

WESTERN RECORDER

Faith, Hope and Love, these three.

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Some people read the Bible as a duty if they read it at all.

Some colleges have reported the number of students who are members of the churches. The best showing is that of Park College, Missouri, in which 99 per cent. of the students are professors of religion. In Lenox College, Iowa, 85 per cent. are Christians. And other schools make a fine showing.

The latest development of the Alphabetical Society *fad* is "Brotherhoods." The New York *Christian Advocate* says: "In a very short time there will be brotherhoods named after all the Apostles and perhaps a number of the prophets. They are now rivaling the societies in number and persistence. The brotherhood of the church is as much as we find time to attend to properly, and can hardly claim to meet all of its responsibilities."

Dr. Woods also says in his strong and timely article in the *Watchman*: "Calvinism has its five points, every one of which is a welded link in its unbroken chain of inexorable logic and of faith." We hear all sorts of sneers from those who have no arguments that Calvinism is dead, or at best dying, that it is shattered, &c., &c. And here is Dr. Woods, as calmly as if the progressives were not singing in triumph over its wrecking, declaring that its logic and faith are an unbroken chain.

The *Religious Herald* hits the nail on the head when it exposes the essential narrowness of much of so-called "broad" thought in these plain words, which are fully justified by facts: "Often, however, those claiming widest liberality of belief are most illiberal to those who cling to truths hallowed by Christian centuries, and make themselves the judges of the orthodoxy of their more conservative brethren." It is one thing to claim to be broad and another thing to be broad in the truest, which is also the most cautious, sense. And there is no liberality manifest in the tendency which exists in some quarters to rail at all beliefs indorsed by the Christian consensus of the centuries.—N. Y. Observer.

We are afraid that Dr. N. E. Woods, of Boston, is somewhat of an old fogey. In fact Boston Baptists have a suspicious leaning to old-fogeyism—whether that has anything to do with the unusual growth of our denomination in that city is worth considering. We cannot acquit Dr. Woods of the charge of old-fogeyism when he writes such words as these: "It is a strangely perverted passion which possesses some men to remain inside and yet be outside a great denomination, to be classified under its name, and yet to be alien with regard to its spirit and teaching. Baptists have long stood for liberty of conscience, and they do now. But they stand also for honest and truthful classification from bedrock to pinnacle of the church. They that are not of us ought not to hide under our name."

BAPTISM IS ONE IN ACT.

BY J. A. KIRTLEY, D. D.

Baptizo, with its derivatives, the word of command, exclusively employed to designate the ordinances, has undergone an investigation, philologically, historically and doctrinally, such as no other word perhaps has; and if candor, scholarship and painstaking investigation can settle the meaning of a word, and the act enjoined by it, the act of baptism may be considered as a settled question. By the highest lexical authority it is acknowledged to be immersion. The testimony of the lexicons is indeed of a very high character, and, according to the late Prof. Moses Stuart, of Andover, himself a recognized authority in Greek learning, practically univocal. After giving the meaning of the word, "to dip, plunge or immerse into anything liquid," he says: "All lexicographers and critics of any note are agreed in this." (Work on Cho. Bap. 2nd ed. p. 60).

The testimony of the founders, with many of the most distinguished scholars and representative leaders of all the Pedobaptist sects, from the papal to the Methodist Episcopal, is in exact accord with that of the lexicons, however contradictory of their own practice. The testimony adduced will necessarily be summarized to bring it within the limits of an article for publication.

Brenner, a learned Roman Catholic writer, in a "historical exhibition of the administration of baptism, from Christ to our own times, after a full investigation of the original authorities, closes his work with a summary of the results, of which the first paragraph is as follows: "Thirteen hundred years was baptism generally and regularly an immersion of the person under the water, and only in extraordinary cases a sprinkling or pouring with water; the latter was, moreover, disputed as a mode of baptism, nay even forbidden." Quoted by Conant in his "meaning and use of baptizein," p. 141. Also by Prof. Stuart with approval (Chr. Bap. 2nd ed. p. 152). No Catholic writer of distinction dissents from this statement.

The testimony of learned Protestants is none the less decisive. Martin Luther, the great reformer of the sixteenth century, and founder of the sect which bears his name, says: "To baptize in Greek is to dip, and baptizing is dipping. Being moved by this reason, I would have those who are to be baptized to be altogether dipped into the water, as the word doth express and as the mystery doth signify." (Quoted from "Works." By Dr. T. T. Eaton, in his able and masterly exposition and vindication of "the faith of Baptists," p. 47).

Such distinguished commentators, writers on theology and church historians as Lange, Meyer, Knap, Mosheim, Neander and others who could be mentioned, of the same denominational connection with Luther, are in substantial agreement with him, as the following declarations will show:

"Baptism in the apostolic age was a proper baptism—the immersion of the body in water." (Lange on infant baptism of 1834, p. 81. Quoted by Hinton, "History of Baptism," p. 56).

Meyer, in his Exegetical and Critical Commentary on Mark 7:4, perhaps the most elaborated passage in the New Testament to make it mean something else than immersion, says: "In this case *can* the *baptizant* is not to be understood of washing the hands (Lightfoot, Wetstein), but of immersion, which the word in classic Greek and in the New Testament everywhere means, i. e., here according to the context, to take a bath."

Mosheim, in his ecclesiastical history, testifies: "In this (the first) century baptism was administered in convenient places, without the public assemblies, and by im-

mersing the candidates wholly in water." (Murdock's trans. vol. 1, p. 87).

Neander, testifying of the practice for the first three centuries, says: "In respect to the form of baptism, it was in conformity with the original institution, and the original import of the symbol, performed by immersion" (His. Chris. Relig. and Church, vol. 1, p. 310).

Episcopal scholars, lexicographers, historians, commentators and writers on theology, have more generally, uniformly and with less reservation borne testimony to immersion as the meaning of the word and the practice of the apostles and primitive churches than any others of the Protestant Pedobaptist sects. Perhaps because they more generally receive the papal doctrine of ecclesiastical legislative authority, and hold that church councils, so-called, have the right and power to enact laws, change ordinances, etc., though some of their distinguished men have lamented the fact of such changes, while others, as Dean Stanley, glory in it. Among the many distinguished witnesses, we mention the names of Liddell and Scott as lexicographers; Conybeare and Howson, who in their celebrated and invaluable work, "The Life and Epistle of St. Paul," combine the characteristics of the translator, the commentator, and the historian; Matthies, Whitty, Archbishop Tillotson, Bishop Lightfoot, Bishop Smith, Dean Goubrun, Dean Stanley and many others who could be mentioned.

In this place we can only give an example or two of the testimony which these distinguished scholars render.

Conybeare and Howson, "speaking of the ordinances of the church," pages 401, 402, say: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture. In accordance with this statement, they render the passage in Rom. 6:4, and in a footnote say this passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion.

Dean Stanley in his "History of the Eastern Church" (p. 117), says: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown or regarded, unless in the case of dangerous illness as an exceptional almost a monstrous case." ("Faith of Baptists," page 43).

In his sermon on baptism (complete ed., New York, Ward & Drummond, pages 21, 22), he says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."

Bishop Smith, of Kentucky, as quoted in "The Faith of Baptists," p. 44, says: "Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except the few cases of those baptized clinically, lying in bed. If any one practice of the early church is clearly established, it is immersion."

John Calvin, the founder of the Presbyterian church, in his institutes (book 2, ch. 15), says: "The word baptize signifies to immerse, and it is certain that immersion

was the practice of the ancient church." ("Faith of Baptists," p. 44).

Dr. Thomas Chalmers, the learned and able minister, and Dr. James McKnight, the critical and scholarly commentator, render similar testimony.

That of the late Dr. Philip Schaff is equally decisive. On Rom. 6:4, he says: "That the custom of baptism by immersion is alluded to, is generally admitted." On Col. 2:2 he says: "The passage shows that immersion was the mode in the apostle's mind." Again, in his "History of the Christian Church" (vol. 1, p. 468), he says: "The usual form of baptism was immersion. This is inferred from the original meaning of the Greek baptizein and baptismos; from the analogy of John's baptism in the Jordan; from the apostle's comparison of the sacred rite with the miraculous passage of the Red Sea; with the escape of the ark from the flood; with a cleansing and refreshing bath; with burial and resurrection; finally from the general custom of the ancient church, which prevails in the East to this day."

There can be no more decisive testimony than that rendered by Congregational scholars. Prof. Stuart, in his book on baptism (p. 149), says: "But enough. It is, says Augusti, a thing made out, viz., the ancient practice of immersion. So indeed all the writers who have thoroughly investigated this subject conclude. I know of no usage of the ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

Prof. L. L. Paine, of Bangor Theological Seminary, in an article in the *Christian Mirror*, quoted in "The Faith of Baptists," says: "It may honestly be asked by some, was immersion the primitive mode of baptism? and if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot even claim originality in teaching it in a Congregational Seminary; and we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, medieval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon their statements from the early customs of the church is so conclusive that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to do so."

John Wesley, in his notes on the New Testament, Rom. 6:4, says: "We are buried with him, alluding to the ancient manner of baptizing by immersion" (Faith of Baptists, p. 45, 46).

Adam Clarke (Com. on Col. 2:12), says: "Buried with him in baptism, alluding to the immersion practiced in the case of adults wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth." (Faith of Baptists, page 46).

Further testimony on this point, though susceptible of almost indefinite extension, is needless. It is certain that immersion of the entire body in water was the act commanded by our Lord Jesus Christ, practiced by the apostles and primitive churches, and which, according to the testimony of Pedobaptists, was universal for thirteen hundred years, except in the case of those clinically baptized, as it was called, viz., sprinkled or poured upon in bed.

By culture I mean that fine product of opportunity and scholarship which is to mere knowledge what manners are to the gentleman.—C. D. Warner.

WHAT IS PRAYER?

BY H. E. B.

Prayer is the cry of the soul to God. The instinctive yearning of the trusting child, to claim the help, or the comfort, or the protection of his loving heavenly Father.

In itself, it is true, the prayer may be one which from its nature that Father cannot grant. His very love obliging Him to turn a seemingly deaf ear to the eager petitioner. But it is a grievous mistake for us to suppose that because our prayers are denied by God, they are not pleasing to Him.

On the contrary, He loves to have us appeal to Him about everything that concerns us, great or small, temporal or spiritual.

He both invites and commands us to make all our wants and wishes known to Him, who has alike the ability and the willingness to supply them.

That prayers for temporal and prayers for spiritual blessings should rank even in His sight, in point of importance is, from the nature of the case, of course impossible.

But the error Christians too often fall into is imagining that because prayers for temporal benefits do occupy an altogether subordinate and infinitely lower place in God's estimation than those for spiritual graces, they must in themselves be wrong; and that the true Christian should never presume to offer such prayers at all.

Now, while it is undoubtedly true that the closer the soul walks with God, the higher and the holier will its aspirations be, and therefore of necessity, the less time and the less thought will it have to depend upon petitions for mere earthly good; it is also equally true, that comparatively few of us can ever hope to attain to very lofty spiritual altitudes.

To the vast majority of us, poor weak, struggling mortals, so long as we live here on earth, the needs of the body will keep pressing importunately upon our attention.

We know perfectly that, in comparison with the soul, the body is of absolutely no importance. Yet we can never rise above the fact that we have bodies to be provided for.

Shall we then cut ourselves off from recourse to God, except when we come to ask for the relief of our spiritual necessities? Must it not necessarily introduce an element of unreality into our prayers if we never allow ourselves to ask for the temporal blessings for which we naturally and legitimately long? (Of course with the proviso that God sees fit to give them to us). In short, is not this a well-meant, but altogether mistaken attempt to,

— wind ourselves too high
For mortal man beneath the sky."

And, above all, is it not a direct departure from the common-sense, wholesome simplicity of the Gospel itself, as shown both by the general spirit of its teaching, and by the actual and specific petition of its great model-prayer: "Give us each day our daily bread?"

MOSES IN MIDIAN.

BY REV. C. H. WETHERBE.

When Moses was forty years old he fled from Egypt and went into the land of Midian. The occasion of his flight was his killing an Egyptian whom he found oppressing, in a cruel way, an Israelite. Little must Moses have thought, when he hastily left Egypt, that he would remain in Midian forty years. It was a desert country. The inhabitants were the bitter, malicious enemies of the Israelites, the natural brethren of Moses. How could he find congenial companionship with such a people? It is true that they did not know, when he went among them, that he was a real Israelite; and yet this fact did not in the least affect the feeling which Moses naturally had towards those people. He was a child of God, a true worshiper of Jehovah, and he could have no sort of spiritual sympathy with the lives of those heathenish Arabians. Their influence was continually and thoroughly evil. What bad associates Moses was thrown among! How often he must have longed to be out of their company and get into the society of far better people. We can scarcely conceive of the experience through which Moses passed in that rough, pagan land. Very often he must have thought of the circumstances which led to

his leaving Egypt. Undoubtedly he wished a great many times that he had not killed that Egyptian. He did not commit the deed with premeditated murder in his heart. He had felt, in some unusual way, that he was to be God's leader of his people out of their grievous bondage, and he supposed that his killing of that Egyptian would be understood by the Israelites as a sign of his being commissioned to deliver them from their thralldom. But they did not. And as Moses was tending the flock in the Midian desert, he must have often reflected on his miscalculation concerning the effect which he supposed his defense of that Israelite would have upon his brethren. As Stephen, in New Testament times, said, Moses "supposed his brethren would have understood how that God, by his hand, would deliver them; but they understood not." How stupid they were! doubtless Moses thought. And there, in that lone land, Moses was kept forty long years. How perplexing it was to Moses! To such a brainy, wise, energetic, capable man the trial was great beyond expression. Had God indeed called him to deliver Israel? Would the day ever come when he should carry out the purpose which he had formed? The delay was not only very painful, but exceedingly mysterious. It did indeed seem strange that so talented a man as Moses was should be kept away back in a desert forty dreary years. But God was fitting him for a momentous future. In his own time he would bring Moses out of that wilderness, tried, equipped and ready for a work of forty years, full of marvelous history.

THIRSTING AFTER RIGHTEOUSNESS

Observe, we do not pretend to offer you a life of unbroken prosperity or of undisturbed repose. Righteousness will give you love, joy, peace; but it will not give you an invincible amulet against misfortune, nor a continuous immunity from pain. Pain, bereavement, failure, may be the needful fire to purge away the dross of your nature from the seven times refined gold. Let Satan tempt you with the transient spasms of enjoyment or the mean baits of ease; the service of God disdains such lower allurements. Yes, the path of evil is broad and smooth and downward, and near at hand. But toil stands in the path of righteousness, and that path is narrow and steep and rough. But who would exchange its saddest sigh for the laughter of fools, which is as the crackling of thorns under a pot? Who would exchange the tears which God's hand shall wipe away for "the troubles of the envious or the fears of the cowardly, the heaviness of the slothful or the shame of the unclean"? Nay, who would exchange the banquet of the prodigal, at its maddest and most luxurious moment, for the sternest duty and the heaviest affliction of his Father's home? Whatever happens to you, if you hunger and thirst after righteousness, you shall be satisfied; for then your hunger is not for the stones of the wilderness, but for the tree of life. You thirst, not for poisoned fountains, but for the river pure as crystal, proceeding out of the throne of God and of the Lamb.

For you that tree was planted; for you that river flows. Christ is that river of living water; Christ is that tree of life. "All things are yours, and ye are Christ's, and Christ is God's." Young as you are, have you never thirsted for something to calm and satisfy and give peace to your souls? Well, he that cometh to Christ shall never hunger, and he that believeth on Christ shall never thirst; and if you have failed to win the blessing, may there not be a special meaning for you in that appeal? "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." But if you have hearkened to God's commandments—if you have, at least, striven to hearken to God's commandments—then you see that what God gives he gives richly, he gives abundantly. It is no dribbling rivulet of peace which he pours into the thirsty soul, but a rejoicing river; no transitory torrent, but an abounding tide, rising in his children as water rises in a fountain, dwelling in them as water dwelleth in a mighty sea. This is his promise, and if we fulfill its conditions, it can never fail; for the mouth of God hath spoken it, and God is true.—Dr. F. W. FARRAR.

THE HOLY SPIRIT.

BY REV. WM. HURLIN.

At the present time, much is being said and written with reference to the Holy Spirit, and this is well. But the writer believes that many things are said and written without due consideration and careful discrimination. At John 7:39, we read, "But this spake he (Jesus) of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." From this some persons seem to suppose that the Holy Spirit had not then begun to exercise an influence in the world. Yet we read of him in the Old Testament as working in creation, Gen. 6:2; as striving with man before the flood, Gen. 1:3; as being in Moses, Isaiah 63:11; as being with the Israelites in the wilderness, Nehemiah 9:20; as being vexed by them, Isaiah 63:10; and notwithstanding their frequent rebellions, as remaining with them after their return from captivity, Haggai 2:5; and as being the great instrument of power among them at that time, Zech. 4:6.

And then coming to the New Testament, we learn that the Holy Spirit moved holy men of God to speak and to write the Scriptures, 2 Peter 1:21, 1 Peter 1:11; and from Stephen that the fathers of the Jews of his time resisted the Holy Spirit when they persecuted and killed the prophets, Acts 7:52.

We learn further in the New Testament that John the Baptist was from his birth to be filled with the Holy Spirit, Luke 1:15; that the Holy Spirit was the agent in the miraculous conception of Jesus, Luke 1:35; that Elizabeth was filled with the Holy Spirit when Mary visited her, Luke 1:41; that the Holy Spirit was upon Simeon, and revealed to him that before he died, he should see "the Lord's Christ," and also led him to the temple at the time Jesus was taken there by his parents, Luke 2:25-27; that after Jesus was baptized, the Holy Spirit impelled him to go into the wilderness, Mark 1:12; that Jesus returned from the wilderness in the power of the Spirit, Luke 4:14; and that the Holy Spirit was given to Jesus without measure, John 3:34.

It cannot then be that the Holy Spirit was to come into the world for the first time after the ascension of Jesus; but that for a special purpose he was to come in a new and particular manner as we find recorded in the Acts of the Apostles. But many persons talk as if the peculiar manifestations spoken of in that book were for all time. Hence the frequent reference that is made to Acts 19:3, "Have ye received the Holy Ghost since ye believed?" and we are told that that question teaches us that after we have been saved, it is necessary that we receive the Holy Spirit in a special manner. But I submit that this text teaches nothing of the kind, and that it has reference only to that peculiar manifestation of the Holy Spirit at that day, and for that time.

When Jesus was about to ascend into heaven, he said to his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." And that power came on the day of Pentecost, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). This special endowment was not confined to the apostles, for we read (Acts 4:31) of those assembled together, that "they were all filled with the Holy Ghost, and they spake the word with boldness." When Philip had preached in Samaria, and many had been converted and baptized, Peter and John went thither, and, after prayer, they laid their hands on the new converts, "and they received the Holy Ghost."

It would seem that usually these special powers of the Holy Spirit were given after baptism, but when Peter went to Cornelius, "while Peter yet spake... the Holy Ghost fell on all them which heard the Word," and those who were with Peter know that this was so, "for they heard them speak with tongues, and magnify God" (Acts 10:44-46). And after this, when Peter had to vindicate his conduct on this occasion before "the apostles and brethren," he said, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15).

Now I submit that it was with reference to these special manifestations of the Holy

Spirit that Paul asked the disciples at Ephesus "Have ye received the Holy Ghost since ye believed?" for after they had been baptized in the name of the Lord Jesus, and "Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied" (Acts 19:5, 6). Is it not then evident that those who argue from this Scripture that we must now receive the Holy Spirit in a special manner, at some time after believing, to be consistent, should also expect to speak with tongues and to prophesy?

Some reader will ask, "Have we, then, nothing to do with the Holy Spirit?" I reply, "Yes; much, everything; but not in the miraculous way referred to in the Acts of the Apostles." If we are Christians, we are born of the Spirit (John 3:8); he has shed abroad the love of God in our hearts (Rom. 5:5); we are sealed by him unto the day of redemption (Eph. 4:30); we have him in our hearts as an earnest (2 Cor. 1:22); and he dwells in us, and therefore our bodies have become the temple of God (1 Cor. 3:16). He helps our infirmities, and makes intercession for us (Rom. 8:26); and he strengthens us with might in the inner man (Eph. 3:16), and he gives to us the spiritual gifts we possess, dividing them according to his will (1 Cor. 12:11).

These things being so, it is both our duty and our privilege to see that we place ourselves fully under his influence; that we act on whatever suggestions we believe come to us from him, because they are in accordance with the teachings of his word; that we seek to be filled with him (Eph. 5:18); and to hold communion with him (2 Cor. 13:14). We must be careful not to grieve him (Eph. 4:30) by doing anything which is contrary to his will, or neglecting to do what he would have us do; and we must earnestly guard against quenching him (1 Thess. 5:19), which seems to mean that we are to avoid anything and everything that would interfere with, or hinder, his work in ourselves or others.—Zion's Advocate.

THE PRECIOUS BIBLE.

The Bible was not written for "literature," although it is foremost among literary productions. It was not written for scientific teaching, although its intimations of scientific truth have probably been misunderstood only because men have not discovered the wonders of nature as God knows them. It was not written for history, although its records of ancient nations besides those of the Hebrews are invaluable.

One purpose runs through all the book, in poetry, prophecy, history—only one, that is, salvation. From beginning to end, if we read in the light of the Spirit, we see Christ the Savior of man. This is the mystery of the saving power of the word. Other books appeal to the mind and the heart; this goes through the mind and the heart into the deepest being, the inner self.

The recitals of the sins of men and of nations, from which one revolts who reads them without the help of the Holy Spirit, show the steady, unchanging purpose of God to overthrow wickedness and establish righteousness. "I am the Lord, I change not," is written in every line for the encouragement of all faithful believers.

The inherent power of the word to accomplish the purpose for which it was written—that is, salvation—was illustrated recently in the case of a Japanese gentleman on a business visit to this country. He was stopping at one of the hotels in New York, and one evening took up a book lying on the table in his room, and, being a good English scholar, he became interested in reading it. It was a copy of St. John's Gospel. The story fascinated him; the pathos of the trial and crucifixion of Jesus touched him; the conversation of the Lord with Nicodemus brought conviction of the need of his own soul. He inquired at the hotel where he could find a Christian teacher, and was directed to a well-known pastor of a large church near by. Several interviews were had; the way of salvation by faith in Jesus was carefully and prayerfully explained, and before the "stranger and foreigner" left this country for Japan he became, by Christian baptism, a "fellow-citizen with the saints and of the household of God." This occurred only one month ago. It is one of many similar instances constantly taking place. The word of the Lord is tried. It is a sure foundation for our faith. We cannot afford to doubt it.

FROM ALABAMA.

DEAR RECORDER:—I trust you will allow me the privilege through the columns of your excellent paper, as a Baptist, to enter my protest against the position taken by some of our Baptist brethren in regard to the course which they suggest should be pursued towards Dr. Whitsett on account of his deliverances on a question of history and the language they use concerning him. We hear brethren using such language as this: "Prof. Whitsett should not only be excluded from the Seminary, but he should be excluded from Baptist church fellowship." Others call him a heretic; others speak of him as an enemy of the Baptist cause; one seeking to overthrow or undermine our Baptist faith. When one reads the communications and the editorials in some of our papers, if unacquainted with Dr. Whitsett and the real question at issue, he would be influenced to believe that he is one of the worst enemies that the Baptist home has and that he should be as soon be cut off from Baptist fellowship, and the Seminary be given to the flames.

I am no apologist for Dr. Whitsett's views on the "Question in Baptist Church History." I do not think that he has proved his proposition. Furthermore, I believe that he made a very serious mistake in assuming the place of a Fedobaptist editor, and as such, communicating his so-called "Discoveries" to the world, but do not believe that in doing this, he has committed such a sin as would justify his exclusion from a Baptist church, or from the fellowship of Baptists. As to his exclusion from the Seminary, as has been suggested, I have only this to say, that is a matter for the trustees and the faculty to decide. They are good, prudent and wise men; if they shall become convinced that the welfare of the Seminary demands a change or reorganization of the faculty, then it will be their duty to make that change, regardless of personal interest or feeling. The harmony of the Baptist denomination is of far more importance than the interest of any man. If I am not very much mistaken in my estimate of Dr. Whitsett's character, I am sure that he will not permit himself to be in the way of harmonizing the denomination on the Seminary. The Seminary is his own, while, individually, I dissent from his views on the Historical Question, yet I do not consider that these views should be a sufficient cause for his retirement from the faculty; but, if his remaining at the head of the institution will prove a serious disturbance among the Southern Baptists, and estrange many of our churches from the Seminary, then it would be better, far better, for our dear brother to make a sacrifice of his feelings and gracefully retire. But, as I have said, this is for the trustees to decide, after canvassing the whole matter, and I have no objection to thoroughly concerning Baptist public opinion.

I will say further, that the expressions referred to above, and the spirit which they indicate, are not very well calculated to soothe, but serve rather to irritate the feelings of Dr. Whitsett and his friends, and produce a spirit of resistance to what is certainly an unchristian and unbecoming protest, most certainly against the course pursued by some brethren in this controversy and the language which they use. It is unjust and unkind. There is nothing that Dr. Whitsett has written, so far as I have read his utterances, that justifies such radical expressions as those to which I have referred, and which have been made by a Baptist church for forty-seven years, and I think I understand something about Baptist church government. I can find no warrant in the Scriptures, nor in the usages of Baptist churches, which profess to be governed by the Scriptures, for excluding a man from the Seminary on account of his opinions on some historical questions which do not in any way affect the doctrines which Baptists believe. Dr. Whitsett is a member of one of the Baptist churches in Louisville. Suppose a majority of his church were opposed to his views on this "Question in Baptist History," what would he do? Would he be tried and disgraced with him profer against him that would justify the church entertaining it and his exclusion, if proved? What Scriptural authority could be given that would or ought to be convincing to his church that it ought to exclude him? Does not Dr. Whitsett endorse the same kind of faith that are accepted and endorsed by all our regular Baptist churches? Most assuredly he does. Does he not claim to believe that immersion has been practiced from the year 30 down to the present time as a Christian rite, and that it is essential to Christian baptism? Most certainly he thus expresses himself in the introduction to his book, "A Question in Baptist History." Has he committed any immoral act that would make him amenable to his church on a charge of immorality? By no means. His Christian character is beyond suspicion. When I ask questions of him, he answers them as a man excluded from his church? Has he been guilty of heresy, as one warlike Baptist editor has asserted? What is heresy? According to Baptist ideas that only can be called heresy which is opposed to the teachings of the Scriptures, that is, views or opinions which are not in accordance with what the Scriptures believe to be the teachings of the Word of God. Our churches and associations have incorporated in their articles of faith what they believe the Scriptures teach on all the fundamental doctrines. Now, I ask, has Dr. Whitsett renounced any doctrine held by Baptists, and taught that he had renounced it? Has he renounced in the Seminary, taught infant sprinkling, falling from grace, open communion, universal salvation or any other doctrine antagonistic to Baptist doctrine as expressed in the confession of faith which all the professors in the Seminary have to sign? Has he renounced the baptism of infants and should be removed from his chair in the Seminary, and his church would have just cause to withdraw fellowship from him. But no one has charged this against him. He has been guilty of expressing an opinion upon a

matter of history. As the Professor of History in the Seminary, it should be expected that he would have some opinions upon matters of history. It would also be very natural for him to gather these opinions from his investigations and researches. He would not be very apt to consider what kind of history would be most pleasing to his Baptist brethren, and hand out to them, whether true or false, that which would be most acceptable to them. As an honest man, and faithful, he would give them that which he believed to be true. But being a faithful man, like we all are, he might make mistakes in his conclusions, honest mistakes, however. And this I believe he has done. But does this justify the charge of heresy? By no means, if I understand Baptist doctrine and church polity. Suppose his thesis that he has tried to prove to be true. It does not affect the continuity of Baptist churches, and even if it did, we ought to receive it, if it be true. Baptists contend for the truth, and ought never to be ashamed of it.

This opinion of Dr. Whitsett does not involve any Scriptural doctrine. If he is mistaken in his conclusions, he has committed no sin, he is liable. And yet some brethren become so excited and so forgetful of that charity that Paul commends to us "which suffereth long and is kind," "envieth not," "thinketh no evil," that they declare publicly Dr. Whitsett should be turned out of the Seminary. "Thou wast altogether born in sin, and dost thou teach us?" (see John 9:34). It is given as a reason why such harsh measures should be used towards Dr. Whitsett, that Methodists read and circulate Dr. Whitsett's book, and Baptists are injured thereby. If all Methodists did not do this, would it injure all Baptists? It says on the subject of baptism, it will not injure the Baptists much. When I say this, I do not wish to be understood as accepting all that is in the book as to the introduction of immersion into England among the Baptists in 1611 as conclusively proved, but I do not think that his case; but I do not believe that any far-mad man, Methodist or Baptist, can conclude, after reading this book, that the Baptist cause is in any danger. This historical question is by no means a vital one. Baptists do not defend their right to exist by tracing their origin back to the English Baptists of 1611 or 1612, but rather back to the Word of God, on the New Testament. I am truly sorry that brethren have permitted themselves to be so intemperate in language in discussing this question. It is our right to contend for what we believe to be the truth, and to love. Suppose I were to contend that Roger Williams founded the First Baptist church in America (I by no means admit it), and should write a book to prove my contention, would that justify my church which does not believe it exclusively? I think not. There may differ on matters of history, but surely it does not require church discipline to settle it. This may do for the Roman Catholic church, that would not permit Galileo to believe that the earth moved and revolved around the sun. But Baptist churches are built upon the Rock Christ, and not upon the feet of their members for opinions on history, philosophy, astronomy or politics, and if they are according to the pattern he marked out for them, and are governed by his laws, they can rest assured that the gates of hell shall not prevail against them.

JOSEPH SHACKLEFORD, Danville, Ala., April 7, 1897.

THE EVERY-DAY OF LIFE.

BY J. R. MILLER, D.D.

No doubt the every-day of life is not so interesting as some of our particular days. It is apt to be somewhat monotonous. It is just like a great many other days. It has nothing special to mark it. It wears no star on its brow. It is illumined by no brilliant event. It bears no record of any grand or noble deed done. It is not made radiant by the coming of any new opportunity into the life—a new hope, new friendship, a new joy, a new success. It is not even touched with sorrow, and made to stand out among the days, sad with the memory of loss. It is only a plain, common day, with just the same old routine of tasks and duties and happenings that have come so often before.

Yet it is the every-day that is really the best measure and test of life. Anybody can do well on special occasions. Anybody can be good on Sundays. Anybody can be bright and cheerful in exhilarating society. Anybody can make a solitary self-denial for some conspicuous object, or do a generous deed under the impulse of some unusual emotion. Anybody can do a heroic thing once or twice in a lifetime. These are beautiful things in their place. They shine like lofty peaks above life's plains. But the ordinary attainments of the common days, the steady and true measure of a man's character and value, than are the more striking and brilliant things of its exalted moments. It requires more strength to be faithful in the every-day and "incomparable duties," when no one is looking on, when there is no special moment to stir the soul to its best effort, than it does in the one duty which, by its unusual importance, or by its conspicuousness, arouses enthusiasm for its own doing. It is a great deal easier to be brave in one stern conflict which calls for heroism, and in which large interests are involved, than it is to be true and faithful in the ordinary struggles of the common days, for which it seems scarcely worth while to put on the armor. It is very much less a task to be good-natured under one great provocation, in the presence of others, than it is to keep sweet-tempered month after

month of other days, amid the frictions, strifes, and petty annoyances and cares of home life or business life.

There are men who are never heard of on the street, whose names never appear in the newspapers, who do no conspicuous things, whose lives have gliding pasts toering high and yet the level plain of their years is rich in its beauty and in its fruitfulness of love. There are women who do not shine in society, who are the idols of no drawing-rooms, who attract no throngs of admirers about them by restless charms, but who, in their own quiet, sheltered world, do their daily tasks with faithfulness, move in ways of lowly duty and unselfish serving with sweet patience and quiet cheerfulness, and pour out their heart's pure love, like fragrance, on all about them. Who will say that the uneventful and unexciting every-day of these lowly ones is not radiant in heaven's sight, though they "Leave no memorial but a world made A little better by their lives?"

It is in the every-day of life that nearly all the world's best things are done. The mountain peaks lift their glittering crests into the clouds, and win attention and admiration; but it is in the great valleys and broad plains that the harvests grow and the fruits ripen on which the millions of earth feed their hunger. So it is not from conspicuous deeds of life that the blessings chiefly come which make the world better, sweeter, happier, but from the countless lowly ministries of the every-days—the little faithfulnesses that fill long years.

There ought to be both cheer and instruction in these glimpses of the glory and blessing of the every-day of life. It is a comfort to reflect that only plain and commonplace things. Only a few people can become famous. Only a rare deed now and then can have its honor proclaimed from the hill-tops. Only a day or two in a life, with most of us can be brightened by the light of popular praise. It is a comfort to reflect that it is the common life of the every-day that in God's sight is the truest and best, and that does the most to bless the world.

Many of us need the inspiration which comes from this revealing. The glamor of the conspicuous life, the glory of the great, the excitement of glorification of the unusual and the striking, that we come to think the common as of but small importance. There are people whose days are all alike in their dull routine, and who feel that their life is scarcely worth living. If only they could see something startling, or sublime, or even a promise of a lift from over the great commonplace of their every-days, they would feel that they were living nobly or worthily. If they could realize that it is by its moral value that life's worth is measured, they would know that ordinarily there is ten times more glory in long, unbroken years of simple faithfulness, without distinction or conspicuousness at any point, than there is in any unusual brilliancy in an occasional day or hour.

If we had eyes to see the glory of the Lord in the every-day of divine providence, we should find it all about us. The Lord is everywhere. The glory of the Lord is everywhere. It shines in the lowliest flower, in the commonest grass-blade, in every drop of dew, and in every snowflake. It burns in every bush and tree. It is in every stream, in every passing cloud.—Sunday School Times.

SHOULDER UP YOUR CROSS.

BY THEODORE L. CUYLER, D.D.

Crosses were made to be hard and heavy. They do not sit easily on the shoulder. He who is not willing to bear on his own Christ, must not expect to wear a crown. This is the substance of the Bible teaching in regard to cross-bearing.

Whatever involves some sacrifice of selfishness, or costs some privation, or goes against the grain, is a cross. In Apostolic times, the bare shaven head of a man, as an object of derision, was visited with the most intolerant odium and malignity. Simply to say, "I believe in the Lord Jesus Christ" meant confiscation of goods, stripes beyond measure, dungeons like the dungeons of Philippi, and a baptism of blood in the case of Paul outside of the gates of Rome. But in our days, more than one church member whose orthodoxy is unimpeachable, and who imagines that he would go to the stake rather than abandon his religion, is totally unwilling to give an evening or two every week to a prayer-meeting, or to mission work in the Sunday school, or to consider it "respectable" to be unwilling to remove the wine bottles from his table, even though his own children may be exposed to a perilous temptation. Anything that infringes on gentility is gall and wormwood to him. Social pride is his pet sin; to keep on the same level of association with "vulgar people," or into places where ill odors come between the wind and his gentility.

"What a ridiculous and contemptible specimen of a Christian!" exclaims one of my readers. "Not quite so fast, my friend; you may be just as sensible a reason to say whether he should not be brought into too close association with 'vulgar people,' or into places where ill odors come between the wind and his gentility." "What a ridiculous and contemptible specimen of a Christian!" exclaims one of my readers. "Not quite so fast, my friend; you may be just as sensible a reason to say whether he should not be brought into too close association with 'vulgar people,' or into places where ill odors come between the wind and his gentility." "What a ridiculous and contemptible specimen of a Christian!" exclaims one of my readers. "Not quite so fast, my friend; you may be just as sensible a reason to say whether he should not be brought into too close association with 'vulgar people,' or into places where ill odors come between the wind and his gentility." 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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, OLIVER F. GREGORY, } Sec's. JONATHAN HARALSON, } President.

RAIL ROAD RATES.

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

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

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

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

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 People's 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 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. Atmore. G. P. A.

THE Bible is the only fathom line that has ever sounded the depths of human depravity.

MISSOURI NOTES.

The great flood in the Mississippi, has not wrought any danger on this side of the river, to speak of, not causing temporary suspension of railroad traffic of the great Burlington route. A foot or more however, would have very materially interfered with its business.

Evangelist D. L. Moody, is doing some plain talking in St. Louis, just at this time, and is saying good and timely things. "The Holy Ghost has to have an atmosphere to work in." "God is a peculiar God, and just the God for a peculiar city." "I can hold up Jesus Christ, but the Holy Ghost must do the drawing." "St. Louis is a paradise compared to Jerusalem on the day of Pentecost." "The power to evangelize all our great cities, lies dormant in the church." "We don't need a new kind of preaching, or a new theology, but the fire of the Spirit." "It's dishonorable for the children of God to be running after every 'ism' that comes along." "The Christianity of some people consists of going to church once a week, and criticizing the preacher." "A good many church members are like Lazarus, when he got out of the sepulchre, bound hand and foot." "There is less rest in the White House, than any other house in America." "You don't get rest by multiplying your goods, money can't buy rest." "If you go into a good many meetings, you'd think you were at a funeral." "There never was a time when the civilized were as restless as they are to-night." "You could blot the sun out of the heavens easier than break one of God's promises." "The human mind is a tramp. I'll venture to say that some of you will go round the world forty times while I am talking to-night." "There is only one way to get into God's kingdom, you must be born in." "You and I get up where Adam fell down."

"Suppose a man was to come to this town and advertise that he could photograph the human heart and accurately reproduce all it contained, do you think he would be rushed with business? He wouldn't get a single customer." "Jesus never taught his disciples how to preach, but he did teach them how to pray."

The June orator for William Jewell, according to Bro. Ward, is Dr. Frank W. Gunsalus, president of the Armour Institute of Technology, Chicago.

Rev. Bland Beauchamp, of Curryville, has announced that a Sunday-school Convention will be held at Bowling Green beginning April 20th and hold over till 23rd, and adds, "This convention will be a departure from old convention methods." The time will be devoted to the study of the Sunday-school lessons for May and June.

I. T. Tichenor says in Central Baptist, "One more month and our financial year closes. With the lessening days, our anxiety over the result increases. Missouri gave us in April last year over \$1,000 cash. If she will make it \$1,500 this year, it will be her part of our obligations." N. R. Pittman's church, Mexico, Mo., has enjoyed a precious revival, and the right hand of fellowship has been extended to 22 and others yet to follow.

Out of 153 additions to Rev. S. H. Morgan's church at Kirksville, only 46 are residents of the town. A large school there accounts for this. Bro. Morgan is a Kentuckian and is a success in Missouri.

Dr. Northrop, as was expected, is succeeding finely in Kansas City, Mo. He is preaching to great congregations. Recently

gave the hand of fellowship to 8, baptized one, and great interest prevailed at the evening service same day.

Dr. Wharton will be with Calvary, Dr. Lowry's church, on 18th inst. Already signs of a revival are manifest preparatory to his coming. In fact all the churches in Kansas City are in a healthy and prosperous state.

Bro. Armstrong says that Rev. W. Pope Yeaman, is one of the speakers at Southern Baptist College Conference, to be held at Wilmington May 6th. His topic, is "Co-education." Southeast Missouri, has secured a strong man in the person of the Rev. A. B. McCurdy, who goes to Fredricktown from Sioux Falls, S. D. He succeeds the lamented Dr. Machette.

Rev. Armstrong gives the name of Mrs. Gurrant Mosley, who was baptized in the Spring of 1825 by Edmund Waller in Jessamine county Ky. For 72 years she has lived a consistent life. Her neighbor, Grandma King has been a member of the church 67 years.

Bowling Green, is the home of the silver-tongued orator, now agitating Congress, in inimitable Champ Clark; and Pike county, of which Bowling Green is the county seat, is the birthplace and for a long time the home of Joe Bowers of fifty years ago who had a brother Ike and who composed that poetry that brought him before the public in great shape.

Fraternally, J. N. BARBEE.

FROM CHINA.

Goepel Mission, Chiu Kiaog, China.) Tai-an City, Feb. 15th, 1897. }

DEAR RECORDER: Lately a nice old gentleman who was converted last summer, died. The last time I talked with him, about ten days before his death, he expressed himself as firmly trusting in Jesus for salvation. But all his family are rank heathen, and there was no way to prevent their giving him a full blown heathen funeral. The false money, the incense, the offerings of food, fruit and flowers were all there, and emblems of many superstitions. As I looked upon all these performances I could not help thinking of his glorified spirit which has just entered upon eternal joys. What a contrast to his late sufferings, and to all he had ever known in this life! His little grandson who had often been present and heard Christian conversations with the old man, came to service the next Sunday. He asked me if his grandfather was already gone to heaven, to which I made an affirmative reply. He said: "That is not the way we think of it here. Upon his death we take (false) ingots of silver to the temple of the local deity, and burn it, making prostrations before the god that my grandfather may be kindly received there and handed on with comfort to the next place. On the seventh day we do the same at the City Temple, next seventh at the God of Wealth Temple and so on upon each seventh day until the fifth seventh when we worship at the great Has Li' San Temple where the emperor of hell reigns. After worshipping there, and giving the emperor of hell time enough to examine into the matters and pronounce sentence, we then escort the soul to the grave where the body rests. After that we invite him home every new year to spend two or three days, partake of the dainties prepared for him, and then let him again go to the grave." "Those things are all false, expensive, and of no use to your grandfather, he is already enjoying unspeakable happiness in heaven."

Carbuncles

Appeared Each Season Until Blood Was Purified With Hood's Sarsaparilla - An Indolent Ulcer.

"For several years I was troubled with carbuncles on my left side and my back. They would disappear in winter and return the next summer. I began taking Hood's Sarsaparilla and have never had any carbuncles since. My little son had a fever and an indolent ulcer appeared on his left limb and spread half way around it. Our physician recommended a blood purifier and I gave the boy Hood's Sarsaparilla with gratifying results." A. G. B. JAMES, Polkville, Miss.

"I have been a great sufferer from muscular rheumatism and in October began taking Hood's Sarsaparilla. I continued its use until January when I could go about as well as any one and I have had no acute pains since." I. W. MINNICK, Grand Isle, Louisiana.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1; six for \$5.

are the only pills to take with Hood's Sarsaparilla.

Hood's Pills

he was told. He replied: "I have been thinking a great deal about these things."

Divine truth is slowly penetrating some of these minds, and a few are seeking eternal life. But the leavening of such a lump as China is not the work of a few years by a few laborers. The larger the mass the slower the work.

The "pilgrim season" is just begun and our brethren are trying hard to reach these people who come from great distances to worship on this "holy mountain" Tai San. Some of them are so full of their superstitions and so busy with their worship at the various places that they seem to have no thoughts for ought else. Others are warned by the priests to avoid us. When our preaching shall begin to influence these pilgrims we may expect an uprising like that of the silversmiths of Ephesus when their gains were threatened, for Tai An, to a great extent, lives off the pilgrims to her shrines. We are earnestly praying that God will raise up earnest laborers here on the field as well as send them from the homeland.

M. F. CRAWFORD.

DEAR RECORDER: Allow me a word about two things. I have recently had a pleasant visit to Greenville, South Carolina. There I met our old friends, Dr. and Mrs. M. M. Riley, who have charge of Greenville Female College. For three years they have been there and their success has been remarkable. They are enjoying good health, good success and special blessing from the Lord. To say they are very popular in their adopted state would cause no surprise to their Kentucky friends.

A word about our Young People's Meeting at Wilmington May 6th. We hope to see many from Kentucky there. We will have a special train from Chattanooga over the Southern to Wilmington May 5th. Would be glad to have you and your friends join in at Knoxville 8 A. M. May 5th and enjoy the scenery of Western North Carolina with us. You could help entertain the crowd by comparing the scenery along the way with that you saw on your recent Eastern tour. The Southern and Queen & Crescent will give you direct connection at Knoxville with us. Come with us, we want you. Yours fraternally, JOHN D. JORDAN.

Brother W. P. Harvey, has accepted invitation to deliver the Commencement Address on June 2nd, for Kentucky College at Pewee.

SHOULD PREACHERS BE POLITICIANS?

In order to get the subject before the mind clearly we will notice Webster first on each:

- 1 Politician—Cunning, using artifice.
- 2 Politician—One versed in the science of government—one devoted to politics.
- 3 (Their practice)—Ingenious in devising and pursuing any scheme of personal or national aggrandisement without regard to the morality of the measure; cunning; artful; sagacious in adopting means to the end; whether good or evil.

The above definition is the moral photograph of the political world in all ages; and no well-informed, honest man can afford to deny it. They imagine schemes, infer the results and speak of them as accomplished facts, in such artful style that their followers become filled with excitement and prejudice.

PREACHER—"One who discusses publicly on religious subjects," or better, as the Holy Ghost puts it, "Preach the word," and there is nothing uncertain for the true preacher: "For my word shall not return unto me void, but shall accomplish that whereunto I send it." But uncertainty attends politics in its every department. Hence, we conclude that a preacher is out of his line of duty when he stoops from his high, sure calling and work to the low, uncertain, tangled, muddy channels of political debate, whose only foundation is the wisdom of this world, which is foolishness with God. To illustrate: I read two tracts written by two preachers in the last campaign. One for double, the other for single standard in finance, each presumed to draw their proof from the Bible, and, to admit their premises, it was clear that each made a good speech; thus the Bible is arrayed against itself and increases infidelity instead of the cause which those preachers profess to believe, love, preach and pray for. Infidels laugh to see preachers array Scripture against Scripture on any subject, and at once begin to claim kin with them. And if the preacher denies their claim they quote the conflicting statements of such preachers so vividly that the preacher is forced to one of two extremes, viz: Shamefulness for this conduct or the height of self-conceit, i. e. I am the one who comprehends Revelation. Such confusion is caused by worldly wisdom, and is proof of its being foolishness with God. And all true preachers are warned to shun it by such Scriptures as 1 Corinthians 1:19, 20, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? Also Paul's practice, second chapter 1 to 8: Oh! says one, you would exclude the best men from the highest positions in this government! We answer nay, for Christ in Rome had a higher position than Rome could give; even ruling their agency which he had given them so completely that every prophecy concerning himself by them was fulfilled willingly, while he never violated a single law of theirs. Why, he even caused a fish to bring the money for his and Peter's taxes, no doubt to show the contrast of the heavenly and earthly governments of which he is King. And preachers are commanded to follow him, for they have a higher position than this or any other government can give.

And Christ and his Apostles never sought high and paying positions in earthly governments, and [they] being our model, it is clear that such is not our duty.

But if one is called of God and the people as David was, he should accept and serve as David did, in the fear of God, using all his power to put down evil and establish good; yea, all preachers should have convictions as to who should serve in national duties. But those convictions should not be drawn from demagogues, but from the word and fear of him who ruleth all nations, remembering that we do not rule this nation, but are only instruments in God's hand by which he rules. To illustrate: All Israel voted and shouted for Saul to be King, but, behold, God had before chosen him as a thorn to chastise them, that they might appreciate a good King like David, and God has not changed. "His ways are as high above ours as the heavens are above the earth," therefore no man knoweth when he votes that he is right, for we are compelled to wait the unfolding of God's Providences under which the best men regret giving votes which were given in good faith at the time (see Isaiah 40:21, 22). "Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Yea, compared with the eternal, alwise God, we are as grasshoppers, knowing not what a day will bring forth. How unwise, therefore, to become excited or excite others with our imaginary future events; better say I will do this or that if the Lord permit, and seek his will "who worketh in us both to will and to do of his good pleasure."

B. T. MAYHUGH.

LITTLE RIVER ASSOCIATION.

We wish to call the attention of the churches, composing this association, to the constitution, as printed in the Minutes of 1896.

Special attention is called to Article 3, which is as follows, viz.

Article 3. The members thus chosen and convened to be denominated the Little River Baptist Association, being composed of sundry churches lying in the State of Kentucky, who are to have no power to lord it over God's heritage, nor are they to have any ecclesiastical power over the churches, nor to infringe on any of the internal rights of the churches in our union; nevertheless, it becomes necessary in some cases to have a uniform rule of proceeding, that is, in cases where an offense may have been committed, either by an individual church, or an individual member in any church, which may affect any of the sister churches in the union, that the church or individual so offending may be brought to trial and the case determined upon the rules presented in the Gospel, referred to, in the 18th chapter of Matthew and other scriptures concerning discipline, for the bringing to trial and determining upon the case of an individual in any individual church.

As this article, is rather complicated, to some of us, will come one please explain and oblige.

A. B. C.

There is nothing better worth learning than the joy there is in the simple rhythm of life. When a man has once learned the great fourth commandment, the duty of leisure, when he has emancipated himself from the greatest of all slavery, the slavery of hurry—every day and every season and every year—then he has but one more thing to learn, and that is to consecrate this beauty of the rhythm of life to the worship of God.—Moulton.

"SOMEWHAT A G A I N S T THEE"

The church at Ephesus was, in many respects, an admirable church. Situated, as it was, in the metropolis of Asia Minor, a city noted for material prosperity, luxurious living, licentiousness and fanatical worship of Diana, it yet had many things which he, who "walks amid the golden candlesticks," could commend. It was an orthodox church. It hated false doctrines; could not endure the false teaching, loose living and Nicolaitans. It proposed to remain orthodox. Hence, when men came claiming to be apostles, and to speak by divine authority, they tried them by the standard of revealed truth and denounced them as liars. It did not do, as many of the churches of this day, open its pulpits to all who come in the name of the Lord, without reference to the doctrine they bring, and so become *particeps criminis* in the dissemination of error. But not only was this church orthodox, and determined to remain so, but it was pious. It hated, could "not bare them which were evil." If there were evil no financial considerations or social influence could keep them in its fellowship. Then this church was also a working church. It not only worked but labored for Christ and his truth, and this with great patience—so great that it is twice mentioned by the Saviour to its credit. Its work and labor seems not to have been in the nature of a religious spasmodic once a year or so, but to have been an every-day, persistent, pains taking, patient "continuance in well-doing." This was commendable, and was commended by the Master. It had endured hardness and had not fainted under its burdens, and thus met the approval of its great Leader. What more could any church do? Surely we would think ourselves fortunate indeed if all, or even any considerable number, of our churches could measure up to this standard. It is, therefore, almost a surprise to hear the exalted Christ say to such a church, "I have somewhat against thee." What, against these orthodox, evil-hating, earnest workers for him? Yes, they had left their "first love," and nothing could compensate for that. By right creed and upright conduct they had built a temple to the worship of God, but, alas! the shechaniah love was not in it—it was a temple without a God. They had brought abundant sacrifices, but, alas! love, "the altar to sanctify the gift," was absent. All the instruments of acceptable praise were there, but love, the key-note, being absent, instead of harmony, there was discord in the divine ear. There could be, there can be, no true worship if love be not in it, for "God is love," and the loving ones only can acceptably worship him. If love be absent everything else is as a "sounding brass and tinkling symbol"—is "nothing." Paul clearly teaches this. It pains the heart to see in our day how entirely this seems to be forgotten by many of our churches. Fine houses of worship, fine organs and fine choirs, a multiplication of working organizations and intense stir, bustle and activity seems to them to be the "be all and end all" of religion, while a personal love to Christ that leads to holy living and personal effort to bring souls to him are conspicuously absent. Pride, pomp and show make a poor substitute for vital godliness, but, in too many instances, are deemed sufficient. If Jesus should speak to-day to another disciple at Patmos what would he say of such churches? Can his estimate of them be less certain because he does not thus speak? Surely no one can think so. But Jesus tells

the Ephesians how to recover their lost "first love."—"Repent and do the first works." He says, that is, turn again to Christ as at first, as the one help and hope of a lost and ruined sinner. Recognize him and the great sacrifice he has made as the wondrous display of grace of a loving heavenly Father it is. Go stand on Calvary beneath the roeking cross and relearn its lessons of man's helpless ruin and God's costly remedy by the blood of his Son. Contemplate this wondrous love until once more your heart responds in love, pure, sacred, thrilling, then go forth with "first love" restored, not to mock God with lifeless forms, but to give him lives impelled by burning love, and "the candlestick" will not be removed, for it will give glorious light to the world and Christ will approve.

W. A. M.

Leadvale, Tenn.

UNDERSTANDING.

There is a difference in knowing a thing is done and knowing why it is done. Some may know I was in an asylum, but do not know why; what I did to cause it; I am not ashamed of what it was, and want it hid from no one. It was on account of dividing the Word of Truth right, and it was too tight for some. The Word of God is hard on an ungolly person, on equality with a horse or mule, in a religious sense. A person may know as much as possible what the Bible says, but, without a right understanding, what does it amount to? The Eunuch read, but confessed he did not understand; understanding is obtained by studying. The Sabbath-school quarterly says the Eunuch certainly was not a negro. I don't view it that way. More care should be taken in preparing Sabbath-school helps. I ask, is not assembling for Sabbath-school above for preaching? It gives opportunity for learning the lesson and finding out a person's belief. A person that will not learn in a Sabbath-school is not the right kind of a hearer of preaching. One thing I have said is, I think more of a religious negro than a wicked white man. When Christ said, "If any man thirst let him come unto me and drink," no one was excluded that would do so. It is necessary to know God and Christ to have eternal life. The way to know them is to do what Christ says. One thing is certain, if any one objects to learn of him, that one will never (to continue in that way) know him. I heard a preacher say, speaking of the Lord's Supper, except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. That does not mean that. The new birth does not come that way. It belongs to a godly person to take the Lord's Supper. It means, do his commandments. In the same chapter, John 6, it says, "He that eateth me, even he shall live by me." The Lord's Supper is not mentioned in that chapter. Christ was in Capernaum in the Synagogue teaching at that time. He did some plain talking in Capernaum. This saying, "And thou Capernaum which art exalted to heaven shalt be thrust down to hell," will apply to all who claim to be in a condition to be saved, but are not. Will they stay so? Christ, in his dying hour, would not save one that did not know him. Luke 24: 44 tells us what Christ did after his resurrection and opened their understanding that they might understand the Scriptures. All that will I advise to take heed and try to get a true understanding of the Scriptures, which is the true God and eternal life.

W. H. SEBREE.

Petersburg, Ky., March 8, 1897.

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IS IT WORTH WHILE?

BY REV. M. L. GORDON.

Is it worth while with life's fierce storms to wrestle. To face and fight the driving wind and rain. To stretch and strain each nerve and bone and muscle. O'er flaunting foes a victory to gain? Is it worth while? Is it worth while the steep ascent of heaven. To climb with aching limbs and weary feet. By hope and duty ever onward driven. Deal to the stren, ease with song so sweet? Is it worth while? Is it worth while to sow beside all waters. The precious seeds of faith and hope and love. To rest not still earth's many sons and daughters. By righteous fruits make glad e'en heaven above? Is it worth while? O gracious Christ, at thy dear feet low falling. In thy dear wounds our trembling hands we press. And thee our pattern and our Lord now calling. We lose the doubts our hearts at times confess— Is it worth while? For thou didst bravely give thy life for others. Didst bear the cross and walk the way of shame. So sought for men whom thou didst call thy brothers. Should daunt the hearts that bear thy blessed name; Is it worth while?

OUR PULPIT.

THE ODD SPARROW.

BY REV. ARCHIBALD G. BROWN.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."—Matthew 10:29. "Are not five sparrows sold for two farthings, and one of them is forgotten before God?"—Luke 12:8. The Hero Captain of our salvation is standing, when he utters these words, in the midst of a surging multitude. Every moment the throng increases. I can see them pouring along the road. They come from all directions, and now they are literally "treading upon one another." It is a congregation that has to be reckoned by thousands. Yet the great Captain seems scarce to notice the multitude. He is looking into the faces of a little elect company of twelve disciples, and to them he is talking familiarly. His whole soul seems so concentrated in putting a blessing into them that, for a while, the great multitude is as if it were not. And do you see what the Captain is doing? He is giving "marching orders" to this seemingly despicable little army of twelve. And what are his orders? Being an all-wise Captain, surely he will not order anything that is impossible or dangerous. Is he urging them to be exceedingly cautious? Does he press upon them the necessity of never unduly raising any antagonistic feeling toward themselves? Does he tell them to be very careful to avoid giving offense in anything? So we should have thought. Twelve to thousands is certainly awful odds. But what does the Captain say? You will see his short, sharp, crisp words in the 4th verse of the 12th of Luke. "Be not afraid of them"—that is the Captain's words. "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do." There is the Pharisee sneering yonder, and there is the scribe carping here, and there is the lawyer with his cruel, cunning face, looking as if he would like to eat the little company up at a mouthful, and Jesus Christ, looking at them all, says, "Be not afraid of them, they can but kill the body."

He inculcates a holy recklessness which is sufficient to send modern prudence into a fit. It is like "Up, guards, and at them!" Though you be a little flock of sheep, you shall be more than a match for the thousands of wolves; and, if your hearts should fail at the awful inequality of the strife, remember that your Father has a microscope providence. Not one of you can fall to the ground without his consent. And even if you die in his service he will not forget your dead body. And then he uses this marvelous illustration: "Are not two sparrows sold for a farthing? Are not five sparrows sold for two farthings? one thrown into the bargain. Well, even the odd sparrow, that one which is thrown in as being worth nothing, cannot fall to the ground without the Father's consent." And when the odd sparrow has been killed and hung up at the poulterer's shop, God has his eye upon the poor little thing that is threaded on a string with fifty others. Man thinks that it is only hung up in front of the shop, but Christ says that it is hung up before God. It shall "not be forgotten before God."

I dare say that you have often noticed how the Bible refuses to be limited in the symbols that it employs. In order to set forth divine truth, it seems to ransack natural history. There is an insect, a beast, or a bird, or an insect, which is not brought to illustrate some truth; the ox for patience, the ant for diligence, the spider for skill, the hind of the morning for its sure-footedness, the eagle for its speed of wing, the dove for its gentleness, and now even the sparrow for its insignificance. You must understand a little of oriental customs in order to see the full beauty of these illustrations. None but the very poorest of the poor ever think of eating sparrows. To begin with, there is very little flesh on their tiny bones, and the little flesh that is there is worth very little. It is very small in quantity, and very poor in quality; and, therefore, sparrows fetched practically nothing. Do you see a discrepancy in this Scripture? Oh, we are all seeing discrepancies in Scripture now! It is the most popular thing possible. I am amongst those who believe that the seeming discrepancies of Scripture constitute, in a great measure, its charm. Perhaps a critic says, "How are you going to reconcile these two statements?" Matthew says that "two sparrows are sold for a farthing," and Luke, that "five sparrows are sold for two farthings." How do I reconcile them? I do not want to do so. The discrepancy is a most charming one. You see, we have not a verbatim report of our Lord's address. Without doubt, he used both these sentences. Matthew records one and Luke repeats the other. Methinks I can hear our Lord saying, "Dear disciples, you know very well that you can buy two sparrows for a farthing," Matthew puts down only that. And then he went on to say, "Yes, but even then I have put them at too high a price. Why, you know that if you go into the market you can get five sparrows if you only give so large an order as two farthings' worth. There is an odd one thrown in." I can see by the smile that comes on the faces of your business men that this particular practice is not limited to Jerusalem; and I have no doubt that in your places of business it is the same thing. I know that is so at Mentone. If you go to buy lemons, two cost so much, but you get five given you for double the amount. One is thrown in; that is the odd lemon. And so I venture to say that, in many of

your shops, if a customer gives a large order you let him have the articles at a lower rate. "Now," says Christ, "look at the insignificance of the sparrow. Two of them can be bought for a farthing; but if any one likes to give such an extensive order as two farthings' worth, there is one little brown bird thrown into the bargain." Said I not truly that this is a charming discrepancy? We are too prone to associate God only with immensities. We link him with incalculables. We forget that he is as much to be seen in microscopic minutiae. We are all familiar with the thought of God calling the starry hosts out by number, and of his reckoning all those points of light. This seems to us the proper thing for a God to do. But the same God who reckons the stars counts how many sparrows there are being offered on a string for sale to the poor in Jerusalem; and he that weighs globes, and knows to an ounce the weight of the mountains, knows also the odd sparrow that is thrown in when two farthings' worth are bought. Is it not a mercy that it is so? When we were young we were perhaps tempted to think that we were big. The older we get the smaller we feel ourselves to be. I thank God for this—do not you?—that God's providence comes down to the sparrow, and even to the odd sparrow. The odd sparrow is the one which is not reckoned as worth anything, the one that is thrown into the bargain; but that is the one which Christ is thinking of when he says, "Not one shall be forgotten before God." The great Gustavus Adolphus was in the midst of a momentous battle. The clang and clamor of war surrounded him, and the air was heavy with the smoke of battle; and history tells us that a bird, dazed with the disturbed condition of the atmosphere, flew down upon the shoulder of the warrior. He had a momentous battle to look after, but he took the little bird off his shoulder, put it into the folds of his robe and then went into the battle again. Blessed be my God, he wars an awful fight, for he is contending with all the hosts of hell; but if I, dizzy and half blinded with the noise and smoke of battle, flutter down upon my Lord, he does not tell me that he has such big things to look after that he has no time for me. He puts me into his bosom and he carries me safely through the war. God cares for the odd sparrow.

And observe that Jesus Christ here selects the most lonely and the most humble form of life. I do not find that he says, "Consider the eagle with its mighty pinions, emblem of victory." It is, "Consider the raven." He has only a very poor croak. It is not "Consider the nightingale," or "the eastern bulbul that floods the banks of the Jordan with its liquid music." No, it is not "Consider the nightingale;" it is, "Consider the little sparrow which has no beauty in its plumage, and no melody in its note." Behold, then, your great Captain, and listen to his words, "Up and at them; and, if you fall in the battle, even your dead body shall not be forgotten of your Father when it lies upon the ground. You may be an odd sparrow; but that is just the one that your Father cares for."

I want to find out the odd sparrow which has come into the tabernacle; and, then, when I have found him out I will try to make the little sparrow hear what Jesus Christ says about him. And then we will conclude by listening to what the sparrow says to us.

I. To begin with, where shall we find the odd sparrow, the fifth one which is thrown into the bargain because it is considered as

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worth nothing at all? I think that there are many such sparrows here. In London there are more sparrows than any other birds; and there are far more people who, in every sense of the word, are ordinary and common, than there are people who are extraordinary. The very word "extraordinary" implies rarity. But there are some who always seem to be, in a special sense, the odd sparrow. There is nothing particularly attractive about them. They possess no sparkling gifts. Somehow, they never attract attention. It is so with them all through life. In their school days, if there is a cricket match, there are eleven picked for this side, and there are eleven picked for that, but the odd sparrow is always left out. Neither side thinks of him unless it is to say, "Oh, we will give you him in." Yes, and that kind of dealing seems to track him through all the years of life. He has opinions of his own, but nobody ever troubles to ask what they are. If he does speak nobody listens to him, though the odd sparrow very often speaks a great deal of common sense. Somebody says something that gets into all the papers; but when the poor odd sparrow ventures to give his humble opinion nobody seems a penny the better, and nobody seems a farthing the worse for it. He is altogether ignored. The sentence is often heard, "Oh, he goes for nothing. We will throw him into the bargain." I think I hear some one saying, "Why, Mr. Brown, that is just my case. Somehow or other, all through life I have been made to feel my own insignificance and my own nothingness. Nobody seems to care an iota for what I think or what I feel. I am never consulted about anything, and, if I do say something, people generally move off before I have half finished my sentence. I am an odd sparrow." Yes, I have you here this morning. Is there not often an odd sparrow also in the family? I know that I am stepping upon rather delicate ground when I speak about this. Mind you, there ought not to be an odd sparrow in any family. If a family is well conducted, and if father and mother are wise, each child will feel that it is equally cared for, equally loved and equally honored. But in most families you will discover an odd sparrow. There is Jack; he is always consulted. There is Charlie; oh yes, he is always asked what he would like. But there is that poor Joe; somehow or other nobody asks him what he thinks, or what he would like. All arrangements are made altogether outside of him, and if sometimes it is said, "Well, but what would Joe say?" there is the reply, "Oh, that is all right. I do not think that we need trouble about him." No, he is the odd sparrow of the family. I wonder whether there is some young man or some young woman here this morning that often has a bitter pang of heart because father and mother and brothers and sisters have, somehow or other, managed to make him feel, or make her feel, just like an odd sparrow which can be thrown into the bargain without making any difference. I believe that there are many

who are odd sparrows by force of their own mental constitution. We are not all made alike. It is a painful thing when you feel that you are an odd sparrow. All persons have not equally strong nerves. There are some who have a hide like a rhinoceros. They doubtless have feelings, but, somehow, they are difficult to discover. Others are of more delicate texture. Their mental constitution is peculiar. They can see a difficulty when others do not see any; and how they worry themselves over that difficulty! And then they have mental conflicts which others know nothing whatever about, and they go into depths of depression unfathomable. Sometimes they will venture to say to others, "I can see such a difficulty here; and that problem almost sends me off my head. I cannot understand it." But when they begin to talk, Mr. Strongminded (falsely so-called) turns round and says, "Don't be so stupid." Have you ever known what it is to be shut out from "the general run" by the very force of your mental constitution, and to feel isolated and alone, like an odd sparrow?

One more character, and then I think that I shall have found all my little birds; but this last bird is not here. You will find him ill upon the bed to-day. I mean the odd sparrow who cannot come up to God's house; the one who seems taken away from all the ordinary Christian enjoyment of life; that invalid boy of yours at home; that poor sick daughter who has been so ill; that wife who has not come up to the house of God for many a weary month. What a number of odd sparrows there are in London to-day; and I think that I can hear them speak. In fact, once an odd sparrow full of pain and sickness did speak; and the Holy Ghost has recorded what he said. It is in the 102d Psalm, and this was the twister of the odd sparrow: "My days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness. I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop." This sermon, I daresay, will go further than this audience, and therefore, even through the reporter, I should like to speak to sick ones who are not here. Dear sufferer upon that bed, you are God's odd sparrow. Poor soul, you who are coughing out your life, you are God's odd sparrow. When you who are here go home to loved ones whom you have left, if you tell them anything at all about this morning's sermon, be sure to tell them that, though they be sick and weary and captive through sickness, they are God's odd sparrows, and that not one of them is forgotten before God. I think that now we have found the bird.

[Concluded next week.]

If your faith is law, read Paul.

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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897. SECOND QUARTER.

SUNDAY, MAY 2.

PAUL'S FIRST MISSIONARY JOURNEY.

Acts 13:1-13.

MOTTO TEXT.—"Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15.

"Now there were in the church that was at Antioch."—Antioch was a great city, third in population and wealth in the Roman empire. It was situated on the river Orontes, sixteen miles from its mouth, and was 300 miles from Jerusalem. The church was founded by disciples who fled from the persecution after the death of Stephen, and Barnabas and Paul had preached there for a year.

"Certain prophets and teachers."—Prophets in the New Testament always mean those who spoke by inspiration, though not necessarily those who foretold the future. Teachers included the prophets, but also other preachers. "Simon that was called Niger."—Nothing more is known of him. Niger was a common Roman name, and does not indicate that Simon was a negro. "And Lucius of Cyrene."—Cyrene was a province in Northern Africa. Lucius may be the same one who is mentioned in Rom. 16:20. "Manna which had been brought up with Herod the tetrach."—The Herod who killed John the Baptist, son of Herod the Great, and uncle of the Herod whose death is mentioned in the previous chapter. This Herod was still alive, but was living in exile. Manna must have been nearly fifty years old, and was probably a man of rank.

"And as they ministered to the Lord and fasted."—The word translated ministered means worshipped. Who fasts in these days? Why is not this example of the early church, of the apostles, of the Lord, followed? "The Holy Ghost said."—How we are not told, but so that the church knew of a surety that he had spoken. "Separate me Barnabas and Saul for the work whereunto I have called them."—The Holy Ghost had called them; it was for the church to solemnly set them apart for this work.

"And when they had fasted and prayed."—As before, the fasting and praying was done by the entire church, and not by the prophets and teachers alone. "And laid their hands on them,"—as is done in ordaining preachers. "They sent them away."—Thus went out the first foreign missionaries. Especially called of God to this very work; set apart to it by a praying and fasting church.

"So they being sent forth by the Holy Ghost, departed unto Seleucia."—Seleucia was the seaport of Antioch, 16 miles distant. There they took ship and went to Cyprus, which was the home of Barnabas, and was not acquainted with the Gospel, as men from Cyprus were among the first preachers at Antioch (Acts 11:19, 20).

"And when they were at Salamis, the capital of Cyprus, on its eastern shore, nearest to Seleucia."—They preached the word of God in the synagogues of the Jews. "That the Jews were quite numerous in Cyprus is shown by their having several synagogues, and it is known from history that they were numerous in Cyprus. The Gospel was everywhere preached to the Jews first, and after that to the

Gentiles. "And they had also John to their minister."—John Mark, the nephew of Barnabas. He looked after the comfort of the apostles, while they gave themselves to preaching.

"And when they had gone through the island of Paphos."—This island is about 150 miles from east to west, Paphos being 100 miles from Seleucia. "They found a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus."

"Sorcerers from Eastern land were very common in those days. They professed to be able to foresee the future and told fortunes. It was strange how intelligent Romans believed in and heeded them. Bar-Jesus means the son of Jesus or Joshua.

"Which was with the deputy of the country, Sergius Paulus."—One of his associates whom Sergius kept with him to consult in regard to the results of his actions. "A prudent man,"—that is, a man of wisdom and intelligence, yet a man who had so much faith in a sorcerer he kept one in his train. But while Sergius Paulus heeded Bar-Jesus, he was not blinded by superstition, but was anxious to get all the light he could, and so sent for Barnabas and Saul that he might hear them preach. "But Elymas the sorcerer (for so is his name by interpretation).—Elymas is an Aramaic word meaning magician. His position in the court of the pro-consul was gone if Sergius Paulus should believe this new faith.

"Then Saul (who is also called Paul)."—Thus abruptly is the name by which the apostle has ever since been known introduced. Some think Saul called himself Paul in honour of Sergius Paulus, his first distinguished Gentile convert. But such an action is contrary to all we know of Paul's character. Others think he was called "Paul," "the little one," to distinguish him from Barnabas, and that in humility he adopted the name. But the most reasonable explanation is that he had the two names all the time, as so many Jews had, Saul being his Hebrew name and Paul his Latin one. Now as he was going into strange places in the Roman empire, the use of his Latin name was natural and might be of advantage to him as a Roman citizen.

"Set his eyes on him."—It could not have been a pleasant thing to have the eyes of Paul looking with hot indignation upon a guilty man. "O full of subtilty and all mischief."—He was full of deceit and villainy. "Thou child of the devil;"—evidently Paul's views of the universal fatherhood of God were those of his Lord, and not of modern sentimentalists. "Thou enemy of all righteousness."—Strong words this great apostle uses in his wrath. His denunciation sounds like an echo of

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the strong words his Lord spoke to the scribes and pharisees, hypocrites. "Will thou not cease to pervert the right ways of the Lord?"—As a Jew, Bar-Jesus understood much of the ways of the Lord and had used his knowledge in evil perversions.

"And now, behold, the hand of the Lord is upon thee."—It was God who was punishing Bar-Jesus, not Paul. "And thou shalt be blind, not seeing the sun for a season."—Should be totally blind, so that he could not even distinguish light from darkness. He had been trying to blind the understanding of Sergius Paulus, and to keep him from seeing the truth, and his punishment is that he shall be blinded. This miracle proved to Sergius Paulus that the Lord was with Paul, not with the sorcerer. But it was the doctrine by which the deputy was led to believe.

"Now when Paul and his company loosed from Paphos."—Sailed away. Whether there had others joined them, or the company consisted of himself, Barnabas and Mark, cannot be said. "They came to Perga and Pamphylia."—Perga was the capital of Pamphylia, a mountainous province in Asia Minor. "And John departing from them returned to Jerusalem."—It is evident from Paul's resolute opposition to taking John Mark with him on a second trip, that the young man acted in an unbecoming and cowardly way in

leaving them when he did. But he repented and proved himself a man afterwards, and won again the good opinion of the great apostle (Col. 4:10; 2 Tim. 4:11).

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 22, 1897.

For months past the eyes of the world have been turned to Greece. Small as she is, she has shown the old Hellenic spirit, and the Greece of to-day clasps hands across the centuries with the Greece of Pericles. The abominations and brutalities of the Turks had shocked Christendom, but—but—but—if we do anything about it was whispered—the peace of Europe and the “balance of power” may be disturbed. The Cretans, unwilling to be served as were the Armenians, rebelled, as they had often done before, but with an increased determination to be free from the Turkish yoke and to be joined to Greece, where they have all the time belonged. But it happens that Crete commands the Aegean Sea, and as a naval station would be invaluable to one of the Powers. If now Crete be allowed to join Greece, then whichever one of the Powers picks the first quarrel with that nation can take possession of the island. Crete, joined to Greece, may be taken by England, Russia thinks; and so she opposes the union. England cannot bear the idea of Russia's seizing Crete—and so it goes. So long as Crete belongs to Turkey it is subject to the negotiations of the Powers, and is part of the “sick man's” estate, to be administered on when the time comes. But Turkish rule is intolerable, and the civilized world would not stand the shock of turning the brave Cretans over to the Turks to be butchered. So it was concluded to give Crete autonomy under Turkish sovereignty. This would let the Cretans rule themselves without taking the least out of the estate of the “sick man.”

But this did not suit the Cretans. And it did not suit Greece. So Col. Vassos went to Crete with a Greek army, and when the Powers demanded his withdrawal, brave little Greece answered, “No; it is impossible.” Then the Powers decided to force Greece to terms by blockading her coasts, and that was soon to begin. Meantime Greece and Turkey both prepared for war. The Powers, anxious to prevent war, decided that the aggressor should not profit by the result of the war. And now Greece has forced Turkey to become the aggressor, and the war has begun fiercely. With Greece it is a life and death struggle. Turkey is much the stronger nation, but Greece has the side of right and justice, and has also the sympathy of the civilized world, except as that is thwarted by the jealousies of the Powers. The Greeks are determined, and they seem to have counted the cost. Their brethren shall be free, or they themselves will perish. The Hellenic spirit is alive again, while all the world looks on in wondering admiration.

Our sympathies are wholly with Greece. Carlyle knew what he was talking about when he spoke of the “unspeakable Turk.” Gladstone rightly calls the Sultan “the great assassin.” It is high time the Turkish empire disappeared from the map of nations. We have taken a look at the “unspeakable Turk” in his own land, and this is our deliberate opinion.

While noble little Greece is a weaker nation than Turkey, she has the heroic spirit in her army, and her enemy is more exposed than she. The Greek navy can bombard Smyrna, for example. And if the tide of war shall go against Greece, we do not believe Christendom will sit quietly by

and see her crushed. We are glad President McKinley has selected so strong a man as President Angell to represent the new administration at Constantinople, and while we hope the Monroe doctrine will be vigorously maintained, we hope the American claims against Turkey will be vigorously pressed. We wish there was some way we could help Greece without violating the Monroe doctrine. The defeat of Turkey in this war may mean the end of the Ottoman empire.

The *Christian Standard* of April 10th, quotes the following from Alexander Campbell:

I could not esteem as of any value the religion of any man, as respects the grand affairs of eternal life, whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit.

This is well said, and the *Standard* affirms its agreement with Mr. Campbell's statement. The reference is not given to the volume and page of Mr. C.'s writings where this language occurs, but we make no question of the accuracy of the quotation. Many of the Disciples need to be reminded of these sound words of Mr. Campbell, and of the fact that their leading paper takes the same position. We congratulate the *Standard*, and we hope it will press its views on this matter with vigor. To say that all religion that is of any value in a man's heart and life is “begun, carried on and completed by the personal agency of the Holy Spirit,” is to state a great principle of the evangelical faith very clearly. Let us hear no more about the Holy Spirit's being “in the world,” just as Cicero's spirit is in his words, and let all the Disciples agree that “the personal agency of the Holy Spirit” is necessary for the beginning, carrying on and completing of every man's religion, else his religion is of no value. We congratulate the *Standard* on ringing out so clearly on this fundamental point.

To be sure the *Standard* goes on in the same editorial to assert what is not quite orthodox, but on the point involved in this quotation, we can give the editor our hand. His being right on this point encourages us to hope he will get right all along the line.

On Thursday of last week we went, by invitation, up to Cincinnati to deliver the annual address before the Baptist Church Union. The meeting was held in the First church, and was the best attended, they told us, of any similar meeting for many years. Dr. Lasher, editor of the *Journal and Messenger*, presided with dignity and grace, and the pastors of the city took part in the devotional exercises. It was pleasant to meet them and receive their cordial greeting. Dr. Cathart, pastor of Immanuel church, has recently come to us from the Presbytery. The treasurer, Mr. Gray, made a satisfactory report, although there was a remnant of \$1,666.65 of an old debt unprovided for. Dr. Howard Doane, of musical fame, was chosen president for the next year, and he began with three special prayers and a collection—a wise beginning. We spoke on the subject of wisdom, emphasizing its importance and its superiority to knowledge.

We were the guest of Pastor Perryman, who has recently taken charge of the First church. He has made a good beginning, and has bright prospects. They have an elegant and well-located house of worship, with handsome parsonage adjoining. The church is having frequent and valuable additions, and is increasing in power constantly. We were sorry to

lose Bro. Perryman from Kentucky, but we are glad he is so well situated in his new field. The Baptists of Cincinnati are making solid progress.

DEAR BRO. EATON:—
A partisan of Dr. Whitsett, when I expressed myself as opposed to Dr. Whitsett's view, said to me: “I would say in other circumstances, and on a different occasion, you are a fool!” I said, “Why so?” “Well,” said he, “the idea of an old Seminary student being opposed to Dr. Whitsett.” This brother simply lost sight of the merits of the case. With him it was the man. I think Dr. W. is a good man, and love him as such, but cannot endorse his view of English Baptist history.

OLD SEMINARY STUDENT.
Here is an argument (?) that has been used, not only for all it is worth, but for many thousands of times more than it is worth. It is, as Archibald G. Brown said of Dr. W.'s thesis, “simply ridiculous.” What could be more absurd than the idea that because a man has studied in the Seminary, he is under obligation to believe whatever view a professor may advance? What could be more ridiculous than to say an old student is a “fool” if he differs with a professor? Yet this alleged argument (?) has been plied with the greatest diligence, and has had no small effect. We are told that many of the old students openly boast that they “will not read” the other side of the controversy, and they advocate Dr. Whitsett's view because it is *his*, and they are for *him* against the world. This is pure partisanship, and is unworthy of any educated man, much more of a minister. These brethren need to get over all such notions. They need to learn to weigh evidence and to think for themselves.

Then, too, there are some who think agreeing with Dr. W. is *leading* by the Seminary, while differing with him is opposing the Seminary. This identifying the man and the institution is doing serious harm. It is leading many who reject Dr. W.'s views to turn against the Seminary. It is asserting, in effect, that the institution does not belong to the denomination, but to the faculty. The fact is, the institution is to be regarded as entirely distinct from the faculty. It will remain long after they have passed away. And, moreover, all true friends of the Seminary will oppose whatever views may be held by any professor which they regard as erroneous and as injurious to the institution. They were the best friends of the Seminary who opposed most vigorously the views of Dr. Toy.

But we are glad to know that a great many of the old students, as well as of those now in attendance, do their own thinking, and make up their minds on the merits of the question. They do not accept a professor's view simply because it is his, but they decide for themselves on the merits of the case.

DR. JOHN CLIFFORD of London, furnishes the following figures: In the year 1801 there were 4,289, 883 sittings in the houses of worship of the Church of England, and 881,240 sittings in the houses of worship of the free churches. In 1851 the figures stood,
Church of England, 5,317,915
Free churches, 4,894,948
While in 1896 the figures are for only the ten leading Free Churches, leaving out Salvationists and the like,
Church of England, 6,778,288
Free Churches, 7,610,003
Thus the Free Churches have steadily gained on the Established Church until now they far surpass it in the number of sittings. The same is true of the number of communicants, which are
Free Churches, 1,807,723
Church of England, 1,778,351

Still more striking is the showing as regards Sunday-schools, as follows:

Free Church teachers 373,685
Church of Eng. teachers, 204,506
Free Church scholars, 3,103,285
Church of Eng. scholars, 2,329,813

Thus the Established Church has come to be the church of the minority of the people, and the prospect is the minority will grow relatively less and less. Therefore disestablishment must come, and may God speed the day.

“THE Protestant principle is all right; but Protestants themselves have not entered into its full liberty, and men like Dr. Briggs are still regarded as heretics because they interpret the Bible in the light of modern criticism.”—*Christian Register*.

One can scarcely avoid feeling as he reads the above that what the writer really wanted to say was that Dr. Briggs was “persecuted.” But then the facts did not permit him to say that. In saying what he did say, his paragraph loses its point. Protestant principle surely is not violated by a number of Protestants regarding Dr. Briggs as a heretic. Protestantism allows a man to be a heretic if he must be, and visits upon him no civil penalties therefor. It does not, however, require those from whom he dissents to build him a theological seminary or a church for his use in the dissemination of his heresies. Baptist Outlook.

Well said. In the olden time those who were regarded as heretics asked only to be allowed to escape civil pains and penalties on account of their beliefs. Old John Bunyan would have been content to have been let out of jail and allowed to preach to such people as wanted to hear him. But we have an entirely different sort of heretics in these days. The modern heretic claims the right to be handsomely supported by those whose faith he is seeking to destroy. The difference is, in the olden time men were revered heretics because of their reverence for the Bible and their submission to its authority. Now, however, as a rule, our heretics have small reverence for the Bible and a great contempt for its authority.

On the editorial page of the *Christian Herald* of April 8th, we find the following:

“The ‘Permanent Council’ in New York has already assumed large proportions. It undertakes to say where Baptist churches shall be, and what is a Baptist church, and who shall be a minister. The brethren of the Massachusetts colony would not feel out of place in the seat of this council. Meantime the elder members of the churches are just rubbing their eyes to see what this creature is that so gallantly assumes the role of Presbytery, and council of cardinals all in one.”—“H.”

This is severer than anything the *Recorder* has ever said about this “permanent council,” and in view of the way certain brethren assailed us for saying what we said on this subject, we looked the next week to see the *Herald* demolished. But we saw no reply at all. Is this because what the *Recorder* says is regarded as more effective than what the *Herald* says, and so must be answered? Or is it that the *Herald* is to be allowed liberty of utterance beyond what is to be tolerated in the *Recorder*!

We have received from the Rev. R. H. Boyd, D.D., samples of the series of Sunday-school helps our colored brethren are publishing at Nashville. The April numbers of *The Teacher*, the *Advanced Quarterly*, the *Intermediate Quarterly* and the *Primary Quarterly* are quite creditable. It is a question whether better results can be reached by their using helps prepared by white Baptists, which, on account of superior scholarship and facilities, are, of course, better; or by their preparing their own helps and thus coming to rely upon themselves. Our colored brethren have chosen the latter course, and they have our best wishes for their highest success.

Editorial Varieties.

The Archbishop of York is reported to have said in a sermon at Sheffield, “Happily in St. Paul's day there were no newspapers.” We read of a hundred and eight letters in English to spell the name of the King of Siam. It is said that his long named majesty will be in the procession at Queen Victoria's jubilee parade.

“It is a pity—O what a pity!—that the observance of Easter should be associated in so many minds with trivial things.”—*The Examiner*. “It is a pity—O what a pity!” that there should be any observance of Easter at all.

It takes a hundred and eight letters in English to spell the name of the King of Siam. It is said that his long named majesty will be in the procession at Queen Victoria's jubilee parade.

The Cincinnati *Commercial-Tribune* says of the *New York Journal* that it is a “notorious discoverer of everything that isn't so.” “That has come to be quite an accomplishment in these days—discovering things that are not so.”

The Baptist Pastors' Conference in Philadelphia have been discussing the price of denominational papers. Dr. Vedder, who had twenty one years' experience in religious journalism, said that when the price of the *Examiner* was put down from \$2.50 to \$2 a year, “it did not gain a single subscriber.”

Rev. William Hader, of San Francisco, preached a sermon attacking Joseph. We suppose he is a Presbyterian, as the *Independent* called on him to resign. But the Christian Endeavourers of the city champion his cause, and the *Pacific* says he will represent them at the big convention.

“Pa, who was Shlyock?” asked a young hopeful of his sedate father. “Great goodness, boy!” was the reply. “You go to Sunday-school and church, and don't know who Shlyock was! Go and read your Bible!” This is a good sample of the knowledge many “leading citizens” have of the Bible.

In whatever town one boy gets our watch, so that it is seen and appreciated, a score of others immediately wish to try for it. The case is the same with the statue of Father Marquette, a Jesuit. The statue is so great and so valuable over silver for watch cases and chains in that it does not attract. The watch is a stem-winder and a stem-setter, and is giving great satisfaction.

Each state is allowed to place two statues in the rotunda of the Capitol at Washington: Wisconsin has already placed a statue of Father Marquette, a Jesuit. The statue is so great and so valuable over silver for watch cases and chains in that it does not attract. The watch is a stem-winder and a stem-setter, and is giving great satisfaction.

Rev. Mr. Howie, a Presbyterian preacher, says that the party in Glasgow, Scotland, who are most zealous in their church planting and in corresponding church attendance during recent years. He attributes this to the fact that Baptists in Glasgow are “very enthusiastic propagandists of their own views.” When Baptists are zealous and pious, and not timid and apologetic, one hears of Baptist increases.

We are still unable to persuade the *Christian Observer* to answer our question. The editor turned on us with a question of his own, and, though he had no right to expect we would answer his question until he answered ours, yet we did answer it and renewed ours. But all in vain. Some day, *Observer*, do tell us whether you will ever answer our question. We entirely give up the observance of baptism and the Lord's Supper cases to be a church. You can answer this by a simple “yes” or “no.” Either you do, or you do not.

A good many brethren are asking us whether the Seminary belongs to the denomination or the denomination belongs to the Seminary. It is unfortunate that on this occasion the editor for the asking of any such question. Of course the Seminary belongs to the denomination, and every Baptist within the territory of the Southern Baptist Convention is part owner, and has all the rights and privileges in the case. Every one of the members is free to form and to express his opinion on the proper spirit, of course as to the management and teaching of this great Baptist institution, and no one has any right to say nay.

A woman of very “advanced” ideas said before a recent woman's suffrage convention, “I have lived nearly thirty-seven years and I have known but one wicked person who she had abcesses on the brain.” We suppose this woman has become so “liberal” that she not only sees no harm in theatres, gambling, etc., but that she sees no harm in lying, stealing and debauchery. It is simply a question of how “liberal” she would be. We suppose she saw no harm in prize fights had she been included to the skies by the sporting fraternity for his great “liberality” as opposed to the “narrowness” of those people who condemn prize fights. So it goes.

With characteristic neatness and dispatch, Dr. Howard Osgood, in the April *Homiletic Review*, disposes of the old debate as to the desirability of exclusive scholarship. It is well this bubble should be pricked, and no one knows better how to do it than does Dr. Osgood. We wish he would write a book—an introduction to the study of the Old Testament. The world needs just such a book. He would write on that subject. Not only does he dispose of the claim that the rationalistic criticism has received the suffrages of all the scholars, that if any force is raised against it, that voice betrays ignorance and want of true scholarship; but Dr. Osgood also uncovers the bald infidelity of Kenneth Dugan, the New England leader of the so-called “higher criticism.” There is no finer scholar living than Dr. Howard Osgood.

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, or at the rate of one dollar for each new subscriber, and forward your receipt for same, and send also as many dollars by draft or money order at rate of one dollar for each new subscriber. This 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 or your nearest Baptist paper in the world for one year for only \$2. This is good until May 1, 1897.

W. P. HARVEY, Manager.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. By the liberality of one of the members he had a map of the State of Paris, of a foot and a half, has been secured for the Sunday-school.

Broadway.—Pastor Pickard preached in the morning and Bro. F. H. Kerfoot at night. One received for baptism and one by letter.

Chestnut-street.—Pastor Weaver preached. Two received by letter, one for baptism and one baptized.

East.—Bro. Geo. L. Cans preached twice each day and twice on Sunday. Good interest. Seven received for baptism, two by relation and three by letter. Preaching daily.

McFerran Memorial.—Pastor Jones preached as usual.

Twenty-second and Walnut.—Pastor Hunt preached. Two received by letter. At 3 p. m. Elder H. C. Morrison, the excluded Methodist, preached by invitation of the pastor.

Franklin-street.—Pastor Edwards preached at both hours. One received for baptism and 6 baptized. Bro. Pickard lectured on the Holy Spirit Friday night.

German.—Pastor Ritzman preached as usual.

Highlands.—Pastor Dawes preached as usual.

Sogn-st.—Pastor Ewing preached. One received for baptism and two baptized.

Parkland.—Bro. E. C. Dargan preached in the morning and Pastor Nowlin at night.

Portland-avenue.—Pastor Shelton preached in the morning and Bro. Baylor at night.

Southgate-street.—Bro. R. L. Purdon preached. Four received by letter and two for baptism. Bro. Purdon preaches every night during the week.

Third-avenue.—In the morning Bro. T. E. Brininstool was ordained to the full work of the ministry. Prof. W. J. McGlothlin preached the sermon, Pastor Taylor delivered the charge, Bro. N. B. O'Kelly presented the Bible and Bro. Balla prayed at laying on of hands. Bro. Brininstool preached at night. The church granted Pastor Taylor a month's vacation, and he has gone to Missouri to hold two meetings. First with Pastor Ben M. Bogard at Charleston, then with Pastor A. C. Willet at Cape Girardeau. Bro. T. B. Ray will supply at Third-avenue during the pastor's absence.

Twenty-sixth and Market.—Pastor Thompson preached in the morning and Bro. J. S. Cheavens at night. Two received for baptism, two by letter and one baptized.

Clifton.—Bro. J. W. preached in the morning and Pastor Masters at night.

Preston-street.—Bro. M. M. Smith preached.

Fifth-ave.—Pastor Frank preached. Tabernacle (New Albany, Ind.)—Pastor Baylor preached in the morning and Bro. J. B. Shelton at night. Meeting closed.

Bro. Weaver presented a paper to the Pastors' Conference on the need of

the ministry to-day. He thought the supreme need is to be filled with the Holy Spirit. There is great need of clear convictions and strong courage, along with knowledge of the Scriptures. The Bible is understood only by those who are taught of the Holy Spirit. A minister uttering the same words is powerful or powerless according as he is filled with the Spirit.

SEMINARY NOTES.

Catalogue for 1896-'97 has just been published. Bro. J. J. Kellam is quite sick. There are several cases of mumps in New York Hall.

A certain young lady wants to know if Bro. Lee is a widower? Bro. R. A. Rushing has gone home. Bro. W. E. Wilkins had to go home for his health.

Geo. Robert Cairns, of Scotland, who is aiding Dr. Christian in a meeting, took dinner with us.

Bro. J. B. Holly, of South Carolina, has accepted the call to Middletown, Ky. He is a strong young man of deep piety, and we expect great things of him at Middletown.

Bro. R. L. Marsh has accepted the call to Bishopville, S. C. This is his last year in the Seminary, and he will go to his field fully equipped to do a splendid work.

The English language has in it the strength of the Saxon, the elegance of the Norman French, the robust vigor of the Latin and the elastic energy of the Greek.—Dargan.

Pastor John S. Norris, of Mill Creek, was assisted by Bro. A. R. Bond in the ordination of Bros. Stovall and Nail as deacons last Sunday. These brethren have a witness at their community, and will make able deacons to assist Pastor Norris in his work.

Prof. Robertson will supply the pulpit at Middletown, O., for one month during the pastor's absence in Europe.

Bro. Geo. E. Burlingame has accepted the call to Clinton, Ky. He is one of the brightest and most deeply spiritual men in the Seminary. The Clinton brethren are to be congratulated on securing him as their pastor.

Dr. Pickard took supper with us Saturday evening and made the best speech we have ever heard him make in New York Hall. None regret his resignation of Broadway more than the students. He is a great favorite among them.

Supplies for Sunday: Parkland, Dr. Dargan; evening, took collection for students' fund; Broadway, Dr. Kerfoot, evening; Portland-avenue, W. H. Baylor, evening; New Albany, John Bass Shelton, evening; Mill Creek, A. R. Bond, morning; Cedar Creek, J. G. Mosely, morning; Twenty-sixth and Market, John S. Cheavens, evening; two additions.

The new catalogue has a cut of the Levering Gymnasium, but it is a very poor one. It makes the building appear much smaller than it is, and, in many respects, does not do it justice. It is one of the finest buildings connected with the Seminary, but one would not think so from the cut.

J. B. S.

THE STATE.

Deacon J. T. Wilson reports a most prosperous year with our church at Lagrange. Pastor J. W. Porter closed his first year's work there. The church is out of debt with \$2,000 in the treasury toward buying a parsonage. There were 60 additions during the year. We were here 100 at prayer-meeting last Wednesday night. We congratulate church and pastor.

Pastor Purdon has been in charge of the church at Mackville for 16 years and of the church at Bethlehem for 12 years. His congregations average 300 to 400. He was reared in that neighborhood and is a prophet who has honor in his own country.

Pastor Jenkins reports one addition at Shepherdville, and the mission contribution doubled.

Pastor J. W. Porter writes from LaGrange: "Last Sunday closed my first year as pastor at this point, it being also the close of the first year that the church has worshipped in its new building, presided by Sister De Haven, at a cost of \$25,000. The church, by common consent has never enjoyed a more blessed and prosperous year. During the year sixty have been added to the membership, and the contributions for all purposes have been double those of any previous year. The spiritual life of the membership has given additional cause for thanksgiving and encouragement. The church is composed of a noble band of workers, and has prospered in all the departments of its labors. The success of the year's prayer-meetings has been especially gratifying, and as it is conducted by the young people, has developed many of our young members into active Christian workers. The

That Pleasing Paralyzing Pie! How good it looks! How good it tastes! And how it hurts. Why not look into the question of PILL after Pie? Eat your pie and take Ayer's Pills after, and pie will please and not paralyze. AYER'S Cathartic Pills CURE DYSPEPSIA.

Sunday-school is much the largest in the county and together with the prayer-meeting has proven a power for good. The church closes the year clear of indebtedness and with two thousand dollars in cash with which to build a parsonage. The prospect is bright and blessed."

Bro. J. W. Mount writes from Clinton: "Clinton Baptist church extended a hearty and unanimous call to Bro. Geo. E. Burlingame, to begin in June."

Pastor Trotter, of Mayesville, is holding a series of meetings assisted by Pastor Tibbs, of Mayesville.

Pastor J. B. Crouch writes from Stanford: "Having removed from Ludlow to this place, I desire to have my paper sent here. I began my pastoral relations with this church the 1st day of April, and the brethren here, a noble band and the church is a good one."

Bro. W. P. Harvey preached for Pastor J. G. Bow at Pembroke morning and evening. He reports a fine day and the church in splendid condition.

Pastor A. M. Vardeman, pastor of the Trenton and Guthrie churches, has resigned, and has accepted a call to Alexandria, La. We are loathe to give him up, but our loss is Louisiana's gain.

The Auburn (Ky.) church and Spring Creek church (Tenn.) have voted a month's vacation to Pastor J. H. Burnett, which he expects to spend in Indian Territory.

Pastor J. B. Ferrill writes: "Will you please announce in the RECORDER that I will dedicate our new Baptist meeting house at Pleasant Grove, Tenn., on the fifth Sunday in May? Bro. M. P. Hunt will preach the dedicatory sermon."

Dr. J. G. Bow, of Pembroke is aiding Pastor Sallee in a meeting at Henderson, Ky. The first six days resulted in eleven additions with a good prospect for many more. On the 15th, Brother Bow begins a meeting at South Carrollton.

Bro. W. J. Couch writes from Hickman: "I am here where I can overlook the mighty Mississippi, from the top of the Chickasaw bluff. When I go to town, I go down stairs, and when I come home, I climb them. Mahan, I come upstairs. The church was much strengthened by a meeting held by this scribe just 2 years ago now. And we are hoping and praying for another gracious meeting; pray for many more here, to the glory of our confession of faith last night and another interested enough to come forward and ask prayer, although it was a very rainy night, and we have had only 4 services. Well I want to say one of the best meetings taken all in all was at the Second Baptist church, Jackson, Tenn., something like 60 or 70 confessions of faith and a glorious revival in the church. The first two weeks in May and all of June are yet unengaged."

Rev. J. M. Fowler, of Sulphur, and Rev. P. E. Burroughs, of New Liberty, were in the office Monday.

If you have a preacher who fearlessly tells you of your sins thank God for it.

A SIMPLE CATARRH CURE. A specialty of twenty years. This simple Catarrh cure has been used by specialists in the history of medicine. As I must soon retire from active life, I will give this cure, the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this distressing, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address: Prof. A. I. WHELAN, 58 Warren St., New York.

FROM BETHEL COLLEGE.

Please announce as the preacher of our annual sermon, June 6, 1897, Rev. G. L. Morrill, D. D., Orensboro, Prof. John Phillips, Jr., Ph. D., to deliver the address to the literary societies; Rev. Weston Bruner, Th. M., of Baltimore, Md., to address the alumni, and Rev. C. P. Shields, A. M., as the alumni poet.

WILMINGTON, N. C., MAY 6-11th, VIA CHESAPEAKE & OHIO RY., THROUGH THE MOST PICTURESQUE REGIONS OF AMERICA.

The Chesapeake & Ohio Ry., with its splendid service, magnificent vestibuled trains, the picturesque and historical country through which it passes, offers the most delightful route to Wilmington. Very low rates will be made, and special service arranged for parties travelling together. For full particulars, write or call on R. E. Parsons, D. P. A., C. & O. Ry., Louisville, Ky.; C. B. Ryan, A. G. P. A., C. & O. Ry., Cincinnati, Ohio.

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FREE TO Sick People

Positive, quick and lasting cure for Consumption, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Disease, Poor Blood, Rheumatism, Debility, Neuritis, and all other ailments of the general people who have been cured. We send a trial case of Medicine FREE, post-paid. You do not risk and you will be cured. Good Agents wanted. Address: BETHLETH BIBLE CO., New York.

Pastor Ben M. Bogard writes from Charleston, Mo.: "We begin a protracted meeting Sunday, April 11, with the assistance of Rev. F. W. Taylor, of Louisville, Ky. The prospects for a good meeting are very good, and we have had conversions in additions at almost every service for the last month."

A gracious revival is in progress in Montgomery, Ala. South Montgomery and Adams-street churches have lately enjoyed a season of refreshing and ingathering, and now the old First and the Clayton-street churches are rejoicing in "showers of blessing."

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Dr. W. A. Jarrel, pastor of the Baptist church of Hot Springs, Ark., is accused of having overthrown the corrupting there in the recent city election and of having secured a much better state of city government. He has frequent accessions to the membership of the Baptist church there.

Pastor E. P. Lipscomb writes from Eufaula, Ala.: "The First Baptist church is rejoicing in the greatest revival for years past. The meeting began March 25 and closed April 14. So far 41 have been received for baptism and 7 by letter. Others are practically certain to come. Among the additions is one of our leading physicians and a number of other prominent citizens. A number of our men also, the church became unusually aroused and active. Young men and women and those converted in the meeting besought their friends to visit meeting and out of meeting to come to Christ. Mr. Harry Martin, the law-yeer, visited the brethren here, the preaching save 3 days, when Dr. W. H. Smith, of Columbus, Ga., preached. Our church numbers over 350 resident members."

Pastor J. B. Harrell, of South Side church, Wilmington, N. C., has resigned, but will supply the church until his successor is called.

Pastor W. V. Savage, of Rocky Mount, has accepted the call of the Churchland, Va., church, and will begin work in June. Pastor Savage is the alumni orator at Wake Forest College this year.

Pastor M. A. Adams, of French Broad church, Asheville, has resigned.

Pastor F. C. McConnell, of Lynchburg, Va., will be in charge of the meeting at Wake Forest College, N. C., this year.

Bro. Theodore Compton writes: "I have just closed a meeting of seventeen days with Bro. John Purser at the First church in New Orleans. Bro. Purser took charge of this congregation four years ago when it was small and weak. From thirty members it has grown to two hundred and thirty. The pastor is wonderfully popular, and his power is felt in New Orleans far beyond his own church. In the meeting just closed there were twelve conversions, and I claim more than twice as many professions of religion, and many others will come in yet."

Pastor W. G. Curry writes from Livingston, Ala.: "Please note in the RECORDER next week that we have just closed a meeting of great power at Livingston, Ala. In the morning, Dr. Berry, of Tennessee, did the preaching. Thirty-three accessions to the Baptist church. About 70 conversions in all."

Bro. J. N. Hall writes from Cave-in-Rock, Ill.: "Our meeting here is good. Fifteen additions to date; some from General Baptists, Campbellites, Presbyterians and Methodists. About a dozen sinners converted. I go forward from here to Ridgway, Ill., for a meeting of a week."

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Special Notice. April 30th, ends the financial year of the General Association and Southern Baptist Convention. Contributions for the present year should reach the secretary if possible by the 27th. Pastors, church committees and treasurers of district boards, are earnestly requested to act promptly. J. W. WARDER, Sec. Cor. Sec.

NEW ORLEANS LETTER. RAIN—RIVER—RELIGION.

A few days' stay in New Orleans convinced me of the fact that the famous New England weather cannot compare with the New Orleans product when New Orleans tries herself. There was almost a snowfall, and sometimes a downpour from Monday till Wednesday night. On Thursday the sun did deign to shine for a while, but the rain couldn't loose time, so it started in bright and early Friday morning again.

The Mississippi river seemed to vie with the weather in presenting threatening aspects. The one topic of conversation seemed to be about the high water. There was then the highest water "ever seen by the oldest settler," and still with ten days' rise to come.

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98 Cents for WEBSTER'S UNABRIDGED DICTIONARY. This is the largest and most complete dictionary ever published. It contains over 100,000 words, and is the most authoritative and reliable of all dictionaries. It is the only dictionary that is so complete and so accurate. It is the only dictionary that is so cheap and so valuable. It is the only dictionary that is so easy to use and so convenient. It is the only dictionary that is so perfect and so complete. It is the only dictionary that is so good and so great. It is the only dictionary that is so useful and so necessary. It is the only dictionary that is so important and so valuable. It is the only dictionary that is so essential and so indispensable. It is the only dictionary that is so perfect and so complete. It is the only dictionary that is so good and so great. It is the only dictionary that is so useful and so necessary. It is the only dictionary that is so important and so valuable. 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FAMILY CIRCLE.

BABY'S VISIT.

BY MATTIE DOUGLASS SCARBOROUGH.

Down the hall on tiptoes hurrying
Came my baby girl to me;
Bright eyes dancing, curls all flurrying.
As she spoke in childish glee.
"Thought I'd tum upstairs to see 'oo.
'That I dissed dat 'oo was sad.
So I slipped off from 'oo mammy.
And I 'pece shew I 'ad the bad.
But I fought of poor sick mamma
'Way up in de dark old room.
And how 'd'ad she'd to see me.
And to have her baby tum.
So I 'bought my dolly wiz me.
'Tause I 'ad to tum alone.
For its awful lonesome night times.
When de down-up folks is done.
Fought I'd bring a match along
Des to swike and make a light.
'Tite dirin is awful dark 'at catch.
But day's by daye's 'at is night
Up de stairs I tum wight softy.
Oh! my, but 'twas mighty dark!
I des hugged Amelia lighter
And 'looked straight at de match's spark.
I twied not to see de dotlins
And de ozer singe wh' catch.
But I des tum fast and fast.
Doodness me! de match went out.
And how your baby was afraid!
Den I fought how bad I'd been.
And all de naughty sings I'd said!
I des 'stut my eyes and 'at catch.
Wight close to my musser de'ar!
And I wasn't 'raid anozer bit
'Tause I knowed dat 'oo was here!"
Ah! my baby, you have taught me
The secrets of the Christian's life—
How, when sorrow overcomes me
And de weeping comes to me,
To forget about de sadness.
And de loneliness it brings—
Just to fill de mind with gladness
By "remembering happier times.
How to turn away from error.
And de things that cause de fright.
Never minding de drear darkness.
"Looking always at de light."
And whenever Faith is faltering,
Just to close our eyes and trust—
Leaving always on his promise,
For "he knows that we are dust."
Then he'll put his arms round us.
If we trust and never fear.
And we need not have a worry,
Because we know our Savior's near.
Waco, Tex.

THE PRIZE VIOLIN.

BY GRACE IRENE CHAFFEE.

Hans Meyrick sat in his bare little room drawing the last strains of the music before him from the little brown violin beneath his chin. His face was flushed from long practice, and his thick black hair fell in untidy curls over his forehead. His dark passion-ate eyes beamed with excited feeling as his bow drew note after note of the singularly sweet and mournful melody. It was Hans' own composition. He had worked over its making for long weeks, and to-day it was to be presented to the Herk concert of the orchestra in competition for the yearly prize. Every season there were three grand concerts given by the orchestra, and once a year a prize was offered by the Herr Concert-meister, Max Brunken, for the best original composition. Then came the Herk grand concert of the year. Two thousand marks was the prize. Hans wanted the money so much. He had long admired a fine violin that hung in the window of a large music store on Friedhelm's street. Two thousand marks was the cost of it, and Hans had looked, admired and longed for it without ever dreaming of the possibility of possessing it. Each day on his way to the "Probe" at the "openhaus" he paused before the window in which the treasure hung, and gazed reverently at it. Then one day the announcement of the yearly contest had awakened within him the ambition to try for the prize, and he began to think and compose, to write and carefully rewrite his little melody. And now it was finished. He was sure of the prize, it was certain. Then drew forth the music in vibrating strains, like the evoking of a beautiful spirit. A strange melody in a minor key; one to wring the heart with its wail and sadness. Hans' hair fell in full of sadness, and he was serious and old in thought for his age. His violin music was his one passion and he practiced by the hour together. Just now he was so absorbed in his playing, he completely forgot the passing of time, until the strike of a clock on the mantel-shelf brought him back to a realization of his surroundings. "Three o'clock, and rehearsal begins at half-past," he exclaimed, rising and throwing the dark hair back from his face. Then donning his well-worn coat and cap, and clasping his violin case under his arm, he hastened forth. The day was cold and bleak. Few

people were out. A raw wind blew, with now and then a flurry of snow. Hans hurried across over the icy pavements. On his way he had to pass the window in which hung the coveted violin. He stopped a few moments to gaze longingly up at it. As he stood there, a voice at his side exclaimed: "Ah Hans," and turning, he perceived Friedhelm Schmitt, with his violin case hugged close to his small, shivering body, standing beside him. "Friedhelm," said Hans, "do you see the violin there? She is a real Amal! Herr Brunken told me one day that she is a beautiful tone. Two thousand marks is the cost. I am going to buy her if I win the prize," he concluded in an excited tone, as he turned to hurry on again. Friedhelm's small figure keeping him company. "O Hans, do you also try for the prize?" said Friedhelm. "Yes," went on Hans, not seeing the fall of his companion's countenance at his words. "Yes, Friedhelm, I have worked hard to make my piece, and see! I have it here. It will be the best, I am sure. Listen! It goes so," and Hans hummed his beloved melody to his companion as they moved along. Friedhelm's thin face became very grave as he listened, and his small blue eyes, behind a pair of large, strongly magnifying glasses, moistened with tears. "You are sure to win the prize, Hans," he said in a low anxious voice. "I, too, have tried for it," said Hans abruptly, all at once becoming conscious of his companion's feelings. "Yes," said Friedhelm, sorrowfully, "you know my eyes became very bad lately, and I sometimes think I must give up playing because it is so hard to see the notes. The Herr Doctor at the hospital says I must have them operated on at once, or lose them entirely by degrees." "O Friedhelm!" exclaimed Hans in a compassionate tone, "then are you going to have it done then?" "That was why I tried for the prize, Hans," replied Friedhelm. "If I should win the money, I could have it done at once. If not, then I must lose my eyes. I fear, for mother cannot afford so much money for the operation. But I fear I have no chance now, if you try also for the prize," he concluded in a sorrowful voice. "Oh, yes you have," replied Hans gaily, adding in a more serious tone, "let me see your eye." Friedhelm handed it to him timidly and Hans glanced over it as they walked along. Poor Friedhelm! Hans knew that his own piece was far superior and would surely win the prize of the year, but he only said, "I am afraid it is better an mine," Friedhelm. "I think you will get the prize." "Do you really think so, Hans?" said Friedhelm eagerly, as his thin face lighted up with hope, and his short-curl hair fell over his eyes rather than it," was all Hans had time to reply, for they were now at the hall where the rehearsals were held. Hans and Friedhelm were the youngest members of the orchestra. Their talent had attracted notice and hastened their youth. Both were of poor parentage. Friedhelm's mother was a widow with many other children, and Friedhelm's earnings by his violin playing helped largely to support the family. Hans was also fatherless, but for the best of reasons, his mother, he said, was an invalid and very poor, and wholly dependent upon Hans' earnings. The boys were late, and at the end of a long, bare looking room on an elevated platform, many others were assembled, tuning their instruments amid loud laughter and lively conversation. Hans and Friedhelm went silently to their own places and took out their instruments. The preliminary tumult subsided a few moments later as the Herr Musik-Direktor, Max Brunken, entered and rapped sharply on the table, and the players ordered to stand, and then, for two steady hours, all attention was fixed on the music being rehearsed. Finally the rehearsal was over. Herr Brunken made a few remarks and announcements relative to the next rehearsal, and finally inquired for the composition to be offered. That day for inspection in competition for the annual prize. Many were collected, those of Hans and Friedhelm among the others. Herr Brunken then stated that the successful one was to be announced two weeks later, and the players began to disperse. Two weeks later at the conclusion of the rehearsal, the Director announced the awarding of the prize to the melody in G minor and, asking for the owner, looking inquiringly around at the players. Hans, who was sitting in his usual place, had flushed hotly at the announcement. His heart gave a great bound and his eyes sought Friedhelm's place. It was empty. Friedhelm was absent as his eyes had been very pain-

ful of late. Hans found it difficult to become self-possessed, but he struggled for the moment and said, "If you please, Herr Direktor, the writer is absent to-day. It is the work of Friedhelm Schmitt." "Very well," replied Brunken as Hans resumed his seat. Then, when the players were dismissed and preparing to depart, chattering over the news of Friedhelm's success, Hans quietly took his violin and hurried away. Instead of going home, however, he turned his steps in the direction of Friedhelm's home. A short walk brought him there. It was a small comfortable appearing house outside, and doubly so within. The room and all its furnishings, although neat to a nicety, betokened poverty. Friedhelm was sitting in a chair in a dark corner of the room, his eyes buried in a pillow. His mother, a small, pleasant-faced little woman, was occupied with a large ironing, and two or three small children played about on the floor. "Good-day, Frau Schmitt," said Hans as he entered, and as he approached Friedhelm's chair. "I bring you good news. Friedhelm has won the prize. The Herr Direktor announced it to-day." "Is it true, Hans?" cried Friedhelm, raising himself excitedly in his chair. "Quite true," said Hans. "Ah, the good God be praised," said Frau Schmitt, wiping the tears from her moistened eyes. "Now Friedhelm cheer up. Thou shalt have thy poor eyes cared for at once. Remember 'at Friedhelm's mother told me. A few weeks and thou shalt be glad and happy like other lads." "O Hans," said Friedhelm, his face glowing with happiness, "are you quite sure it is true?" "The doctor, dear Friedhelm," replied Hans. "You are to be paid on Friday, so the Herr Direktor told me, and the piece will be played at the Musikfest." "But I shall never be able to play it by then, I'm sure. My eyes will be too bad," said Hans. "Never mind, I will play it for you," said Hans, in an affectionate tone. "All shall be well. Make yourself happy. And now, good-bye. I must get home. Mother will be waiting." And bidding Hans an affectionate farewell, Hans left them alone to their unexpected good fortune. He moved homeward with a brisk step, passing the much coveted victim without once glancing toward it. But a bright smile irradiated his countenance as he looked resolutely ahead. It was the evening of the last concert of the season, and an unusually large audience was assembled in the "Sing-Akademie" to hear that was expected to be an exceptionally fine program rendered. It had been announced that the prize solo would be played, and the audience waited eagerly in anticipation of it. Friedhelm sat far back in the crowd with his mother, very thin and pale, his eyes covered with his glasses which completely shut out the light on all sides, but looking expectantly happy. His solo was to be played by Hans! His little song over which he had worked so hard, and for which he had earned his money. His eyes were glowing well and strong, and the wonderful operation had been performed and had proven successful, and now, after a long and tedious waiting, his poor eyes were coming back to strength and health. All because his little song had been so successful, and won the prize! And in a few minutes Hans was to play it! How good the kind God was! He glanced around him at the crowded galleries and listened only impatiently to the familiar music being played by the orchestra, until the platform rose before him. Hans from where he sat, his bow moving up and down with the others. Oh, how long it seemed before his piece would be the next to be played! And Hans? He sat in his usual place among the first violins, very pale and weary, playing out all the energy and passion of his soul. At last it was time for the prize solo. A few minutes waiting during which the parts of the score were handed around to the players, and then the Herr Direktor rapped upon his stand and Hans, with his little brown violin under his arm, stepped on to the platform beside the Herr Direktor and lifted his instrument to his shoulder. The vast audience quieted to a deathly stillness, and all eyes were turned upon Hans, as pale as marble, and looking so weary, and so full of before him, he stood waiting the signal to begin. For one brief instant there was a quiet while the leader with baton raised to begin looked around upon the players. Then a few long chords from the orchestra behind him and Hans, his face irradiated by the passion with which he awaited utterance, drew the first notes of his solo. A beautiful song, full of pathos and melody; so lovely as to bring tears to many eyes. The long quivering notes melted into silence one after another with a touching cadence. It was a

work expressive of great talent, original, strong and fervent, yet with a sad and touching enough it in its minor element that lingered in the heart after it was finished. Such playing! There was boldness and yet delicacy of manipulation, with an exquisitely finished and refined style. Hans had never played it better. His own little song, which he had done in the vast assembly as it had done in his own poor little room at home. It swelled and grew, and sank and died away, holding the rapt attention of every hearer until the end. All the power of every woman to be some man melody and poured itself forth. He forgot absolutely his surroundings until the end came and the applause burst upon his ears. Then he came back to reality and quietly made his bow of acknowledgment, returned to his place among the players. But he was compelled to return to the front and bow again and again ere the applause ceased. And down in the audience Friedhelm had sat impatiently waiting for his piece. He was in a fever of excitement when it last came, and he waited for the few minutes wait before its beginning, he sat nervous and pale, watching Hans as he tuned his instrument in the orchestra. As Hans came forward and took his place, Friedhelm pressed his mother's arm and smiled faintly. Then the first few chords of music, and Hans lifted his violin to his shoulder to begin. What was this? Not Friedhelm's poor little song. What mistake was this? Had they changed the program? But listen! That was the song Hans had hummed to him on the street the day they had submitted their compositions to Herr Brunken. Ah! now he understood! Hans himself had won the prize, and had proudly attributed the success to his mother. Friedhelm's mother had her poor eyes! And Hans had wanted the violin so much too! But listen! Was it not beautiful? The melody carried Friedhelm far away from all around him, and he grew paler and paler as he sat listening to his own piece. Finally when the end came, he fainted quite away, from the excitement and emotional tension of the last few minutes. Poor Friedhelm! When he came back to himself, he begged to be allowed to wait to see Hans enter the concert was over, and Hans, with his mother accompanied him to the ensemble room behind the platform, which they reached by the players' entrance from the street, and there they waited the end of the concert. It was not long to wait. Soon Hans, among many others, with their violins, cellos, basses and other instruments, descended the stairs from the concert hall, and met the pale, eager face of Friedhelm as he stood waiting beneath. "O Hans, how goodly you do so much for me?" exclaimed the half-hearted Friedhelm, clasping the hands of his friend tightly in his own. "Hush, Friedhelm," said Hans, as he observed the Direktor, Max Brunken, descending his mother's side. "My brave boys and my Brunken, as he stopped to place a hand on the shoulder of each, and smiled down kindly upon both. "One makes a divine melody and the other plays it divinely." Then turning to Friedhelm's mother, he spoke briefly of Friedhelm's genius. "No, no, Herr Brunken, it was not me indeed," began Friedhelm in an excited tone. "Hush, Friedhelm," said Hans, hastily, looking disturbed. But Friedhelm was not to be hushed. Out of his full and grateful heart he poured forth the story to the kind Herr Direktor; how Hans, out of compassion for his poor eyesight, had laid aside his desire for the beautiful violin that he had so long admired and coveted, and had generously deceived him about the prize, making him believe that it was his composition and not Hans' own, that had been accepted. And now he had used the money for his mother's eyes. Hans, seeing his eyes and Hans could never have the violin! "So!" exclaimed Brunken, looking sharply at the blushing face of Hans. Friedhelm's mother was weeping, and Hans was more uncomfortable than he had ever been in his life before. The kind Herr Direktor, seeing his discomfort, patted him once more on the back and departed with a few words to Friedhelm and his mother. "Oh, how could you, Friedhelm!" said Hans in a distressed tone. "Because it was only just," replied Friedhelm, clasping Hans about the neck. "I will pay you it all back some day, dear Hans, when the eyes you have so generously helped to save will assist me in doing so." "May, may, Friedhelm, pray think no more about it. Your love fully repays me," returned Hans, as they made ready to depart. The next day as Hans sat practicing



"O woman! lovely woman! nature made thee to temper man; I have had brutes without you. Woman more than merits all the good things that have been said of her by the wits and poets of all times. When an laud woman and her charms and virtues, he has in his mind's eye an ideal. That ideal is always a healthy woman. No men makes pretty speeches and witticisms about woman, with the picture in his mind of a weak, sickly, nervous woman, tortured by pain, and suffering from depression and despondency. It is in the power of every woman to be some man ideal if she will but build up and guard her womanly health. The best of known remedies for all forms of disease peculiar to women is Dr. Pierce's Favorite Prescription. It works directly on but one set of organs in a woman's body. It allays and eradicates pain. It soothes inflammation. It invigorates and purifies. It restores complete health to the organs distinctly feminine and banishes weakness, depression and despondency. It is the discovery of Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. If you wish to know more about it write to him. This is to tell you," writes Sister Eliza L. de Falcon, of Corpus Christi, Nueces Co., Texas, "that I had been ill for twenty-one years and was finally cured by your medicines, the 'Golden Medical Discovery' and 'Favorite Prescription.' It is so easy to be well as ill, and so much more comfortable. Constipation is the cause of many forms of illness. Dr. Pierce's Pleasant Pellets cure constipation. They are tiny, sugar coated granules. One in the 'Pellet' is a gentle laxative, two a mild cathartic. All dealers in medicines.

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FIELD NOTES.

A WORD PERSONAL.

Following the advice of my physicians in Louisville, I removed with my wife from that city, three years ago, to a farm in Grayson county, four miles from Leitchfield. There we have lived, devoting our time and energies mainly to the farm and garden, laboring for Christ as opportunity offered. The churches in Grayson county, outside of Leitchfield, are small and poor and unaccustomed to giving much to the support of the Gospel. I had pastoral charge of the little church in Millwood for three years, and have preached considerably at a school-house on our farm. By the help of others Mrs. C. and I organized, two years ago, a Sunday-school on our farm, which has run successfully for six months in the year.

And now, having, after three years of hard work on the farm, regained my health, I have undertaken to travel for a year or more for that enterprising publishing company, B. F. Johnson & Co., of Richmond, Va. One of the pleasures I anticipate in these travels is the opportunity it gives me of seeing once more many warm and cherished friends; and by request of Bro. Harvey I will occasionally send some brief field notes to the Recorder. I do not claim to be a field editor, though I can justly claim to be the man who inaugurated the office of field editor in this country.

Our church in Leitchfield is making substantial progress under the leadership of Pastor J. W. Vallandigham. He is a good preacher, a good pastor and popular with the people. Brethren H. B. White, J. M. Washburn, W. V. Harrell, J. N. Lynch, J. R. Ward and J. B. Oldham are giving their time and energies to the work on a very meagre support. There is great need of Gospel preaching and teaching in all parts of Grayson and adjoining counties. There are vast territories, chiefly in parts of Grayson, Edmonson and Butler counties, where there are no organized churches and but few Sunday-schools in any of the churches. The missionary and colporteur are greatly needed in all this section. Bro. Horace Veech, of Leitchfield, has his heart in this work, and if he could even have a very meagre support, would give himself to this work. "The harvest truly is plentiful and the laborers are few," and how to reach such communities with the Gospel is the question. The Christian people do not read the Bible much, and religious books and papers scarcely at all. Churches can be found where not a single member takes a religious paper. Many families have no Bible, some not even a New Testament. O Lord, send out thy light and thy salvation.

Fraternally,
A. C. CAPERTON.

LETTER FROM GEORGIA.

DEAR RECORDER:—Although I have been a reader of your grand paper for several years, yet this is my maiden effort at writing anything at all for its columns, always well filled with things good and strong and sound. As I have just returned from the Georgia Baptist Convention at Gainesville, of course I could not write many lines without having the work of that body prominently in the field of view. We had a grand and glorious meeting. I was very glad to see Bro. Harvey, of the Recorder, with us. The Recorder has many strong and abiding friends down here, and we do not hesitate to stand by its editor's policy in discussing present and past important issues, and everything else as to

that, and we think that it has, indeed, come to the kingdom at such a time as this and that for a purpose more far-reaching than many suppose.

We missed the presence of the noble and classic Hawthorne. We think we have two of the best Secretaries in our Southern Zion, and they are continually growing in the esteem of their brethren. I refer to Bro. James E. Chiles, of Madison, Ga., and Bro. B. D. Ragdale, of Conyers, Ga. Long may they wave to do good and be useful in this important sphere. And then there are the incomparable Gov. Northen and Bishop James H. Kilpatrick, who seemed mainly to be guiding the ship for us. They are both as gentle and tender as well brought-up children, and yet as strong and as true to the right as Paul himself.

Bro. Whiteitt was with us, and secured some \$800 for the students' fund.

The reports and speeches and sermons were all of a high order. All seemed imbued with a power from on high if for nothing else, to do, as many of us, sit quietly and attentively to hear those more gifted in ready wit.

Not the least encouraging feature of the Convention is the noble band of young men coming up among us such as T. W. O'Kelley, the coming Richard Fuller, of Georgia, and A. A. Marshall, of Atlanta, the rising Spurgeon of the future, and many others, perhaps, leaning in the direction of eminent greatness in the Baptist University of Georgia.

Bro. Willingham was with us and stirred us all up with the mighty thunder of his appeal for Missions, and all agreed to go home and raise \$30,000 instead of \$16,000 asked for, and which last amount has nearly been secured.

The Convention wound up with a happy and tearful handshake, closed in prayer by the splendid and modest O'Kelley, of Griffin.

The Convention will meet next year in the First church in Augusta, where it met about thirty years ago.

According to report on deceased ministers about thirty of our preachers have gone to the sweet rest that remains for the people of God. Who will be the next? Al-lou-ha! praise his name for the precious privilege of mingling tears of joy with so many choice spirits of the Lord.

Affectionately,
M. L. CARSWELL,
Stone Mountain, Ga.

FROM HARRODSBURG.

The first year of the present pastorate closed with the last Sunday in March. During the year there have been forty-six additions. After the communion service last Sunday it was decided to put out subscription papers in behalf of the new church which is to be built. Some months ago Mr. J. A. Shuttleworth, one of Louisville's foremost citizens, proffered the handsomest lot in Harrodsburg if they would rise up and build during the present year. The lot is 80 by 200 feet and fronts on Main street, being located in the midst of churches. Certainly this church, which has had the ministrations of such men as William Vaughan, Thomas J. Fisher, A. W. LaRue, George C. Lorimer and many other valuable men, is renewing her youth, and the best things possible are none too good for her. A nobler band of sisters than this church has would be hard to find, and the brethren are coming to the front in their activity in church life. Col. Th. Smith, President of Beasonot College, wife and daughters, as well as two other members of the faculty, are

members with us, and have amongst our membership four of the foremost lawyers at the Harrodsburg bar.

Rev. W. P. Harvey, of your city, formerly lived here, and his genial face is often seen in our midst. Two of his daughters, most cultured ladies, are members among us. We have four Baptist ministers living in this city, all of whom we trust will shortly be members of our church.

The health of Rev. B. F. Taylor, one of the most useful men we have ever had in Kentucky, is not vigorous. He is living with his son, Rev. John Taylor, upon whom we feel that his father's mantle will worthily fall.

Rev. J. I. Wills moved here recently from Georgetown, and preaches to churches in Mercer and Garrard counties. His wife is highly esteemed for the work's sake.

We feel that the outlook for the old church is very bright. God grant that our highest expectations may be realized.

J. F. WILLIAMS,
Harrodsburg, Ky., March 9, 1897.

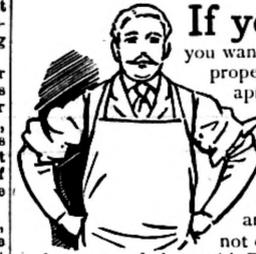
EDUCATED MINISTRY.

I notice some time ago an article, yea, two articles, on the question as to whether or not an "educated ministry" would be best or accomplish more in the rural districts, where the people do not have the education found in the cities among the wealthy; and whether the sturdy, zealous, go-ahead preachers in the country could accomplish more in the city among the highly educated and refined or not, etc., upon the idea that his zeal and piety and "Godly" walk would take the place of a finished education. Now, I do not desire to play the role of "the critic," but what good comes of all this theorizing in order, as they think, to settle the question? The question settles itself if you will study human nature and take the Lord's word for it. The whole thing in a nut shell is this: It is simply a wise provision of the Lord giving the fine churches in the cities polished and highly educated ministers to preach to them, and the sturdy, zealous and industrious, common educated man to preach in the country, where religion takes the place of pomp and show. Don't you know there is still in force that principle which teaches and demonstrates that certain things are incompatible!

We do not mean by this that a man cannot have religion in the fine church under teaching of the polished minister; but we do mean that while a man may have religion in the fine church, with all its gaudy surroundings, that the man in the country, in the plain church, under the teaching of the plain but Godly preacher, may have religion without the pomp, swell and sham found in the fine churches in our cities. I believe in education as much as any man, and, to make the matter short, I will say I believe in such an education as the good and noble John A. Broadus had and labored for, and also labored to impart to others in a way that but few can impart an education to a student. Never will I forget the day I first met him, and looking me full in the face and holding my hand, the thrill of kindness and of love and perfect trust that his manner caused me to feel in him from that day on while going to school at the Seminary.

R. W. FRYMIRE, M. D.
Patesville, Ky., Feb. 3, 1897.

MEN usually say, I will repent and God will be good and merciful to me, while they should put it exactly the other way; God is good and merciful, therefore I will repent.



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The last session of this body was held with the First church of Gainesville, commencing the 2nd day of April and closing the 6th. The attendance was larger than it has been in years, and the general impression seemed to be that it was an exceptionally fine meeting.

The work of our State Mission Board was shown to be in excellent condition. Dr. Gibson, the Secretary, feared that he would have to report a debt, but the responses proved so general and liberal during the few days previous to the meeting, and at the meeting that he was enabled to announce his fears allayed.

Dr. Willingham and Tichenor were present in the interest of their respective Boards. During the discussion of Foreign Missions the convention seemed to reach high water mark. Georgia already stands at the head of the list in her contributions to Foreign Missions, but as a resolution was unanimously adopted proposing that between now and the meeting of the Southern Baptist Convention, a vigorous effort be made to induce the churches to give each of these Boards \$5,000.

Dr. Frost came in the interest of the Sunday-school Board. He made about the same speech of last year, save that he told us of the new building recently purchased in Nashville, and of the Bible department of the Board to which he seems to be giving considerable attention.

President Whitsett came early and was accorded a hearing upon the afternoon of the first day. He asked for \$800 for the support of the Georgia students in the Seminary, and it was secured easily, and promptly. No one expected or intended to introduce resolutions condemning his course which is generally deplored, even in conservative Georgia, but there were some who would have offered resolutions leaning toward him had they not been afraid of the result. The response to Dr.

Whitsett's appeals were not so general, as in former years, but they were larger. The first response came from a prominent brother, who gave himself out some months since as unfavorable to Dr. Whitsett's discoveries and he greatly increased his contribution. No one knows, at present, where he is. Possibly he is on both sides. Some brethren have this happy facility in a large measure. A number of brethren gave who do not in the least support or condone Dr. Whitsett's methods and some who, for years, have given to the Student's Fund gave nothing, and will not give under existing circumstances.

The Convention meets next time with the Green-street church, of Augusta, Ga.

G. F. L.

ENJOYED the privilege of preaching at Smithfield last Sunday. This church is located in the midst of an intelligent, well-to-do community, and we know of no reasonable excuse for not having a regular pastor. We enjoyed the hospitality of Deacon E. D. Crabb and family. Sister Crabb is the daughter of Deacon Wilson, of Eminence. She takes great interest in her poultry, and has the most profitable breeds of fowls. We saw ducks that were almost as large as geese. Dr. J. G. Bow says there are turkey hens in Hopkinsville that weigh 32 pounds. This may beat Sister Crabb's turkeys, but I am quite sure she is ahead on ducks. Wilson Crabb, who took the A. B. course at Georgetown, is now at Chicago University, and will graduate in June. Justly Bro. Crabb and wife are proud of their cultivated daughter, Miss Lizzie, and son Wilson. Young Brother Wilson Crabb will be well qualified for a professorship in any of our first-class colleges. While in Smithfield we learned that our classmate at Georgetown, Rev. G. W. Wheatley, had returned to his native State and settled in New Castle. To him we extend a most cordial welcome. He moved and stayed long enough to find out "there is no place like the old Kentucky home." Bro. Wheatley is one of

our best preachers and most successful pastors.

While at Smithfield, where M. G. Moore lives, we learned that, while canvassing for the new Democratic paper—"The Louisville Dispatch"—at Princeton, Ky., he approached a company of gentlemen and announced that he wanted "subscribers for the best paper in the world except one." Bro. T. E. Richey was in the crowd, and asked the name of the one excepted, and Col. Moore replied, "The WESTERN RECORDER." Brother Richey shook hands with the stranger and said, "Put my name down for your paper."

W. P. H.

Dr. Brewer, in his "Dictionary of Phrase and Fable," tells the following story: "It is said that Spurgeon used to practice his students in extempore preaching from a text only disclosed in the pulpit, and that one of his young men, on reaching the desk and opening the note containing his text, read the single word 'Zaccheus.' He thought for a minute or two, and then delivered himself thus: 'Zaccheus was a little man, so am I; Zaccheus was up a tree, so am I; Zaccheus made haste and came down, and so do I.' He suited the action to the word."

"We shall reap, if we faint not." Let us not, like the Hebrews, faint on the border of promised blessings, and turn back again to the wilderness.

RED ROUGH HANDS

Itching, scaly, bleeding palms, chapped nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, the great skin cure.

Cuticura

It is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Importers, Buffalo, N. Y. "Cuticura" is "How to Produce Soft, White Hands." Free.

ITCHING HUMORS Instantly relieved by CUTICURA Ointment.

THE MARKETS.

Report for the Week Ending Saturday, April 17, 1897.

Table with columns for various market items like cattle, sheep, hogs, and their prices. Includes sub-sections for 'CATTLE', 'SHEEP AND LAMBS', and 'HOGS'.

LEAF TOBACCO MARKET. Report for the week ending Saturday, April 17, 1897.

Table showing tobacco market statistics for the week ending April 17, 1897, including sales and comparisons.

A 16-Year Old Girl has Nervous Prostration.

THE REVIVIFYING EFFECTS OF A PROPER NERVE FOOD DEMONSTRATED.

Several months ago, Miss Cora Watrous, the sixteen-year old daughter of Mr. I. C. Watrous, a locomotive fireman, of 61 Clarion Street, Bradford, Penna., was seized with a nervous disorder which threatened to end her life. The first symptom of the ailment was a loss of appetite. For some little time Miss Watrous had no desire to eat and complained of a feeling of extreme lassitude. This was followed by severe pains in the head. For three weeks the young lady was nearly crazed with a terrible headache and nothing could be procured to give her relief.

Finally after trying numerous remedies, a physician was called and began treating the patient. He said the trouble was caused by impurities in the blood, and after several weeks of his treatment the young lady's condition had not improved and the parents decided to procure the services of another physician. In the meantime Miss Watrous' nervousness had increased, the pains in her head had grown more severe and the sufferer's parents had almost given up hope of her recovery.

It was at this time that Mr. Watrous heard of Dr. Williams' Pink Pills for Pale People. He found that the pills were highly recommended for nervous disorders and concluded to give them a trial. A box of pills was purchased and before they had all been taken there was a marked improvement in the girl's condition. After a half dozen boxes had been used, the young lady's appetite had returned, the pain in her head had ceased and she was stronger than at any time previous to her illness.

Miss Watrous concluded that her cure was complete and left home for a visit to relatives in the grape country near Dunkirk, N. Y. She stopped taking the medicine and by over exertion brought the ailment back again. As soon as the returning symptoms were felt, Miss Watrous secured another box of pills and the illness was soon driven away. She is now in a better physical condition than she has been for years and declares that she owes her life to Dr. Williams' Pink Pills.

Mr. and Mrs. Watrous were interviewed by a reporter at their home on Clarion Street. Both are loud in their praises of Pink Pills. "My daughter's life was saved by the medicine," said Mrs. Watrous. "Her condition was almost hopeless when she commenced taking them, but now she is as strong and healthy as any one could be. I cannot recommend the medicine too highly."

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, strabismus, neuralgia, rheumatism, nervous headache, the after effect of a grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the ton), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

The Airship A Certainty.

Make this doubly sure by buying one of our Choice Carpets, and your HEIRSHIP will not be questioned. We have SHIP loads of them, and the latest from the looms in

Curtains and Draperies.

We are leaders. Can show you three thousand pairs to select from, ranging in price from

40c to \$60 per Pair.

In Mattings you need go no further. We have just landed four thousand rolls from Japan and China, and they are beauties. Buyers cannot afford to pass us by. Come and we will give you proof of our claim.

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL. 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

10 cts. SPECIAL OFFER FLOWER SEED.

1 Pk't. Japanese Imperial Morning Glory. The most beautiful new blooming vine, flowers of immense size and of beautiful shades of color. 1 Pk't. Walker's Premium Pansy, all the finest kinds mixed. 1 Pk't. Walker's Special Selections mixed Nasturtium seeds. 1 Pk't. Crimson Eye Hibiscus, a hardy shrub with immense white flowers with a crimson center. Any one of the above is worth 10 cents; we send you all of them. Stamps taken.



We can supply everything in the way of Roses, Plants, Seeds and Cut Flowers—get an estimate of us before purchasing elsewhere. The very best at moderate prices. Floral Catalogue sent on receipt of 2 cent stamp for postage.

F. WALKER & CO., Louisville, Ky.

Table with columns for 'RECEIPTS' and 'REMOVALS' showing financial data for the year 1896 and 1897, including various items like trash, green mixed, and common lugs.

Capt. Jas. A. Duffey,

OF TOLEDO, OHIO. The Great Railway Detective Tells What Dr. Miles' Remedies Have Done For Himself and Wife.



Dr. Miles' work requires constant vigilance, steady nerves, a clear head and active brain. A year ago, writes Capt. Duffey, of 61 Orchard St., Toledo, Ohio, "I overworked myself, was in such a condition sleep was impossible. I was so nervous I could not lie in bed; my arms and hands trembled and my system seemed completely exhausted. I began using Dr. Miles' Nerve and Brain Tonic and the fourth bottle restored me to health. Mrs. Duffey had suffered for eighteen years with heart disease, had tried every remedy without avail until she took Dr. Miles' New Heart Cure two years ago. For the past year she has been free from the trouble."

HOTEL ALBERT. European Plan.

Cor. of 11th and University Place. One block west of Broadway, New York City.

Location Central, yet quiet. Most convenient for Merchants, or ladies visiting the Metropolis. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

SOLID SILVERWARE advertisement with list of items like silver stands, ice-water pitchers, etc.

EARN A BICYCLE advertisement with details about a bicycle and terms of sale.

Pulpit Furniture Lodge Furniture advertisement with an image of a pulpit and text about retail and wholesale prices.

The Great Church Light advertisement with an image of a lamp and text describing its features.

CHURCH BELLS advertisement with an image of a bell and text about various sizes and prices.

Buckeye Bell Foundry advertisement with an image of a bell and text about their products.

BELLS advertisement with an image of a bell and text about their quality and variety.

The Farm

Several lots of fat sheep were sold in Boyle county at 3 cents. 'Squire O. F. Merideth sold Monday 27 three-year-old steers at \$29 and 12 two-year-old heifers at \$12.50.—Harrodsburg Democrat.

William S. Fant, of Flemingsburg, bought from A. W. Bascom, of Owingsville two shorthorn cows with suckling calves at \$75 per head.

Woodford county papers report hemp as dull at \$3.25. In Boyle county the yield is good in weight but much of it inferior in quality.

Mr. H. F. Hillenmeyer, the well-known nurseryman informs the Lexington Leader that the frost Friday night did not damage early vegetables or fruits at all.

Mr. C. H. Donohue bought last week 400 head of fat hogs for April delivery from J. D. Gay, Judson McDaniel, Ed and Harvey Prewitt, Dap Gillispie, Henry Hall, Nim Byrd and J. Davis Reid for 3c. Weight about 200 lbs.—Owingsville Outlook.

Scott McClure of White Cloud bought a bunch of 30 hogs of Mr. Andrew Jackson, of Nevada, for \$25. Mr. McClure fed the hogs two months and sold 23 of them to Robert Russell last week for \$72. He has seven left for which he has been offered \$35.—Harrodsburg Democrat.

Mr. J. S. Grimes sold this week a car load of very fine export cattle averaging over 1,450 pounds. This was one of the best loads of cattle that has been shipped this season. The price paid was 44 cents. Viers & Ershar, Sonora, sold two car loads at 4 cts. The Weils, of Lexington were the purchasers.—Elizabethtown News.

The actual worth of potatoes as a stock feed is greater than any analysis will show, because of the value of the tuber as a promoter of both good condition and appetite. It is a question whether it will pay to sell potatoes at 20 cents a bushel when we have hogs to which to feed them.—Southern Cultivator.

There were 300 cattle at Richmond Monday, says the Register, and prices ranged from 1 1/2 to 4 1/2 cents; all sold. Bidding brisk. About 50 hogs sold at good prices. C. T. Fox reports mules per pair at \$151.50 to \$215. Horses \$35 to \$100. R. C. Mason sold to Wagers and Cohen 80 head of fat hogs, average weight 225, at 3 1/2 cents to be delivered May 1st. Also 26 heifers to same parties at same price.

Woods & Lynn bought of various parties 140 175-pound hogs at 3c. They bought of William Logan 45 sheep with lambs thrown in at \$2.25; of James H. Goode, 10 sheep with lambs thrown in for \$25. J. H. Baugham & Co. bought 1,000 bushels of wheat in Chicago that cost them 90 cents delivered here. They also bought a car load of corn at Paris at \$1 a barrel and a car load of wheat at Winchester at 87c.—Interior Journal.

Do not keep ducks in the same house with chickens, nor in the cabbage and lettuce garden.

HALL'S Vegetable Scillan HAIR RENEWER advertisement with text describing its benefits for hair.

RASPBERRIES AND THEIR CULTURE.

The profit in raspberries in our country is getting to be rather an uncertain factor. Either the prices are below the cost of production or else the canes are in a bad condition. Our own experience with raspberries has been a checked one. We had seasons of splendid crops and also years of failures.

We plant our blackcaps about 6 feet by 3 feet. We generally have good success in growing canes, specially during the first three years of a plantation. We aim to plant deep and practice level culture. For a time we used wire to tie the canes to, but discovered that we could dispense with it. If we pinch off the terminal bud of the growing canes in time they will become stocky and self supporting. We must remember, however, that a young cane will still grow in height after the terminal bud is removed. Right on this point many make a mistake. If they want their canes three feet tall they wait until they have reached that height and then pinch out the top. The result is that next spring they have canes nearly four feet high. By actual measurement I have found that when the terminal bud is removed when a cane is two feet high it will be two feet six inches when matured. It is therefore poor practice to wait until the canes are four feet tall and then cut them back to three feet. Such a practice in a hot season has a tendency to injure the canes. The trouble with our black raspberries is that by the first of December many of the canes are partially dead. Berry growers used to tell me that it was on account of the nature of our soil. Clay soil, they said, would be all right. Last fall many patches situated on different soil from ours were in a bad condition. It is evident that the canes are not winter killed. They shed their leaves rather prematurely. I am of opinion that it is the hot sun during October and November that does the injury. Some of last spring's planting are in very bad condition. It seems that last year it made very little difference whether they were well cultivated or received no attention. Perhaps after all it is a certain disease that is lingering among the canes. Perhaps there is an insect at the roots. Too often when our plants are doing poorly we look for the cause above the ground when the real origin of the trouble is at the roots. Red raspberries are in better condition. They do unusually well on our soil. Most red varieties sucker very badly. We must treat these sprouts as weeds, or else the crop will be a failure. The better plan is to cultivate the red raspberries in hills instead of the hedgerow. Once we had part of our patch in hills and the rest in the hedgerow. While the latter had more stalks to the row, they did not produce nearly the number of berries the part kept in hills did. The fruit was also of small size. If the patch is of any size, it is a good plan to cultivate both ways.

We found that it does not pay to cut back the red raspberry canes during the growing season. We should prefer to take the old canes out immediately after picking and burn them, not because it will increase the coming crop, but that we may check the ravages of insects and the spreading of fungous disease. The only insect that does any perceptible injury to our red raspberries is the tree cricket.

Purple raspberries are doing better on our soil than the blackcaps. The demand for them seems to be on the increase. It is somewhat strange that so many people will cultivate raspberries so poorly. A few years ago, just at raspberry time, I took a drive of about sixty miles. During the whole route I saw only a few patches that were recently cultivated. In many patches the weeds had taken full possession. Many of the patches would yield double if constant cultivation should be given. The best crop we ever had was when we gave once a week cultivation even during picking time. A good plan, if we do not pick on Saturday, is to cultivate after the fruit is gathered on Friday. Some object to the cultivation of raspberries after the fruit is formed, because the ground is too soft for the pickers if it should rain; but there is no use cultivating deeper than two inches. Avoid ridging. Bees seem to revel among the raspberry blossoms, especially the red. Prudence sometimes suggests ceasing cultivation until they leave the patch. I have cultivated when the patches literally swarmed with bees. They neither molested the horse nor the cultivator. The Rev. Mr. Langstroth, the great bee man, told me that there is no danger of the bees hurting either man or horse. He said the bees will not injure any one when away from home unless in self-defense.—A. SHIRER, in Country Gentleman.

Dark Brahma hens make an excellent cross with a Langshan cockerel. Eggs, as well as beautiful table poultry, are certain to be the result. The brown Leghorn cock is often used with Langshan pullets with equally good results. They run a medium sized fowl and by many are preferred to large fowls. Statistics show that the entire agriculture of the world furnishes employment to 280,000,000 men and represents an invested capital of \$224,000,000,000. The annual product is worth over \$30,000,000,000. It is estimated that the civilized nations pay annually for food \$13,700,000,000.

A cheap nest is easily constructed of wire netting shaped round and fastened by staples to a wooden frame, so that it can hang securely upon a nail in the wall. It can be lined with soft hay and a china nest egg placed in it to invite Biddy to make herself at home. It can be easily cleaned, and vermin will not get much chance to roost lodging in this nest.

WORTH KNOWING.

First-class farming improves the farm every year.

Corn and clover are the sheet anchors of American husbandry.

Give the colt some nice, bright oats, where it can get at them handy.

Old paint should be cleaned before repainting with a solution of soda—two ounces dissolved in one quart of water—applied warm; rinse thoroughly with clear water.

One of the principal advantages that the creamery has over the dairy is that as soon as the milk or cream reaches the creamery, it is in the hands of skilled workmen.

The best cement for joining glass and metal together is pure alum melted in a spoon held over hot coals. As kerosene will not penetrate it, it is better than plaster of Paris for uniting the bulb of a lamp to its base, where these are only loose.

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A ten-cent lamp with the right chimney gives more light and less smell than a \$100 lamp with a wrong chimney.

What is the right chimney? What lamp have you got? We'll send you an Index; free.

Geo A Macbeth Co Pittsburgh Pa

HAY FEVER

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

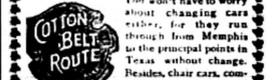
Dr. A. U. Williams, PHYSICIAN AND SURGEON. West Union Bldg. 414 1/2 Central Ave. HOT SPRINGS, ARK

Correspondence Solicited.

Go to Texas in Comfort

There's no use in making the trip a hard one when you can just as well go in comfort. The Cotton Belt Route

Free Reclining Chair Cars are models of comfort and ease. You've a comfortable bed at night and a pleasant and easy resting place during the day. You won't have to worry about changing cars either, for they run through from Memphis to the principal points in Texas without change. Besides, chair cars, comfortable day coaches and Pullman Sleepers run through on all trains. Absolutely the only line operating such a fine service between Memphis and Texas.



If You are Going to Move to Arkansas or Texas, write for our descriptive pamphlets (free). We will help you find a good place to locate.

W. A. BROWN, Gen. Pass. Agt. Louisville, Ky. E. W. LEBLANC, Gen. Pass. & Ticket Agt. St. Louis, Mo.

MONON ROUTE

TO CHICAGO Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

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

Ripans Tablets: gentle cathartic.



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

Items of Interest.

The election for Parliament passed off quietly in Italy, a great number of the voters not going to the polls. Rudin secured a large Conservative majority, but it is said to be split into two factions, owing to the quarrels of leaders. Signor Crispi showed unexpected weakness, his party being very small. The Socialists made gains.

The South American insurrections go on as usual. In Uruguay the insurgents are so far successful, and have possession of the whole eastern part of the country. In Brazil the revolution gains strength. In Africa the natives have risen against the Portuguese, and the rising is a formidable one.

The State elections in New Jersey show a sweeping Democratic victory. In Kansas the Democrats also made large gains.

The worst of the flood is now in Louisiana instead of Mississippi. The Louisiana levees held so long it was hoped they would not break, but they have given way in several places and many towns are flooded. Having this new outlet, the water in the Mississippi delta has gone down, and it is possible, may recede in time for the crop to be made. The cutting down of the forest in the Northwest is thought to be a great factor in the great floods.

Dr. de Bossy, the oldest physician in France, has just died at Havre at the age of one hundred and three years. Almost up to the day of his death he kept up his regular practice not only in his office, but in attending patients.

Mayor Strong was elected Mayor of New York City, and there was a great blowing of trumpets over his election among the self-styled reformers. He was one of the Commissioners to draft a charter for Greater New York,

and signed the report to the Legislature urging them to pass it. They passed it as requested without sending a letter, and then he sent a veto of it to the Legislature. The Legislature, as was right, treated the veto of a man who knew his own mind so little, with contempt.

War has been declared between Turkey and Greece, and the Greeks have invaded Turkey. Greece practically declared war on Turkey when Greek troops were sent by the King into Crete, but Turkey did not retaliate, waiting for the "Powers" to make up what they call their minds—or for Russia to make up their minds for them. As in these days all battles are invariably won by both armies, it is hard to say how the fighting is going.

The only trustworthy news from Cuba is that Spain has begun to withdraw part of her troops. The rainy and unhealthy season is coming on. Ten thousand troops have started and \$1,000 are to follow. The Spaniards say the insurgents have only a few hundred men left and the insurrection is practically over. The Cuban Junta denies this, but says Spain is withdrawing a large part of her forces for lack of money to support them.

Dr. Spencer Harris reports the discovery of immense boiling sulphur springs seventy miles from Circle City, Alaska, near the Arctic Circle. There are immense deposits of solid sulphur round the springs. Close by a mastodon tooth perfectly preserved, the exact not being broken, was found. The tooth weighed 16 pounds.

The ocean steamers report large masses of floating ice and many large icebergs. There were so many that the Germanias was compelled to hove to during one night and wait for daylight to make her way safely. It is an early date for the ice to come down so low. Most of the icebergs have been very large, and will melt but slowly as they drift south.

Gov. Black, of New York, has done a most commendable thing in urging upon the Legislature until it took action, the importance of preserving the Adirondack woods to protect the heads of the water courses in the state. The lumber business fought the bill but it has passed and the energetic governor can be relied upon during his term of office to see that the forests are protected.

President McKinley has appointed Commissioners to persuade Europe to a Bimetallic Conference. These are Senator E. O. Wolcott, C. J. Payne of Boston, and ex-Vice President Stevenson. Meanwhile Mr. Balfour has already introduced in Parliament that the British Government would not go into a Conference. And Peru has adopted the gold standard as Japan did a few weeks ago.

An Excellent Tonic, HOPWOOD'S ACID PHOSPHATE. DR. H. E. LINDVAY, Whitewater, Wis., says: "I have prescribed it with excellent results in dyspeptic and nervous troubles, and consider it an excellent nerve and general tonic."

The Pennsylvania bridge between Clearfield and Newport has been enlarged at a cost of \$1,000,000. It is to be opened to the public May 10th. There are upon it double tracks for street cars, two carriage ways, two foot passenger ways, besides the railroad tracks.

GIVING money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—Dr. T. L. Cuyler.

141 Cumberland St., BROOKLYN, N. Y., March 25, 1897. THE PICO COMPANY, WARE, Pa.

Gentlemen: In December I had an attack of Pleuro-pneumonia. After being confined to the house for five weeks, I found myself in a very bad condition. Late every afternoon a fever would come on, then chills; this would be followed about ten o'clock, or later, by a severe perspiration. All this time I was continuing violently, until I was reduced to a mere "bag of bones." Early in February a friend told me of Pico's Cure for Consumption. I got a bottle and took a dose that night. Ten minutes after I drew the first long breath that I had drawn since I was taken sick. I improved so rapidly that in a week the fever, chills and night sweats had left me entirely and I was enjoying a good night's rest. I took seven bottles in all, covering a space of four weeks, and now am thoroughly cured and enjoying the best of health. I consider it the most wonderful medicine ever prepared, and am thankful that I heard of it in time, as I am positive it has saved my life. If any one afflicted as I was doubts this, let them apply to me, either by letter or in person, and I will cheerfully substantiate every word of it. Respectfully yours, HENRY M. MORRIS.

A FREE LIBRARY! The Cotton Belt Route has issued a series of handsomely illustrated pamphlets describing the wonderful resources of Arkansas and Texas. They are entitled: "Homes in the Southwest," "Truth About Arkansas," "Glimpses of Southwest Missouri, Arkansas and Northwest Louisiana," and "Land for Sale along the Cotton Belt Route." These little books will tell you all there is to tell about the Great Southwest, and will be of great help to you in choosing a good place to locate. If you want any, or all of them, please write to any agent of the Cotton Belt Route (the comfortable route to Texas), or to E. W. LAURENCE, General Passenger and Ticket Agent, St. Louis, Mo.

SPECIAL LOW RATES TO NEW YORK AND RETURN. ON ACCOUNT OF GREAT MONUMENT CEREMONIAL.

For this occasion, which will occur April 27th, 1897, the B. & O. S. W. Ry. will give special low rates for the round trip, tickets good until May 13th, to \$10. Returning, good until May 4th. For further information consult agents B. & O. S. W. Ry.



Ladies' Ready-Made Suits.

- \$7.50 We start Ladies' All-wool Storm Serge Tailor-made Suits, with the latest style blazer jacket, new shape skirt, wide and lined throughout. Ladies' All-wool Black Cheviot Suits, made with the latest two-button reofer coat, faced with fancy figured silk, latest shape skirt lined throughout and bound around the bottom. \$10.50 Ladies Silk and Wool Mixed Cloth Suits, made with Eton Jacket, lined with changeable Fouled silk; large pointed collar, trimmed with narrow braid and buttons; latest good skirt, lined throughout. \$12.50 Ladies' All-wool Cheviot Tailor-made Suits, in new shades of green; Eton jacket lined with checked silk with narrow fancy braid, newest sleeve and skirt lined throughout.

Silks

- 65c New Silk Grass Linens, 45 inches wide, beautiful quality. 75c Plaid Grass Linens, half silk, 30 inches wide, newest fabric for summer shirt waists. 85c Figured Black Taffeta Silks, 24 in wide, assorted patterns. 85c Black Velour for separate Dress skirts, really worth \$1.25. \$1.00 Black Moire Velours, handsome quality. New Black China Silks, 35c to 50c yd.

Wash Goods.

- 49c Handsome Figured Dotted Swiss. 35c Fine French Organdies, worth 50c. 42c Lace Check Figured Swiss Dimities. 25c Fine French Dimities. 19c Embroidered Dotted Linens, worth 30 cents. 15c Scotch Lawns, choice patterns. 12c Elegant Figured Organdies. 10c Fine Dress Gingham; stripes, check and plain.

Dress Goods.

- New Weaves! New Colors! New Combinations, never shown before. New line of Fancy All-wool Suitings 49c. New and Beautiful All-wool Broken Checks 63c. New All-wool Changeable Granites 35c. Silk and Wool Suit Mixtures 98c.

Night Gowns.

- Ladies' fine Muslin Night Gowns, with tucked yokes 50c. Fine Muslin Night Gowns, embroidered trimmed collar and sleeves 65c. Pretty Surplice Night Gowns, embroidery trimmed 75c. Latest Empire Night Gowns, elaborately trimmed in emb'd'y. 98c. Fine Cambric Night Gowns, in pure effects, embroidery trimmed, at 90c and \$1.25.

DRRESSMAKING. We have in connection with this House two Dressmaking Departments under the management of two leading Modistes. Write for samples and estimates for suits to order. Mention Western Recorder.

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BEDROOM FURNITURE.

- Several neat Walnut Suits, three pieces; factory price \$15.90, now \$11.50. Antique Oak Cheval Sult, three pieces; factory price \$19.45, now \$13.50. Antique Oak Quarter Marble Sult, three pieces; factory price \$21.75, now \$14.50. Solid Brass Bedstead, and Mahogany Dresser and Washstand of up-to-date pattern; the three pieces; factory price \$91; now \$59.

CHIFFONNIERES.

- Antique Oak Chiffoniere, Scotch gold handles, factory price \$8.65, now \$6.35. Curly Birch Combination Chiffoniere, French handles, novelty, factory price \$20.00, now \$15.00. Very elegant Walnut Chiffoniere, French veneered, pattern plate mirror, factory price \$24.00, now \$16.50.

TABLES.

- Imitation Mahogany Center Tables, factory price \$1.50, now 80c. Oak Breakfast Table, drop leaves, nicely finished, factory price \$4.50, now \$2.50. I. W. and Antique Oak Extension Table, factory price \$2.90. \$4.35, now \$2.90. Fine Antique Oak Extension Table, carved legs; beautiful finish, factory price \$9.85, now \$5.75. Solid Mahogany Center Table, newest pattern, factory price \$14.00, now \$8.35.

PARLOR FURNITURE.

- Jap. Wicker Parlor Sult; woven cane bottom; factory price \$38.75, now \$17.00. Mahogany Tapestry Parlor Sult, six pieces, combination color; factory price \$33.00, now \$18.00. Fine Polished Oak Brocattelle Sult, five pieces, very handsome novelty; factory price \$90, now \$39.

CHAIRS.

- Child's Ornamented Rocker, factory price \$1.25, now 50c. Child's Antique Oak Table Chair, factory price \$1.15, now 50c. Antique Oak Rocker, cane seat, factory price \$2.50, now 90c. Large Antique Oak Rocker, cane seat and back, factory price \$3.00, now \$2. Mahogany Hall Chair, beautifully finished and inlaid with pearl; factory price \$8; now \$5.90. Mahogany Dining-room Chair; finely carved; factory price \$4.50; now \$3.25. Gold Gilt Parlor Chair; very pretty; factory price \$4, now \$2.50.

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ASSIGNEE'S SALE OF FURNITURE, CARPETS, ETC.

- COUCHES AND LOUNGES. Handsome Corduroy Couch, original style, fringe trimmed, factory price \$15, now \$9. Antique Oak, Leather-upholstered Folding Lounge, factory price \$19.90, now \$15.90. Large Oak and Leather Couch, elegant and luxurious, factory price \$25.15, now \$16. FOLDING BEDS. Antique Oak Folding Bed, with bevel French plate mirror, factory price \$20.55, now \$16.50. Antique Oak Combination Folding Bed, Book-case and writing Desk, very elegant, factory price \$79.65, now \$49. CARPETS AND RUGS. Good stylish pattern Ingrain Carpets, factory price 37c a yard, now 19c. All-wool Extra Super Carpets, new, desirable patterns, factory price 65c a yard, now 36c. Tapestry Brussels Carpets, good quality, late designs, factory price 73c a yard, now 37c. Beautiful Body Brussels Carpets, factory price \$1.20 a yard 69c. Elegant Wilton Velvet Carpets, factory price \$1.50 a yard, now 89c. Fur Rugs, factory price \$1.25. Fur Rugs, factory price \$2.75. Smyrna Rugs, factory price \$2.70, now 75c.

DINING-ROOM FURNITURE.

- Antique Oak Sideboard, rubbed finish, bevel plate mirror; factory price \$9.25, now \$6.80. Walnut Sideboard, latest style French beveled mirror; handsomely carved; factory price \$35, now \$23. Magnificent six-foot Sideboard; of selected quarter sawed oak; extra fine finish; swell front; large French plate mirror; factory price \$150; now \$78. MISCELLANEOUS FURNITURE. Antique and Imitation Walnut Three-drawer Combination Wash stands, factory price \$3, now \$1.75. Antique Safe, glass doors, factory price \$5.15, now \$3.50. Imitation Walnut and Antique Bookcases, factory price \$6.50, now \$5.50. White Enamel Iron Bed, wove-wire bottom, brass trimmed, factory price \$10, now \$7.50.

GEO. E. REDIN, ASSIGNEE OF THE

S. T. MOORE CO. Jefferson and Green Sts., Bet. Fourth and Fifth, Louisville, Ky.

