

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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PROF. HUXLEY said that the chief duty of science in each generation is to discard the errors of the science of the preceding generation. Through it all the Word of God stands unshaken—how many hammers has this anvil outworn!

The Pope's personal organ in Rome is rejoicing greatly that President McKinley has a Catholic in his Cabinet in so important a position as Attorney-General. It says this is the first Catholic to hold a Cabinet position since the foundation of the Republic.

We are glad to read these ringing words from the *Commonwealth*, and commend them to the prayerful attention of Dr. Eri Hurbutt: "Baptists stand for something very definite and very positive, and they are under obligation to know what it is for which they stand, and to continue to stand for it."

A MAN being guilty of a crime the penalty of which by law is a fine and imprisonment for three years, a newspaper says with amusing naivete: "Dr. Luis is a finished scholar and a sensitive, high-strung man, and prison life will prove very irksome to him." The law intends that prison life shall be irksome.

One lesson the world is learning at great loss to itself. And that is that God was infinitely wise in His distribution of animals. Men carried the sparrow to North America, the mongoose to Jamaica, the rabbit to Australia with the best of good motives. It is said that deer carried to New Caledonia are doing great harm. They have multiplied rapidly, and are now distressing the farmers.

A RECENT critic after handling with due severity some modern novels said: "I believe that somehow, after some strange, unexpected fashion, there will come back into the world some substitute for the old faith in God and reverence for those things which are fair, lovely, and of good report." The trouble now is the world has been trying to find a substitute for faith in God, but there is and can be none.

THE *Independent* of April 1, has letters from the various Young People's Societies in the different denominations on the subject of some sort of "union" among them all, with Congresses to be held at sundry and various times. The *Independent* comments: "The proposal is not of organic union. The young people—or is it the older people?—are not yet ready for that." It goes on to say the young people would not see the importance of denominational difference exactly as their elders see it, and says, that, "thanks to many latter-day influences, their ideas will not be run into quite as stiff a mold as those of the passing generation." We hope the *Independent* is mistaken, and that the next generation of Baptists will have backbones to their faith.

## THE FIRST PREACHER OF THE WELSH DISSENTERS.

BY THE REV. JOHN T. GRIFFITH.

The man who is said to have been the first preacher of the Welsh Dissenters of Wales was Thomas Llywelyn, of Regoes. He lived between the years 1500 and 1600. Regoes is in the parish of Ystrad-Hafodwg, Glamorganshire. We find him at an Eisteddfod at Llandoff in 1561 and also in 1586. He was a wealthy man, a famous poet and a devoted Christian and preacher of the Gospel. Morgan Llywelyn, the learned antiquarian of Neath, a descendant of Thomas Llywelyn, who is said to have had many of his books in his possession, said in 1770: "Thomas Llywelyn, of Regoes, was the first preacher in Wales to a congregation of Dissenters. He had one congregation at Regoes, another at Llangyfelach, and the third at Llanfabon. He was accustomed to translate a few chapters of the Bible, then read them, and preached on portions of them. He had permission from Archbishop Grindal to preach in Welsh."

Now, if Thomas Llywelyn was the first preacher to a congregation of "Dissenters" in Wales, it is evident that he was not alone in the field. Master Dane, who sent the history of the martyrdom of Rawlins White at Cardiff, Wales, to Foxe, says "that it was about the year 1548, by being a diligent hearer, and a great searcher for the truth," that Rawlins White came into the light. David Peters, in his history of religion in Wales, adds that White was converted to the Lord by hearing the Reformers preach.

Taliesin ab Iolo, says: "I have a long old song in which the first Dissenters are hatefully slandered and named successively, and among others Thomas Llewelyn, of Regoes, gets his full share of the enmity of the writer." Pity that he did not give the names of those "first Dissenters."

In a bitter book, published by P. B. (who is supposed to have been Praise God Barebone), against the Baptists in 1642, because they held that the baptism of Romanism was not the baptism of Christ, and also baptized themselves, we find the following reference to the Welsh. By trying to show the impropriety of "baptizing the garments that were on the candidate into the death and resurrection of Christ," he says: "The Romanists, some of them, and some of the poor, ignorant Welsh, practice dipping." ("A Discourse Tending to prove the Baptism in or Under the Defection of Antichrist, to be the Ordinance of Jesus Christ," etc., by P. B., p. 14).

Now, by putting the above facts together, viz. that there were Reformers who preached in Cardiff in 1548—that the first Reformers, and among them Thomas Llewelyn, were successively named and hatefully slandered in songs, and that Praise God Barebone said in 1642 that some of the poor, ignorant Welsh dipped the candidates in their clothing—which proves that those candidates were in proper age—we are justified in saying that there were some in Wales at that early time who sowed the seed of true religion, and who baptized believers by immersion. (See Rev. J. Spinker James' History of the Welsh Baptists). As soon as the Welsh had the freedom they desired the seed which had been sown by those early preachers of Wales sprang up in churches in different parts of Wales.

In an essay written by the famous antiquarian, Rev. W. Roberts (Nefydd), LL.D., of Wales, which was published in 1857, he says: "Our denomination is not some wild system which has come into this sphere and position like Jonah's gourd, but century after century it has been establishing its principles and working its way through many obstacles and great persecutions."

If the Baptists of Britain had not begun

prior to 1641, a man of the scholarship of Dr. Roberts never would have written the above.  
Freeland, Pa., March 26, 1897.

## RIGHT VIEWS OF OURSELVES.

BY THEODORE L. CUYLER, D.D.

John the Baptist proved the lofty nobility of his character when he said of the coming Christ: "He must increase, but I must decrease." "No jealous, mean-spirited man could have said that. It is no easy thing for poor human nature to withdraw from the foremost place and cheerfully consent to take a subordinate one. For a considerable time the bold Baptist had been the most extraordinary preacher in the land; all Jerusalem and Judea were flocking out to hear him. But the promised Messiah appears, and his self-abnegating forerunner exclaims, "This is he who is preferred before me; the latchet of his shoes I am not worthy to unloose." So absorbing was his desire for the complete and unrivaled glory of Jesus Christ, that he was willing to be swallowed up, as the morning star is made invisible by the splendors of the rising sun.

Many valuable truths may be unwound from the spool of that modest sentence: "He must increase, but I must decrease." It teaches in the first place, that we may come down and do it gracefully and yet not be willing to give up. John did not abandon his office as a truth-speaker, and his courageous denunciation of Herod cost him his life. He was willing to be eclipsed, but he was not willing to be extinguished. If he could not serve God in the foremost position, he was glad to serve him in just such a place as God should assign to him.

It is a noble sight to see a child of God stripped, like a tree, by the gales of adversity, and yet bearing the golden fruits of contentment, resignation, and unshakable trust in God. It is a noble sight to see a humble toiler in Christ's vineyard struggling on in his blessed work, regardless of human favor or reward. It is nothing to him whether other men "increase" beyond him or not. He does his best. His parish is small but his faith is large. His revenue is scanty, but he has better than angel's food. Just such a modest minister I know, who when he was told that a soul in his diminutive flock had been converted, exclaimed, "Thank God for that! Now I will go to work and try to save another one." Men of this stamp do no so underrate themselves as to ask to shirk all labor for Christ and hide their single talent in a napkin. Genuine humility is founded on a right estimate and not a false estimate of one's self. A healthy-hearted Christian will say to himself: "I am in an humble place, but that is no reason why I should give up and fill no place at all. If I am not equal to somebody, I am not content to be nobody. God put me where I am, and if plenty of my brethren have more talents than I to answer for, I am determined to invest my single talent where it will bring in the utmost revenue for my Master."

John's case was more trying than ordinary, because he had been relegated from a leading position to a subordinate one. To acknowledge that we are not as young as we used to be, or not as strong, or not as popular, or as prosperous, cuts our pride to the quick. When a minister who once commanded the admiration of crowded assemblies finds himself—either from increasing bodily or mental infirmities, or from the public caprice—less popular than before, he needs a double supply of grace to sustain him. Happy the minister who can honestly say, "Let unworthy I decrease, if other servants of God can only increase and bring in large sheaves into his garner!" Dr. Archibald Alexander used to say to

us students in Princeton Seminary: "Young men beware of the abominable sin of envy." If that hateful trait rests only in the bosom of fools, then the number of fools must be lamentably large. It has been called the peculiar temptation of ministers, but I suspect that in literature, art, politics, or merchandise the same serpent lurks with his stealthy fang. Many a man's happiness has been devoured thereby. John Baptist seems to have crushed that viper until not a "rattle" was left in the tail of it. I remember that when visiting the National Academy of Design I met with an artist who had several pictures in the exhibition. I was delighted to hear him express the highest admiration for several of the paintings which hung in the conspicuous place. He pointed out to me only their beauties and none of their faults. I made up my mind that no one of his own line landscapes before me shown with such a beauty as the generous magnanimity of his character.

Perhaps some good brother is reading this paragraph who is above the contemptible vice of envy, but is often night-mared with discouragement. His weakness is undue self-deprecation. But suppose, my friend, that you cannot do what some others have done; shall you therefore throw down your tools in despair? Because you cannot fill the place of a Spurgeon or a Phillips Brooks, will you not be content to fill your nook in some corner of the vineyard? Shame on thy faint-hearted and desponding retreat from the duty to which thy Master calls thee! If thou canst not be as great, or as skillful, or as successful as the master-workmen on God's walls thou canst be wiser and better than thy present discouraged self. Laying aside that besetting sin of self-deprecation, lay hold of the work, however humble, to which thy Master calls thee. Faithful over a few things, thou mayest yet be the ruler of many things. Be assured of this, that if Satan can hamstring a Christian by a false humility, he is as ready to do it as he is to topple him over by a false pride.

## WHY GENERAL COLLECTIONS ARE FALLING BEHIND.

Several reasons have been given of late as an apology for the shortage in the collections for 1896, principally financial stringency. I do not believe this to be the true cause.

It has come to pass in our church that we have numerous societies, and as it seems now have use for them all. These societies are loading themselves with "special" work, and through their officers are making crying appeals to each local order to save "their honor" by paying assessments placed upon them without any authority. The good women and Leaguers go to work and pay to save their good name, but when the general collection is taken they do not feel able to do their part. I believe our church funds should be disbursed by the regularly constituted authorities of the church, and not by self-constituted agencies, however good their intention.—S. J. VAUGHAN in Nashville Advocate.

How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time, it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolution.—Hugh Macmillan.

## OLD-TIME CONVERSIONS.

HELENA, MONTANA, March 26, 1897.

REV. JOHN H. SPENCER,

My Dear Brother:—Your letter to me bearing date 23d of September, 1881, has a place among many very precious papers in a place of safety here among the high mountains of Montana. It has been read by me many times, and its good words of friendship and Christian love greatly appreciated. I have arranged in my mind many, many times to write you in answer, and to tell you of its help and encouragement to me, but have delayed and neglected, until (speaking after the manner of a lawyer), I am barred by the statute of limitations. Nevertheless, I will say it is yet to me a great treasure, and I thank you for it. I read everything in the RECORDER having your name as authority, am always delighted and instructed by such perusal, and have never found myself dissenting from, or questioning your views. I have been a subscriber for, and reader of the RECORDER since 1889. It has always been a paper bearing messages of truth and sound doctrine—never gave out any uncertain sound.

I have read with much interest your article in the last week's paper, on the "Old-time Revivals," at the end of which you promise another to include the years 1837-8-9. I shall look forward with increasing anxiety for its coming. It was in June of the year 1838, that I was awakened by the voice of the Holy Spirit to a sense of my sinful and lost condition, and, without conferring with flesh and blood, I about faced at once, and set out seeking to find the way to the cross of Christ. The good Lord granted unto me to see more and more of my sinful self, and of my utter insufficiency to save myself, or by acts of physical doing to find peace and pardon. Repentance was very graciously given unto me, and by faith, the gift of God, I was enabled to trust in the righteousness alone of Jesus, the sinner's friend, whose forgiving love was shod abroad in my heart, first Sunday in August, 1838, at a time when I was on my knees in prayer.

There was, that year and the two years following, a great deal of interest and stirring up to activity among the churches in that region of country, and many hundreds of people were converted and turned into the paths of righteousness. I joined the Baptist church, at which protracted meetings were being held, where I professed religion; and there were thirty-eight baptized at the time I was, the 2d of September, 1838. My recollection now is, that during that meeting more than 180 people found peace with God, and joined that and other churches. There were many other great and good meetings in that and the surrounding counties. The congregations were generally large, so great, indeed, that many of the preachings and services were outdoors under the trees. I often saw in attendance upon these services eight to ten hundred people, two to three hundred most generally present. These large congregations stood and sat there, and listened attentively from one and a half to two hours; no disorder, no interruptions of any kind. I never heard of a drop of liquor being anywhere about any of those gatherings, night or day.

The methods of conducting the meetings in those days were very different from those used now-a-days. There was not then as much disposition among the Christian people to honor and accommodate the preferences and pride of the human heart; something more was then taught and expected than simply a bowed head and the declaration that "I have accepted the Savior and want to be baptized." Indeed, Brother Spencer, the heading of your article, "Old-time Revivals," suggests to me the question, "What about new-time Revivals?"

I am sure—and rejoice in the conviction—that the "Old-time Revivals" were the product and power of God's love to man, through the voice and drawings of the Holy Spirit; and, through that great instrumentality, man was shown to himself, and made to see his own sinful and lost condition, and, hence, to call for help, which, however, he never found, except until he could trust in the righteousness of Jesus the all-sufficient One; and, when that moment of trusting came, a gladness and happy taking in of joy, peace, rest and praise, with love for the brethren (the people of God) never before known, filled the soul unutterably full, expressible, not so much in words, as in smiles

upon the face, and countenance, lit up with the beamings of joy and testimony that "here is a new creature." And this new creature, so raised up from a state of sorrow and grief, from a "Mourners Bench," to such transformed state of ecstasy and joy, was in thousands of instances of "Old-time Revivals," a convicting power under God, reaching the hearts of unbelievers. Thousands and tens of thousands, and hundreds of thousands of materials brought into the churches in those "Old-time Revival years" have been the workmen upon the walls, and elsewhere building up our Zion; and I pray that the truth as held out and honored by them through their time, may continue to shine, and win souls to Christ, in the "Good Old Way."

Myself and family are well. Kind regards to your good wife.

Very sincerely and truly,

P. H. LESLIE.

(We are greatly indebted to Dr. Spencer for sending us this letter from ex-Governor Leslie.)

## THE HOME'S PART IN EDUCATION.

A PROTEST AND A PLEA.

BY ETHELBERT D. WARFIELD, LL.D., PRES. LAFAYETTE COLLEGE.

One of the last utterances of Phillips Brooks was made at a college alumni dinner upon the subject of the loss of time occasioned by the increasing lateness of the period of college graduation. He pointed out with characteristic vigor the loss to the world of the creative energy which especially belongs to young men, and urged that some means should be found whereby this period of preparation for active life could be shortened. His remarks possessed the convincing force and the broad interest which were so common to him, and have attracted not a little newspaper notice. But he made no serious effort to explain the reason of this loss and proposed no adequate remedy. He was followed at the same dinner by the venerable Dr. Peabody, who substantially agreed with him, and who made a more serious effort to explain the reason of this protracted period of preparation, an effort in itself notable, and rendered the more noteworthy because of Dr. Peabody's long acquaintance with some of our best educational institutions. But neither the one nor the other seems to me to have gone to the root of the matter, and it is worth our while to give it very serious consideration. Perhaps after doing so we will not be any nearer the remedy, but a good diagnosis is at least necessary before any attempt to prescribe.

Dr. Peabody declared that sixty years ago the average boy of ten knew more than the boy of fourteen or fifteen knows to-day. The reason of this he thought was that boys in that day gave closer application to study through more hours each week and more weeks of the year, and were less subject to interruptions both from protracted holidays and distracting games. This statement was offered as an explanation, but in reality is only an amplification of the fact already noted, the lateness of graduation at the present day as compared with that of an earlier epoch.

The cause must lie deeper than this statement. We have not materially added to our information when we have discovered that what is true of the finish was true also of the relative position at an earlier stage of the course. The real question is simple, though multiform: Why were boys able to graduate earlier? Why were they able to enter college earlier? Why did they receive earlier training? The mere fact that they studied more and longer periods without interruption, and were less engrossed by outside attractions, is but a symptom of the real condition.

If I am not very much mistaken the reason why boys were so much better and so much earlier trained, not merely in studious habits, but in habits which produced maturity of mind and of soul, was the difference between the home life of that day and the disorganized home of the present time. This home life was inspired with a sense of responsibility—and a sense of responsibility often under the greatest physical burdens. The parents felt their responsibility to each other, to their God, and to their families and their country, and they raised their children with the same sense of responsibility. They fitted them at the earliest pos-

sible time to bear the burdens of the life which they were to live, the training was often rigorous, but only a rigorous training could or would have fitted them to endure the burdens which were destined for them without breaking their hearts as well as their constitutions. The result was a sturdy, God-fearing, man-loving social life to which we owe the best things of our civilization. This responsibility brought the children from the very earliest moment under a systematic training of mind and morals and manners, making them often seem as they looked back upon their early lives too self-restrained, and too cold and formal, but giving them early capacity for the more serious tasks of life.

The fundamentals of this training were largely the Bible and the catechism, schools in which not merely reading and writing and spiritual ideas could be obtained, but schools of the highest intellectual breadth and grasp wherein historical and ethical instruction stood side by side with a profound philosophy, and all were transformed by the most perfect style that our English tongue possesses. Out of this school came the great state papers of our Revolutionary period, the great orations of the Nullification struggle, and most of the men who have made American literature respectable.

If I am not greatly mistaken what we need to-day is a revival of the old influences of the Christian family; the teaching of the children in the home circle: the sound learning of the Bible and catechism; a revival which will insist, not merely upon the external and casual study of the contents of these fundamentals of our faith, but the constant and comprehensive mastery of the whole, including the memorizing of the more important books and chapters, thus laying a foundation in them both of faith and of sound learning. The first teacher should surely be the mother. And if I am told that the mothers are not capable of teaching the children as they should be taught, I wonder at the futility of our founding seminaries and colleges for the training of women! I do not believe that it is possible to replace this early training. Nor do I think it should cease at that early period at which it is now too often surrendered into the hands of others. The hurry and rush, the engrossing struggle for bread, makes the father of the family in this generation scarcely an inmate of the home. This may be inevitable, but it certainly is unfortunate; there is no longer such a thing as the family hearth; we are often jocosely reminded that where civilization has come it is impossible for the family "register," or the family "heater" to take the place of the wide chimney place, the blazing log, and the warm ingle-nook. All this may be true, but where there are the family Bible and the family altar and the family devotion to God and his service there surely will be some place—be it the mother's knee, or what other place sanctified by tender associations—around which the family life may gather, and from which family training and family education must emanate. Unless there is we must expect the children to grow up in a semi-wild condition, to find their chief delight upon the street, and their only training in schools too often alien. They may tardily find their way to schools and academies which will in a less efficient way do the work at twelve or fourteen which might have been done in the home at eight or ten, and if eventually they find their way to college at eighteen or twenty the family may well be satisfied that not four years', but a life's, possibilities have been lost.

The family may well be satisfied; the father and mother may well be gratified that the son graduates at all, even at twenty-four, but society and the world have a right to be dissatisfied, and have a right to know where those four years are, which ought to have been given to their service; and God has a right to demand, in even more authoritative terms, an explanation of this neglect of duty in the most sacred of all relations.

This is not a mere philosophical inquiry. It is intended to be a plea for a more just and honest recognition of the true reason of the delay in the completion of preparation for life's work, a recognition which ought to be forced upon the public mind and conscience, and which should bring forth some reactionary effort.

In other words, what we need is that our leaders of education should cease hammer-

ing always and only at the preparatory school, and begin hammering at the homes and the hearts of parents, and that the world generally be made to recognize that no institution can take the place of the family, that delay in getting to work is due to the neglect of family life, and that the responsibility for it lies with the parents.—N. Y. Observer.

## MODERN CHURCH HOLIDAYS.

BY THE REV. E. P. MARVIN.

Paul reproves the Galatians for lapsing to the weak and beggarly elements of the former dispensation, especially in the observance of Jewish days and months, times and years.

Christ and the Apostles at first observed the Mosaic ordinances of the old dispensation, but after the new dispensation was inaugurated at Pentecost these ritualistic ordinances were discontinued.

All stated days but the Lord's Day were abolished, and all symbolism but Baptism and the Lord's Supper. But what an enthusiastic return we see now to these "weak and beggarly elements" of Judaism and Papacy.

I lately saw advertised thirty-eight of these "holidays, jolly days and folly days," and "splendid programmes" or "exercises" for them. All sorts of anniversaries of all sorts of events, memorials of all sorts of "successful" men deceased, must have a church day. And then societies and lodges, instead of going to church like common sinners, parade in regalia for recognition and praise.

The claimshness of classes more and more supercedes the catholicity of Christianity, and if the church keeps on conceding these special days the Lord will be robbed of all His fifty-two.

Like all imitations, these days are inferior in character and value to the original Jewish and Papal days. There is far less of reverence and religiousness in them and far more of entertainment and worldliness, yet they very conspicuously outrank the Lord's Day. The crowds that often throng to them tell us that "these come but once a year while Sabbath comes once a week."

Pastors are often greatly perplexed and harassed by pressure on every side for these unscriptural and unblest days. That they are unscriptural and unblest ought to rule them out. If the former days were "weak and beggarly elements," how much more these imitations. Far better celebrate prophets, apostles, martyrs and great events of redemptive history than most of those things that despiritualize our churches.

This catering to the world for popularity and pelf awakens only a fictitious and transient interest, followed by dismal reaction in all spiritual services. The pious bragging, often embellishing anniversaries, is disgusting to sensible men and offensive to God. We should be willing to do a great work for God and not brag about it. Holiness and lowliness are inseparably allied.

The less true piety a church has the more of these vain, musical, literary and dramatic displays it takes to run it. An apostolic church needs none. The Puritans abolished all these stated days, well knowing their unscriptural origin and evil influence. Some of them are even red letter days of vice and crime. In one of our journals we see coupled, "Christmas Chimes and Christmas Crimes."

Even our "Rally Days" must seem to the world to imply demoralization and retreat, for "to rally" is "to collect and restore to effective order and discipline."

Constant walk with God and fellowship with saints in divine ordinances is not irksome to true disciples. They do not just for these semi-secular specialties. Beware of those who are more and more exalting the present and despising the future. The leaders in these ecclesiastical functions are usually the worldly class in the church, and nothing is farther from the wisdom of God than the wisdom of the world, nor farther from the Christianity of the Bible than the religionness of the world.

It has always been characteristic of false religions, and of the true religions of the New Testament corrupted, to multiply these "weak and beggarly elements."

Let us then magnify the day and ordinances of God's appointment, and minimize all others.—The Journal.



## SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.  
SECOND QUARTER.

SUNDAY, APRIL 25.

## PETER DELIVERED FROM PRISON.

Acts 12:5-17.

MOTTO TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

The Emperor Claudius appointed his friend Herod Agrippa King, giving him, before his reign was over, all the territory his grandfather, Herod the Great, had ruled. This Herod was friendly to the Jews, and desirous to do all to please them. His friendship with Claudius gave the Jews protection, and they employed their leisure in persecuting the disciples. James and Peter were put in prison and James was beheaded, which pleased the Jews so much Herod proposed to behead Peter also as soon as the seven days' feast of the Passover was over.

"Peter therefore was kept in prison."—Guarded with unusual strictness, and guarded by Roman soldiers. Peter and John had escaped once the imprisonment ordered by the Sanhedrim, and Herod intended there should be no similar escape. "But prayer was made without ceasing of the church unto God for him."—Herod had his soldiers, but the church had God.

"And when Herod would have brought him forth."—The night before the day of execution. Peter was not worrying about the church; God might lay aside the workmen, but he would go on with the work. Nor was Peter concerned about himself. No doubt, so far as his personal preference went, he would depart to be with Christ, which was far better. Therefore Peter was sleeping soundly, having done his duty and leaving his fate to God.

"Peter was sleeping between two soldiers."—It was the usual custom to chain the right hand of a prisoner to the left hand of a soldier. But Herod was taking unusual precautions, and both of Peter's hands were chained to the hands of two guards. "And the keepers before the door kept the prison."—The soldiers to whom he was chained were asleep, as was allowed them. The keepers were awake and watching.

"And, behold, the angel of the Lord came upon him."—An angel with the light shining from his presence, showing that he was an angel. Peter was so soundly asleep the angel did not trust to his voice to wake him up, but smote him on the side and roused him thus. The chains fell off as Peter rose, but their rattling nor the light nor the voice roused the Roman soldiers to know that their prisoner was escaping.

"Gird thyself, and bind on thy sandals."—There was no haste. When he lay down to sleep Peter had unlaced the girdle which bound his tunic, the inner garment which men wore. Silently, as if in a trance, the apostle obeyed. "Cast thy garment about thee and follow me."—This garment was the outside mantle.

In his bewilderment Peter was not sure whether he was awake or dreaming. Visions he had had, had seemed as real as this night's experience. But he obeyed each command as it was given. "When they were past the first and the second ward."—He was delivered to four quarterions of soldiers, a quarterion being four men. The

twenty-four hours were divided into four watches, and four men stood guard at once, the two who are called the first ward just outside the door of the room in which the prisoners were, and the other two further on.

No wonder the whole thing seemed a vision to Peter. The soldiers standing in their places but making no move to stop him as he followed the angel. The great iron gate, locked and barred, opening without hands to let them pass. "And passed on through one street," then they were out of the eight of the soldiers, and Peter had had time to recover somewhat from his dazed condition. The angel had done all that Peter could not do for himself. The help of the angels is to supplement our weakness, not to encourage sloth. The chains fell off by the angel's power, but Peter must gird himself. The iron gate which he could not open opened of its own accord; now Peter is free and can decide where to go, and the angel left him.

"Now I know of a surety."—It was not a vision. There he was free in the streets. He was not to be martyred as James had been, and the Jews, who were gloating over the prospect of his death, would be disappointed.

"And when he had considered the thing."—When he had considered, the Greek is decided, where he had best go. Having thought the matter over he went to the house of Mary, the mother of John Mark. John was his Hebrew name, Marcus his Latin one. He wrote the second Gospel, and was very dear to Peter, who called him his son. It is thought this was during the fourth watch between three and six o'clock in the morning, the brethren were still praying, and it was a large prayer-meeting.

"And as Peter knocked at the door of the gate."—The small door at the entrance of the courtyard. "A damsel came to hearken named Rhoda."—A female servant was the porter in Jewish houses generally. At that hour of the night, and in those times, she would inquire who was there before opening the gate.

"And when she knew Peter's voice she opened the gate for gladness."—So rejoiced she forgot to let him in, in her eagerness to relieve the minds of those who were praying for him.

They were praying to God for Peter's release, yet when the girl, who knew him well, declared he was at the gate, thus showing God had answered their prayers, they said to her, "Thou art mad." Not one had the faith to go to the door even. These disciples were familiar with miracles; Peter and John had been released by God from prison, and they had been praying without ceasing all that week for his release. Yet it was impossible for them to believe that God had granted their prayer.

Does not God need to be infinite in mercy to have patience with man's lack of faith? It may be they had decided in their own minds how God would free Peter; it may be the fact that James had been killed, although they had prayed for him had shaken their faith. But they were ready to believe the servant had gone suddenly crazy, ready to believe it was Peter's guardian angel—the Jews thought a guardian angel accompanied every one who had assumed his form, although not one of them had ever seen a guardian angel, and they had seen miracles worked. They would believe anything rather than that God had answered their prayer. We all need to pray often "Lord I believe, help thou mine unbelief."

"But Peter continued knock-

ing."—And at last they went to the gate. There was evidently some one there who was in earnest about getting in. When they saw him they were convinced it was he indeed, but they were astonished. In their joy they were so noisy Peter could not make himself heard, and had to beckon with his hand for silence. Their vociferous joy was dangerous, too, as it might be overheard.

"Go and show these things unto James and the brethren."—To James, the Lord's brother, because he was pastor of the church. He went to another place, whether to some place of hiding in the city, which would be safer than the house of Mary, or whether he withdrew to some other city, is not known.

## ZWINGLI ON CATABAPTISM.

The editor is right in considering Zwingli's use of the term *Catabaptism* of primary importance in the present discussion, for it was he, apparently, that introduced its use in relation to the Anti-pedobaptists of the early Reformation time, and later writers for the most part simply followed in his foot-steps. Fortunately, Zwingli has expressed himself so clearly as to leave little ground for difference of opinion. I will give in the original and in translation an extract from his *Elenchus contra Catabaptistas*—(*Opera*, III., 392):

Cur igitur tantopere diligamini ne quis baptizetur, si prius crediderit et confiteatur suo Iesu christo ore? Videte ut constet! Sed non vultis hic de baptismo loqui ecclesie, sed de baptismo haereseos, hoc est sectae vestrae, qui ut est extra ecclesiam natus, pseudo-alve catabaptismus (quidam anabaptismus malum) merito vocatur. Quam ergo rebaptismum aut contrabaptismum nollis agnoscere, quam tamen contra perpetuum ecclesiae Christi morem et contra divinae legem re-baptismum vocatis, quod rebaptismus est. Puta, an baptismus unus in quem pueri meriti sumus, non sufficit.

"Why, therefore, do you contend so vehemently against any one being baptized, unless he shall have believed and confessed also with his own mouth? See to it that you be self-consistent! But you do not mean here the baptism of the church, but the baptism of heresy, that is, of your sect, which as it was born outside the church is deservedly called *pseudo* or *catabaptism* (some prefer *anabaptism*). Since, therefore, you are unwilling to acknowledge rebaptism or contrabaptism, while yet against the perpetual custom of the Church of Christ and against the divine law you crucify Christ afresh by your rewashing [retinctione] (for as he once died and was buried and was raised from the dead, so also he who loves Christ, loves once only to be baptized): you do not venture, I say, to call your rewashing catabaptism, but you call it baptism, which is rebaptism. . . . Consider, whether one baptism, in which as children we were immersed (*mersi*) does not suffice."

On this quotation I would make the following observations:

1. There is no question between Zwingli and the Anti-pedobaptists as to the mode of baptism. If they had been known to practice immersion regularly he would not, I think, have found fault with them on this score. It never occurred to him, or any other theologian of the Reformation time, so far as I am aware, to repudiate immersion as the apostolic form of baptism, and, while simpler means of applying water were commonly used, the New Testament symbolism was freely employed. It will be noticed that Zwingli here uses the symbolism of death, burial and

resurrection in relation to the ordinance. It will also be noticed that he speaks of his own infant baptism (with that of others) as immersion (*pueri meriti sumus*). To what extent immersion was actually employed in Switzerland at the beginning of the Protestant Revolution we cannot say. It is not likely that it was the usual method, but Zwingli does not hesitate to employ this term as representing the normal act.

2. He couples *pseudo* with *cata* as prefixes to *baptismum* to designate the heretical rebaptism which he regards as a crucifixion of Christ afresh, and in the next sentence defines it by the word *contrabaptism* as he defines *anabaptism* by *rebaptism*. Nothing can be clearer than his intention in this matter.

3. In what follows Zwingli devotes much space to meeting the charge of the Anti-pedobaptists, that the baptism of Zwingli and his followers was popish baptism. There was absolutely no dispute between Zwingli and his opponents as to the mode of applying water in baptism.

The following observations on the general question may be added:

1. The word *catabaptismus* seems to have been rarely used, if at all, in ancient or mediæval Greek. The lexicons I have consulted give no ecclesiastical examples of the use of *KATABAPTIZEN*. In the classical passages cited the word seems always to be used figuratively and in a bad sense, as "to drown," "to overwhelm." Analogies could doubtless be found in favor of the meaning immerse, but I am not aware that it was ever so used in the mediæval or Reformation time. (Schyn, it will be remembered, belonged to the eighteenth century, and he recognizes the use of the term by the opponents of Anti-pedobaptists in the sense of Otzius, Zwingli, Fueslin, etc.) I am ready to consider any supposed cases that may be adduced *per contra*. The term *catabaptismus* occurs once in Gregory. Nazianzen, who believed in and practiced immersion and did not require to prefix a preposition to *baptizem* to emphasize the idea, in the sense of *contra-baptist*, or opposed to a *baptistes* or baptizer.

2. The editor seems to misapprehend slightly the character of the passage quoted from Otzius. He is not using the term *Catabaptismus* as a term of reproach, but is expressly enumerating and defining the various designations of the Anti-pedobaptists. He certainly intended to express his conviction as to the import and application of this particular name.

But I am taking up too much of my own time and that of the readers of the RECORDER in discussing a matter which is, after all, of no great importance. I suppose there are few editors of popular journals who would feel free to open their columns to the discussion of such technical questions with the use of original authorities.

ALBERT H. NEWMAN.

(See comments on 8th page—ED.)

You have seen the landscape on a dull and murky day, how with a sudden shock of light shot upon it, it seemed all illuminated, and the clouds closed again, and the landscape was darker and gloomier than before by reason of the contrast with that solitary and fleeting gleam of splendor. So it is with the world. "If Christ be not risen," as the apostle presents the supposition, than is the world lonelier and darker than ever before he came.—Rev. R. S. STORRS, D.D., in the Homiletic Review.

## 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.

## An Abscess

In the Stomach Caused Great Suffering—Was Confined to the Bed But Now Able to Work.

"In October, 1895, I had an abscess in my stomach. I was also taken with pleurisy and coughed very badly. I was treated by physicians but did not improve. I gave up all hope of ever getting well. My right side was swollen and I was not able to walk across the room and was confined to my bed. I was advised to try Hood's Sarsaparilla and began taking it. In three days I could see a change for the better. I kept on taking Hood's Sarsaparilla until I had taken four bottles and continued to improve. I am now able to do a good day's work on the farm." M. E. MASS, Demosville, Kentucky.

## Hood's Sarsaparilla

Is sold by all druggists. \$1.00 per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass. Get Hood's and only Hood's.

It is the best after-dinner pills, and digestion. 25c.

## GEORGIA BAPTIST CONVENTION.

We have already published a brief account of the convention, kindly furnished by Rev. A. C. Ward, and we are promised a more extended report by Dr. Gardner, of Fort Valley, Ga. On account of train connections we did not reach Gainesville, where the convention met, until late Saturday, and it adjourned Monday noon to meet next year with Dr. Lansing Burrows' church, Augusta, Ga. The meeting was well attended, and the devotional feature was prominent and will long be remembered. In Nashville we spent a day. We found Editor Folk, of the *Baptist and Reflector*, and his able business manager, Bro. Meek, in their elegant quarters at University Press Building. Dr. Folk, always genial and ready to serve his brethren, kindly donated his precious time to introducing me to the leading publishers and book dealers, to whom we sold twenty-one sets of our edition of Mathew Henry's Commentary, besides other books of our publication. We can pay the *Baptist and Reflector* no higher compliment than to wish that its circulation may be equal to its merits and worthy of its noble editor. We called at the headquarters of the Sunday-school Board, and, in the absence of Dr. Frost, Manager E. B. Ford welcomed us, and it was our pleasure to share the hospitality of his home. We met Drs. Lofton and Rust in the *Baptist and Reflector* office, and, altogether we enjoyed our short stay in Nashville, and will need no inducement to get us to attend the great Tennessee Centennial.

Gainesville is located 53 miles from Atlanta, on the Southern railroad. It is a beautiful city of 4,000 population. It was our pleasure, in company with Rev. Dr. Gardner, to meet Col. Chambers and his celebrated family and share the hospitality of their elegant home. W. P. HARVEY.

LORD WOLSELEY SAYS: "There are yet some great battles to be fought, some great enemies to be encountered by the United Kingdom; but the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also. I am glad—however, to say we have now but little drunkenness in the army; less, indeed, of it in our ranks than in any other class of Her Majesty's subjects. To this fact I consider we owe much of the improvement in every respect that has been steadily going on amongst us for the past twenty years."

CANADIAN LETTER.

In fulfillment of a promise made at the time the plebiscite was taken three years ago in Ontario, the Provisional Parliament has now brought forward a new license bill making a number of changes in the license law. The bill is strongly denounced by the temperance societies as utterly inadequate to the needs of the temperance sentiment of the province. Several deputations have waited on the Government and insisted on a more drastic measure. One deputation from the Methodist body threatened to array against them at the polls 180,000 Methodists if they did not pay more heed to their demands. The liquor sellers, on the other hand, oppose the bill as being a menace to their interests, and complain bitterly of their business being harassed by successive repressive legislation. The Government is between two fires, and says to the temperance people that it cannot hope to pass a stronger bill with its present small majority. It professes to be a temperance Government, and is yet truckling to the liquor traffic for votes. We hope, however, that the better sentiment will prevail and a strong bill be passed. The Dominion Parliament has promised a plebiscite for the whole Dominion, and we are hoping great things from that.

Rev. Thos. Trotter, M. A., has been appointed to the Presidency of Arcadia University, Woolfville, N. S. He was formerly Professor of Homiletics at McMaster University, Toronto, where he was much honored and beloved for his sterling qualities. He left McMaster to take the pastorate of the church at Woolfville. His many friends will be glad to bear of his appointment, and Arcadia is to be congratulated.

Evangelistic services have been held in many of the churches during February and March, in some cases extending over eight weeks. Rev. D. Spencer reports about seventy conversions as a result of three weeks' special services at the First church, Brantford. At St. Thomas Rev. W. Hartley has been holding services for eight weeks, getting what help he could from neighboring pastors, with splendid results; over fifty conversions are reported, among them several prominent business men of the city. At London special services have been held at each of the four churches with fairly good results in each case. There is a good spiritual awakening in many of our churches, and the outlook is full of promise.

London is busy preparing to receive the Convention of Ontario and Quebec in May. About 400 pastors and delegates are expected, and, according to the programme, some most interesting and profitable meetings are in store.

The various Associations are also making arrangements for their annual gatherings, which take place on different dates in the months of May and June. There are twenty Associations in the provinces of Ontario and Quebec, each containing from twelve to thirty and more churches.

A new and handsome church building has just been opened at Petrolia, a busy, thriving town in the center of one of our oil districts. The church was organized in 1875 with twenty members, and has from that time until now worshipped in a frame building in rather an unfavorable location. The church has now 200 members, and as the new building is in a much better location and very beautifully fitted up with every modern convenience, there is everything to encourage pastor and people for the future.

The church at London South are also erecting a new and handsome building, more suited to their growing needs than their old, small frame structure. Rev. W. M. Walker has done a noble work in connection with this church. He has been its pastor for six years, and is much beloved by his people.

Our foreign work among the Telugus is being very richly blessed. Rev. H. F. Laffamme sends some interesting particulars of the twentieth annual Canadian Baptist Telugu Mission Conference held at Chicacole, India, from January 28 to February 2. Ten of the twenty-five missionaries gathered together represented the eleven mission families and eleven single ladies of the Ontario and Quebec Board, with a constituency in Canada of about 45,000 Baptists. The remaining fifteen represented the full mission staff now in India of the Maritime Board of Canada, with a body of supporters numbering close on 50,000. The meeting of the conference extended through five hours of each day, divided into equal sessions for morning and afternoon, and were continued during six days, including a Sunday. The evenings were occupied with a sermon in Telugu or English at six o'clock, and with social intercourse after an eight o'clock dinner. The opening and closing hours of each day's session were devoted to matters purely spiritual. The time was most profitably spent and eagerly occupied; no one presided, but, as God's spirit prompted, the members took part. The leading theme was the Holy Spirit.

The statistical result for the two missions during the year 1896 are as follows: Baptisms, 494; present membership, 3,980. Of these, twenty-five baptisms increase the membership of the Maritime mission to 200. The remaining 467 baptisms push the membership of the nine other stations up to 3,780.

The Foreign Mission Board has been gladdened by a second gift from the same individual of \$500 toward the deficit. Many of our churches do nobly for this work, and in some cases the small, weak churches shame the large and more wealthy ones. On the other hand, many do little or nothing, and this is greatly to be deplored.

THOS. W. CHARLESWORTH.  
London, Ont., April, 1897.

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'y.  
OLIVER F. GREGORY, Sec'y.  
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 direc-

tions, 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.

NOTICE.

The committee on arrangements for the entertainment of delegates to the coming session of the Southern Baptist Convention at Wilmington, N. C., desire to call attention of all delegates who expect to attend the Convention, the Baptist Young People's Union, and the Women's Missionary Union to the following notice and urge them to govern themselves thereby.

1. The delegates to the Convention from the states and territories must be certified to the entertainment committee by the corresponding secretaries of their respective states. Delegates from the associations must be certified by Dr. Lansing Burrows, Augusta, Ga. Delegates to the Baptist Young People's Union must be certified by their respective state managers. Delegates to the Women's Missionary Union must be certified by Miss Annie W. Armstrong, Baltimore, Md.

2. Delegates to the above named bodies will be entertained only when certified as above states. Delegates to the Young Peoples' Union will be entertained only when they are delegates also to the Convention. Alternates will be entertained only when the committee has been duly notified that the delegates will not come, and that the alternates will come.

3. Entertainment will be provided at hotels for the President of the Convention, the recording secretaries, and the treasurer of the Convention, for the corresponding secretaries of the Foreign Mission, Home Mission and Sunday-school Boards, and for no others.

4. The committee will gladly serve any who desire to pay their own expenses, whether delegates or visitors, by making necessary arrangements with hotels or boarding houses, but will pay no bills.

Rates at the hotels for delegates are \$2 per day, for visitors \$2.50 per day. At the boarding houses the rates range from \$1 to \$2 per day.

P. B. MANNING, Chairman.  
JOHN H. GORE, Secy.  
Address all communications to John H. Gore, Secretary Wilmington, N. C.

SOUTHERN BAPTIST CONVENTION AND SEABOARD AIR LINE.

The management of the Seaboard Air Line, in connection with the Louisville & Nashville railroad, beg to announce that they have arranged a Baptist special fast schedule from Louisville, Ky., to Wilmington, N. C., on the occasion of the meeting of the Southern Baptist Convention May 6 to 10. This fast special will leave Louisville at 5:45 P. M. May 4, by way of Nashville, and arrive at Wilmington, N. C. at 9 P. M., Eastern time, May 5, only 26 hours and 15 minutes, and will be the fastest train on record from the Ohio river to

**GAIL BORDEN**  
**EAGLE BRAND**  
CONDENSED MILK  
HAS NO EQUAL AS AN INFANT FOOD.  
"INFANT HEALTH" SENT FREE.

the North Carolina shores of the Atlantic. Rate, one fare for the round trip from all stations in Kentucky. Delegates from Western and Middle Kentucky should congregate at Louisville and other stations along the L. & N. in time to take the fast special. Delegates along the line of the C. & O. should purchase tickets via Norfolk, Va., and the S. A. L. to Wilmington, giving them an opportunity to visit Fort Monroe, Old Point Comfort and the U. S. Navy Yard. For more complete information address either of the undersigned: J. G. Cantrill, S. P. A., Nashville, Tenn., B. A. Newland, Gen. Agt. Pass. Dept., Atlanta, Ga., T. J. Anderson, Gen. Pass. Agt., Portsmouth, Va.

REV. T. T. EATON:  
DEAR SIR:—Referring to conversation on the subject of route and schedule to Wilmington, on account of the Southern Baptist Convention, I beg leave to advise you that the quickest time is made by the way of Nashville, Chattanooga, Atlanta and the Seaboard Air Line in connection with our train leaving Louisville 5:45 P. M., arriving Atlanta 8:05 A. M., leaving there at noon and arriving at Wilmington 9 P. M.—27 hours and 15 minutes.

We can arrange for a through coach or for a through sleeper as may be desired. The cost of accommodation in through sleeping-car will be \$5.50 per berth for twenty-five or more passengers occupying fifteen or more berths and if those who desire to secure space in a through car will call at our City Ticket Office S. W. Cor. 4th & Main Sts., on or before May 3rd and pay for same, thereby enabling us to determine whether the amount required is assured, we will complete arrangements or if the applications for accommodations fall short of the requirements, we will refund amounts collected so that passengers may avail themselves of accommodations in regular cars which will necessitate changes at Nashville and Atlanta.

Yours truly,  
C. P. AMORE,  
G. P. A.

PROGRAMME.

The following is the programme of the Southern Baptist College Conference, to be held at Wilmington, N. C., May 9th, 1897.

1. Social Life of Students: Its Needs and Helps; President S. D. Jones, L. B. South West Virginia Institute.
2. What an Alumnus can do for his College; Professor A. P. Montague, Ph. D., Columbian University.
3. Model College Course for Young Women; Vice-President John W. Million, Hardin College, Mo., President R. G. Patrick, Judson Institute, Ala. Denominational and State Schools, Rev. C. C. Brown Sumter; S. O. Professor B. F. Riley, D.D., University of Georgia.
5. Separate, or Coeducation? President R. C. Burleson, D.D., L. L. D., Baylor University Texas, President W. P. Yeaman, D.D., Grand River College, Mo.

6. Bible Study in Colleges; Prof. Thomas Hume, D.D., University of North Carolina, Prof. W. R. Cullom, Wake Forest College, N. C.
7. How to bring our Denominational Institutions closer to the Churches? President C. F. James, D.D. Roman Female College, Virginia, Rev. T. T. Eaton, D.D., Louisville, Ky.
8. Should Discipline be divided between Faculty and Students? Professor Collier Cobb, A. M., University of North Carolina, Professor R. E. Gaines, M. A., Richmond College, Va.
9. What is a College? Professor S. E. Jones, A. M., Carson and Newman College, Tenn., President J. G. Lile, A. M., Central Baptist College, Ark.
10. The Study of History in Colleges, Chaplain J. William Jones, D.D., Miller School, Va., President F. L. Riley A. M., Ph. D., Hillman College, Miss.

M. M. RILEY,  
W. T. LOWMEY,  
W. S. RYLAND,  
Com.

ORDINATION.

Bro. W. E. Welsh was ordained to the full work of the gospel ministry at Uptons church, Uptons, Ky., March 13, 1897. Ministers and deacons from some surrounding churches were invited. The ordination council was composed of Brethren T. J. Brown, J. A. Veech, S. T. Hazle and W. J. Puckett. The following programme was carried out:

1. Relation of conversion and call to the ministry by candidate.
  2. Examination on Bible doctrines, led by W. J. Puckett.
  3. Ordination sermon, T. J. Brown.
  4. Ordination prayer by J. A. Veech, and laying on of hands by Presbytery.
  5. Charge to candidate, S. T. Hazle.
  6. Charge to church, W. J. Puckett.
  7. Benediction by W. E. Welsh.
- Bro. Welsh passed a very rigid examination, answering nearly all questions fully and with perfect ease, and may be pronounced a sound Baptist. He has attended the Seminary some, and we wish him great success in his mighty undertaking. He is hereby recommended to the confidence of the Baptist brotherhood.
- W. J. PUCKETT.

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." (Ps. 84:11).

A CHANCE TO MAKE MONEY.

I have made \$166 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman engaged in business. Anyone can sell what everyone wants to buy, and every family wants a dish washer. I don't wash at all, people come or send for the washer, and every washer that gets out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear \$1,000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., Dept. 1, Pittsburg, Pa., and if you don't make lots of money it's your own fault, as they will pay you a salary or ownership.

LIFE'S BITTER SWEET.

BY EMMA HALE.

If life held only pleasure, And sorrow came to none; If everything we treasure Could instantly be won, No doubt earth would be fairer, And like an Eden seem. If we could be a sharer In pleasure's fitful gleam. But is it not much better That life is full of care, And that we still are debtor To God, who makes life fair? Heaven scarce would seem worth winning. If all in life was bright, If woe had no beginning, And bright day had no night. Our natures would be narrow, If sorrows never came To pierce us like an arrow. If sore distress and shame Should never cross our pathway, And bow us down in grief, We'd never seek the right way, O' sigh for sweet relief. 'Tis better that God sends us Sorrow as well as joy, And that his love attends us, And takes out all alloy. By suffering, woe and sadness We are prepared, each day, For a home of joy and gladness, Where we shall ever stay. But God, who watches ever, And guards us with His care, Who makes an error never, Knows what each heart can bear, He joys to give us pleasure, If it is for the best. The way He will can measure— He knows when to give rest. Oh doubting heart, so weary Of all thy gloomy fears, The way seems dark and dreary, And bitter are thy tears; Let peace thy sad life brighten, And keep thee from despair, Let hope thy burden lighten, For thou art in His care.

OUR PULPIT.

A STRAIGHT TALK.

BY C. H. SPURGEON.

"I cannot come."—Luke 14:20. There are different ways of replying to the invitation of the Gospel when you mean to refuse it. They are all, at bottom, bad, and they may all be classed under one head; for "they all with one consent began to make excuse;" but yet some are more decently worded than others, and have a greater show of reason about them. The first two sets of people, who were invited to the supper, said to the servant, apologetically, with some appearance of courtesy, "I pray these have me excused." But the third man did not beat about the bush at all, or pray to be excused; but he said tersely, bluntly, sharply, "I cannot come." This was a final reply; he did not intend, nor wish, to come to the supper. "I cannot come," was a snappish word; but as he had married a wife, he thought the idea of his coming was utterly unreasonable, and he needed no sort of excuse. Now, what did that mean? Well, it meant that he thought very lightly of the giver of the feast. He had no respect for this "certain man," who had made a great supper. He had an opportunity of slighting him by refusing his invitation, and he did so outspokenly, saying, "I cannot come." It also showed that he had a very low opinion of the supper itself. It might be a respectable meal, but he did not want it; he could have quite as good a supper at home. He was better off than those people in the streets. These hedge-birds might be glad enough of a supper for nothing; but he was not dependent upon anybody, and he could do very well for himself. Do you not know many in this world who have no opinion of Christ, no love to God? Religion is to them mere nonsense—an unpractical, dreamy matter, about which they have no time to concern themselves. It is a pitiful thing that the God,

whom angels worship, they will not even think of; and the Christ who is the loveliest of the lovely—in him they see no beauty; and the priceless provisions of mercy, the pardon of sin, the salvation of the soul, the heaven of God—they neglect these things, as if they did not need them, or, could get them whenever they please. Thousands are proudly independent of the free grace of God; they are good enough, and virtuous enough; and need not cry for mercy, like the wicked and profane. In their own judgment, they are quite able to fight their own way to heaven. They want not the charities of the Gospel. Contempt of the great Feast-maker, and contempt of the feast itself these two pieces of proud disdain induce a man to say, "I cannot come." Two or three things I would like to say about this case, for it is very serious. It was bad enough for this man to say, "I cannot come," but it is far worse for you to say, "I cannot come to Christ." Remember, if the invited guests did not come, and come at once, they could never come, for there was only that one supper, and not a series of banquets. The great man who made the feast did not intend to prepare another. A very grave offense would be committed by their not coming to the supper. My dear hearers, there is only one time of grace for you, and if that be ended, you will not have a second opportunity. There is only one Christ Jesus; there is no more sacrifice for sin. There is only one way of eternal love and mercy; do not forsake it. I pray you, do not turn away from the one door of life, the one way of salvation. If it is slighted now, and the feast is over, as it will be when you die, then you have lost the great privilege, and you have been guilty of a gross neglect, from the consequences of which you never will be able to escape. Note this, and beware. Besides, it is not merely a supper that you will lose when you say, "I cannot come." To lose a supper would be little, and might soon be set right when breakfast time came round. But you lose eternal life, and that lost in time can never be found in eternity. You lose the pardon of sin, reconciliation to God, adoption into the family of love—these are heavy losses. You lose the joy of faith for life, and you lose comfort in death—who can estimate this damage? Does not your immortal soul? Oh, lose not that! For if you gain the whole world, it will not recompense you for such a loss. Lose what you will, but lose not your soul, I pray you! Seek that salvation without which it had been better for you that you had never been born. Besides, once more, if you do not come to Christ it will imply the greatest insult that you can put upon your Maker. You have already grieved him by breaking his laws; but what will be his indignation when you refuse his mercy! when you turn your back on his Son? when you refuse not only your God, but your crucified Saviour, hanging there with outstretched arms, bleeding his life away, that he may save you? Do not turn your back on your own redemption. No blood was ever sprinkled on the threshold of an Israelite's house; for he must not trample on it; that would be ruinous indeed. The blood was on the lintel and on the two side-posts, but never under foot. Trample not upon the blood of Christ; but you will do so if you refuse his great salvation. If you will not come to him to be saved, you have as good as said that you will be damned rather than be loved by God—that you will be damned

rather than be saved through Jesus Christ his Son. It will prove a costly insult to you, as well as a grievous affront to your Lord. Having said so much by way of preface, I am now going to take these words, "I cannot come," and handle them a little with the hope that you may grow ashamed of them. I. First, this man declared, "I cannot come," because he said, "I have married a wife." He had promised to come to the supper, and he was bound to fulfil his promise. Why did he want to get married just then? Surely, he had not been compelled to marry all in a hurry, so that he could not keep engagements already made. He was bound to keep his promise to the maker of the feast; and that promise was claimed of him by the messenger. He could not say that his wife would not let him come. Such a declaration might be true in England; but in the East the men are always masters of the situation, and women seldom bear rule in the family. No Oriental would say that his wife would not let him come. Nor in those Western regions can any man truthfully say that his wife will not allow him to be a Christian. I do not believe that any of you will be able to say, when you come to die, that your wife was responsible for your not being a Christian. Most men would be angry if we told them that they were hen-pecked, and could not call their souls their own. He must be a fool, indeed, who would let a woman lead him down to hell against his will. The fact is, a man is a mean creature when he tries to throw the blame of his sin upon his wife. I know that Father Adam set us a bad example in that respect; but the fact that this was a part of the sin which caused the ruin of our race should act as a beacon to us. You certainly, as a man, ought not to demean yourself so much as to say, "I cannot come, for my wife will not let me." If one of you, however, continues to whine, "My wife is my ruin; I am unable to be a Christian because of my wife," I must ask you a question or two before I believe your pitiable story. Do you let her rule you in everything else? Does she keep you at home of an evening? Does she pick all your companions for you? II. A second reason is even more common. It is not everybody who can say, "I have married a wife;" but everywhere you can meet with a person who pleads, "I have no time." You say, "Sir, I cannot attend to religion, for I have no time." I remember hearing an old lady say to a man who said that he had no time, "Well, you have got all the time there is." I thought that it was a very conclusive answer. You have had the time, and you still have all the time there is—why do you not use it? Nobody has more than twenty-four hours in a day, and you have no less. You have no time! That is very singular! What have you done with it; you certainly have had it! Time flies with you, I know, but so it does with me, and with everybody. What do you do with it? "Oh, I have no time," says one. I say again, you have had the time, and that time was due, in part, to a solemn consideration of the things of God. You have robbed God of that part of time which was due to him, and you have given up to some inferior thing what your great Lord and Master could rightly claim for the highest purposes. You have no time! How is this, when you waste a good deal? How much do many of us spend in silly talk? How much time do certain persons spend in frivolous amusements? I have heard people say that they have no time, when I am

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sure I do not know what they can have to occupy them. Are there not many people about who, if they were tied in a knot and thrown into the Bay of Biscay, would be missed by nobody; for they do no good to any mortal being? They are living without an object—purposeless, aimless lives; and yet they talk about not having time! Such persons will not do. When you plead with God, say something that looks like common-sense. You have no time, and yet you undertake more secular work. You keep a shop, do you not? "Yes, I have a large shop." You are going to enlarge it, are you not? Will you have time, do you think, to attend to it when the business grows? "Oh, yes, I dare say that I shall find time; at any rate, I must make time, somehow or other." You are going to take a second shop, are you not? How will you manage it? "Oh, I shall find time." Yes, my dear sire, you can find time for all those enlargements, and speculations, and engagements; let me be plain with you, and say that you could find time for thought about your soul if you had a mind to do so. To plead that you have no time for religion is a fraud. It will not do! It is lying unto God to say that you have no time. When a man wants to do a thing, if he has no time, he makes time. I beg the idle man not to go on to deceive himself with the notion that he has no time. "Where there's a will there's a way." Where there is a heart to religion there is plenty of time for it. Blame your unwilling minds, and not your scanty hours. You will have time enough when your hearts are once turned in the right direction. III. There is a third form of this excuse, and a very common one: "I have more important things to do." Now, come! I will have you by the throat over that. I shall contradict you flatly. You have nothing more important to do. That would be utterly impossible. Nothing under heaven can be of one-hundredth part of the importance of your being reconciled to God, and saved through Jesus Christ. What is that more important business? To make money? Where is the importance of that? You may get a pile of it, and the net result will be greater care, and the more to leave when you die. "Oh!" say you, "but my business occupies so much of my time." Yes; but do you not know that very likely your business would go on better if you were right with God? Many a time a business goes wrong because the man is wrong; and sometimes it is even incumbent upon God to be at cross-purposes with a man because a man is at cross-purposes with him. If you walk frowardly toward him, he will walk frowardly toward you; but when you are obedient to him, he can make other things subservient to you. In a little church on the Italian mountains I saw, amongst many absurd daubings, one picture which struck me. There was a ploughman who had turned aside at a certain hour to pray. The rustic artist drew him upon his knees before the opened heavens; and, lest there should be any waste of time occasioned by his devotion, an angel was going on with the ploughing for him. I like the idea. I do not think an angel ever did go with a man's ploughing while he was praying, but I think that the same result often comes to pass, and that when we give our hearts to God, and seek first the kingdom of God and his righteousness, all these things are added unto us. If religion does not make you richer, which it may not do, it will make you more contented with what you have. The blessing of God, with a dinner of herbs, will make it better than a stalled ox without that benediction. He that would make the best of this world, and have the greatest enjoyment here of the truest and best kind, will do well to give his first attention to his Saviour, and his whole heart to faith in him, and diligence in his service. You have no more important business, I am quite sure, than the business which concerns God and eternity. "Well," says one, "I should have to give up a good many pleasures." Pleasures which block the road to heaven ought to be given up at once. You may think me a very melancholy sort of person; but I fancy that I am about as happy as any man in England. I appreciate a moment's thought, and a cheerful speech, much as anybody. I can laugh, and I can enjoy good, clean, humorous remarks as well as most people, and having now served the Lord for nearly forty years, I bear my witness that I have never had to relinquish a single pleasure for which I have felt a deliberate desire. As soon as you are renewed in heart, you are changed in your pleasures; and that which might have been a pleasure once to you would then be a misery. If I had to sit in some people's company, and hear what some people talk about, it would be hell to me. One night, having to preach up in the North of England, this unfortunate circumstance occurred to me. When I got down to the railway, I was put off in a first-class carriage with some going gentlemen, who were going to Doncaster races. Happily they did not know me, but from the beginning to the end the conversation of these gentlemen was garnished with expressions which tortured me, and at last they fell upon a subject which was unutterably loathsome. I pray God that I may not be condemned to dwell with such people forever, for I would be hell to me. Ladies and gentlemen, you need not think that I rob myself of any pleasure when I do not go to races, or associate with the licentious. It is my pleasure to keep far off from the pleasures of those men of pleasure, in whose company I was forced to spend that evening. The pleasures of this world are so full of dust, dirt and grit, that he who has once washed his mouth clean of them, desires another meal of such draff. You will lose no pleasure if you come to Christ. "I hear one other person say, 'I cannot come.' Why not?" "Well, sir, I do not mean that I shall not come one of these days; but it would not be convenient just now." That is to say, God

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Solid color Serpentine Cloth, in all colors, cream, lemon, ciel, pink, green, heliotrope, charrouse and cardinal, yard. **12**<sup>1</sup>/<sub>2</sub>C

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Ladies' Black Mohair Dress Skirts, in large or small figures, lined with rustle cambric, and bound with velvet; on sale this week at **\$2.75**

Ladies' Fine Quality Black-figured, Silk-finished Brilliant Dress Skirts, four yards wide, bound with velvet and lined throughout with rustle cambric; at **\$5.00** this sale.

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

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"FALLING OUT."

The number of church feuds and dissensions are on the increase in some localities. Many of these have their origin in some trivial matter. Two families, often of the same church, have a little unpleasantness, which, if treated in a Scriptural way, would soon be forgotten. For, when no fuel is added to the flame, the fire soon dies out. But fuel is often supplied. Some members take sides with A., and others with B., and thus the breach of dissension is widened, and that which was a small matter at first, becomes mighty at last. If A. and B. have a quarrel, it will be better for C. and D. and all concerned to treat both parties as Christians, and admonish them as such to forgive and to forget. But to be friendly toward the one, and cold and reserved toward the other, is unchristian, and causes the dissenters to be more determined in their course, however much in error both may be. Observation teaches that it is bad policy all around for any one to fall out with people just because some one else does. To do this, any one encourages envy and strife, and he is himself involved in many difficulties that might otherwise be avoided.

An extreme case may be related as follows: Smith and Jones became involved in a quarrel, and afterward refused to speak to each other. Brown took sides with

Smith, and was very bitter against Jones. Later on, Smith and Cooper exchanged some hot words, and Brown championed the cause of Cooper, treating Smith as he had treated Jones before. Finally Cooper and Brown fell out and became deadly enemies. And to make matters worse for Brown, Smith and Jones became warm friends again, and both united with Cooper against a common foe. Poor, misguided Brown, once the friend of all, is now befriended by none. And now he realizes, as never before, that "whatsoever a man soweth, that also shall he reap." Having for years sown discord and dissension, he now has an abundant harvest.

SOME years ago, visitors to the Clifton Downs were startled to see, painted in large letters, on a rock on the other side of the river, the word ETERNITY. After a time it was ordered to be obliterated, and this was done by covering it with some kind of paint. But how often man's purposes fail. This year I was again in Bristol, and one day, while walking on the downs, I was surprised to see that the word "ETERNITY" was almost as clearly discernable as ever, telling its warning message to the ungodly, and its message of hope to the Christian. Would that it were written indelibly on every heart, to tell of an eternal life to gain, and an eternal God to serve and love.—Selected.

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must wait your convenience. "Is that the way the poor treat the doctors who receive patients gratis? Do they say, "Doctor, it is not convenient for me to call upon you before ten or eleven o'clock in the morning. It is not convenient for me to come to your house. I shall be glad to see you if you come to my house about half-past eleven in the evening." Would you send a message to a physician in the West End, that you will be pleased for him to attend to you for nothing if he will come at your time? "Oh," say you, "I should not think of insulting a doctor like that, if he is kind enough to attend to me for nothing." And yet you will insult your God! You mean that God is not worthy of your strength and health; but when you are old, and worn out, then you mean to sneak into heaven, and cheat the devil. It is dirt mean of you! I can say no better. Though the Lord is exceedingly gracious and merciful, yet, when men make up their minds to it that they will only give him the rag-end of life, it is small wonder that they die in their sins. What must God think of such treatment? Do not say, "I cannot come." Come at once. The Lord help you to come!

I have done. The sound of the bell tells me that my time has fled. Another bell will one day warn you that you have done, and that your life is over, even as my sermon is over. But I wanted just to say this. If there is any man here who says, "I cannot come," I beg him to express himself properly, and speak out the sad fact as it ought to be spoken. Here is the style: "Unhappy wretch, I cannot come to Christ! Millions of heaven have come, but I cannot." My mother died in a good way, but, "Mother, I cannot come." My father has gone home to be with Jesus; but I cannot come. I thank God that this state is not true; but if you say so, and believe it, you ought never to rest any more; for if you cannot come to Christ, you are the ungodliest person in the world. Is there any woman that cries, "I cannot come," or any man that pleads, "I cannot come"? Wherever you are sitting or standing, let the bell that told you the death of the last hour, warn you of your spiritual death; for if you cannot come to Christ, and eat of his supper, you cannot be saved. You cannot escape from the wrath to come: you are doomed for ever.

Will you now, instead of refusing to come, resolve to come at once? Say, "I will come to Jesus. Tell me how." You can only come to Christ by trusting him. Trust yourself with him, and he will save you. Never did an one trust Jesus in vain. Trust in a powerful influence over the word Jesus. He comes to the rescue of a soul that leans wholly upon him. He will do all things for you; he will change your nature as well as forgive your sin; and your nature being changed, you shall be a new life from this time forth and grow in grace till you become like him in whom you trust; and then he will take you to be forever with him. Washed in the blood of the Lamb, you shall walk with him in white amidst the glorified.

"Your account of the concert last night," said the musician, "omitted all mention of the very thing I wanted to see played. The violin I played, as I was careful to tell your reporter, was a genuine Stradivarius, and one of the best ever made." "That's all right," said the editor, "When Mr. Stradivarius gets his fiddles advertised in this paper, it will cost him half a crown a line. Good morning sir!"—Scottish Reformer.

DEAR RECORDER:— I know, of course, an editor is not responsible for all that his correspondents say over their own signature. Every editor has made the welkin ring with his disclaimer of responsibility. I know, too, it is right to publish for correspondents what the editor does not approve, otherwise the paper would be merely the personal organ of the editor.

But in spite of knowing that, I felt at first surprised at a sentence in a most admirable article in other respects. The writer said that if all the good promises which parents made when they present their children for baptism were faithfully kept, the rite, would not be a barren form. I was surprised at first that the editor did not cut that sentence out. For I knew you refused to publish a story which you admitted was a most beautiful one and were anxious to publish, because the authoress had in it a most touching description of the christening of an infant.

But a second reading of the sentence, and a second thought, made me glad you had not cut it out. Whatever the writer may have intended, infant baptism is struck a hard blow, and its absurdity shown in a very forcible way in that sentence, in a way which ought to open the eyes of every Pedobaptist.

The parents and godfathers promise what they cannot fulfill. They renounce the devil and all his works for the child and promise in his name that he will lead a godly life. They are promising what they cannot perform, and what they know they cannot perform. And this makes their popish rite, not only a barren form, but an insult to God.

I am glad thus to have Baptist attention called to these promises. It is a point on which few of us ever think to attack infant baptism. And it is a very vulnerable point, too, which ought to make every conscientious Pedobaptist refuse to take his child to a rite at which he is required to make promises which in the impossibility of keeping them, are an insult to God. The next time I argue the question with a Pedobaptist friend, I intend to press him hard on the promises he must make.

[We intended to cut that sentence out of what otherwise a most admirable and timely article, and ever since we saw that in a hurry to give the waiting printer "copy" we had failed to do it, we have been using Dr. Brown's kicking machine on ourselves. We have quit using the machine since reading the above, and think our friend is right in saying the sentence will do good in calling Baptist attention to a most vulnerable point; though it is a point which has often been attacked by Baptists with good effect.—ED]

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY..... APRIL 15, 1897

We publish this week another article from Dr. A. H. Newman as to the meaning of Catabaptist. While the point is not of great importance, we are glad to give our readers the facts fully. We do not think Dr. Newman has made out his case. Zwingli, in the passage quoted, does not claim to give a definition of the word *Catabaptist*. He says that Catabaptist are Contrabaptists, but that no more declares that the word Catabaptist means Contrabaptist, than saying Anabaptists are fanatics declares that the word Anabaptist means fanatic. This is true of the use of the word by Ottius, previously cited by Dr. Newman. We do not think either of these cases is so strong as what Dr. Featley says on the subject, to which we referred, and which we expected Dr. Newman to quote. The formal definition of Liddell and Scott seems to us to settle the question of the meaning of the word, and they say *Katabaptizo* means "to dip under water, to drown," with not the slightest hint of any other meaning. And since Dr. Newman admits the word was not used in Schyn's time (1725) to mean "against baptism," how and when did it lose that meaning after the days of Zwingli, if, indeed, he used it in such a sense? Then if Zwingli regarded Catabaptist as meaning one who opposed baptism, why does he feel constrained in that same connection to use the word Contrabaptist, when he wished to express that idea? His use of a different word shows he did not consider that the two words meant the same thing.

We note that Dr. Newman concedes that immersion was freely practiced in Switzerland in Zwingli's time. This is one of the main points Dr. Whitsett denies.

We take the liberty of saying here that we have received a letter from Dr. N. in which he admits that both Spilsbury and Barber may have practiced immersion in 1640. He says: "It is likely that the discussion of the question had extended throughout Anti-pedobaptist circles in the neighborhood of London, and I think it not improbable that such as felt free to proceed with the restoration of the right method of baptizing began immersing about June or July, 1640. This may have been true of Spilsbury's church, and may have been true of Barber's." It is noticeable that Spilsbury's name does not appear among those immersed by Blunt and Blacklock." And neither does Barber's name appear.

According to this, immersion was not "invented anew" in 1641, nor was it "introduced from Holland" at that date. We are glad to "report progress" in Dr. Newman's case. We have hopes of his coming entirely straight on Baptist history.

In another letter Dr. Newman writes: "Dr. L. Keller Archival, Counsellor and Keeper of the Secret State Archives of the German Government in Berlin, has sent me a copy of a remarkable essay of his just published, entitled "Die Anfänge der Reformation und die Ketzerschulen," in which he seeks to prove, and in my opinion makes more probable than it has been made before, the historical perpetuation of the medieval evangelical life and organization in the anti-pedobaptist parties of the Reformation time. He adduces many facts not heretofore noticed, and gives a number

of clear cases of the passing over of individuals and communities of believers from the earlier into the later."

This is a document of peculiar interest, and although it is a lengthy essay (61 pages, 8 vo.), we have engaged Dr. Newman to translate it for our columns, and give comments. We will publish it in sections of suitable length.

We are glad to add this to the many other valuable documents we have published bearing on Baptist history. We hope our readers will kindly tell any Baptist of their acquaintance not now getting the RECORDER, about this forthcoming translation. Dr. Keller is famous as a church historian, and he certainly has the best possible opportunities to get at original documents.

THE form of lawlessness that has for months been rampant in Kentucky, to the great reproach of our State, is destroying toll-gates. The greatest shame is that scarcely any of the raiders have been brought to justice. This indicates that they have, to a large extent, the sympathy of the people in their respective neighborhoods. When large numbers of our people get to sympathizing with lawlessness, we are in a bad way indeed. The apathy of grand juries, of prosecuting attorneys, and even of our State government itself, is the most serious and the most alarming feature of the case. Unless all classes of property are safe, no class is safe. Once let it be understood that turnpike property can be destroyed with impunity, and very soon it will be equally understood that any property may be destroyed with impunity. And when the right of property is no longer respected, people are savages. The recognition and maintenance of the right of property is essential to civilization.

Of course we do not believe that Kentucky is on the eve of barbarism, but we do say that these toll-gate raiders are doing what they can in that direction. We do say that if they are allowed to go on unpunished, our State will make rapid progress toward barbarism. We do say that the extent to which this thing has gone and the apathy of the authorities give cause for grave apprehensions as to our future.

A daily paper informs us that the toll-gate raiders in one of our counties have begun destroying tobacco beds, and notifying farmers that they must reduce their crops two-thirds. And so it goes. If it be right to destroy a toll-gate, it is equally right to destroy a tobacco bed, or a stable, or a house, or a well, or cattle, or anything else the raider may wish to destroy belonging to his neighbors.

We call upon the good people of the State, upon the county and State authorities, to put a stop to this lawlessness, which is doing more harm to our loved State than all other causes combined. It is high time it were stopped, and the guilty parties were forced to respect the laws of the land.

JAMES ANTHONY FROUDE said of Thomas Carlyle: "In earlier years he had spoken contemptuously of the Athanasian controversy, of the Christian world, torn to pieces over a diphthong. He now told me that he perceived Christianity itself to have been at stake. If the Arians had won, it would have dwindled away to a legend."

It is very easy to belittle the points on which professed Christians differ, and almost any one can get a cheap reputation for "breadth" and "liberality" by doing so. But deep thinkers like Carlyle saw that it was not a dip-

thong, but the essence of Christianity that was at stake. So with many current questions which many people are inclined to belittle; what is vital to the Gospel and to the spread of true religion is at stake.

The Baptist Year Book gives the names of fifty-nine ministers who came to the Baptists from other denominations last year. The number of ordinations reported is 504. The names of 209 of our ministers are given who died during the year. The oldest was the Rev. Thomas Silver, who died in Micaville, N. C., at the age of 93. The Rev. James Delaney, of Whitewater, Wis., and Rev. J. B. Kidder, of Huntington, Pa., each died at 92; while the Revs. T. B. Going, of Walnut Grove, Ala., Noah Hooper, of Exeter, N. H., Jas. M. Lillard, of Lewis county, Mo., James Martin, of Oxford, W. Va., N. R. Osborn, of Ellijay, Ga., and D. S. Williams, of Arkadelphia, Ark., passed away at the age of 90. There were 51 who were past 80 at their deaths. Preachers average a good long life. This is because of their sobriety and freedom from dissipation. Then, too, their consciences are clearer than the consciences of other men.

The Year Book does not tell us, and could not well do so, how many pastorless churches and how many churchless preachers we have. We have 27,257 preachers and 40,658 churches. Of course one preacher is often pastor of more than one church.

THAT new pastor of yours has some excellent qualities the former pastor did not possess. He has also some defects the former pastor did not have. In view of these facts and the further fact that the former pastor had just begun to find out the real wants of the membership and the town, all of which the new pastor will have to learn by two or three years' experience, have you gained anything by making the change? Earnest thought on these questions may be helpful to you in the future.—Texas Baptist Herald.

This is quite true. The restlessness on the part of both churches and pastors is an evil. The churches get restless and think a change of pastors would remedy the evils that come from their own lack of piety. Ministers also get restless, and desire a change of field. It is often as if a farmer with a growing crop he has planted, should wish to exchange with some other farmer. We have known preachers to get restless and to desire other fields which really promised less usefulness than the ones they occupied. Then the churches get restless and want new pastors, just when the present pastors are getting in the best position for real service. The N. Y. Observer says "there are 'angels' enough for all the churches, but too many want archangels."

The Philosophical Club, of Cornell University, recently had a public discussion of the subject of the immortality of the soul. Prof. Seth argued that the end of man's existence is "the perfection of personality," and that eternity is needed for this, and therefore man is immortal. Prof. Tyler said man is made for immortality. "Our engines," said he, "are built for a longer voyage than between the ports of life and death." Prof. Schiller urged the imperfection of life as proof of immortality. If life is not a mocking illusion, man must look beyond. President Schurman argued from the effect belief in immortality has on men's characters that the belief must be true. The best people of all ages and lands believed it. "The holiest lives have been surest of immortality, and, conversely, the realizing sense of immortality has made the holiest lives." He add-

ed: "The belief in immortality is to man's practical life what the belief in the uniformity of nature is to his theoretic or scientific endeavor, and both are proved in the same way, viz.: they are assumed to be true, and this assumption is then increasingly verified by growing and deepening experience."

This is very well, and these are valid arguments for man's immortality. Man's very nature proves that he is immortal. All these arguments are good, and serve to make the sense of immortality more real to us; but let us lay chief stress on what our Lord Jesus Christ says on the subject, "He that believeth on me, though he were dead, yet shall he live;" "He that believeth on the Son hath everlasting life." Aside from His divinity, Jesus is a witness on this subject, because He died and rose again. That He *did die* and that He *did rise again* are historic facts which can be proved beyond the possibility of a reasonable doubt, entirely aside from the inspiration of the Scriptures—purely as a matter of history.

DR. C. H. PARKHURST, of New York, recently sent a scolding letter to Mr. Andrew D. Parker, recently chosen Police Commissioner of New York City. In the letter we find the following choice bits: "I believe you fooled me. I believe your finished phrases were a mask to disguise your passion for plot and power. I am writing this note in wrath, but in the bitterness of disappointment." \* \* \* "You ate your own words, and what was the seasoning, and who administered it, that made these words of yours palatable so that you could eat them without diarrheal?" \* \* \* "You have been wickedly willing to use the immense resources of a great public trust as a means of subsidizing your own interests."

Dr. Parkhurst is a leading Presbyterian in New York, as most of our readers know, and in controversy he talks like an old Covenanter. Those who regard our modern controversies as severe, would be interested in reading Milton's, Junius', Swift's and Macaulay's controversial writings.

THERE are those who think that the preachers are unduly severe on the theatres; that they fail to recognize some good in them; that dramatic representations have an educational effect worth encouraging, and that theatre-goers are not to be condemned so severely after all. Such persons forget that all the moralists of all the ages have condemned the theatre. But here comes Mr. W. D. Howells, the famous novelist, who will not be charged with having Puritanical notions, and he says: "If in any pulpits vices were preached by mockeries of purity and appeals to lubricity such as we are used to in the theatre; if lying were inculcated and passion put above duty; if revenge were taught as something noble; if homicide were lightly invoked, and adultery treated as a comical affair, somehow the law would reach that pulpit, although the State professes to have no relation with the church. In like manner, if in any private school or college the humanities were imparted by a chair devoted to a study of those authors whose work befalls literature, the law would somehow intervene to prevent the mischief, although the effect might be logically blamed as a socialistic meddling with private enterprise. The theatre, however, is left unmolested in almost any excess; ideas are enacted, if not expressed, there which are simply abominable. We all know it; we can prove it at any time; it is undeniable."

Editorial Varieties.

The Baptist News says there are 292 Baptist preachers named Smith in the United States. A large per cent of them take the WESTERN RECORDER.

The contributions of the Baptists of the United States last year, as reported, were about \$1,000,000. Their income is estimated at over \$200,000,000. So their contributions should have been at least \$50,000,000.

Dr. Harper denies the report that Mr. Rockefeller has agreed to give \$10,000,000 to the University of Chicago. We did not believe the newspaper reports, though, as we said, we thought possibly he might have given some intimation to that effect.

Hallam, the great author, said: "I see that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book." Coleridge said the Bible found him out as did God, and so he knew the Bible must be from God. That is, however, but one of many arguments for the inspiration of the Scriptures.

Some Gospel Mission brethren are enlisting the Anti-Slavery Baptists in foreign missionary work, and the prospect is good, but they will cooperate with the Gospel Missioners in foreign mission work. This will be a good result. Though we prefer to have Boards, we are glad for those who object to them to do mission work in their own way, so they really do it.

In a recent speech to young men in the Fifth Avenue Baptist church, New York, Mr. John D. Rockefeller said: "To my mind there is something of a 'sin' in being born in a city." He was born in the country. From Sept. 24th, 1853, to Jan. 1st, 1856, he received \$2, out of which he paid for his board and washing, and he contributed one cent every Sunday regularly. He learned to give, and he has ever since enjoyed giving.

The Baptist Book Concern has issued in pamphlet form (15 cents a copy) Dr. Jesse B. Thomas' admirable series of articles on Baptist history. These articles are of the highest value from all points of view, and there was a general desire for putting them together in a pamphlet. Dr. Whitsett's four editorials in the Independent (N. Y.) are added, and the title given to the pamphlet is "Both Sides." The tract is sure to have a wide circulation. And we do not believe any one will attempt to answer it.

There are more brethren in Louisville who wish to be delegates to the Southern Baptist Convention this year than Louisville has contributed money to send. We do not think it proper for Louisville brethren to represent money given by churches outside of the city. Louisville is amply able to pay her own way. If more brethren want to go than there is money to be represented, let them raise more money for the Boards. We do not like the idea of Louisville depending on country churches for contributions to send delegates to the Convention, and we hope no Louisville brother will be appointed on the basis of money raised out in the state.

The last mistake in the columns of the RECORDER was the fault of the printers, but this time the fault is downstairs. In the last article we published from Dr. Cuyler, there appeared a doctrinally objectionable paragraph which should have been stricken out. It was an editorial oversight for which we beg pardon. The RECORDER never claimed infallibility, and our readers need not be surprised to see occasional mistakes in our columns. The effort will be to make these mistakes as rare as possible, and whenever a mistake occurs the correction will be made gladly and promptly. It is worse to persist in mistakes than it is to make them.

We asked the great London preacher now in this country, the Rev. Archibald G. Brown, how he thought of the claim that the immersion of believers was not practiced in England for nearly a century and a half before 1641. He replied: "To my mind, it is simply ridiculous." We have now heard from such English Baptists as Angus, Gullross, Glover, Parker, Clifford, Underhill, King, Davies, Cook, Kneeb, Gould, and now Brown, and with one voice they reject the theory that 1641 Baptists in England practiced sprinkling and pouring. The Baptist papers in England have also spoken out, and with the same voice. So far as heard from, no English Baptist accepts the new theory. It does seem that English Baptists, living right by its evidence, ought to know about English Baptist history.

Dr. W. L. Pickard surprised Broadway Baptist church Sunday morning by sending his resignation as pastor. He has done a good work there and the church has prospered under his ministry. He has not seemed to declare all the counsel of God. A great many deeply regret that he should resign, and wish he would not leave; but his resignation is permanent. He says: "I do not resign as a dramatic act, nor to test my popularity, but because I have no more to do here. This because I feel that he can be more useful elsewhere. He has not yet decided what he will do. He has before him two offers, which give opportunities for great usefulness. He will make due announcement. He will remain in charge of the church till June or July and will spend August in Chicago and attend a course of twenty lectures in Moody's Bible Institute. Dr. Pickard has our very best wishes for his highest success wherever he may labor."

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION APPOINTED BY THE DISTRICT ASSOCIATIONS.

Table with columns: ASSOCIATIONS, DELEGATES, ALTERNATES. Lists delegates and alternates for various districts like Baptists, Rays Fork, Warren River, etc.

Brethren will please make corrections where needed. J. W. WARDER, Sec'y.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION APPOINTED ON THE MONEY BASIS.

Table with columns: DELEGATES, ALTERNATES. Lists delegates and alternates for various districts like J. H. Anderson, W. B. Adams, etc.

With few exceptions the above list is made up of those who notified the committee of their purpose to go to the Convention. Brethren will bear in mind that this is the rule. Vacancies will be filled as usual at the Convention. J. W. WARDER, Sec.

A SIMPLE CATARRH CURE. I have spent nearly fifty years in the treatment of Catarrhs, and have effected more cures than any specialist in the history of medicine...

FREE To Sick People. A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Disease, Female Complaint, etc.

Among the Churches.

LOUISVILLE. Walnut-st. Brother E. C. Dorgan preached in the morning and Pastor Eaton at night. One baptized. Broadway—Pastor Pickard preached He tendered his resignation as pastor to take effect the last Sunday in May or June, as he may hereafter elect. Chestnut-street—Pastor Weaver preached at both hours. East Bro. Geo. R. Cairns preached. One received for baptism. Bro. Cairns preached daily at 3 P. M. and 7:45 P. M. Indications good. McFerran Memorial—Pastor Jones preached. One received for baptism. He preached at 3 P. M. at the Frances Willard Settlement. Twenty-second and Walnut—Pastor Hunt preached. One received by letter, one for baptism, and one baptized. Franklin-street—Pastor Edwards preached. Eleven received for baptism, one by letter and eight bapt. Bro. Burroughs did most of the preaching during the meeting. Bro. Pickard lectures Friday night. German—Pastor Ritzman preached. His morning sermon did himself much good. Highlands—Pastor Dawes preached. One joined by letter. Logan-st—Pastor Ewing preached as usual. Parkland—Pastor preached as usual. Bro. Dorgan will preach next Sunday. Portland-avenue—Bro. J. J. Kellum preached in the morning, and Bro. A. R. Bond at night. Bro. Taylor, of New Albany, aided Pastor Shelton in a meeting beginning next Sunday. Southgate-street—Pastor McFarland preached. Bro. Turdon began preaching Monday night. Twenty-sixth and Market—Pastor Thompson preached. One received by letter. Thirty-sixth and Bismark—Pastor Sands preached as usual. Thirtieth and Alford—Bro. Marks preached. Clifton—Brother J. E. Woodward preached in the morning. Bro. Charles Woodward at night. Oakdale—Pastor Loger preached as usual. Preston-street—Pastor Thompson preached as usual. Bro. J. H. Frank introduced Bro. J. H. Jordan, of Foreign Missions for the colored Baptists of this country, whose headquarters are in Louisville. He made a good address, setting forth the work, asking the sympathy of the white brethren. Pastor Jones made an informal address on the recent B. Y. P. U. meeting in this city and the outlook. It was organized he said, without any affiliation with anything on earth. It has organically nothing to do with any thing else. A number of those present came simply to see and to hear. There were 200 who gave in their names, who belonged to 37 churches. The speakers were well prepared. True the programme was "out and dried," and the speaker wanted more such programmes. He specially commended three addresses viz., those of Bro. A. Lofton, Rust and Metcalf. It was insisted that these unions are to be parts of the churches. There was harmony. No fault was found with those who did not attend. It is not proposed to impose this organization on the General Association at all. The next meeting will be held some time next year. SEMINARY NOTES. Bro. Geo. Wright conducted the Thursday night prayer-meeting. Bro. W. H. Brengle has resigned the care of the church at Central City. The Mission Band had a missionary prayer-meeting Monday night, led by Bro. C. C. Pugh. Bro. J. R. Bradley will leave for Washington, D. C., Thursday for a few days' visit. The subject for the prayer-meeting this month is: "The Holy Spirit and the Prescher." Bro. T. B. Ray spent Saturday and Sunday near Georgetown, attending to certain important interests. The pleasant diversion of mumps is engaging the attention of several students in the infirmary at present. Bro. W. B. Raynor, pastor of the New Albany Tabernacle church, will begin a meeting next Sunday at Portland-avenue church. Bro. J. H. Franklin conducted the funeral service Sunday of Mrs. Ann Owen, of this city. She was buried at Cave Hill Cemetery. Bro. J. N. Brannock has accepted a call to the church at Fernandino, Fla., and left this week for his new field. The announcement has been made of the marriage, April 29, of Rev. J. W. Loving, of Campbellville, and Miss

Blood Pure? Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy in the market. There are all sorts of cures behind this statement; a record no other remedy can show. You waste time and money when you take anything to purify the blood except Ayer's Sarsaparilla.

Lilah K. Barry, daughter of Dr. W. P. Harvey. Bro. John Bass Shelton is again in quarters at the Hall Mrs. Shelton having gone South for a few months. Bro. Shelton will resume the editing of this column. George Stuart, the well-known co-worker of Sam Jones, took dinner at the Hall last week, and his speech was one of the notable ones of the session. Evangelists Williams and Brown stayed at the Hall Mrs. Williams of the church greatly revived and 13 additions as the outcome of Bro. Burroughs' excellent preaching. We clip the following item from the Baptist and Reporter: "Rev. Robert L. Bivins, recently called to the pastorate of the new Baptist church in Americus, Ga., has signified his acceptance of that charge, and will go to Americus from Louisville, Ky., early in June." Prof. Warman, of Chicago, who is in the city lecturing on Physical Culture, addressed the class in Homiletics Monday at 8 P. M. Dr. Warman is a Baptist, and is a firm believer in physical as well as moral regeneration. The Baptist Worker, of Paris, Tenn., has engaged Bro. W. B. Hall as its Seminary correspondent. We are sure Bro. Hall's notes will be interesting to the Worker's readers, and congratulate Editor Hall on this new feature of his already excellent paper. The Gospel Wagon went out Sunday afternoon, and four meetings were held, with good attendance and interest. Dr. Christian was on the wagon and spoke at several meetings. The wagon will run every night this week, co-operating with the meetings at East church. Dr. Whitsett attended the Georgia Convention, and his request for \$500 for the Students' Fund was complied with very heartily. Dr. Whitsett felt that he made a sad mistake in not asking for more, as he had to stop when the \$500 was raised. The Norfolk letter to the Evangelist has the following concerning our former business manager: "The revival at Spurgeon Memorial church closed Sunday night. Pastor Martin was as-

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sted for three weeks by the Baptist pastors of Norfolk, Portsmouth and Berkeley. Bro. E. E. Dudley, pastor of Central avenue church, came in and preached every night for eight nights. It has never been my privilege to listen to a more earnest preacher than Bro. Dudley. He is taking a very high stand as a pastor in the State. Supplies for Sunday were: Dr. Whitsett Third Baptist church, St. Louis; Dr. Robertson, Middletown, O.; E. S. Leaver, Fulton, Mo.; G. F. Hamblinton, Glen View; Dr. Dargan, Fourth and Walnut, morning; Prof. McGlothlin, Third-avenue, morning; J. F. Newton, Clifton, morning, C. O. Woodward, night; J. J. Kellum, Portland-avenue, morning; A. R. Bond, night; R. T. Marsh, Little Mount; J. S. Cheavens, Clay-street mission; T. B. Hill, Dover. Bro. E. F. Wright received a letter Tuesday from Dr. Sampey dated Cairo, March 25. Of course it must needs make mention of the Doctor's old friends Tirzahkah and Ramesses II. and Shishak, of whom he reports many travels in his explorations. He has visited Karnak and Luxor and climbed the Cheops pyramid. He wishes the Old Testament class might spend a few days in the Gizeh Museum of Antiquities at Cairo. He reports seeing while up the Nile a strange team—a camel and a cow yoked together before a plough. G. E. B.

UNITY BAPTIST CHURCH IN ASHES. Unity Missionary Baptist church, of Muhlenberg county, in the bounds of the Little Bethel Association, was consumed by fire recently, caught fire by some defects in flue. This was one of the largest and handsomest country churches in the bounds of our association and partly now being erected in 1884. Now we are out of doors and no place to call our own wherein to preach and worship the great giver of all good. But by God's help and the financial aid of our free hearted and good spirited people we expect to begin the building of another on the same spot at once. J. W. Oates, President; M. H. Mercer, L. B. Oates, G. W. Oates, J. F. Doss, Secretary and Treasurer. Depot, Muhlenberg Co., Ky., March 31st, 1897.

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FAMILY CIRCLE.

DO RIGHT, SPEAK TRUTH.

Children, who read my lay
This much I have to say:
Each day and every day:
Do what is right:
Right things, in great and small:
Then, though the day should fall,
Sun, moon and stars and all,
You would have light.

THE MAN WHO SPOILED THE MUSIC.

BY MARK GUY PEARSE.

There was no doubt about it, he did,
and yet it was the last thing he was
likely to believe. He loved music; his
voice was often heard ringing out a rollicking
song in the tap room. And now it kept coming to him in at least a
score of different ways—he himself was
the man who spoiled all the music!

It was Sunday afternoon about four
o'clock. He was leaning against the
wall by the dirty fireplace, and washed
and in his shirt sleeves. The room
looked as wretched as the man himself,
and as dirty; blackened and broken,
with window panes either plastered
over with paper or stuffed out with
rags. The right hand corner was there
simply because it could fetch nothing
elsewhere. Seated on the other side of
the fireplace was the white-faced and
easterly wife, holding a tiny bit of
morality at her breast, and breathing
a very sigh that told of a burden more
a great deal heavier than the baby.

One word summed up the whole
reason of the wretchedness—drink. Not
a bad sort of a man but for this one
thing; able to earn good wages and to
have a comfortable home, yet no one
miscreant ever took of him a greater
squall or kept all about him in greater
misery.

So it was that on this Sunday after-
noon Jack stood as cross as cross could
be, ready to let out his misery upon the
first victim he could find as any one
would be to blame for it sooner than
himself. Then it was the door opened
suddenly with a bang, and in burst two
little maidens singing merrily; eyes
and faces, hands and feet, all were full
of music. They stretched their arms,
the Mission Sunday-school, and the last
hymn was in their ears and came cheerily
ringing from their lips:

"I am so glad that our Father in heaven
Tells of his love in the book he has given"

They had just got to the line of the
chorus, "I am so glad," and it came in
at the opened door with such a bounding
gladness as the maidens, the latch
and felt that they were in the freedom
of the home—"I am so glad"—then
suddenly they came far enough to see
their father. Instantly the voices were
silenced, the sunshine died out of their
eyes; with a frightened look filling
their faces they shrank under the
door again and shut it noiselessly.

The silence that followed was un-
broken by a sound. The wife sat mourn-
fully looking at the blackened ashes of
the fireplace, with the little one asleep
in her arms. That abrupt and sudden
silence smote Jack's heart; those
changed faces and the little frightened
maidens looked like that—he felt that
he had done it all. He seemed to hear
again the happy burst, "I am so glad,"
and then that frightened look filling
their faces. He went to the door and
went going to speak with an oath why
they didn't go on singing, but they weren't
there, and so it was no use to do that;
besides, he knew well enough, too well,
why they had stopped, so it came about
that he lifted himself from the wall and
thrust himself carelessly into his
jacket and went slouching toward the
door. He strode out of the court and
away on, anywhere, until he got out-
side the street and into the more quiet
and pleasant room when he slackened
his pace. The firewood had turned to
grief, and at last there came the
words muttered to himself, "That's

what I am always doing; I spoil all the
music."
It was dreadful to think of it, as he
turned it over. How much it meant!
He thought of his wife, and of the sweet
voice she had long ago, and how, back
in the old times, they had sung togeth-
er. And now to think of her sitting
cross, so white-faced and silent! She
never even sang the baby off to sleep—
only kept on sighing. "Anyhow, not
when I am there," said Jack, "I spoil
all the music."

It was dreadful to think about it, of
the places he had been in, as a carpenter
and the chances he had, and had had
one after another he had lost them all
through the drink; and now the first to
get notice to quit, the last to be offered
a job, was he who had prided himself on
his work. "Oh, dear, I've been
selling all the music for years," sighed
Jack.

So it came about that poor Jack, so
burdened and helpless, stopped there
and then, and put his face into his
hands and said, "God help me!" He
had gone on, never thinking where he
was going, until now he found himself
outside the long stretch of the houses,
and was under the green trees and in
the midst of the fields. The lark sang
overhead, the thrush and the blackbird
rang out their richest notes; in the
branches above him a crowd of sparrows
met and chirped the very loudest,
merriest music they had ever learned.
And there, in the sunset, Jack leaned
on a gate and let his soul flow out to
God in helplessness and sorrow and
longing.

It was quite dark before he passed in
at the squall court where he lived and
turned with a sigh into his wretched
home. Poor Jack, his heart was very
sore through that night, and, asleep or
awake, he could not get the words out
sadly to his lips, "I spoil all the music."
The next day he was up and off at day-
break. Vexed and desperate as he was,
he went at his work with a grim deter-
mination, without a word for anybody.
His mind was so full of music, and he
did not care to interfere with him at times
like these. "Jack is out again about
some's," said they, with a jerk of the
thumb in his direction. They might
stop for dinner, but Jack snatched at a
bit of bread and worked on; they might
pack up at the strike of the clock, but
so long as the light lasted Jack would
stick at it.

Jack's fit was on the next day, much
to the surprise of his mates—the blow
hit him on the right ear, and the work
being done at a tremendous pace. "Why
Jack," said one, "art thou putting a
week's work into a day, that thou
mayst go on a spree all the rest of it?"

"No," said Jack, so gruffly that no-
body had a word for him again; and so
it ended on Wednesday. The next
Friday, all that was strange enough,
and set his workmates wondering; but
strangest of all was it when that Satur-
day afternoon came and Jack took up
his wages without a word and just
went and got the music book again. "My
mad," said they. "Never knew his fit
so long as this."

"Now," said Jack, taking a stride
just double the usual length, and put-
ting his foot down as if he meant to get
through to the other side of the earth,
"they say we got the music book again,"
and Jack meant to smile, but he had to
put his mouth tight and to knit his
 brows to keep back a tear. "By God's
help," Jack added, devoutly.

When he came home he evidently
was not expected; indeed, was scarcely
wanted. The wife lifted her face in
astonishment with her hands clasped
together. Whatever this coming home
meant, nothing ever brought her any
good.

Poor Jack, he seemed to hear it all.
"Spilled her music, too," he sighed.
He hung up his bag of tools on their
peg and took off the apron that was
rolled about his waist, and then he
caught sight of that very venerable
and hairless scrubbing brush. "It will
help to bring back the music," said
Jack to himself, purposing to buy his
wife and then a new one, but the
purpose was some what delayed. Just
then, from some corner of the room
came the cry of the baby. The wife
was rising up to get at it when Jack
dived in after the little bundle of rags
and fetched it out.

"I'll hold her a bit," said Jack, rash-
er or shyly.

Jack's wife would like to have said,
"Thank you," but she felt shy, too.
"Now, Jack, try and mend the music,"
said he to himself, and that time he
really was sorry for the baby was un-
used to strangers, and none was great-
er stranger to it than its own father, so
it just cried out lustily. The good wife
scrubbed on. There were times when
she had to let it cry a bit, and this
would be the case. Jack took it
really into his arms and clasped it to
it, and chirped loudly, but still it cried.
Then Jack took it up in his hands and
danced it to and fro and began to sing,
soft and low at first, as a man who was
feeling his way. But still the baby
cried. The firewood had turned to
grief, and at last there came the
words muttered to himself, "That's

pleasant to be beaten like this, so he
set him resolutely, and then rag out
an old song of long ago, with all the
force of his voice. The effect was
magical. The baby stopped as if it
was charmed; it opened its mouth in
imitation of the father's, it laid hold
firmly of the whiskers with little tan-
gered fingers as if it would keep him
at it, and then it laughed and cried with
delight. The poor wife looked on and
smiled; it was a strange smile, as if she
had got out of the way of it, but it stayed
longer than you might have thought.

"En, Jack, it is good to hear thy
music again," she said, very quietly.
Poor Jack, it almost put him out.
He did stop for a moment, but instantly
the little face puckered and wrinkled
into all sorts of lines, the eyes closed,
the nose was squeezed together, and
the lips began to quiver with the com-
ing cry. Then Jack had to strike off
again, only to find the effect as magical
as before, and to hear the baby laugh-
ing and crowing once more. And in
the midst of it all there came in the
two little maidens, but they did not
lean against the wall making music
like this.

"Why, we couldn't think whoever it
was, father," said they, wondering, and
without the merriest fading from their
eyes at the time.
They sat a bit silent and shy, every
one of them wondering except the baby;
that kept stretching out its arms
to the father, and found a new delight
in pulling at his whiskers.

Poor Jack, he wanted all his thoughts
about him to say what he found it so
pleasant to hear, but he could not come
and the most eloquent would find it
hard to talk when a tiny hand was be-
ing thrust in one's mouth and another
tugged at the beard. So Jack had to
content himself with putting his hand
to his pocket and to feel the words com-
ing and one half-sovereign, he gave
them to his wife.

"What's this Jack?" she asked,
going to the window, for it was getting
darkish, and she feared the first glance
had deceived her.
"Wages," said Jack, getting it out as
he could.

The poor wife looked at the money
and then she looked at him. She bit
each of the coins, and then looked as if
she would like to apply her lips at least
to Jack's. But she put the money in
her pocket, and felt that if this thing
went on she would have to stop.

"I'll stay and take care of the little
one if you want to go out, wife," said
Jack. True, it was spoken with some
interruption and more than one word
was bobbed back into the mouth by
that little hand. But it went down
into the good wife's heart and stirred
long she had not heard for many a
month.

"Bless thee, lad! It is good of thee,"
said the wife, and then she blushed like
a maiden that she should have said so
much.

"Tis all thine, wife, so don't be
afraid," said Jack, as the wife went
out at the door.

She turned back with a great start.
She had taken the half-sovereign and
put the other in the mysterious depths
of her dress.

"All this!" she said. "Why, Jack,
what must I do with it?"
"Buy thyself some scrubbing-brush
and get the baby a new frock for Sun-
day," and this time Jack did smile.

The wife came nearer; she couldn't
help it; she stood for a moment pluck-
ing up courage, then she put her hand
in his shoulder and kissed him on the
cheek, and took a long time over
it, too.

"I should like to give thee one, too,"
she said as shyly as possible; and she
did it splendidly, and then hurried
away.

"I think the music is coming back
again," said Jack to himself.

Later that night, after his wife came
back, Jack went marketing, and a
couple of chairs were set by the fire.
Good and merry was the music. But
Jack to himself, as he took them in at
the door and set each in its place. And
there, about the fire, they sat side
by side, silently for a while, the baby
asleep and the maidens at her side.

"Come and see me, my dear, and
kiss me, and tell me how you get on
to mother and me," said he at last. "I
am so glad, you know."

And they looked at each other with
a wonder that soon passed into sunshine
and joy; and before they knew it Jack
and his wife, joined in quick jumps
and starts glowed a pride and joy in
the new baby boy, and in the slender hands
that now and again adjusted the wraps
about him was a gentleness, a tender-
ness, that insured love and blessing to
the little stranger. No question of ways
and means seemed to have worried the
baby's new mother. Indeed she said,
quite convincingly: "I think if God let
me find the baby he will help me take
care of it."

A STREET CAR INCIDENT.

BY LILLA THOMAS ELDER.

Why is it, when some one does a beau-
tiful and unselfish act, that we are sur-
prised and find it a matter for comment
and discussion? At heart most of us
are philanthropists. We have abundant
sympathies, but give us the opportu-
nity how many of us actually carry out
our resolutions? Oftentimes those from
whom least is expected are the ones to
shame us in our own final reluctance.
Recently in a Boston street car an in-
cident occurred which gave thought to
at least several women who were pas-
sengers at the time.

A little woman about thirty, surely
not more, sat holding a bundle in a
gray shawl, which proved, on closer in-
spection, to be a baby. The woman
did not seem strong. Her brilliant
black eyes and sensitive mouth were
very new and then convulsed by the
twitchings of some nervous affection,
yet very tenderly and surely did she
hold the baby. Her face, however,
Presently some one leaned over her
closer look at the wee atom inside the
shawl. Then the little woman could
no longer restrain herself, brim full as
she was with the excitement of the
ev'ning.

"Look," she said, "I found it—it's a
little boy, not over two weeks old—in
a churchyard, this noon, in Roxbury. It
was covered over with newspapers and
no one had seen it, though 200 people
must have passed it during the morn-
ing. Poor little thing!" and here she
peered into the small pink face, "it was
almost perished with cold."

"And what did you do with it?" some
one asked.

"O, I picked it up and took it to a
friend's house, and we warmed it and
fried it and dressed it, and now I'm
taking it home." She spoke with a slight
French accent, in an impetuous way,
and her black eyes danced with the joy
of possession as she added, "I may
and me to see the child's Home, but I told them I found it and
I was going to keep it. Do you want to
see it?"

By this time several other women
sitting opposite had been drawn into
the conversation, and they had become
an extremely social affair for a street car,
where ordinarily people gaze blankly at
their neighbors or look fixedly at the
panorama of outside things, as though
looking through air. But there was
something attractive about the plain,
little work-day woman with the black eyes
and the baby. We couldn't have helped
seeing her had we tried, and no one
wanted to try. Even the men in the
car turned their heads as the French
woman got up, but she held the baby
best she could, and displayed to those
opposite the quiet, sleeping, uncon-
scious face of the little babe. Just so
slept the dear Christ in Mary's arms,
and this was one of his little ones.

"It's a nice baby," said one. "But have
you no children of your own?"

"O, yes, two—the oldest is seven—
but I want this one too."

"But what will your husband say?"
some married woman asked.

"O, he'll be tickled to death! That
don't worry me. Why, I know, he
was bringing it home, he'd come to
meet me to help carry it."

O, loving hearts! How many beat
under shabby coats, and how often the
purest generosity is found among the
poor! In this case, the question of ways
and means seemed to have worried the
baby's new mother. Indeed she said,
quite convincingly: "I think if God let
me find the baby he will help me take
care of it."



The measure-
ments of deaths
are a few inches
of trivial dis-
orders, multi-
plied by many
feet of neglect.
In a man or
woman will
take care of the
little trivial
disorders, there
is no need to
fear the big
maladies, and
long life and
happiness will
be the reward.
The little dis-
orders that
cause the majority of big sicknesses, are
the trivial derangements of the digestion
that most people pay no heed to. Good
digestion feeds and builds up a man; bad
digestion starves him in every tissue,
muscle, nerve-fiber, and brain-cell.

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blood and skin diseases, and nervous
exhaustion and prostration. Dr. Pierce's
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liver and prevents and cures consump-
tion, blood and skin diseases, and nervous
troubles. It is the great blood-maker,
flesh-builder, and nerve tonic. Druggists
sell it and have nothing else "just as
good."

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CITY AND COUNTRY LIFE.

A feature of city life which cannot fail to impress the reflecting is the order which regulates the movement of the working population. It is like the ebb and flow of the tides in its recurring regularity. The great mass of organized energy and directing thought flows down the streets morning after morning with the steadiness and certainty of an incoming tide, and ebbs again in the evening with equal sureness and rapidity. But the pouring down of humanity is far more impressive than the restless rush of the sea. We know what controls the waves, but we do not know the varying motives which control and give direction to the human letters who make up the ceaseless stir surging through the streets. We only know that their desires, imagination, industry and skill are so controlled and so act in concert as to produce the orderly agglomeration we call a city. We know, too, that the mass of the city workers may be divided into two, those for whom the city is so irresistible an attraction that they are unhappy away from it, and those who though feeling its spell, and stimulated by its energy and tumult, prefer for their hours of leisure the quiet life of the country.

On every week day morning the rail-ways and ferries throw into the streets of the city a great crowd of bustling men of business, and every evening the same conveniences take them back to silence and peace of the fields and woods, the sound of sheep bells, the fresh air and the homely pleasures of rural life are far more delightful than the paved streets of the city. They never enter those streets without feeling their magnetism and the impulses they give to the imagination. Yet for them the attractions of the country, though of a wholly different kind, outweigh the charm of the city. And to enjoy these attractions to the full they must live in the country, not merely for the brief vacation, but permanently. One of the best readers we know has said that no book can be thoroughly enjoyed unless it is one's very own, and the same is true of the country. The man who more and more, and the vegetables more tender and delicious, when cultivated in one's own garden. Moreover, to get the full pleasure of the country one must know one's neighbors, which can only come through permanent residence. And the man who resolutely sets to work to do that, and to develop the feeling of comradeship, will find his knowledge of men greatly broadened. The closer social contact, and the wider sympathy and cooperation between men, are one of the greatest advantages of country life.—N. Y. Observer.

but Miss Brown always kind of hankered after sweet-smelling things, like sweet peas and such.

"What did you say, Lev? Most time for supper? Well, land's sake! so it is. I must have got to meditating. I've been a thinking, Lev, you needn't tell the minister anything about me. If the pancakes and the pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—Zion's Herald.

THE TRAIN BOY.

BY MABEL CRONISE JONES.

He had done several little errands for the gentleman in the Pullman car, and as the man got off he slipped a dollar into his hand.

"I like you looks, Jimmy," he said, kindly. "Now remember that you can make yourself whatever you wish. I don't mean by that that you may become a Vanderbilt if you desire, or the President of the United States; but I do mean that you can be something better yet—a Christian man. Don't forget that."

It was ten years later before the two met again. Then Jimmy had just been made conductor on an important road, and in one of the passengers he recognized his old-time friend. The gentleman had changed but little in the ten years just passed, but it was hard to persuade him that the fine looking young conductor was the ragged train boy of whom he still retained a faint remembrance.

"But I certainly ain't he," Jimmy asserted, energetically, "and I've always wanted to tell you how much your words and your kindness did for me. I'd been getting into low company and growing sort of wild and reckless, but your words just haunted me, and I got to wondering if that kind of thing paid. I concluded that I'd rather grow up a Christian man, as you said, than a drunken loafer, so I just stopped short and commenced over in dead earnest."

"And that was all the result of a few sentences, forgotten as soon as uttered," said the gentleman, thoughtfully. "It just shows what mighty power for good or woe our chance words may be, and how we ought to guard them."—Classmate.

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Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid and Rheumatism between men, by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 100 hospital cures in thirty days. It acts directly upon the blood and kidneys, and it is a specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the Gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10th, the testimony of the Rev. W. H. Moore, D. D. of Washington, D. C. is given, describing his years of suffering from Uric acid and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Camden, Ill., writes of his cure by Alkavis after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel, writes that he was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and having failed to get better, he was completely cured by Alkavis. He writes that he was his duties as a minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to lie ten times during the night on account of weakness of the bladder. It was cured by all his home-physicians without the least benefit, and finally completely cured in a few weeks by Alkavis. The testimony is unbroken and really wonderful. Mrs. James Young of Kent, Ohio, writes that she had tried six doctors in vain that she was able to get any relief. When she found Alkavis and was promptly cured of Kidney disease, she writes that she had other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

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

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ARE ANCIENT DOCUMENTS TRUSTWORTHY?

A QUESTION OF BAPTIST HISTORY.

BY W. T. GORDON.

Many people who have been interested in the Whittit contention no doubt were glad to see copies of the "Jessy church records," and the "Kiffin Manuscript" published in the WESTERN RECORDER. If it can be satisfactorily shown that these are "true and correct" copies of the ancient documents, and that they, or either of them, faithfully represent the events of those times, they should be regarded as most valuable historical papers. But how can these facts be determined, so as to settle all doubts regarding them? Important events may have been omitted, even in the original papers. Clerks, compilers and writers in the first instances, are by no means infallible, and hence may have made mistakes and errors. Un-inspired copyists may have done the same thing. It sometimes so happens.

The writer is acquainted with some events occurring in Central Ky., some years ago, that have become history, which illustrate the foregoing assumption.

A young minister who was an ardent advocate of temperance, at a regular church conference, preferred a charge against one of the members for retailing intoxicating liquors at a bar. Three deacons were appointed to investigate the charges, inform the accused, and report to the church. Two of the committee notified him of the charges. He admitted that he was selling the liquors but said he was in the employ of another, and his time would not expire for six months. He promised that he would quit the business at the end of that time. The other deacon investigated further, and found from court records, that this bar-keeper had obtained license in his own name for one year, and was conducting the business accordingly. These two reports were made to the church at a subsequent regular church meeting. Whereupon one of the members moved and the church voted (with the fact of the guilt of the accused before them) to postpone the case for six months. The writer was present at these church meetings and witnessed the proceedings. Nine months after the charges were preferred, the accused, still in the business, was "on motion excluded from the fellowship of the church for immoral conduct, viz., for retailing ardent spirits from a bar," as the records of that meeting attest.

The young minister was the neighborhood correspondent to the county paper, writing the happenings of his community, over an assumed name. Among other events, he mentioned the act of the church postponing the case, characterizing it as "granting a dispensation for six months," to continue in that business. This publication so incensed the church that a resolution of censure was adopted and a committee appointed "to vindicate the church from so foul a slander," as the church records show.

At a subsequent called meeting of the church, which the writer attended, a council met to consider the propriety of ordaining the young preacher to the gospel ministry. Owing to the offensive publication, the council declined to proceed until the matter was adjusted. He then withdrew his name from before the council, and acknowledged before the church the authorship of the letter that had given offense; said he "wrote what he then believed to be the

truth, but if he had cast any reflections on the church, or wounded the feelings of any brother, he asked the forgiveness and prayers of the church." The acknowledgment was received as "satisfactory," and the ordination proceeded. Report of the matter appeared in the minutes of that meeting and was adopted at the next succeeding meeting of the church; but the clerk omitted the words "he wrote what he then believed to be the truth." The young minister was not present, and as omission was not observed, the minutes were adopted, and so appear upon the permanent records of the church.

Though several years have passed, reliable, Christian men and women are still living who witnessed the transactions and know what the writer herein states is true. The most peculiar feature is the fact that the church records do not mention the reports of the committee nor the act postponing the case of the bar-keeper for six months! This fact together with the clerical error (omitting an important part of the acknowledgment) makes it appear that the young minister made his statement out of whole cloth, utterly unwarranted—that he did actually slander the church and confessed it! The church records establish it unmistakably, and it becomes a part of Kentucky Baptist history!

The writer has in his possession a certified copy of the record of all the meetings referred to in the foregoing statement, (except the report of the committee and the postponement of the case) under the hand of the present clerk of the church, and has also carefully examined the original records, and knows whereof he affirms. No record appears of one whole meeting about that time, the time the deacons made their report! From all these facts, the reader can easily draw his own conclusion. The records are inconsistent with the facts.

So, after all, fallible, human writers, not divinely inspired, may have gotten some facts of Baptist history of the 17th century, somewhat crooked. Some omissions, or additions, or clerical errors may have been made in original papers, even if we could be assured the copies extant correctly represent those documents.

The question would naturally arise, with the errors of church acts of the present century just mentioned coming under the personal observation of the writer, can we determine positively as to the facts of those ancient papers, so as to form correct conclusions regarding them? Further, can we do so with reference to any document not divinely inspired? Then, we may safely say, positive and dogmatic opinions concerning such papers may be altogether wrong, and accordingly, worthless. Are not these things worth considering in making up our verdict as to ancient Baptist history? Lebanon, Ky.

FROM KNOXVILLE.

A few years ago it seemed as if the moving fever had possession of Baptist pastors of Knoxville. This kept up until only Rev. J. Pike Powers at East Knoxville was left. For the last several years the pastors have been sticking as if they intended to stay always. The fever may strike them again some day. The work moves on apace and there is no time to grow restless. At the First church there is much joyous satisfaction over the delightful meeting just closed in which Dr. E. C. McConnell of Lynchburg, Va., did the preaching. The church was graciously refreshed and forty-five were added. The pastor was sick when Dr. McConnell came

and only able to be out a few times during the entire two and a half weeks, which was a sad loss, but the Lord nicely blessed the labors of the preacher and people. Dr. Acree is improving but is still far from well; his people are insisting that he take a vacation up in his beloved old Virginia and come back well.

The Centennial church, a mission started a half dozen years ago by Rev. J. Pike Powers, carried forward for a time by Rev. J. K. Pace, and for the last three years of glorious harvest under the skilled hands of Rev. J. H. Soow, is now a splendid church of about 500 members. Their tasty and roomy house is a great help and a joy to all. They are now in the midst of a fruitful meeting, with Rev. J. T. Hickman doing the preaching; the interest is wide spread. At East Knoxville Rev. J. Pike Powers is rapidly leading his people out of the mission stage of existence into that of a well organized and efficient church. Their new house, occupied now about a year and built by the personal efforts and sacrifices of Bro. Powers and family, has contributed largely to this end. His friends are moved to think and say that it is a pity for a man of such parts as Bro. Powers to divide his energies between business and the ministry; we are moved to wonder how we should ever have had the mission work done in Knoxville which has been done, except Bro. Powers had done it, practically at his own charges.

The Third church across the river in South Knoxville, whose excellent house of worship the editor of the RECORDER took the leading part in dedicating just four years ago, has had rather a checkered career in the matter of pastors, but in the last year and a half has had Rev. W. M. McPherson, substantial and diligent. The work is growing, the Sunday-school is larger than the church, in numbers, the prayermeeting is well attended.

At Second church we are busy enough to keep all out of mischief, if they are not overly anxious to get into it. Just now we are engaged in a special effort of the kind we are making all the time viz., to slice off a part of our debt. In the last four years the debt has gradually reduced from thirteen thousand to six thousand, counting resources in our sinking fund. You will hear from us again by and by on the subject! There are baptisms from time to time, congregations are excellent and the outlook promising. Our wide-awake superintendent W. A. J. Moore has set on foot a home department of the Sunday-school, it starts off with good numbers and promises well.

Another feature of our work in Knoxville worth mentioning is our Sunday-school association. It is composed of twelve schools in Knoxville and vicinity, it meets every fourth Sunday afternoon and always with crowded houses, discussion is had of the different phases of Sunday-school work; the association this year is paying the board of a ministerial student at Carson and Newman college. It has just entered upon its fifth year, it keeps the schools in touch with one another, and is a fine stimulus.

As Knoxville is the capital of East Tennessee we may speak of the work in

SOME OTHER PLACES.

Carson and Newman college has had the finest session in its history, over 300 students and fine work. But just now a cloud appears in the bright skies. President J. T. Henderson, by whose arduous labors the college has been raised to its present position, feels he must have rest and also wishes to do some special study. He is dis-

Advertisement for Gold Dust Washing Powder. Includes an illustration of a basket of laundry and a box of the product. Text: 'The after-dinner task of dish washing loses its terrors, and all household cleaning is accomplished quickly and easily by the use of GOLD DUST WASHING POWDER. Largest package—extra value. THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston, Philadelphia.'

Advertisement for Stewart Dry Goods Co. Louisville, Ky. Lists various dress goods, fabrics, and ready-to-wear items with prices. Includes a small illustration of a storefront for 'NEW YORK STORE'.

Advertisement for Baptist Book Concern, Louisville, Ky. Text: 'BAPTIST BOOK CONCERN, Louisville, Ky. ...'

posed to think he would better lay down the reins, that he may have these desired advantages, but the trustees have said a decided "no". They tell him to take a vacation of a year and come back refreshed and strengthened for yet greater things. He has not yet decided. Kentuckians will be interested to know that their gift to Mossy Creek and East Tennessee, Rev. J. M. Phillips D.D., is rendering good and acceptable service. He took the village church, which is also the church of the college, when it had been having only once a month preaching and when some predicted that it could not step up to every Sunday services. But under pastor Phillips the advance has been made successfully and the church has had a year of solid growth and prosperity. He and his talented family have been fine additions to the college and community.

Rev. R. D. Haymore D.D., of Chattanooga assisted in a recent meeting in which much good was accomplished. Pastor Phillips has just closed a fine meeting at White Pine, Johnson City, for some time vacant, has just settled Rev. D. A. Glenn, who comes with a good record, from Tazewell, Va. Rev. J. T. Hickman, the gifted young evangelist and successful pastor of two country churches near Knoxville, and of Elizabethton, near Bristol, has given up the last and taken up Smithwood for two Sundays, thus bringing his work together into one field; he will live among his flock.

M. D. JEFFRIES.

THE KY. B. Y. P. U.

The meeting called to organize a Ky. B. Y. P. U. was duly held in McFerran Memorial church, beginning Tuesday night and ending Thursday morning of last week. For years past the public have been told that such an organization would be made "very soon," and now some brethren have done what they might have done at any time. The programme was carried out substantially as published. We were unable to obtain a list of the delegates and visitors from the State outside of Louisville, though the following were all we could hear of: Drs. J. H. Boyet and Z. T. Cody, Prof. Arthur Yager, J. P. Fruit, J. C. Metcalf and J. E. Nunn, and the Revs. J. N. Prestridge, S. C. Humphreys, G. L. Morrill, W. B. Crumpton, M. B. Adams, Preston Blake, M. Ashby Jones, H. L. Murray, J. P. Jenkins, J. M. Fowler and J. S. Leo.

From outside the State there were present Drs. J. M. Frost and G. A. Lofton, with the Revs. J. D. Jordan and J. O. Rust. "All Baptists present" were repeatedly called on to give in their names; and we learned that some 280 names were given in, mostly of those living in Louisville, many of them Seminary students.

Prof. Yager was made President, the Rev. J. S. Sowers, Recording Secretary; Mr. W. M. Acuff, Corresponding Secretary and Treasurer.

The address of welcome was delivered by Mr. G. W. Lewis, and the Rev. M. B. Adams made the response. The poem by I. T. Woodson, Esq., was read by Dr. Jones because of the absence of the author on account of the death of his wife. Dr. Lofton then made an address, in which he attacked hardballism, Baptist succession, literal interpretation of Scripture and demagoguery. His subject was "The unused forces among Southern Baptists." This was followed by an address by the Rev. G. L. Morrill on "The young people's movement, a power and a prophecy." This was Bro. Morrill's first appearance in Louisville,

and he made a very fine impression.

Thursday morning was given to "An open parliament on practical methods," in which a good many brethren took part. After dinner, in the absence of the Rev. I. J. Van Ness, of Atlanta, Dr. J. M. Frost, of Nashville, spoke on "Baptist young people and missions." He emphasized the brevity of youth, and made an earnest plea for the cultivation of the spirit of missions. He was followed by Dr. A. T. Robertson, who took Dr. W. C. Taylor's place on the programme, and discussed "What the B. Y. P. U. can do for Kentucky." He said it would introduce new ideas and new ways of work; it would promote personal acquaintance, and it would contribute inspiration to good works.

At night the constitution was adopted as follows:

"The name shall be the Baptist Young People's Union of Kentucky.

"The object shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

"Membership shall consist of accredited delegates from Baptist young people's societies, one delegate for every twenty members, and in churches where there is no society two delegates from every fifty members.

"The headquarters shall be at Louisville, where an executive board of seven shall reside.

"Annual meetings shall be held at time and place as the Board of Managers may decide."

Prof. J. P. Fruit was made First and the Rev. J. N. Prestridge Second Vice President. A board of thirty managers was appointed. It is manifest that the representation of churches as such is not desired, for only such churches as have no young people's societies can be represented. Since the purpose is to have such societies organized in all the churches they can reach, churches must cease as such to be represented as rapidly as the Union can get societies organized. The idea is that where a church has no young people's society the attendance of delegates from such a church will lead to the formation of such a society, and so soon as this is done the society can send delegates, and the church, as such, can send none.

We note, also, that it is not proposed to have the annual meeting in connection with the General Association, nor is any reference made to that body. It is, therefore, an entirely distinct and separate organization.

After the adoption of the constitution the Rev. J. O. Rust, of Nashville, spoke on the "Church of to-morrow," and he was followed by the Rev. J. N. Prestridge on "Power from on high," who was, in turn, followed by the Rev. John D. Jordan on "The outlook for the Southern Union," of which he is Corresponding Secretary. His address was highly complimented both for its matter and for its spirit.

On Thursday morning Prof. J. C. Metcalf spoke on "Our young people and education." Prof. J. P. Fruit spoke on "Our young people and literature," and Dr. J. H. Boyet on "Soul winning," after which the meeting adjourned *sine die*.

**WHO'S SHELLABERGER?**  
He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

**ANNUAL FINANCIAL REPORT**

I have received, between January 1, 1896, and January 1, 1897, the following amounts:

1. From Western North Carolina: Globe, \$100; Lenoir, \$10; Rocky Springs, \$18 67; King's Creek, \$7; Blair's Fork, \$1 33; Pine Grove, \$2 50; Wilson's Creek, \$2 50; Mt. Pisgah, \$9 45; John's River, \$2; Union Meeting, 90c; Caldwell Association, \$12 40. Total, \$166.75.
2. From Eastern North Carolina: Mt. Gilend, \$45; Bethel, \$9.12. Total, \$54.12.
3. From Kentucky: Irvington, \$88.75; Christiansburg, \$42; Bagdad, \$50; Winchester, \$40; Mt. Olive, \$16.80. Total, \$237.55. Total for the year, \$458.42.

W. E. CROCKER  
Chinking China, January 4, 1897.

There is always danger that we trust too much to methods and expedients. They have their place; they are so many implements and tools, but that is all they are. The power and the fruitage are not in them. Time and again God uses the things that are not to bring to naught the things that are. At our anniversaries and great meetings we are tempted to glorify means, when the expansion of these is never the measure of progress. We may increase contributions and multiply our missionaries, we do not correspondingly increase results. The blessing is from God. It may be that the burdens which are suffered to weigh so heavily upon us are to bring us back to this.

As Jesus moves through the Gospels, the sheen of heaven is visible upon him. Above the mixed noises of earth the voice of the Eternal fell on his ear. Once and again came the word from heaven, "This is my beloved Son in whom I am well pleased," and in his straits the angels ministered unto him. He lived so close to the frontier that his garments were once shot through with light. It was not strange that Jesus should pass into the unseen; it was strange that he should appear in the seen.—JAN MACLAREN.

**SLEEP FOR SKIN-TORTURED BABIES**

And rest for tired mothers in a warm bath with CUTICURA SOAP, and single application of CUTICURA Ointment, the great skin cure.

CUTICURA Remedies afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusting, scaly skin and scalp humors, with loss of hair, when all other fails.

Order throughout the world. Forras Datto and Cass. Cash, Sole Agents, London.  
"How to Cure Skin-Tortured Babies," free.

**SKIN SCALP**

**THE MARKETS.**

**Report for the Week Ending Saturday, April 10, 1897.**

**CATTLE.**—The prices steady and unchanged; pens well cleared; market closed steady.

**Calfas**—Market steady; light receipts and little trading.

**Hogs**—Prices steady except for choice light weights of about 40 lbs., some of which sold at advance. Others light and of fair quality good early clearance.

**Sheep and Lambs**—Market steady and unchanged. Week's trade closed with yards cleared.

**CATTLE.**

Extra shipping calves, 1,400 to 1,500 lbs.	\$1 35 00
Light shipping, 1,200 to 1,400 lbs.	\$1 00 00
Best butchers	\$1 00 00
Fair to good butchers	\$1 25 00
Common to medium butchers	\$1 25 00

**SHATTERED**  
THE PRECARIOUS CONDITION OF PROF. A. H. NYE.  
A Prominent Iowa Educator's Painful Experience as Related by Him to a Newspaper Man.

From the Gazette, Cedar Falls, Iowa.

The grippe, that dread disease that had such a run throughout this country three and four years since, left many who were previously in robust health with shattered constitutions and seemingly confirmed invalids.

Prof. A. H. Nye, living at No. 2500 Olive St., Cedar Falls, Iowa, was among the number left by the disease in a precarious condition, his nervous system shattered, and with a general debility of his entire system; no strength, feet and limbs badly swollen, in fact he was almost helpless. Prof. Nye is a native of New York State, having come west in 1886—a healthy, robust man. He is a school teacher by profession, having served as county superintendent of schools of this (Black Hawk) county several terms, and he has the respect of all with whom he comes in contact. His helpless condition called forth the sympathy of the entire community. He tried the best medical skill procurable, and spent most of his ready means in the vain endeavor to recover his health, and had about given up completely, discouraged. He had stopped taking treatment, being fully convinced in his own mind that there was no help for him, and that he would have to spend the balance of his days as an invalid, a burden to family and friends. Some one who had heard of Dr. Williams' Pink Pills spoke to him about them and urged his giving them a trial. His poor success with eminent physicians made him skeptical and he had no faith in what was called proprietary medicine, and would not listen to this advice for some days. The friend being persistent, however, and having faith in the Pink Pills, would not let up until he had finally prevailed upon the sufferer to send for a box, which he reluctantly did, and after receiving them he decided to give them a fair trial. The first box relieved him in a surprising manner, yet he was not convinced that it was the medicine that helped him, but the weather which had turned pleasant, and did not send for a further supply until he was again about as bad as before taking the pills. This time he concluded that he would make another trial, and took three boxes, and to his nearly if not quite as well as before the attack of the grippe. It is needless to state he cannot say too much for Dr. Williams' Pink Pills for Pale People, for people who have been left in poor health from a gripe of any other cause. Any one wishing to test the validity of this letter can write Mr. Nye, No. 2500 Olive Street, Cedar Falls, Iowa, and he will cheerfully recommend the medicine and state his condition before and after using it.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatia, neuralgia, rheumatism, nervous headache, the after effect of a gripe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 if they are never sold in bulk or by the post, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

**Oriental**  
Whole Carpets and Rugs from Turkey, India and Persia.

We show the following makes:  
Daghestan, Carac'gh, Bokhara, Shervin, Soumak, Teheran Ghiorde, Hindoostan, Demoldjeik, Vahindure, Nepal and Cashmere

Statistics show that in 1890 the value of these goods imported into the United States was \$190,930, while in 1894 it was \$768,395, showing an increase of four hundred per cent. in four years. Make your house complete with some specimens of Oriental weave.

**W. H. McKnight Sons & Co.,**  
WHOLESALE AND RETAIL.  
225 Fourth Ave. 328-330 W. Main Street,  
LOUISVILLE, KY.

\* Please keep in mind we have just landed four thousand rolls Matting from China and Japan—now on show.

Thin, rough steers, poor cows and scalawags	1 25 00 75	Year 1896	3 95 00	69 122
Good to extra extra 1,600 to 1,700 lbs.	2 25 00 75	Year 1895	4 75 00	61 401
Common to medium oxen	2 00 00 75	Year 1894	2 95 00	61 210
Feeders, 900 to 1,200 lbs.	2 25 00 10	Total new crop sold to date	5 00 00	35 605
Steekers	2 50 00 75	Sold to date in 1895	34 80 00	34 80 00
Bulls	2 00 00 25	New crop sold to date, orig. inspect.	65 00 00	65 00 00
Veal calves	2 50 00 00	Sold to date in 1896, orig. inspect.	65 75 00	65 75 00
Choice milk cows	25 00 00 00	Sold to date in 1896, orig. inspect.	65 00 00	65 00 00
Fair to good milk cows	15 00 00 00			

  

Choice packing and butchers, 225 to 300 lbs., strictly corn-fed	\$1 00	Rejections this week	943
Fair to good packing, 180 to 300 lbs.	4 00	Rejections same time in 1896	1 192
Good to extra light, 100 to 180 lbs.	4 00	Rejections same time in 1895	1 607
Fat shoats, 180 to 190 lbs.	2 75 00 75	Percentage of rejections to sue's sales '97	97 24
Fat shoats, 100 to 180 lbs.	2 25 00 75	Percentage of rejections to sue's sales '98	97 30
Light, 80 to 100 lbs.	2 00 00 00	Rejections since Jan. 1 to date	12 193
Roughs, 150 to 400 lbs.	2 00 00 10	Percentage same date in 1896	15 030
		Rejections same date in 1895	12 965

  

Good to extra shipping sheep	\$1 75 00 00	Receipts this week	1 834
Fair to good sheep	2 00 00 50	Receipts same time in 1896	2 471
Common to medium sheep	1 50 00 50	Receipts same time in 1895	3 911
Bucks	2 00 00 00	Receipts since Jan. 1 to date	12 322
Extra shipping lambs	4 00 00 00	Receipts same time in 1896	62 490
Fair to good lambs	4 00 00 50	Receipts same time in 1895	61 517
Medium to butcher lambs	2 00 00 50		

  

Trash, ground mixed	\$2 00 00	Red.	Color
Trash, sound	1 75 00	2 50	3 00 00
Common lugs	2 50 00	4 25	4 00 00
Medium lugs	4 25 00	6 00	5 00 00
Good lugs	6 00 00	7 00	6 50 00
Common leaf, short	6 00 00	7 00	6 00 00
Common leaf	7 00 00	9 00	7 50 00
Medium leaf	9 00 00	11 00	11 00 00
Good leaf	11 00 00	13 00	12 00 00
Fine and selections	15 75	19 75	

**LEAF TOBACCO MARKET.**  
Report for the week ending Saturday, April 10, 1897.

SALES, WITH COMPARISONS.

Following were the sales for the week and year to April 10, with comparisons:

Year 1897	4 59	61 910
Year 1896	4 59	61 910







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

**Items of Interest.**

The President sent a message to Congress urging an appropriation to relieve the destitute in the regions on the lower Mississippi which have been flooded. Congress responded promptly and passed a bill appropriating \$200,000.

The ambassadors to Athens presented identical notes to the Greek government saying that the Powers would punish the aggressor in case of a conflict between Greece and Turkey, and would see to it the aggressor gained no territorial advantage.

Carter H. Harrison, who was elected Mayor of Chicago by a plurality of 77,000 votes, was the regular Democratic nominee, the Republicans being divided. However, he would have been elected had they been united, as he had a majority over all the candidates. In the November election the Republicans had a plurality of 56,000. In St. Louis the Democrats were divided and the Republicans carried the city. Mayor Harrison is a son of the Mayor who was killed by a crank.

Knoxville suffered a heavy loss by fire on the 9th. All but one house in one of the largest and handsomest blocks in the city was burned among them the store of W. W. Woodruff, who is so well known in the South. His loss was \$250,800. Insurance \$200,000. The total loss in money was over a million, but the greatest loss was several lives.

The German Ambassador on the 7th laid before Secretary Sherman the formal protest of the German government against the tariff bill. The letter gives warning that if the bill is passed Germany will retaliate by putting high duties upon all the agricultural products from the United States. This will be a heavy blow to our farmers. All that Germany objects to is one clause of the bill, supposed to have been dictated by the Sugar Trust.

Johannes Brahms has died in Vienna in his sixty-fifth year. He has been the greatest musical composer since Wagner's death, and, except by Wagnerites, is regarded as a greater than he. Daniel W. Voorhees died in Washington City. For many years he has been prominent in politics in Indiana, and he was one of the noted orators of the country. He served two terms, if not more, in the United States Senate.

**For Over Indulgence.**

TAKE HORSFORD'S ACID PHOSPHATE. It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

**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 have orders to continue, and we will divide the \$10 equally between the Boards above mentioned. The same rule works in all cases, whether the fare is \$10, \$20, \$30, more or less. 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.

**The Final Close-Out Sale**

is now going on at the Mammoth. Winter stocks are about gone, and this slaughter is on Spring goods—CLOTHING, SHOES, HATS and men's and ladies' FURNISHINGS. Watch the daily papers for prices. Send a cash MAIL ORDER if you can't visit the store.

**Kleinhans & Simonson**  
GOING OUT OF BUSINESS.

**ASSIGNEE'S FORCED SALE OF FURNITURE, CARPETS, Etc.**

**BEDROOM FURNITURE.**

- Several neat Walnut Suits, three pieces; factory price \$15.90, to go now for **\$11.50**
- Antique Oak Cheval Suit, three pieces; factory price \$19.45, to go now for **\$13.50**
- Antique Oak, Quarter Marble Suit, three pieces; factory price \$21.75, to go now for **\$14.50**
- Very handsome Walnut Suit, Tennessee marble top, large French pattern plate mirrors, piano polish finish; factory price \$125, to go now for **\$78.00**

**PARLOR FURNITURE.**

- Mahogany Tapestry Parlor Suit, 6 pieces, combination colors; factory price \$33.00, to go now for **\$18.00**
- Fine Polished Oak Brocstelle Suit, 5 pieces, very handsome novelty; factory price \$90, to go now for **\$39.00**
- Elegant Silk Tapestry Parlor Suit, 6 pieces, elaborately finished; factory price \$115, to go now for **\$59.00**

**DINING-ROOM FURNITURE**

- Antique Oak Sideboard, rubbed finish, bevel plate mirror; factory price \$9.25 to go now for **\$6.80**
- Walnut Sideboard, latest style, French beveled mirror; handsomely carved; factory price \$35, to go now for **\$23.00**
- Very handsome Curly Birch Sideboard, swell front, pattern French plate mirror, hand-carved novelty; factory price \$87.50, to go now at **\$56.00**

**Fur and Smyrna Rugs.**

- Fur Rugs, factory price \$3, now **\$1.25**
  - Fur Rugs, factory price \$6, now **\$2.75**
  - Smyrna Rugs, factory price \$3.70, now **75c**
  - Smyrna Rugs, factory price \$6.25, now **\$1.80**
- \*Factory prices\* here mean manufacturers' cost of production—not dealers' retail prices, but less than their wholesale prices.

**MISCELLANEOUS FURNITURE.**

- Antique and Imitation Walnut Three-drawer Combination Washstands; factory price \$3; now **\$1.75**
- Antique Safe, glass doors; factory price \$5.25, to go now for **\$3.50**
- Imitation Walnut and Antique Bookcases; factory price \$10, to go now for **\$5.50**
- Antique Quarter-sawed Oak Rocker, cane seat; factory price \$2.50, to go now for **90c**
- Woven-wire Spring Bed Bottoms; factory price \$2.90, to go now for **\$1.90**
- White Enamel Iron Bed, woven-wire bottom, brass trimmed; factory price \$10, now **\$7.50**

**CARPET DEPARTMENT.**

- Good stylish pattern Ingrain Carpets; factory price 37c a yard, to go at **19c**
- All-wool Extra Super Carpets, new desirable patterns; factory price 65c a yard, to go at **36c**
- Tapestry Brussels Carpets, good quality, late designs; factory price 73c a yard, to go at **37c**
- Beautiful Body Brussels Carpets; factory price \$1.20 a yard, to go at **69c**
- Elegant Wilton Velvet Carpets; factory price \$1.50 a yard, to go at **89c**
- Genuine Royal Wilton Carpets, very rare pattern; factory price \$3.50 a yard, to go at **\$1.98**

**Extension Tables.**

- Oak Breakfast Table, two leaves, nicely finished; factory price \$4.50, to go now for **\$2.50**
- Fine Antique Oak Table, carved legs, polish finish; factory price \$9.85, to go now for **\$5.75**
- Very Elegant Curly Birch, beautifully finished, exclusive novelty; factory price \$45.00, to go now for **\$20**

**QUEENSWARE.**

- Decorated Parlor Lamps, factory price \$4.50, now **\$1.98**
- Hand-painted Dinner Sets, 100 pieces, factory price \$13.95, now **\$6.90**
- Hand-painted Dinner Sets, 100 pieces, factory price \$21.75, now **\$10.25**
- Decorated Chamber Toilet Sets, 10 pieces; factory price \$6.00, now **\$2.98**
- Decorated Chamber Toilet Sets, 12 pieces, factory price \$8.50, now **\$3.69**
- Decorated Chamber Toilet Sets, 12 pieces, factory price \$11, now **\$6.50**

**Center Tables.**

- Mahogany Center Table, pretty style; factory price \$1.50, to go now for **80c**
- Solid Mahogany Table, newest pattern; factory price \$14, to go now for **\$8.35**

**Chiffonieres.**

- Antique Oak Chiffoniere, polish finish; factory price \$16, to go now for **\$12.00**
- Mahogany Chiffoniere, six drawers, bevel mirror; factory price \$17, to go now for **\$12.50**
- Very elegant Walnut Chiffoniere, French veneered, pattern plate mirror; factory price \$24, to go now at **\$16.50**

**Couches and Lounges.**

- Antique Oak, French Tapestry Folding Lounge; factory price \$12, to go now for **\$5.85**
- Handsome Corduroy Couch, Oriental style, fringe trimmed; factory price \$15.85, now for **\$9.85**

Goods mentioned in this advertisement are strictly high grade, from best manufacturers; not the trash usually advertised at these prices.

**GEO. E. REDIN ASSIGNEE OF THE**

**S. T. MOORE CO.**

Jefferson and Green Sts., Bet. Fourth and Fifth, LOUISVILLE, KY.