Pale People, which was so highly recommended by newspapers. As a last resort, I tried them, thinking that if they did me no good death might soon give me relief. The first dose helped me, and with every dose I improved. I took about three boxes and a half and was completely cured, as you see me to-day, perfectly healthy and able to do all my own work."

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 also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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To Benefit Others.

The Editor of The Bloomfield Iowa Farmer Writes of the Good Done by DR. MILES' NEW HEART CURE.



THERE ARE a great many unselfish men and women who wish others to know what has restored them to health and happiness. Mr. C. F. Davis, publisher of one of the best newspapers in Iowa, writes from Bloomfield Ia., Aug 18 1896. "My desire to benefit others prompts me to write this. We have used Dr. Miles' Remedies in my family for nearly two years with most gratifying results. We wouldn't now do without them. My wife had been weakly and down nearly every summer for the past fifteen years. Dr. Miles' Heart Cure is exactly what its name implies; a sure cure for a weak, fluttering, palpitating heart, and Dr. Miles' Nerve and Liver Pills are most excellent." Dr. Miles Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants. DR. MILES MEDICAL CO., Elkhart, Ind.

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FORKS and SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address. C. P. BARNES & BRO., 591 B. Market St. LOUISVILLE, KY. This firm is reliable.—Western Recorder.

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A present of Matthew Henry's Commentary. He will preach better. We are selling it for 6¢ a set. BAPTIST BOOK CONCERN, LOUISVILLE, Ky.

The Farm

Two hundred export cattle were recently sold at Elizabethtown at \$3.75 and \$4.

The Danville Advocate notes the sale of several lots of hogs at 3 1/2 cts.; 20 long yearling steers at \$20 each; 10 heifers at \$16.50 each, and ten 600 lbs. steers at 3 1/2 cts. per pound.

The Stanford Journal notes the sale of a lot of nice young oxen at 3 to 3 1/2 cts.; a car load of ewes at 3 cts., and the purchase of a two-year-old Cotswold ram weighing 230 pounds at \$40.

The Lynnville Reporter says: "From the best information that we have it is evident that the late cold weather did much damage to the fruit crop in this part of the State."

In Webster neighborhood wheat is a little too forward. Many recent rains have thrown farmers behind with farm work—no oats sown and but little corn ground broken.

Dr. R. S. Hart sold this week to Mr. Jos. Carter, of Fayette county, 37 head of 90-pound shoats at a little the rise of \$3.50. . . . Heiatt Bros., have engaged all the lambs of the neighborhood at 5 cents, from 15th of June to July 1st and 4 cents for August delivery. —Woodford Sun.

Tom Gibson and Waller Todd returned last Monday from Clay, Letcher and Perry counties, where they bought 46 head of cattle. Mr. Gibson says there are very few cattle in the mountains and the farmers who own them want a third more than they are worth in the Bluegrass.—Richmond Register.

About 250 cattle on the market and most of these extremely plain. There was a good demand and first-class cattle would have brought four cents or better. One lot of good 900-lb. steers were sold by the head, and when weighed it was found that they had cost 4 1/2 cents. A lot of good 750-lb. steers were sold at \$30 each; heifers weighing 600 to 700 lbs., 2 1/2 to 3 cents; fat cows brought 3 cents, common bulls 2 cents, plain milch cows \$25 each, hogs 3 cents. Quite a number of mules were sold and prices were from \$5 to \$10 better than last court; common mules 15 to 15 1/2 hands high brought \$50 to \$65.—Sayings.

Miss Maud Nelson sold to Henry Ramsey last week thirty sheep and lambs thrown in for \$110. —Jas. A. McCourt bought last week in Powell county a car load of stock hogs for S. D. Goff at 3 cents. . . . T. C. Robinson and Zade Hodgkin bought Saturday 34 mountain cattle, one and two years old and weighing about 500 lbs., for \$594. . . . The recent sale of a Poland China boar at public auction for over four thousand dollars will remind some of our people of the time when a Shorthorn cow brought forty thousand dollars and indicates that if such foolishness is not stopped somebody will get badly hurt financially. The Poland China is a fine hog but there never was one worth four thousand dollars or anything like that sum.—Winchester 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.

HOUSEHOLD.

MARIA PARLOA ON KITCHENS AND PANTRIES.

The subject of kitchens and pantries covers a great deal of ground, and as I cannot go into details, I will give you a few general principles. The kitchen and pantry should be separated as much as possible from the rest of the house, and yet be near enough to be convenient.

For the pantry a north exposure is desirable, but the kitchen ought to have sun. The ideal kitchen is only one story high, with the ventilation from the roof. It should be made as pleasant as possible, and the health and comfort of the servant should be considered in all its arrangements. The furnishings should be simple. There should be a small, low table covered with zinc, with casters on it so that it can be moved about to the range or pantry. This table should be low enough to slip under the large table, and be used for paring vegetables and fruit.

There should be several strong chairs, and a shelf on which the cook book and other reading matter can be kept. The tins should be kept on shelves or hung on the wall. Nothing that is used in the kitchen can be out of keeping when placed around. Indeed, if in proper condition, they are pleasant to look at. Stone china is ornamental as well as useful.

The range is, of course, the most important thing in the kitchen, and much depends upon the proper use of the draughts. The smoke or flue damper which pulls out in the front of the stove is very important, and should always be open when one builds a fire, so as to give a current of air.

Coal should never be allowed to burn to a white heat, because though at first it gives an intense heat, after a short time it is impossible to get any, and clinkers form. The only way to get rid of these is to burn oyster shells in the stove. This is an effective method. The coal should never come above the lining of the range. One can do much better work by keeping the grate less full.

The refrigerator should be placed where it is well lighted, and the drain pipe should not be connected with the sewer. It is better because more healthful to place a pan under it to catch the water. Once a week the box should be thoroughly cleaned and washed with hot suds and hot soda water, and the different pieces should be put in the open air to dry. Special attention should be paid to the waste pipe. This should be cleaned by running a wire through it and then a cloth wet with soda water.

In the matter of towels the loosely woven crash is best for the cooking utensils, which should be wiped inside and outside. Russian crash is good and wears well, but for the glass and china a softer material is better and more easily washed. A wire dish cloth is almost indispensable; it cleans without any trouble.

The kitchen utensils should be washed as carefully as the dining-room articles. Never scrape with a knife or spoon, but buy little wooden skewers such as butchers use. "If hot water is allowed to cool in the kettle, it will rust it, and when once a thing rusts, it always rusts. Tin rusts first, next granite, and then iron.

Utensils in which food has been fried should first be wiped out with a paper before being washed. Never scour with sand, it scratches. Wood ashes are good for scouring. "The care of the plumbing is most important. Once or twice a day the sinks should be well

flushed with hot soda water. The proportions of this mixture are: One-half pint of washing soda to six quarts of boiling water, letting it stand on the fire until all the soda is dissolved. The opening of the drain pipe should be covered with a strainer. Upon the proper care of the kitchen utensils depends the health of the persons living in the house.—New York Observer.

FARM AND GARDEN.

LESSONS FROM DENMARK AND CANADA.

One of the most important features connected with the business of cow culture is that those who are properly in it, with many or few cows, have money every month in the year, and are thus able to take the benefit of those advantages innumerable which are always confronting a cash buyer, and as invariably eluding the man who must ask for credit until this or that uncertain crop is grown, harvested and marketed. A striking illustration of what a proper appreciation of the cow will do for a people is afforded by that speck on the map described as "little, insignificant, ice-bound Denmark," a country one-sixth the size of Kansas, away toward the North-Pole. Not many years ago, when their soils had become so impoverished by it that ordinary farming was no longer affording any profit, her people cautiously and in a small way took up dairying. Entering upon the work in earnest, they now monopolize the importing butter trade of Great Britain, from which country alone they receive about \$25,000,000 per year for butter, while the whole United States sells there but \$700,000 worth. Canada, with her high-priced land and cold, long winters, is coming to dominate the English cheese markets in the same way, and a continuous stream of British gold is flowing into the pockets of those slow-going Kanucks, not because their natural advantages are superior or in any wise equal to ours, but because of their skill and mother wit, which enables them to successfully and at the same time milk the cow with one hand and John Bull with the other. Please do not for a moment infer that I wish to encourage all the people to rush headlong into dairying, for to many it would only mean a new brand of "calamity." Being a successful dairyman or dairy-woman comes as a rule, only through having somewhat of a natural talent in that direction, developed by a gradual process of education and patient effort along right lines, which mean growth, or as I prefer to call it, evolution. Those who were born tired, who lack what the phrenologist calls continuity; who are without that uncomplaining patience best typified in the average farmer's wife; who expect to get out of any machine more than they feed into it; who are not willing to pay for and read a good dairy paper; who do not like a cow and who don't wash before breakfast, are not out for dairying in Kansas or elsewhere.—F. D. Coburn before the Kansas State Dairy Association.

HAM can be made deliciously nutty by soaking over night in buttermilk; but in its absence sweet milk does as well. The slices should be washed before being placed in the milk bath, and be washed again afterward and dried before cooking. This treatment takes away the smoky as well as the salty taste of ham, and gives it almost a new flavor.

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Items of Interest.

Senator Sherman, in a long interview with the correspondent of the London Times Mr. Smalley, said there would be no war with Spain and added "If Spain would give a quietus to the island of Cuba, I would not say have it."

There is quite a contrast between the birth and death rate of England and of France. In the last three months of 1896, there were in Great Britain 116,365 more births than deaths. During the year in England and Wales alone there was an excess of births of 269,372.

There would be fewer terrible famines in India if the English Government cared more for the people than for the revenue from opium. For a large part of the country which ought to be raising wheat is given to the cultivation of the poppy for opium. The increase of the acres devoted to the poppy in one year, according to the last returns, were 19,170.

In Germany and in Austria the moderate Liberal party seem to be going to pieces, and the field is left to the Conservatives and the Socialists. As between these two there is but one choice for the law-abiding Liberals. The consequence is that the election in Austria shows Conservative gains and it is thought the election in Germany will do the same.

The New York Evening Post says that the exhibitions held last year were financial failures for the most part. The loss in the Berlin Exposition was very heavy. That of Nischni Novgorod left a large deficit, and the National Hungarian one was not much better. The Exposition business seems to have been overdone in late years.

The statistics of the use of antitoxin for diphtheria in Detroit are decidedly favorable. There have been since last May 471 cases treated with the antitoxin, of whom 47 died. There were during the same time 467 cases which were not treated with it, and of these 161 died, making a percentage in favour of antitoxin of 23.2.

The White Star Line is having a new steamship built which is to be called the Oceanic and is to be larger than the Great Eastern. The latter, by the way, was a heavy loss to its owners and was at last broken up. The Oceanic will be 501 feet long, which is 25 feet longer than the Great Eastern, and her gross tonnage will be 17,000 tons.

California has been making experiments in keeping down dust on her highways. Water was so quickly evaporated that chloride of calcium and chloride of magnesium were tried. Roads thoroughly wet with water were as dusty as ever in three days, whereas when either of these chemicals were put in the water there was no dust till heavy rains washed out the salt. Cities might find trying these of advantage.

The ship owners in New York City have sent a protest to Congress against the high tariff proposed upon shipping. They say the carrying trade for sailing ships in the East will be ruined. The ships are dependent upon the masting most for return freight from China and Japan, and last year they brought \$50,000 rolls. If this trade is taken from them they cannot carry cargoes of the United States manufactures, and the trade with China and Japan will be wholly in English hands.

The statistics show that the hard times have done good one way, and that the most important way. That is the reduction of the amount of spirits used, one-third the average of former years. The use of wines has also decreased to a great extent, and the use of beer remained at a standstill. The decrease in the whiskey bill for 1896, compared with that of 1892, was near \$300,000,000. It is infinitely large, of course, but there is great reason to be thankful for that decrease.

The present tariff bill allows travellers to the old world to bring clothing and personal effects, provided they are actually in use and are necessary and appropriate for their journey or their comfort and convenience. In the bill now before Congress, which is to be passed through the House this week, the clothing and other articles must be for the "immediate" purpose of the journey and must not exceed \$100 in value. This seems a small amount to be allowed, except to Coxy's ragged regiment. Some dressing cases cost that much.

The Outlook says truly that the East is never as much disgraced by the fight in Nevada as it is the West. Eastern papers gave more space to the disgraced affair than they did to far more important things. And the vulgarity of the whole thing! The fact that the defeated bully cried like a baby ought to have disgusted even the hoodlums. It hurts his feelings to think he would have to go back to the house of his mother and begin a lively snarl. To the honour of the Chicago, Burlington & Quincy Railroad be it said that it refused to make special rates for the trip to Carson.

The Grangers of Pennsylvania and many states to the North all the way to California have presented a memorial to Congress. They begin by saying that the idea upon which protection was originally based, that of a temporary means of building up new industries, has been abandoned, and the idea now is that it should be a permanent means of excluding foreign competition. Tariff on corn, cotton and all the farmers raise one give them nothing, but is only a force as these things are exported. Hence they demanded either bounties on farm products, or no protection to manufacturers that farmers may have a fair chance.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge for each 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.

MARTIN.
Carrie Allin Martin departed this life Feb. 4, 1897. She was the eldest daughter of G. B. Martin, joined the Baptist church when she had twelve years of age and lived a consistent Christian. Her mother died and left small children. Carrie was devoted to the children. It is enough to say that all are members of the Baptist church. She was a sufferer for two years, but she bore her affliction with Christian fortitude. She was loved by all and was a great worker in her church.

Dearest Carrie, thou hast left us. Here thou art so deeply felt, but 'tis God that has bereft us. He can all our sorrows heal.

AUNTIE

IRVAN.
Sister Lucy B. Irvan, daughter of H. W. and Elizabeth Harding, was born July 3, 1824. She professed faith in Christ at 13 years of age, joined the Baptist church at Murray, Calloway county, Ky., was married to E. F. Irvan Oct. 25th, 1844, and died March 7th, 1897. Sister Lucy was an excellent near-sighted mother, a devoted Christian wife. She leaves a husband and two children to mourn her demise, also an aged mother, five brothers and one sister, together with a host of relatives and friends. The funeral services were conducted by Elder Casper Taylor, pastor in the Baptist church at Murray, in the presence of a large concourse of sorrowing friends, after which the remains were tenderly laid to rest in Murray cemetery, until the Master shall bid the sleeping dust to arise, when we shall expect to see her in the likeness of Christ.

N. S. CASTLEBERT, Pastor.

WALTON.
Ruth C. Walton was born in Barren county, Ky., on June 9, 1844, where she was reared and was married to John W. Walton of the same county and state. They bought property and settled in Hart county where they lived until recently when they bought property and settled in Eden County, near Warren county line, near Smith's Grove, where she contracted typhoid fever, of which she died on the 9th of November, 1896. She was a woman of natural talents and possessed of fine executive ability, and her place can never be supplied in her beloved Eden County.

She was a consistent member of the Baptist church and was a firm believer in its doctrines and lived up to its precepts to the day of her death, and her vacant seat will bear testimony that she has been translated to a higher and better climate, to "a house not made with hands eternal in the heavens" where "the wicked cease from troubling and the weary are at rest." She leaves two grown sons and three married daughters to mourn her loss and a devoted and loving husband, who will grieve on account of his great bodily affliction and of his dependence upon her for her able counsel and support cannot be comforted. But, remember, that while we cannot understand this dispensation of providence, yet we should be satisfied, knowing that without this Master's notice, "and should say "Thy will be done." But she has fallen asleep to await a glorious resurrection.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.
A calm and undisturbed repose,
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—C. J. W.

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Greenville, Miss.	Wilmington, N. C.	23.00
Huntingham, Ala.	Wilmington, N. C.	17.50
Chattanooga, Tenn.	Wilmington, N. C.	18.25
Atlanta, Ga.	Wilmington, N. C.	21.75
Louisville, Ky.	Wilmington, N. C.	23.50
Lexington, Ky.	Wilmington, N. C.	19.50
Sierra, Ala.	Wilmington, N. C.	16.25
Rome, Ga.	Wilmington, N. C.	19.15
Nashville, Tenn.	Wilmington, N. C.	18.85
Decatur, Ala.	Wilmington, N. C.	19.75
Salt Lake City, Utah	Wilmington, N. C.	24.75

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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 6th and 20th, and May 4th and 18th. For full particulars address Jas. F. Aglar, Gen'l Agt., Union Pacific, St. Louis, Mo.

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Items of Interest.

The floods have done terrible damage along the Mississippi. The levees have broken in many places. Helena, Arkansas, is in danger. Many lives have been lost, and it is feared the end is not yet.

While the Russian war-ship Orzel Veliky was practicing in Suda Bay, near Canea, Crete, a gun exploded. The turret was blown to pieces and all in it killed. In all two officers were killed and thirteen men, and thirteen others were fatally wounded.

Miss Blanch Bernard, whose father was a Professor in the Military Academy at West Point, was appointed postmistress there in 1866, and has held her place undisturbed all these years. She has now resigned, owing to her age and infirmities.

There is a strong fight being made in Chicago against the department stores which are employing clerks at very small wages, under all the other merchants. The Republican Convention adopted a plank urging the Legislature to pass a law against them.

Municipal elections have occurred in several places. In Ohio, to the surprise of every one, a Democrat has been elected mayor of Cincinnati, a change of 37,000 votes since last November. In Detroit a Democrat was also elected, and in general the elections showed Democratic gains.

A death which will be greatly regretted is that of Mrs. Margaret J. Preston, the sweet singer of the South. She died in Baltimore at the home of her son, and her body was carried to Lexington, Va., for burial. Her husband was Col. Preston of Stonewall Jackson's staff, and her sister was Jackson's first wife.

The last Congress, in extravagance, was ahead of any of its predecessors. In the face of diminished revenues and an empty treasury, it voted away \$1,100,000,000, some of it over the President's veto by a two-thirds majority. What good will it do to bring more revenue from the people, if Congress continues to go on increasing the expenses?

The February reports of business are interesting. There were more failures during the month than in February of last year, and the bank clearings for the month were one-tenth less. The United States Treasury statistics show that the debt was increased \$4,500,000 during the month, which was less than the increase in January.

The Richardson building, the largest one in Chattanooga, was totally destroyed by fire on the 2d. Two men lost their lives in the fire, one of them being the well-known architect, Mr. S. M. Patton. The building contained one hundred offices and stores. The loss was \$400,000 with an insurance of \$300,000.

The United States Supreme Court has decided favorably for our State the constitutionality of the state law of 1892, which takes the franchises of corporations doing business in the state. Similar laws in Indiana and Ohio have been passed upon previously by the Court.

There have been all sorts of reports during the last three months in regard to the revolt in the Philippine Islands. This is supposed to have been fomented and aided by Japan which has a covetous eye upon this possession of Spain. But it seems now that the revolt is nearly quelled, many having surrendered and accepted amnesty.

There have been many storms, some amounting to cyclones, which have done injury in various parts of the country. The greatest damage was done at Chandler, Oklahoma. Forty-five were killed and 300 seriously wounded. All the business part of the town which was left was burned after the storm had passed.

Is your Brain Tired?

Take HONORABLE'S ACID PHOSPHATE. DR. Y. S. THOMAS, Memphis, Tenn., says: "I like it best in cases of weakness with over-work, tired brain. It recuperates the brain and enables one to think and act."

A very destructive fire in Masadaly, Burma, destroyed 1,000 houses and left 7,000 people homeless. The loss is estimated at \$5,000,000.

It is said and denied that the Spanish troops have had the best of it in several fights during the week. It is said that Gen. Gomez was severely wounded; it is admitted he was slightly wounded. It is said and denied that Gen. Gomez has written to Spain offering to give up the fight. How much truth there is, if any, in all this, we have no idea.

The tariff bill passed the House of Representatives on March 21, and went to the Senate. An amendment was adopted to collect the higher rates from all goods imported after April 1, even although the bill does not become a law until August. It is thought the Supreme Court will make short work with any such provision. Meanwhile, last month, the Wilson tariff brought in so much revenue that the revenue exceeded the expenses by \$9,000,000.

In Europe it seems war between Greece and Turkey is certain. The insurgents in Cuba attacked the allied troops of the Powers and it is said the Greek troops engaged in the fight. If they did, it will go hard with Greece. What game Russia is really playing no one knows—every newspaper correspondent has a different theory. One thing is sure—England has written her own course, and to her activity and Russia is hurrying a great army to the Turkish borders.

A MONEY MAKER IN HARD TIMES.

I have for the past five years had a pretty hard struggle to make a living, but about three months ago I began selling Self-Heating Flatirons and have made from \$1 to \$5 every day, which is a pretty good thing for a man of my age. My brother is now selling iron flatirons and is more experienced. The iron is self-heating, so it is the proper heat all the time and you can iron in half the time you commonly do and have the clothes much nicer. You can iron out under a tree or in any cool place, and get out your work of business with an ordinary ironing, so you save the price of the iron and have a good one. My address will be H. Baird & Co., Department 3, Station A, Pittsburg, Pa., you can get full particulars. I know and can explain every detail and where. We sell at nearly every house, and every woman that irons once with a Self-Heating Iron will have one, and it saves so much labor and does so much better work.

Mrs. M. B.

It may be that The C. S. Bell Co. are making special efforts to please their customers; there is one thing certain, there never were so many gratifying letters received by them in regard to their Belles that they have lately put up than during the last three months. We learn that their low prices will continue for a short time longer. They hope to obtain better prices during the anticipated general prosperity.

GETTING & SWEET, Grand Rapids, Mich. have an experience of over twenty years in making "putty" for ironing. Their putty is noted for good taste, they use only the best materials, give their entire personal attention to the work, and fully guarantee all work from their factory.

HAY FEVER.

Have you Hay Fever? If so, write to the Southern Medicine Co., Corinth, Ky. See advertisement.

IRON MOUNTAIN ROUTE.

All trains via the Iron Mountain Route are running through from St. Louis to Memphis, Hot Springs and all Texas points without delay.

SAVED.

FROM A LIFE OF MISERY—PERHAPS AN EARLY DEATH.

GREENFIELD, O., Jan. 25, 1896. Doctor Francis DeWear: I was afflicted with disease peculiar to ladies for ten years. I was treated by five or six doctors, spending money constantly without receiving any benefit. After long years of suffering I came to you, and you very happily told me that if I followed your treatment I would find relief and cure. Your treatment has removed all symptoms of female trouble. Indeed it has changed me from a listless, suffering invalid into a bright, cheerful, hopeful woman, who feels that she has something to live for, since being cured by your treatment of my "sweet baby boy," who is the pride of our hearts and the light of our home. You are all liberty to use this testimonial, that it may bring health and happiness to others as it has done to me.

Mrs. ANGE HAINES, suffering invalid into a bright, cheerful, hopeful woman, who feels that she has something to live for, since being cured by your treatment of my "sweet baby boy," who is the pride of our hearts and the light of our home. You are all liberty to use this testimonial, that it may bring health and happiness to others as it has done to me.

FREE To introduce our Celebrated "Pulley" limited to ladies suffering from any disease, weakness or disability peculiar to females. Free of charge. Write to DR. FRANCIS & CO., 21 Garfield Place, Cincinnati, O.



RETTING & SWEET, Makers, 30 B St., Grand Rapids, Mich. Special designs furnished. Architects desired. Write for catalogue desired.

HAY FEVER

Cured at 5 cents a day. No doctor will do this. Write to-day for particulars. Southern Medicine Co., Corinth, Ky.

A FRONTIER MISSIONARY.

The Home Mission Board recently furnished for publication an item in regard to a frontier missionary who had been abundantly blessed in his work, and who although sixty-five years of age and afflicted with a broken ankle, continued to preach the Gospel with great earnestness and power in destitute regions of Oklahoma. This dear brother has been subjected to great hardships and privations. He and his wife were without bread for six weeks at one time.

The words of such a saint ought to be read with interest. The following are extracts from a letter written by his own hand on March 3rd, 1897.

"With grateful hearts we feel that we can never be thankful enough for kind favors we have received from the hands of the dear sisters of the Woman's Missionary Union. Had it not been for their timely assistance we would have been forced from this field, but we are thus enabled to continue and give all my time to the cause of Christ."

We cannot find words to express the feelings of our hearts, while tears of gratitude blind our eyes. We know that none but frontier missionaries know what it is to do battle on the frontier. During the 12 years I have been in Oklahoma, I have baptized several hundreds."

"Our people are mostly poor, but yet we thank God they do all they can. My time is fully occupied, and the cry comes to me, 'Come and help us.' Oh, that I could do more for poor, hungry, starving souls."

"Pray for us that all bitter roots may be removed and that we may take Oklahoma for Jesus."

Work is a cure for worry, and prayer a cure for care. Shallow pools have crockers, but brimming brooks sing. Don't be a pool Christian, be a brook Christian. The giving life is the singing life.

THE MARKETS.

Report for the Week Ending Saturday, April 3, 1897.

Cattle—The receipts of cattle to-day light; demand brisk. The market closed strong, with last week's advance fully maintained. Calves—Market slow and prices unchanged. Hogs—The market opened active and 10c higher for light, but the advance was refused. Values for other grades steady and unchanged. Sheep and Lambs—None were on the market to-day. Prices remain steady.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and various grades of livestock with their respective prices.

Table with columns for RECEIPTS THIS WEEK, RECEIPTS SAME TIME IN 1896, and RECEIPTS SAME TIME IN 1895, listing various commodities and their market values.

Large advertisement for 'The Final Close-Out Sale' by Kleinhaus & Simonson, featuring clothing, shoes, hats, and men's and ladies' furnishings. Includes the text 'GOING OUT OF BUSINESS.'

Advertisement for 'The Holman Pronouncing Teachers' Bible' by The Western Recorder, Louisville, Ky. Includes details about the Bible's features and subscription information.

Large table titled 'LEAF TOBACCO MARKET' and 'BULLY-1896 CROP' showing market reports and crop statistics for various tobacco products.