

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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The *Baptist Sentinel* of Oregon says: "Plans have been arranged looking to the consolidation of the Baptist Young Peoples' Union auxiliary to the Southern Baptist Convention, and the B. Y. P. U. A. This arrangement was recently entered into at Chattanooga. The sessions of the conference were private. The *Sentinel* is of opinion this is the initiatory step towards the absorbing of the Southern Baptist Convention by the Northern Anniversaries."

The Victoria Institute is the leading scientific body in England. We have received the report of its recent meeting which says: "The Institute has recently called attention to the late regrettable revival in certain quarters of the somewhat antiquated theory that man has descended from the ape, and has pointed to the fact that Prof. Virchow showed that, on this subject, the latest investigations had widened the chasm between the two, and that to the anatomist the distinctions between man and the ape reached so far that almost every fragment of either sufficed for a diagnosis."

Among the great scholars who have combated evolution was Barrande, the greatest European authority in Paleontology. He declared that the testimony of Paleontology was against the evolutionary theory. All the greatest scholars have been against it.

The *Rock*, the organ of the Evangelical party in the Church of England, says of the arbitration treaty: "To the great sorrow of all right-minded people here, the American Senate has accepted, without a division, amendments to the Arbitration Treaty which simply destroy it." This would tend to show that the English Government will not agree to the amended treaty.

DR. RIOTERO HIATA, Secretary of the Japanese Legation in Vienna, has published in German a book entitled, "Thoughts of a Japanese about Women," in which he tells interesting things about his countrywomen. He says one thing which we wish could be said of even all professing Christians in this country. He says: "Theatres and balls do not exist for the upper classes; to dance would be immoral."

In a lecture at Zion College recently, Ian Maclaren said: "Preaching has too largely lost the positive note. It may be that our fathers were too sure about everything; it would be an immense gain if some of us were absolutely sure about anything. A preacher ought to be positive; and if he is not, he has fallen short of his vocation."

The *New York Tribune* tells something of Mr. Hoag, a prominent politician in Chicago, and office-holder under President Cleveland, which seems incredible. He went to the tax assessors, told them the assessment on his property was too low and insisted on their increasing it. Diogenes can put out his lantern and take a rest.

## FAITH AND PARDON.

BY REV. E. T. HISCOX, D. D.

This question is asked: "What is saving faith?" also, "What relation has saving faith to the pardon and forgiveness of sins." These, and other similar questions, pertain, not to the plan of salvation so much as to the method, about which no one knows more than a very little. They will be answered by each one according to his system of theology. And as these systems are largely conflicting, so will the replies be; each one effective to a certain extent of explanation, and each one vitally defective so far as a full and satisfactory explanation is concerned; as to the divine working for the human soul, and in the human soul for its redemption, regeneration and salvation. "The wind bloweth where it listeth," and its effect can be traced, but neither the subject nor the observer has any spiritual microscope by which he can trace and record the secret movements of the Spirit, or scrutinize and register the related acts of divine clemency in the transference of believing sinners out of darkness into light, and from the power of Satan unto God. A few things may perhaps be safely said without trenching on those which are past finding out.

Simple faith is defined as belief in testimony and the acceptance of a truth or fact on accredited evidence in or in addition to the testimony which declares it. There are many kinds of faith and many degrees of faith. Christian faith is that which assents to and accepts as true the great verities of the Christian religion. But this is not "saving faith," though essential to it. Thousands doubtless honestly accept every article in the creed, and with all sincerity, will admit that every testimony of the Word of God is true and righteous altogether who have no part or lot in the kingdom of heaven, however near they may be to it. This kind of faith is predicated of the intellect, and affects the judgment, the will, and indirectly the conscience, but not the heart. And yet the heart is the seat and center of the affections, emotions and sentiments, where sin rankles, and at which the Gospel aims, and where divine truth must carry its illumination and conviction, where the Spirit must reveal Christ and implant eternal life. The heart must believe in order to salvation. Mental science does not teach that it is one of the functions of the heart to believe at all, but, faith, it says, belongs to the intellect. That is another instance in which science is less wise than revealed truth. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." That is the divine method.

Philip said to the Eunuch: "If thou believest with all thy heart thou mayest be baptized. This stands in evidence, though the revisors discredited the passage. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." This alike to both Jew and Greek, as Paul taught. Jesus said to the disciples on the way to Emmaus: "O fools and slow of heart to believe all that the prophets have spoken." The phraseology of common life adjusts itself to the facts, without considering the philosophy, and we say, in order to make emphatic our assent to any statement, "I believe with all my heart"—so and so. We believe with the heart in a thousand instances, and must in every case in order to salvation. Hence Gospel messages are addressed chiefly to the hearts of men, rather than to the will or judgment.

Now as to saving, or, better still, evangelical faith, it is to be noted carefully that it is a complex rather than a simple exercise, consisting of *belief* and *trust*. We be-

lieve the testimony of God's Word, and, accepting its teachings as true, trust Christ for salvation. The teaching of God's Word, in substance, is that we are sinners justly condemned, lost and helpless. But salvation is possible, and is freely offered to us through faith in Christ, who is the one only Savior, but a ready, willing, and all-sufficient Savior. Believing this, we accept him as our personal Savior, submit our wills to his will, abandon all other hopes and all other means of help, and trust him alone and utterly for salvation. This is called "saving faith," not because faith saves, but because it brings us into an attitude where Christ can consistently save. An act of faith cannot save the soul, any more than an act of repentance, or of obedience, or of praise can save. If it could, then we should be saved by our own personal acts, that is, by works, since faith is our personal act, though inspired and aided by the Holy Spirit. "Believe on the Lord Jesus Christ and thou shalt be saved." Shall be saved, not save thyself. The *belief* is an exercise of the mind accepting truth; the *trust* is an exercise of the heart accepting Christ. Together they constitute evangelical, or saving faith, so-called, because salvation results. The primal and infinite cause of salvation is the love of God, who so loved the world; the efficient cause of salvation is Christ Jesus, who gave himself for us to redeem us from all iniquity; the efficient agent in salvation is the Holy Spirit, who illuminates the understanding, convinces of sin, and reveals Christ in the soul; the active instrument is faith, a personal act of the subject by which truth is believed and Christ, the provision of divine mercy is accepted and trusted for salvation. Thousands have a speculative or historical faith in Christ, which is wholly of the head, and not at all of the heart, and is no evidence of salvation. Therefore it seems to me that evangelists often, and pastors as well, make a grievous, if not a fatal, mistake when they tell inquirers that if they believe on Christ they are saved, without explaining the difference and what a saving faith really implies. No one is in a state of salvation until he is born again, a new heart and a right spirit created within.

That leads me further to say that when Christ is revealed to, and in complete trust is accepted by the sinner, the work of regeneration is wrought by the Spirit, in which Christ is not only revealed to the soul but formed within it. A new nature given, a new life imparted, and a new creation realized. "He that hath the Son hath life, and he that hath not the Son hath not life." To the Galatians Paul said, "Christ liveth in me." It is useless to speculate as to the priority of either repentance, faith, regeneration, pardon, justification or adoption. They are all acts of divine clemency accomplished in connection with the atoning work of Christ and the sovereign work of the Spirit, and are as to their details inscrutable mysteries which no man by searching can find out. Speculation is vain. Neither to the observer, nor yet to the subject, is the process traceable. To one person consciousness to one fact may awaken sooner than to another. Why should we care? They altogether constitute one complete, gracious and glorious work of God's grace and power. Created anew in Christ Jesus, made children of God and joint heirs with Jesus Christ. From a new heart a new life proceeds, which is to be judged by its fruits. Every consideration of a spiritual religion, a vital Christianity in the world, must have to do with a regenerate nature in the individual. The kingdom of God among men begins there. That is fundamental and essential to the building of the spiritual temple, "the church of the first-born." No speculative faith in the "historical Christ" makes liv-

ing stones, or can be fitted to the chief corner stone of the one only foundation. Our churches hold this doctrine in theory, but treat it very lightly in practice, in their eagerness for more members and their ambition to report large accessions.

But that other question, What relation has saving faith to pardon or the forgiveness of sins? When the believing sinner accepts and trusts Christ, he becomes a child of God. But there is behind him a life of unbelief and a long catalogue of sins. It cannot be hidden either from God or himself that he is a sinner, but now a redeemed sinner, a sinner saved by grace. He cannot change the record of the past. There stand the sins. He cannot blot them out and make the record clean, as though they had never been. But "through Christ is preached the forgiveness of sins," he having become sin, or a sin-offering for us, that we might be made the righteousness of God in him. Having "borne our sins in his own body on the tree," they are freely forgiven for his sake, and remission of the penalty due to their guilt follows. They are forgiven, blotted out, covered over and put away, so far as the east is from the west, and brought into remembrance no more, as to the penalty which they justly deserved. Therefore believers are "justified freely by his grace, through the redemption that is in Christ Jesus." Thus receiving the remission of the penalty due to sin, there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Justification does not make believers holy; nor treat them as holy, but declares them free from condemnation and the curse of the law, because "Christ both redeemed us from the curse of the law, being made a curse for us." Pardon and reconciliation come through the same efficient cause from which spring all the movements of God's redemptive plan. For "God was in Christ Jesus reconciling the world unto himself, not imputing their trespasses unto him." And he "hath reconciled us unto himself by Jesus Christ." As to sins subsequent to conversion—for no man liveth and sinneth not, and the saints commit many offenses—confession is to be made and forgiveness sought and found through the same divine mediation. In all that pertains to human redemption the sovereignty of divine grace is to be recognized and magnified, and at the same time the freedom of the human will and the personal responsibility of human conduct is equally to be recognized. The harmony of the two, always allowed but never explained, is one of the moral problems not to be solved till the present limitations of human knowledge are removed.

STILL more painfully prevalent, and even more impotent, is the well-meant struggle to "whoop it up," and keep the congregation awake with vivacious and sonorous declamation after the manner of stump orators. I have observed it more particularly of late years in preachers who have begun to be troubled by gray hairs and apprehensions of becoming superannuated. I could name at least two able and honored ministers, who within a few years have exchanged an excellent style of sermonizing, presumably in obedience to the dictatorial injunctions of the daily press (!), and the fear of falling behind the times, for a violent, exhausting strain of free oratory, explosive, resounding and continuous as a barrel of Chinese crackers—more wearisome to soul and sense, and hardly more edifying or more eloquent. Why not let it be understood that emphasis is emphatic only from fitness with rarity, and that declamation is tolerable only as the efflorescence of true emotion.—Sel.

## A MISREAD HISTORY.

BY JESSE B. THOMAS, D.D., LL.D.,

Professor of Church History in Newton Theological Seminary.

The WESTERN RECORDER has already granted me so much space for the discussion of the question propounded by Dr. Whitsett that I am reluctant to trespass further. But the suggestion of a novel and rather eccentric solution of the problem by Dr. G. A. Lofton, in his sprightly "Review of the Question," (renewed, as it seems to be, by the authority of Professor Vedder in his articles in the *Christian Index*), invites brief comment.

Dr. Lofton reveals an ingenuity in the interpretation of language so as to minimize inconvenient differences and difficulties, which is as amiable as it is illusive. I am grateful for the courteous and generous allusion he makes to the articles you have published for me, but it must have required subtle alchemy to extract from them the summary conclusion he gathers. I there referred to Dr. Whitsett's construction of the critical sentence in the Kiffin document on which he made so much to turn, and remarked that "his interpretation of the sentence on which he chiefly relies appears to me positively inadmissible." I, thereupon, suggested another conception of its meaning which seemed to me more consistent with the circumstances, adding, concerning it, "it is not certainly right, but his interpretation is certainly not right, in my judgment." All this, in Dr. Lofton's apprehension, amounts to the intimation that "Dr. Thomas is not certain that he or Dr. Whitsett is right."

I am afraid the average reader will not agree with Dr. Lofton, but will inevitably recognize the fact that, however reluctantly, I have felt obliged to contend that Dr. Whitsett is not right as to the specific proposition maintained by him in his book. Having thus unwillingly antagonized my honored friend in a matter of historical judgment, in which we might either of us be wrong without blame, I now, with the more reliance stand beside him to protest against the more serious insinuation against him of historic inaccuracy. For the charge of aliphod treatment of standard authorities is, in fact, involved in the theory of Dr. Lofton. The immediate occasion of Dr. Whitsett's book was the recognized necessity of making good his claim to the "discovery" that immersion originated among the English Baptists in 1641. To Crosby and all the historians up to the time of Barclay in 1876, he distinctly attributes the opinion (excusable in them because of their lack of the "new learning" on the subject), that immersion had prevailed at least from the time of Smyth and Helwys in 1611. From Barclay's time, he finds the year 1633 generally agreed upon as the correct date, until in 1880 he "moved up the figures just eight years" to 1641; this being his "personal contribution to the recent advance in a more accurate knowledge of Baptist history." Now comes Dr. Lofton with the affirmation that the year 1641, instead of being a newly-recognized date, as now claimed, was already agreed upon as the true one as far back as Crosby's day; this being said plainly to appear on the pages of his history published in 1738-40. The new theory thus not only robs Dr. Whitsett of his laurels as a discoverer, but imputes to him, as well as to all subsequent inquirers, a culpably careless treatment of our pioneer historian. This, if correct, is a "discovery" as extraordinary as the one disputed. But is it correct?

I have before me a counterpart of Dr. Lofton's copy of Crosby; of which he well says there cannot be an older, since it is of the first edition, printed in 1738-40. Under the title, "Crosby's Account of the Restoration of Immersion by the Baptists of England," he inserts some ten pages (pp. 96-107) from Crosby's first volume, with sundry parenthetical interpolations and sundry italicizations (specified as such) to facilitate their interpretation: on the strength of which "account," chiefly, the affirmation in question is made. The passage is too long for entire insertion in a newspaper article, and must content myself with pointing out some evidences of inaccuracy, misconstruction and false inference manifest in connection with its citation. Citing from Crosby (I. 101-3) Dr. Lofton makes the passage read "an ancient manuscript, said to be written

by Mr. William Kiffin, who lived in those times, and was a leader among those of that (Blunt's) persuasion."

This relates, that several sober and pious persons belonging to the congregation of Dissenters (Baptists) about London, were convinced that believers were the only proper subjects of baptism, and that it ought to be administered by immersion," etc.

It may be noticed as evidencing lack of precision that the italicized phrase "and was a leader among those times" is not in the original at all, and that "congregation" in the next paragraph is "congregations" in the original. But these inadvertent errors are insignificant as compared with the wholly arbitrary and unwarrantable parenthetical insertions, which not only pervert, but directly antagonize the author's clearly uttered intent. Kiffin, for instance, is thus represented as being of "Blunt's" persuasion." Now Blunt, who has not yet been mentioned in the history, was the representative of the successionist party (p. 102) who went to Holland in 1640 or 1641 to obtain legitimate immersion; but Kiffin had joined Spilsbury's congregation in 1638 (p. 149); and Spilsbury and his flock wholly repudiated the Blunt theory of succession (p. 103). It is no answer to say that Crosby was mistaken in placing Kiffin's secession to Spilsbury so early.

It is gross abuse of an author to put into his lips words which make him stultify himself, and which he could not therefore have intended; and the parenthetical word in question certainly does this.

Again, the insertion of the word "(Baptists)" after the "congregations of Dissenters," among whom the stir about immersion is said to have arisen, inexcusably puts upon the author's words a meaning which he has elsewhere expressly precluded. For in his other accounts of the transactions in question (I. 148-9. III. 41-2) he distinctly identifies the body specifically referred to as "a congregation of Protestant Dissenters of the Independent persuasion in London, gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor." The Jacob church was, as is uniformly admitted, a Pedobaptist body, and so remained in part even up to and after the final immersion of its pastor, the famous Henry Jessey in 1645.

Nothing can be more palpable than that Crosby did not regard the year 1641 as the date of the introduction or reintroduction of immersion into England. On page 97 he distinctly classes Smyth among the "first restorers of immersion in this latter age." On page 95 he cites, without disapproval, the saying of Thomas Wall, that Smyth was "the beginner of baptism by dipping, and the captain of this and other errors." On page 99 he remarks, "I find mention made of one Mr. Helwiese, and Mr. John Morton, that were of Mr. Smith's opinion, and joined with him in this reformation of baptism." They formed a church of their opinion on the point of baptism." Here is the distinct affirmation of a restoration of immersion and an immersing church in England as early as 1611.

It would be a mistake to suppose that Crosby undertook to fix the date of the first practice of immersion itself, or even of the origin of the first Baptist church in England. His language implies the contrary. For he speaks continually of "reviving" or "restoring" a practice which has been "for sometime disused." There is nothing fairly to imply that such disuse had been more than temporary, enforced, and partial. He is seeking to trace the lineal descent of existing churches, and this leads him back as historically verifiable to the year 1633. On page 143 (the marginal note reading, "An. Dom 1633, the Baptists begin to form distinct societies), he says, "In the year 1633, the Baptists, who had hitherto been intermixed among other Protestant dissenters, without distinction, and so consequently shared with the Puritans in all the persecutions of those times, began now to separate themselves, and form distinct societies of their own persuasion. Concerning the first of which I find the following account collected from a manuscript of Mr. William Kiffin." Thereupon follows the account of the secession from the Jacob church in 1633 of the company who "should be constituted a distinct church," whereupon most or all of them received a new baptism. Their minister was Mr. John Spilsbury."

In his third volume (pp. 41-2), Crosby refers to Neal's insinuation that in the partition, between Barendse and Jessy, of the Jacob church in 1640, the latter laid the foundation of the first Baptist congregation, "that I have met with in England." "This," he remarks, "appears to me a strange representation. For in the year 1633, which was a year before Mr. Lathorp retired to New England, many of the church, whose names are in the manuscript acknowledged by Mr. Neale to be before him, desired their dismission, that they might become an entire church among themselves. Which was granted and performed September 12, and others joined with them, receiving a further baptism; but who their pastor was the manuscript does not say. But after the mention of other names it is added ('with whom joined Mr. William Kiffin')." Noting further secessions in 1638 and 1639, he adds: "Thus it appears, there were three Baptist churches in England, which Mr. Neale met with, before that of Mr. Jessy's. And why this learned gentleman should endeavor to fix their beginning where he has done I know not nor cannot conceive." He would certainly have been even more puzzled to learn that in the nineteenth century another "learned gentleman" had, with these words before him, undertaken to show that he (Crosby) had propagated the identical "strange representation" which he so much reproached in Neale.

It is evident then that the beginning of the clearly provable organic secession of Baptist churches is traced by him to Spilsbury's organization in 1633. But he distinctly affirms the existence of Baptists before that, and that the practice of immersion was restored as the organic basis of a church in 1611, after temporary suspension. He leaves room for, if he does not directly indorse, the implication that Baptist churches, practicing immersion, existed at a still earlier date, although no genealogical sequence is traceable between the later churches and them; as none is admitted between later churches and the church of Helwiese. Of immersion as an individual transaction he does not assume to give a detailed history, and he cannot fairly be cited in support of any negative hypothesis as to its early use.

## THE BADNESS OF GOOD EXCUSES.

BY JAMES STALKER, D.D.

The reasons which prevented the invited from attending the great supper were none of them vicious. Jesus might easily have constructed this parable so as to represent those who refused as engaged in unlawful and dishonorable pursuits. For instance, the first man might have acquired the ground by violence, and the second might have stolen the five yoke of oxen. But nothing of the kind. They were all going to do things that were not only lawful, but honorable, and in the right time and in the right place they would have been praiseworthy, and yet they detained them from the great supper just as effectually as if they had been the greatest crimes. This is a very solemn consideration. Preachers nearly always speak as if people were kept from Christ by sin. No doubt they are, yet the thing that keeps men and women from Christ may not be of this sort at all. It may be lawful, honorable, beautiful.

The first hindrance in the parable we may call possession, the second struggle, the third love of home. Now, every one of these excuses was a pretense. They could all have come if they had wanted to come. Why, take the first man. He said that he had bought a piece of ground and was going to see it; but, as some one has wittily remarked, the ground would not have run away. The second one said that he had bought five yoke of oxen, and that he must go to prove them; but the time for proving oxen is not after you have bought them, but before. The third man said he had married a wife, and that was the simplest pretext of all. Why should he not have taken his wife with him? This last case, indeed, shows that these excuses which were made as the pretext for not going might easily have been turned into reasons for going. The first hindrance is possession. Possessions keep us from Christ, but might they not have the opposite effect? To whom do we owe our possessions? Is it not to God, and ought not they, therefore, to bind us to God in gratefulness and recognition? Yes,

thank God, there are those whom the Lord enriches, who, when they come into their possessions, are the more bound to give, and the fuller their hands are filled with the good things of this earth, the more do they devote to the service of the kingdom which is invisible. The second hindrance was struggle, and the struggle for existence does keep many from Christ; but might it not easily tell the opposite way? Who has so much need of religion as the man who is engaged in the difficult struggle for existence? Luther used to say that the days he had double work to do he needed double prayer beforehand, and I know there are many hearing me who feel that what keeps their business straight, and helps them through the most difficult days, is the especial presence of God. There are many who would testify that life for them would not be worth living unless, inside the margin where the feet of the multitude tread, they were able to preserve a little circle untrodden, sacred to God and to themselves.

There is no excuse which can be given for staying away from the great supper which may not in this way be turned into an argument for coming to it. Why, take the commonest excuse of all. Ask half a dozen men to-morrow, when you meet them in business, what their excuse is for not being Christians. I am sure what they will say is there are so many hypocrites in the church. One member of the church, they say, cheats in business; another is ungenerous to his employees; a third, when angry, is profane in his language. Well, if these accusations are true, they are deplorable. Not one word have I to say in defense of them, although I should hope the cases are rare. If a single church-member is inconsistent, the whole town hears of it, but if ten church-members are consistent no notice is taken. It is all accepted as a matter of course. But if it be true that the members of the church are inconsistent, is not that a reason why you should become a consistent member of the church? Christ needs your help to live down the influence of others. You say you cannot bear to be in the company of hypocrites, but I venture to say there are ten hypocrites outside the church for one inside, and therefore you are not dissociating yourself from them by keeping out of the membership of the church, and, in fact, if you abide in the condition in which you are, you will be associated with them forever. I know only one place in the universe where there are no hypocrites, and it is not the place where you are going to if you are refusing Christ's great salvation.

There is no excuse for refusing this invitation that can stand examination. If you have an excuse, write it down, make it definite, and then ask yourself this question: How will it look in the light of a dying hour? I say to you, Take care, take care. What if God should accept your excuse? Some of you have been saying for years to every call, "I pray Thee, have me excused." Oh, take care lest God should say, "You are excused, you are excused." Then the door will be shut, and when you stand without, and begin to knock at it, you will be answered in these words: "Too late, too late, ye cannot enter now."—Watchman.

ONE of your household has been very ill with fever, has been delirious. At length he falls into a natural sleep, and you say, "He is better now." Yet you long for the time when he shall awake and you may look into his eyes and he shall know you and speak to you.

When, after life's fever, a friend falls asleep in Jesus, you say, "He is better now; it was gain for him to die." Yet you eagerly await that morning when Jesus shall come and the graves shall be opened and you shall take your friend by the hand and hear his voice again.—Perimeter.

MAKE time for serious thoughts. Let no day pass without some memory of solemn things. Each morning as you arise remind yourselves that "God spake these words and said." Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learnt the high law of holiness is a ruined and wasted life.—F. W. FARRAR.

A SHORT STUDY OF THE PRIMITIVE ALPHABET.

BY MRS. M. G. EARLY.

In taking the primitive alphabet as my subject, I thought I found all that was to be learned of Cadmus and his great nation—the greatest of all inventions, Macaulay says—I would have made an excellent beginning. When I found the name Cadmus only meant "the man from the East," my faith in my plan was shaken.

Herodotus informs us that Cadmus brought the Phoenician alphabet to Greece, and introduced many improvements among the Greeks, taught them the alphabetical writing about 2,500 years before Christ, the time of the exodus. But there existed a mighty empire long before the birth of Moses. I mean, of course, the Assyrian, and they were using the cuneiform characters, so we must conclude Cadmus was an adapter, not an inventor.

In this study of the primitive alphabet, I have only endeavored to express some thoughts and opinions which my researches have led me to adopt. If we are in earnest with the doctrine that the universe is one, we have to read back the nature of the later consequent into the remotest antecedent. Only then is the one in any true sense the cause of the other. I do not offer for your consideration a history of the alphabet, only a short study of the primitive alphabet.

Man was made in the image of God. God spoke to his creatures by signs and symbols. We read in the first chapter of Genesis, "Let there be lights in the firmament of heaven, to divide the day from the night, and let them be for signs and for seasons, for days and for years." The stars were the first symbols and signs, and so we may yet see the primitive alphabet shining in the sky.

The signs of the Zodiac are the first historical hieroglyphics, represented by the same twelve signs in India, China and Chaldea. Thus we see the alphabet of the Creator was written with the stars, which had the objects of interest and of warning to man. Later on God the Creator used the rainbow as a symbol to Noah, also a hieroglyph on the sky. But alas! the first symbol God used on this earth was written on the brow of a man—Cain, the murderer.

Now, on the creation of man, what was their first alphabet? Their symbols for thought or speech. Emerson says, "There was always a necessity in man's spirit to manifest in material forms." It is certain that man would endeavor from the nature of his being—to do as his Creator did, in whose image he was made. He would use symbols, whether hieroglyphic or conventional signs.

My hypothesis is this: There was one language and one alphabet learned by our first parents. As our race started with one man and one woman, so did our language, and of course our alphabet. And we can be sure of this, we have found the primitive alphabet.

It is probable that the bull's-head was the first inscribed symbol representing values, and there is a great mass of evidence to prove that cattle formed the wealth of the Egyptians, Persians, and the agricultural people of which they were. The word Pocus, cattle, is an evidence that the earliest Roman money was composed of cattle. The Romans stamped a triangle, somewhat like a bull's-head on pieces of leather. These they called Pocus. In the Iliad we read of Glaucus, princely exchange of his armour worth 100 beoves for Diomed's worth 9.

Whether we call this alphabet Adamic, Naahian, Assyrian or Hebrew, there are traces of it long precedent to the times we call prehistoric. From the beginning the cuneiform prevails. It is written upon rocks, bricks, cylinders, slabs, in caves, on mountains, temples and tombs, from China to the islands of the Mediterranean and does in reality belong to one system. All the varieties of hand and text which are perceptible, are analogous to those which characterize the graphic and glyphic arts of the present day.

Although our writing has reached the alphabetic stage, yet the signs and symbols, the use of phonographic and ideographic signs. The zodiacal and planetary signs used by astronomers are ideograms. After ideograms, which we employ, are the crown and arrow-head candy trade marks, animal bearings, together with several printers' signs, as the banner, the cross and the paw-broker's signs. The letters of the alphabet are phonograms, which, by a process of long-continued derivation have reached the primeval stage of simplicity both as regards form and value; if the history of any one of our alphabetical symbols be traced back, we can see the various signs through which it went before arriving at the present stage. In countries which have not an alphabet, it takes twenty years to learn to read, while with us five years is enough to read and write.

Now all the time the hieroglyphic writers possessed a number of letters, enable them to write alphabetically. We find a word spelt out alphabetically, a needless sign is added; then this is followed by an unnecessary ideogram; as if so many crutches were thought necessary walking became an art of utmost difficulty. But all the time in the use of the signs and symbols of hieroglyphic writing, the alphabet lay concealed. All that remained was to take one single step—boldly to discard all non-alphabetic elements, at once to sweep away the superfluous lumber, rejecting all ideograms, syllables and symbolic signs, so to leave revealed in its grand simplicity the nearly perfect alphabet which without knowing it, the Egyptian had been virtually in possession for countless ages. But this great achievement, so simple and easy as it seems, was beyond the powers of Egyptian conservatism to effect. The triumph of this great conception was reserved for the gifted Sages of the sons of Shem, we have the two most precious possessions of mankind. The first of them is the alphabet; the second is the Bible and the religion of the Bible.

It is only within the last few years that the discovery of immense stores of palaeographic mate-

rial has made possible a history of the alphabet. The evidence afforded by the papyrus, the Moabite stone, the Assyrian dockets, have made it possible to apply modern principles and methods so that epigraphy and palaeography may rank with the exact sciences. These materials, supplied by comparative methods of research, make it possible to obtain that grasp of general principles which serves as the safest guide in the investigation of details. The doctrine of evolution extends to this department of knowledge as to all others. We ask not only what a thing is, but how it came to be what it is. And we find that great changes have been effected by the accumulation of variations, in themselves almost imperceptible. Slow differentiations, by minute variations, prove historically to have been the method by which the transformations of alphabets as well as of language and of plants and even the surface of the globe itself has been effected.

A script, like the speech of which it is the vehicle, is the expression of human character. Both of these rose out of very simple beginnings. There are a state coming into being. Both subject to processes of development, deformation, segregation. The object is the communication of ideas with the greatest ease and certainty. Any changes made bring about other changes. Just as the introduction of a new animal or plant into an island or continent disturbs the balance of nature, either causing the extermination of species unable to cope with it in the struggle for existence, or bringing about modifications in their habits or structure to fit them for the new conditions, so we find a change in one letter brings about a change in other letters.

Again, the character and the forms of the letters are influenced by the quality of the ink, and still more by the nature of the pen, whether brush, reed, quill or style. It is possible to trace the influence on English handwriting of the substitution of steel pens for quills, and also the effect of the printing press coming into use.

Just as climate or rainfall may accelerate or retard the rapidity of geological changes, so the rate of alphabetic variations will differ under different external conditions. Religious and political isolation, a language widely diffused, a common literature, an aggressive commerce, all these circumstances influence the alphabet. The transmission of alphabets has been largely affected by trade routes, conquest, colonization and religion. This difference of alphabets is seen in the transmission of the Phoenician alphabet to Hellas, Babylonia, to India, the Greek to the Scandinavian races.

The earliest extant inscription in the world is a tablet erected by an Egyptian king of the second dynasty—he must have lived 4,700 years before Christ. This inscription affords conclusive proof that even as long ago as 70 centuries the hieroglyphic writing was already an ancient system with long ages stretching behind it. The immensely early date at which symbols of an alphabetic nature are found on Egyptian monuments is of great importance and interest, as it constitutes the starting point of the history of the alphabet, and the basis of the assertion that the alphabet is older than the pyramid civilization, except the signs of the zodiac.

The Moabite Stone was written about the time of Herod and of Herod, that is, 150 years later than the Phoenician alphabet. Both are of twenty letters. This Phoenician alphabet, then, is the oldest. This alphabet, the legacy of the Phoenician settlements in lower Egypt, is now conceded to be the original of all the other known alphabets, a variation of the Hebrew. Of course you know the Canaanites were Phoenicians, and that they were the most ancient people ever proved by the book of Joshua, 15th chapter and 15th verse. Joshua offers a prize and his daughter's hand to any one who will conquer the city of Kirjath-sepher, which name means book-town. This was 1444 before Christ. There must have been a book to make a solution of the problem, of those wild giants, "sons of Anak," must have had their writers and a love for books, or they would not have set apart a city for books. The Targum calls these writings archives, and they may have been only collections of laws and registers of property. The first writings mentioned in the Bible are the laws of Moses written on stone tables. In what character was that written? Next is the denunciation of Amalek, which is commanded to be written in a book.

Within the last few years the explorers employed by the Palestine Exploration Fund have found at Tel El (near Sidon) in the heart of Syria, a tablet called the Amorite Tablet. It is covered with inscriptions of cuneiform characters, but in the tongue of the Israelites. These representations were written before the Exodus, and when the later Phoenician alphabet was not invented. This little tablet takes us back more than three thousand years.

The oldest manuscripts no constant are those which make the solution of the problem, of the origin of the alphabet possible. The first is in the Museum at Berlin, and contains an account of the kings Amenhat and Usartearu, who belonged to the twelfth dynasty. This is a frail fragment of papyrus, the other is in the possession of Dr. Lepsius, and is still earlier. The most perfect is the celebrated papyrus found at Thebes by M. Prisse d'Arvennes, and given by him to the National Museum in Paris, and usually called the Papyrus-Prisse. It is written on papyrus, very fine Hieratic writing, the characters being unusually large, fine and full. The date can be exactly determined, but as it was found in a tomb of the eleventh dynasty, the copy (it is only a copy) must be anterior to the Hyksos invasion, and was therefore many centuries older than the time of Moses, probably older than the date assigned to the Exodus. It probably contains all the existing books. Strange to say, this most ancient book has for its subject the moralizing of a sage, who deplores the degeneracy of the times. This is written in the Hieratic characters before the conquest of the Semites. In default of better ev-

idence, the very word alphabet might suffice to disclose the history of its origin. It is derived from the names of two letters, alpha and beta, which stand at the head of the Greek alphabet, and which are plainly identical with the names alpha and beta of the Hebrew. These names are meaningless in Greek, but are significant Semitic words. So we see the Greek letters refer to a Semitic origin, and prove by the arrangement of the characters, that they were handed over by the form of a complete alphabet by the Semites to the Greeks at the time of the conquest of the various alphabets in the various authorities. All show the essential identity of the Semitic, Hebrew and Phoenician.

The Semitic conquest of Egypt must have made the development of the Semitic script out of the Egyptian writing not only probable, but almost inevitable. These constant developments of the cuneiform writing were transmitted from Egypt to nations of Western Asia. Analogy shows this is a strong antecedent probability that this was done by the Chaldeans, Babylonians, Assyrians. The arguments of Taylor and others are before us in the words, "The Semitic alphabet was the first true alphabet."

So far as the various statements of the Chaldean Genesis, the cities of Babylon, Nineveh, Assur, Cuthah and Calah and others, were in existence in the time of Nimrod, and cities before the flood. The fact that the Babylonians four thousand years ago, believed these cities to be of such antiquity, shows that they were not recent foundations, and the attainments of the people at that time in the arts and sciences prove their civilization had already known ages of progress.

M. Long, who is largely quoted by Isaac Taylor, has discovered, as they think, the exact method by which the Hamitic has changed to the Semitic. In his book he takes each letter, carrying it through all the changes it passed through from the Hieratic of the P'riess 'Amnyrus up to the modern times. The Moabite Stone is the Moabite, which helped more than anything else in the development of the inscriptions.

We turn to the Assyrian Empire, which was founded by Asshur previous to the confusion of tongues. Asshur was the son of Shem and grandson of Noah. If there was a spoken or written language taught to the parents of our race, Asshur would have known it from his father and grandfather Noah. As Adam lived many years contemporaneously with Lamech, the father of Noah, there is reason to believe Noah spoke the language used in Eden. The Bible says Asshur went forth and builded Nineveh (Gen. 10:11). It is probable that Asshur's descendants retained the original principle upon which the alphabet was based, and that they were the first to set up their dwelling place not far from the vicinity of Babel, where the confusion of tongues took place. These descendants of Shem and Asshur, who spoke the same tongue, would naturally remain in that fair and fertile plain watered by the Euphrates, and the valley of Mesopotamia, the cradle of our race.

The excavations made by M. D'Sarsac in the valley of the Euphrates, near Ur of the Chaldees, gives us the assurance of the existence of the high state of cultivation in this valley centuries before the time of Abraham. These finds prove that Abraham was not a barbarian, but nurtured in the midst of the greatest civilization of his day. He, too, was the heir of ages of cultivation and development. From Shem to Abraham was but eleven generations, and we have the proof in the cuneiform inscriptions that for at least one thousand years before Abraham writing was known. The Orientals have a tradition that Seth made many records, and from these old traditions Moses learned and wrote the Genesis.

I BELIEVE it is possible to preach righteousness, temperance, and judgment to come without once using the word crucifixion. I believe it is possible to preach upon capital and labor without naming either of them. We have now special Sundays for special subjects; such as Temperance Sunday, Peace Sunday, College Sunday, Municipal Sunday and the like. For my own part, I believe that the best thing we can do for Sunday is to use temperance Sunday, and peace Sunday, and a Sunday devoted to the whole idea of social development and progress. We are not made to be dividers and judges as to social questions, but to reveal a kingdom which will bring all contentions and confusion to final reconciliation. We must not be tempted to consider and treat symptoms without first deeply probing the seat of the disease. When a man is suffering from heart affection it will do him small good to attend to the condition of his toilet. We must read and understand the heart itself if we would have any substantial and permanent good to the patient. I am old-fashioned enough to believe that if the Gospel of the grace of God as shown in the life and teaching of Jesus Christ will not settle all questions of temperance, peace, war, and the like, no invention of amateur reformers has contributed the great necessity. The preacher has no interest in classes regarded strictly as such; his interest is in Man; and if he be faithful to that charge, he will touch every class as the sunlight touches the face of the whole earth.—Joseph Parker.

AN able seaman once said to me: "In fierce storms we have but one resource, we keep the ship in a certain position; we fix her head to the wind, and so we weather the storm." This is a picture of the Christian, he adopts a certain position—"My hope and help are in God, he is faithful." "Weeping may endure for a night, but it will wear the indignation of the Lord." The man who has learned this heavenly navigation shall weather the storms of time and eternity, for he trusts a faithful God, and he finds him faithful.—Occit.

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LITERARY.

New Books.

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

UPON THE TREE-TOPS. By Olive Thorne Miller. Boston, Mass.: Houghton, Mifflin & Co. \$1.25.

Delightful acquaintances indeed are those to which the fair author introduces us, as she leads us through "the tree-tops." These acquaintances, too, are at their best, singing their greeting to us most happily. The thrush, the woodpecker, the sparrow, the wren, the bobolink, the lark, the shrike, the cuckoo, the humming bird, the oriole, the blue bird, the black bird, the goldfinch and the rest—we are sorry to miss the mocking bird—are duly presented to us. A great deal of curious and interesting information is given about the birds, and the sketch is charmingly style. The author has eyes to see and a tongue to tell. The marked individuality of character shown in birds is surprising, and the part of the book where Mrs. Miller sets this forth is of special interest. If you would know and appreciate the birds in your trees, those nests and Longfellow called "half-way houses on the road to heaven," get this book.

TEACHINGS OF NATURE IN THE KINGDOM OF GRACE. By C. H. Spurgeon. Chicago and New York: Fleming H. Revell Co. \$1.00.

A new book from Spurgeon! That is all that need be said. Of course everybody wants it. Just as "an undevout astronomer is mad" and cannot see the beauties of the heavens, so an undevout man of science, whatever his attainments, cannot see the beauties or hear the voices of nature. The old Greek who said in the purple, "Hylas! Apollo's sorrow for his lost Hylas," had a better conception of the flower than has the modern materialist, who sees in it only a combination of oxygen, hydrogen, carbon, etc., uniting at random and causing beauty by chance. It is a privilege to look at nature with the eyes of the soul, every eye of Charles H. Spurgeon, so when every plant was with praise and radiant with heaven.

THE BREATH OF GOD. By Frank Hallam. New York: Thomas Whitaker. 75 cts.

We have here a sketch of the history of the doctrine of inspiration, running from Philo and Josephus to our day, and from the Bible to the present, and is quite interesting. It is manifest that the Jews of our Lord's time believed in the most absolute and complete inspiration of the Old Testament. The rise and the "results" of the "higher criticism" are set forth, and the author shows some sympathy with the "higher criticism," although with considerable reservation. He (p. 37) falls into the mistake of thinking Paul did not claim inspiration when he writes to the Corinthians (1 Cor. 7:12, "But to the rest speak I not the Lord." As has repeatedly been shown, Paul here says that the Lord Jesus does not say all that Paul is now saying. He repeats what Jesus says, and then goes on to add more, and says, "to the rest speak I, not the Lord," but claiming full inspiration for what is thus added. That Paul meant Jesus Christ when he said "Lord," is beyond reasonable dispute.

A SUMMER VISIT OF THREE Ithode Islanders to the Massachusetts Bay in 1601. By Henry M. King, D.D.

Dr. King gives an interesting glimpse into the early colonial history of New England. He gives an account of the visit of Dr. John Clarke, Obadiah Holmes and John Crandall, members of the Baptist church in Wrentham, to William Wither, of Swampscott, Mass., in July, 1631; its innocent purpose and "painful consequences." Among said "painful consequences" was the public whipping of Holmes on Boston Common. Dr. King has occasion to charge Dr. H. M. Dexter with being "guilty of a palpable, gross and unpardonable misrepresentation" (p. 31). We have had occasion in these columns to show up Dr. Dexter's gross misrepresentation of authorities in regard to Baptist history. This little book of Dr. King is a valuable contribution to history, and it deserves a wide circulation.

BIBLE B'S FOR BEAUTIFUL LIVING. By Annie C. Morrow. Chicago: T. B. Arnold. 75 cts.

A book of daily devotion for young people. There are twenty-nine of these B's. Be Saved, Be Faithful, Be Cheerful, Be Strong, &c., &c. Suitable passages of Scripture are cited and commented on under each head, and the work is well enhanced by the illustrations. It is a suggestive and helpful book to the old as well as to the young.

Magazines.

FROM and after July let the magazine West-  
Est will print no advertisements of food or drink except such as are of approved merit and value in their especial lines. If any article of food is impure it will not be advertised in this magazine at any price. If any beverage or preparation, medical or otherwise, is not what it pretends to be, it will gain no admission to the columns of West-  
Est. It is requested that all advertisers will conform to this rule rigorously that the appearance of an ad. in West-  
Est will be a guarantee of the purity and merit of the article advertised, and while it will cost a good deal to enforce this regulation, they believe in the end it will pay them, as well as benefit the public.

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.

NOTICE.

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

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

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

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

4. The committee will gladly serve any who desire to pay their own expenses, whether delegates or visitors, by making necessary arrangements with hotels or boarding houses, but will pay no bills. Rates at the hotels for delegates are \$2 per day, for visitors \$2.50 per day. At the boarding houses the rates range from \$1 to \$2 per day.

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

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 Atlanta 8:25 a. m. 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 not be over \$5.50 per berth for fifteen or more berths (two persons may occupy one berth). 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 change at Atlanta only.

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

WHITHER?

The New York Evening Post says editorially in its column of religious news:

Another effort is being made to heal the old war difference between the Baptists of the Northern and Southern States. The Southern Baptists do all their organized work through the Southern Baptist Convention, which is to hold its annual meeting in Wilmington, N. C., commencing May 7. The task of reunion is to be taken up, not by the action Boards, but by the organizations of young people on both sides, it being felt that in the latter prejudices will die sooner. The two representatives for negotiation of the Baptist Young People's Union of America are the Rev. Dr. E. E. Chivers, the recently appointed General Secretary of the union, and Prof. Ira M. Price, of the University of Chicago. They were to have met representatives of the Young People's Auxiliary to the Southern Baptist Convention in Nashville, Tenn., but the place was changed to Chattanooga.

At a recent meeting of the Board of Trustees of the United Societies of Christian Endeavor held in Boston, a resolution was adopted authorizing an initiative step looking toward a federation of all the religious organizations of young people in the United States. The leaders of many auxiliary organizations in the various denominations are said to be in favor of the project. Although the Baptists, Lutherans and Methodists have already societies of their own, they are ready for federation, the trustees of the Epworth League having already made overtures for a close union with the older organization of Christian Endeavor.

The boast was openly made that the Christian Endeavor Society would break down denominational lines and bring about that "union" for which many were sighing. The denominational societies were organized with the avowed purpose of keeping their own young people loyal to their own faith. Some of the skeptical suspected that part of the zeal might be accounted for by a desire to make money on an "organ." The organ of the Christian Endeavor Society, pressed upon all the societies, had been a great financial success, of which some of the religious papers knew to their cost. But this was only a suspicion.

The B. Y. P. U., South, was urged upon the ground that it was necessary to keep out the B. Y. P. U. A. with its big burrah meetings, its flag salutations, its State yells, its equality of the races socially, its violation of the command to women to keep silence in meetings, &c. A strong argu-

ment with many who saw clearly the necessary evils connected with any such organizations was that to allow the B. Y. P. U. free course in the South would tend to undermine the Southern Baptist Convention.

It was whispered at the time the Southern body was formed—and was indignantly denied—that it was to be a decoy duck as it were, or a Trojan horse, for the B. Y. P. U. A. Certain leading men who were named, who were old Confederates, who loved the Southern Baptist Convention with all their great hot hearts could be caught with the idea of keeping out the B. Y. P. U. A. By this means societies could be organized in churches in which otherwise they could not have gotten a foothold. And when once they were organized the young folks could be relied on to take the bit in their own mouths and refuse to disband no matter what the churches might think best. Then the B. Y. P. U., South, could unite with the B. Y. P. U. A. keeping up perhaps a show of separate existence, but being in reality only the "Department of the Green." And the "organ" could secure a greatly enlarged circulation.

I was one who indignantly denied the wooden horse programme, and I do not believe one word of it, in spite of such intimations as those in the New York Evening Post. That union would be a serious menace to the separate existence of the Southern Baptist Convention and its Boards, even for the secular papers, like the Post can see.

The B. Y. P. U. auxiliary to the Southern Baptist Convention will not sell out, will not become subordinate, will not unite, nor push the Chicago "organ." The utmost that it will do will be to agree to receive delegates from the other body not merely as fraternal delegates, but as full delegates to its own meetings. Beyond that those cannot and will not go who have urged as a reason for the establishment of a Southern body the importance of keeping the other out of the territory of the Southern Baptist Convention. \* \* \*

CATECHISMS AND QUESTIONS-BOOKS.

The joy expressed by the WESTERN RECORDER because of a sister's inquiry as to the best catechism deserves to have a host of sympathizers. A slight contribution to this end is here offered by one who has the honor of being the youngest full graduate of the Southern Baptist Theological Seminary. He was 16 on August 18, 1888, entered the Seminary on September 25 thereafter and graduated on May 1, 1871, lacking 3 1/2 months and 3 days of being 19. This is mentioned simply and solely for the sake of the emphasis he is thereby enabled to place on the value of books and catechisms in Sunday-school instruction. E. F. Sproles, F. H. Kerfoot, A. E. Rogers and many other honored and beloved fellow-students remain to testify that to him the lessons of Biblical History and Systematic Theology seemed to have been already learned. There is but one explanation: The Child's Scripture Question Book, published by the American Sunday-school Union, but since revised and published by the American Baptist Publication Society, and Dayton's Question Book in 2 volumes, published by Graves, Mark & Co., but now by our society at Philadelphia, he had been thoroughly drilled in both at home and Sunday-school. (Drill!) And to these were added in due time the wonderful series of Union Question Books, consisting of continuous Bible lessons made up of

questions with Bible references. The writer thinks it safe to say that the books above named have never been surpassed in their sphere, and are still unequalled for their purpose, that no better one of thoroughly instructing the young in the science of sciences, the knowledge of the Scriptures that are able to make wise unto salvation.

The Leaflets and Quarterlies of the prevailing uniform lesson system are thrown away as soon as done with, and even if they were preserved would not be used again. Not so with the books; they will be gone over and over and over again.

"Like childhood's simple rhymes, Said o'er a thousand times," in conformity with the principle of our intellectual and moral natures so beautifully and tenderly expressed by Robert Burns, "Still o'er these scenes my mem'ry wakes

And fondly broods with miser care; Time but the impression deeper makes As streams their channels deeper wear."

(Drill!) Thomas Brassey, that great English engineer whom H. L. Wayland finely styles "A Captain of Industry," instructed a bridge builder whom he sent to work in Scotland to question every man seeking employment from him in the Shorter Catechism, with the added statement, "If he knows that well you may be sure he will work well." Rooted and grounded in the truth! This is the grand attainment, but it cannot be hoped for as the result of superficial work. (Drill! drill! drill!)

Our Lord needed no Bible to be carried by the disciples from place to place that he might search out passages or rightly quote them. He knew the Scriptures. His knowledge he had acquired. "It is written." "Again, it is written," he was constantly saying, and all that heard him knew that the writing was not only on the parchment rolls, but also on the Great Teacher's mind and heart, and so written as readily to flow forth for writing again on the minds and hearts of all his hearers. (Drill! drill! drill! drill!) "Mighty in the Scriptures"—as was he, as was Paul, as were Apollos and Timothy, so may we and our children be! HUGH F. OLIVER, Friendfield, S. C.

PROGRAMME.

The following is the programme of the ministers' and deacons' meeting to be held with Clear Branch church, Casey county, Ky., the fifth Saturday and Sunday in May, beginning on Saturday at 10 a. m.: Is there any specific position for the body in prayer?—J. B. Richardson, J. M. Tilford, S. G. Tarter.

What is the Sunday-school doing for the spread of the Gospel?—I. T. Deborde, W. P. Martin, G. W. Dehart.

The Scriptural qualifications and duties of a deacon.—J. W. Evans, G. W. Davis, Robert Staten.

The perpetuity of the church.—G. S. Wickershaw, J. L. Reeves, H.ardin Newell.

Has missions proved a failure, if not what is it doing?—F. Grider, J. L. Reeves, Wm. Holt.

Gloomy, Hopeless Life

Internal Pains—Lame, Tired, Nervous—Every Bad Symptom Cured by Hood's Sarsaparilla.

"For nearly five years I suffered with a severe case of stomach trouble. I had pains in my stomach and bowels so that I could not stand or work without great suffering. My appetite was very poor and when I did eat anything I was shortly afterwards seized with vomiting spells. I could not rest at night and felt lame and tired all over. I became nervous and had no energy whatever. My life seemed gloomy and hopeless. My husband advised me to take Hood's Sarsaparilla, as he had been taking it with great benefit. I began taking it and the first bottle did me a great deal of good. I continued with it regularly and have now almost fully regained my natural weight and am doing nearly all my housework." Mrs. RINDA CROCKER, Gladstone, Ala.

"My blood was out of order and I had no energy. After taking two bottles of Hood's Sarsaparilla I felt better than for a year." MARIAN W. SMITH, Collinsville, Alabama.

Hood's Sarsaparilla is sold by druggists. \$1, six for \$5. Be sure to get Hood's.

BOXES FOR THE FRONTIER.

The liberal response of the Woman's Missionary Societies of Kentucky, to the needs of our Frontier Missionaries is very gratifying.

One has only to look at the following report to know where women have been planning with loving thought, and busy fingers have been serving God in their ministry to the needs of His representatives.

These boxes, of course, do not represent all of the mission work done by these and other societies, as many make their contributions in money;—all of which will be duly reported by our Secretary and Treasurer, Mrs. Rees.

While the year's work has been excellent, we look forward to yet better things as our work becomes better understood and it is known that we, as mission workers, are orthodox auxiliaries to, and included in the general plan of work adopted by the Southern Baptist Convention.

To the end that our work may be done more thoroughly and with as little loss as possible the Central Committee asks that it be used fully and freely during the coming year.

The boxes sent to the Frontier, are as follows.

Table with 2 columns: Name of church/organization and Value. Includes Bethel Church (\$69.00), Glen's Creek (38.98), Locust (42.00), First Church Owensboro (90.00), McFerran Memorial (90.00), Catelesburg (56.00), Lexington (125.00), Hopkinsville (159.00), Bowling Green (85.00), Newport (50.00), Lebanon (40.00), Henderson (49.00), Frankfort, Earnest Workers (28.00), Russellville (64.00), North Fork (30.00), Georgetown (55.00), Twenty-second and Walnut Parkland (78.74), Carlisle (28.65), Murray (71.50), Bardatown (85.00), East Church (65.00), Mrs. A. T. Robertson's S. S. class (20.00), 3rd Church Owensboro (100.00), Logan-street Church (16.00), Midway (68.00), Olmstead (15.00), Versailles (27.85), Children's Society of Winchester (15.00).

Newport and Dayton church and the First church and Madison-ave church of Covington gave two boxes, value respectively \$63.93 and \$83.48.

Total value of boxes... \$1816.13

Mrs. W. H. M.

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### WITH THE ORPHANS.

While in Louisville lately I made a visit to the Kentucky Baptist Orphan's Home. It is a surprise and a delight to a visitor to go through this splendid Institution. It is an inspiration to sit down and listen to Miss Mary Hollingsworth, the consecrated matron of the home, as she tells its wondrous story. Without the Louisville Baptists she could have done nothing and without Miss Mary they could have done but little.

To the shame of the balance of the State, the home is supported largely by the Baptists of the city.

The building, a large, three story brick and handsomely furnished, is all that could be desired. The location is admirable, the health is remarkable and the management cannot be surpassed.

Nearly one hundred children are there, but brethren, they are left to live from hand to mouth! What a burden for a poor woman to carry! One hundred orphan children gathered together for a numerous and wealthy denomination and left to linger on the borders of starvation day after day! Even their friends add hardship to their already hard lot. Here is an illustration, a heavy barrel was rolled off at the door of the home one day and one dollar and a half was collected as charges. The kind Matron was sure some friend had sent them a barrel of meat, when lo! on opening it, three great big pumpkins rolled out! The money spent on the expenses of the barrel would have paid for all the pumpkins the orphans would have wanted for a month. If the sender of that barrel reads this he ought to send a dollar and a half to the Home.

Hundreds of cases like this could be told. Miss Mary needs money, friends. If you have other things to send, they will be received O, so gladly; but do pay the charges on them before they leave home.

### ENDOW THE HOME.

With so many people of wealth among us it does seem that some one ought to have some money to endow the Home. It ought to have at least a partial endowment. The interests are too great to leave to the chance collections of our unsystematic people.

I felt like writing this for the sake of Miss Mary and her large family of helpless orphans.

W. B. CRUMPTON.  
Georgetown College.

CHARLES H. SPURGEON.—He still seems to me the greatest of all preachers, and to this day I constantly read his sermons—both for the value of their matter and for their stern, nervous English. If he had been a writer instead of a preacher, he would have rivalled John Bunyan.—S. E. Bennett.

### OWENSBORO THIRD CHURCH.

After the coming of Bro. Sid Williams we had 104 more additions to the church, thus giving to us 206 new members as the result of the four weeks' revival effort, and placing our enrolled membership at 745, most of whom live in and around the city. Of those received during the meeting an even 100 are men and boys and 106 are women and girls. There are 49 under 15 years of age and 157 are over 15 years old. There are 141 for baptism, 13 were by restoration and 52 by letter. A goodly number of substantial business men were received, thus giving to us much immediate financial strength. Among the converts are representatives from 82 new families. Our already large Sunday-school, under the efficient leadership of Arthur L. Parrish, has increased in attendance more than 100.

The baptizing will take place in a few weeks within the walls of our new church. Glorifying God by such a first service as this in our unfinished house of worship is a purpose which seems to have taken fast hold upon the hearts of our people. We hope to make it a memorable occasion.

This is one of the most notable meetings in the history of the city, there being the largest number received that were ever gathered in as the result of a meeting by a single church. The causes of our success are not hard to locate. The Holy Spirit honored a faithful church that had complied with his conditions of a successful revival, and a consequent ingathering of souls. Among these conditions, which were met, I mention, 1. Liberality from a financial point of view. "Bring ye all the tithes," etc. "Let every one of you lay by him," etc. Since our organization, eight months ago, proportionate giving has characterized our people, and spiritual, as well as financial blessings, have been poured out upon the church as promised. 2. Scriptural discipline. Incurrible offenders have been excluded, and those walking disorderly have been brought before the church and caused to publicly confess and promise to forsake their sins; this among the wealthy as well as among the poor. 3. The study of God's word. Large numbers of our older members have been regular in attendance upon the Sunday-school. 4. Persistent prayer. The weekly prayer-meeting has been attended by many fervent spirits who prayed for, and expected, the blessings received. 5. Practical co-operation with the evangelists by the church. Our people love one another. They are united and sympathetic. The wealthy and prominent, as well as the poor and unknown, attended the day meetings. They were in soul-travel before God. They extended personal invitations to hundreds of non-Christians to attend the meetings. They talked with those who were inquiring the way of life. The church followed the impulses given to them by the Holy Spirit, and he used them in winning souls to Christ.

FRED D. HALE.  
Owensboro, Ky., April 14, 1897.

### DEDICATION.

The new Baptist church at Plano in Warren Association was dedicated on last Sunday. The Baptists of Plano vicinity formerly members of Old Union church, about ten miles from Bowling Green, have shown commendable enterprise and zeal in erecting a neat and commodious structure of their own, henceforth to be known as Plano Baptist church. Dr. J. S. Coleman, of Hartford, Ky.,

preached the dedication sermon from Mark 15:38 "And the veil of the temple was rent in twain from the top to the bottom." The preacher in a lucid and masterful manner spoke of the significance of the circumstance of the rending of the veil of the temple on the day of our Lord's crucifixion. The sermon was heard with manifest interest by a congregation which filled the house to overflowing, while many listened out side, and crowded to the windows to get a view of the preacher's face while speaking. After the sermon Dr. Coleman asked the congregation for \$300. "This amount," he said "must be raised before we proceed to the formal dedication of this church. We have a magnificent dinner on the grounds ready for everybody; but we must have three hundred dollars before dinner can be served. We will not dedicate this church in debt. Let us pay off the indebtedness and close this service in proper order." After the collection had been taken it was found that \$300 had been raised. After dinner Rev. E. V. Baldy of Bowling Green preached from the text Jude 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Thus passed a day to be remembered by the vast throng who came to enjoy the first service in Plano Baptist church. The day was beautiful and everything seemed to conspire to make this a Baptist occasion of most pleasant and most profitable interest to our people. E. V. BALDY.  
Bowling Green, Ky., April 20th 1897.

Rev. Dr. T. I. Eaton:  
DEAR BRO: In Bishop Spaulding's work entitled "Miscellany" you will find some testimony in regard to immersions in the year 1833, which I think has not been published since the discussion has been going on. You will find on page 224; of the above work the following statement: "The Anabaptists, in particular, were hunted down with a ferocity which is almost incredible. The favorite mode of punishing them, especially at Berne, was by drowning; because this manner of death was deemed the most appropriate, because it was only baptizing them in their own way. The rivers and lakes which abound in Switzerland often received the dead bodies of those deluded men." This testimony of Bishop Spaulding I deem of sufficient value to merit its publication. You can make such use of it as you see proper. I suppose that you have the above book in your library. Fraternally yours,  
JOHN A. ARBUCKLE.  
Burnet, Texas.

NEW YORK CITY, APRIL 23, '97.  
The annual meeting of the American Baptist Education Society will be held in connection with the meeting of the Southern Baptist Convention at Wilmington, N. C., Thursday, May 6th, 1897. Addresses will be delivered by Rev. Kerr B. Tupper, of Philadelphia on "Bible Study in Colleges"; and by Prof. W. L. Potest of Wake Forest College, N. C. on "Christian Education and Civic Righteousness."  
N. L. MOREHOUSE.  
Cor. Sec.

Try to put yourself in another's place. Ask, "What should I like myself if I were hard worked, or sick, or lonely?" Cultivate the habit of sympathy.—G. H. Wilkinson.

### THOUGHTS FOR THINKERS.

Selected by Pastor E. H. Swen, Wash, D. C.

"By divine grace I will act as though I were the only one to act, waiting no longer for others."—Harlan Page.

The vices of a nation are far more obvious than its virtues to outsiders.—The Christian, London.

Historic Christianity is a phenomenon of which men have given many explanations, but no one has ever succeeded in explaining it away.—The Congregationalist.

I think we should develop within our own domain a great English-speaking nation, controlled by the principles marked out for us by the fathers of 'he republic.—John W. Foster, ex-Secretary of State.

The cuffs and blows of respectable poverty are more wholesome than the sweets and dainties of luxury, where fine clothes and airs are cultivated more than the graces of the soul.—Mrs. M. L. Kayne.

When men talk about missions being a failure they are speaking with foreshortened vision. Because things are not hurried up to suit the critics, therefore the critics pass judgment on God.—William Ashmore, D.D.

I would to God he would raise up some man to tell how his poor ministers strive for a way, pinch for a way, pray for a way, to save a poor mite to bestow upon the cause they hold so dear. That somebody would note the stitches and scars of the sewing girl to gratify a darling wish! That, while open-mouthed wonder shouts its praises of the multimillionaire, somebody besides God could see the poor widow cast in her all!—J. L. Lodge, D.D.

### WHAT CAN BE DONE.

Not for the purpose of trumpeting what we do to gain plaudits, but to show what can be done when the necessity is made known, is the object of this article.

When R. J. Willingham corresponding secretary, for Foreign Missions wrote us asking that all churches who had given one hundred dollars or more to Foreign Missions, to give an additional fifty dollars; and our church being one of that number, and after our Pastor P. I. Lipsey had called the attention of the church to the matter, we went to work and soon raised more than seventy dollars, this contribution has been forwarded to Bro. Willingham and the church is happy. At the same time a nice little contribution was raised and forwarded to the Mississippi Baptist flood sufferers, feeling that we should "do good to all men, but more especially to the household of faith."

This mission contribution makes a total of \$339.92 given this conventional year to missions by the Adairville church. While we are not boasting, we realize that it is more blessed to give than to receive.

T. R. MASON.

Adairville, Ky.

### SOUTHERN BAPTIST CONVENTION.

WILMINGTON, N. C., MAY 6-11th, VIA CHESAPEAKE O. R. R. 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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### FROM NEW ORLEANS.

The meeting at the Valencostreet Baptist church closed Sunday, the 18th. There were 23 received for baptism and three by letter and watchcare. Rev. T. T. Thompson, of Pulaski, Tenn., did the preaching for two weeks, he is a safe and very strong preacher, with splendid gifts as a revivalist. Bro. L. D. Lamkin, of Houston, Texas, came and preached after Bro. Thompson left. And the fact that in a meeting recently in his own church he did all the preaching and received 125 for baptism shows that we had a strong and successful preacher in him. The attendance and cooperation of the church members was very gratifying to the pastor and brethren who assisted in the meeting. At the First church Rev. T. N. Compton assisted the pastor in a good meeting recently. The threatening condition of the rivers and the fears of a disastrous overflow are greatly agitating the whole city. We hope we will be spared from such a calamity as an overflow would result in.

I came here Monday, and am assisting Bro. M. E. Weaver in a meeting. This is the third oldest city in America and has only three thousand inhabitants. I find that the Recorder comes into this section regularly.

D. I. PURSER.

Natchitoches, La., April 21st, 1897.

### NELSON ASSOCIATION.

PASTORS AND SUNDAY-SCHOOL SUPERINTENDENTS, READ.

The annual meeting of our Sunday-school Convention will be held at Old Mt. Moriah church about two miles from Boston, Ky., Saturday and Sunday May 29-30 '97.

Please bear this in mind, and announce to your Sunday-schools and make your arrangements to come. We want every Sunday-school in our Association well represented, as we expect this to be one of, if not the best meeting, in the history of the Convention. The programme will be published later.

Free entertainment will be provided for all who may come. Would be pleased to have Drs. Eaton and Harvey with us.

JOE W. VESSEY, Pastor.  
Boston, Ky.

### A STOVE THAT WILL SELL.

A novel and much needed stove that every family will want has just been patented by The Watt Mfg. Co., 31 E. Third Street, Cincinnati, O. It is made of metal and so light and so constructed that it will fit on the top of any glass chimney, of any sized coal oil lamp and is securely and firmly held in place on the can. It is placed a vessel for hot water, boiling eggs, brooding material, soup, chafin water, curling tongs and flat iron can be quickly heated. Does not interfere with the light from the draft of the glass chimney. Can be instantly placed in position. Agents will see in the Newport Lamp Stove a good chance to make money as every day there will be glad to have them as they are so cheap and so much needed. You can make \$1 to \$10 a day. Any one who get circulars by writing the above firm or they will send a sample for five two-cent stamps.

THE PARTING OF THE WAYS.

BY EDITH VIRGINIA BRADY.

Which way, O Lord? See, yonder road is broad, and smooth, and sweet With fragrant flowers; The weary traveler may turn aside To shady bowers; Its vista is so pleasant to my sight, I fain would follow where its charms invite— That way, O Lord? Not that way, Lord? But see how narrow is the other path, How steep and bare! No shady nooks, no blooming, fragrant flowers Invite me there. Beside its entrance way there stands a cross, And they who travel there must suffer loss— This way, O Lord? This is the way; But lo! a radiant vision falls upon My raptured sight; Along that narrow path my Saviour goes, By day and night; He smiles upon the burdens that I bear, Till 'e'en the lifted cross grows passing fair! Yes, this way, Lord. This blessed way! Where'er my footsteps falter as I climb, My radiant Guide Doth take my hand, and all along the way He walks beside; Where'er the path is rough he gently leads, And from his fullness he supplies my need— Yes, this way, Lord. This way, O Lord, Or any way, if thou wilt be my Guide; Enough for me Through shine and shadow, all along the way To follow Thee. Thy presence takes the bitter from the loss; It is not hard with Thee to bear the cross— This way, O Lord. —Presbyterian Messenger.

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 not one of them is forgotten before God." —Luke 12:6.

(Continuation from last week.)

II. Now I want you to hear what Jesus says about the odd sparrow. He does not say what he is generally made to say. This text is repeatedly misquoted. Have you not often heard it rendered thus: "Two sparrows are sold for a farthing, or five sparrows are sold for two farthings, and not one of them shall fall to the ground?" Jesus does not say that the odd sparrow is not to fall upon the ground. The Lord does not promise to the sparrow any immunity at all from falling. It is not that the sparrow shall never fall. It is that he shall not fall to the ground without the Father's consent. That is an altogether different thing. Dear brethren and sisters, it is essential to know what Christ has really promised; because, if we make him promise something which he never has promised, then we charge him with not keeping his word when the thing does not come to pass. Christ never said that the sparrows should not fall to the ground. He said that they should never fall to the ground without the Father's consent. And then he says, as stated by Luke, that even when they do fall they shall not be forgotten before God. I think that it is God who, in his admirable commentary, says that these words "before God" are emphatic. Here are five birds, and one of these has been thrown into the bargain, and they have all been killed, and there they are strung up by their poor little necks on a bit of string, and they are hanging

in front of the eastern shop, and the salesman is saying, "Two for a farthing; five for two farthings." And, says Christ, "Not one of them is forgotten before God." The poor little dead carcass is seen by God. And you, my friends, may go into martyrdom or unto death. They may bludgeon you to death, or they may stone you; but, even when the world says, "There is an end of them," you shall not be "forgotten before God."

And, do you see, there is divine appointment. I can imagine some of you saying already, "I do not like that word." You do not object to the word "providence," but how can you have providence without prevision? Why, the very word "providence" means seeing beforehand. There can be no provision unless there has long been prevision. And so the teaching is that the little odd sparrow does not fall before the stick, or the stone, or the arrow, until the time of God comes round. We sing— "Plagues and death around me fly; Till he bids, I cannot die. Not a single shaft can hit Till the God of love sees it;"

and the sparrow can sing the same hymn. Not an odd sparrow falls to the ground until the Father gives consent. The little brown twitterer is immortal until God's hour strikes. Would to God that we were wiser in this matter, and went up to headquarters at once. You say, "I have got a great deal of trouble." Can you see God in the trouble? Mr. Spurgeon once said that Job was a great deal wiser than most of us. Job did not say, "The Sabaeans have taken my oxen, and the Chaldeans have taken my camels, and the wind, raised by the devil, has taken my sons and my daughters." He did not say that. But he said, "The Lord gave, and the Lord has taken away. Blessed be the name of the Lord."

My text also tells of the perfect knowledge of God. The Lord knows you as you do not even know yourself. But look at the words which follow. "Even the hairs of your head are all numbered." If you have got a full head of hair you have about one hundred and forty thousand hairs on your head. Well, out of the one hundred and forty thousand how many do you comb out of a morning and fling away, without a thought? You do not miss them, but God does. How wonderful! God misses the hair out of my head, which I do not miss myself. His knowledge of me goes right down to such minutiae. Shall I not trust him?

And, if there is infinite knowledge I can see also guaranteed security; for what does Christ say? "Ye are of much more value than many sparrows." If the Lord notices the hair falling from my head, I may gather that he who looks after my hairs will look after the head that grew them. If God misses the hair off the head of a disciple, do you not think that he would miss the disciple himself? How can any of you doubt the final preservation of the saints in the face of this? Jesus says that if a little odd sparrow dies and is hung up, it is not forgotten before God. If, by some awful mischance any of the redeemed were to fall into hell, they would still be before God. There would be a shout of "To the rescue! To the rescue! That odd sparrow is mine." Oh, trust God, poor weak believer. He is not going to lose you. He misses a solitary hair from off your head. The odd sparrow is ever before him.

Let me remind you that it is quite natural that God should care for the odd sparrow. God is Mother as well as Father. "As one whom his mother comforteth."

I am not sure that all is said to the disadvantage of fathers is true. I rather question it, myself, as a father. I believe that we are almost on a par with the mothers; but still, I think, no one will doubt that it is the mother who especially cares for the odd one. There is that poor boy; he is not quite as bright, perhaps, as you could wish him to be, and perhaps father does not make very much allowance for him. Who is it that looks after him and makes every possible excuse for the dear lad? Oh, it is the mother. There is that slightly deformed girl in the family. She is the one that the mother seems ever to have her eye most upon. There are the other children in full health and strength. I hear their merry laughter as they are running up and down, and talking about Christmas day, and what they are going to do to-morrow. But up in the top back-room there is the little sick one laid low. The mother's thoughts are more often in that room than in any other. My Father, Thou art my Mother as well; and, as an odd sparrow, I make my appeal to Thee. Let my very nothingness and weakness be an argument with Thee for Thy gentle care. This is what Jesus teaches about the odd sparrow.

III. What does the odd sparrow say to us? Well, in Genesis 7:14, I find that the odd sparrow was as much saved as any other bird. In this passage there is a Hebrew which is the exact equivalent of the Greek word translated "sparrow" in my text. The word used by our Lord is a derivative. It means not only "sparrow," but "little sparrow." In the 14th verse of the 7th chapter of Genesis you not only find that every beast went into the ark, but it says the fowl of the air, and every bird; and the word for "bird" means "little sparrow." The little sparrow was free to enter the ark. Go on, Mr. Elephant, you are very big, but you are not too big to get in, trunk and all. Yes, but I heard a little flapping of wings, and I looked and there was a tiny sparrow flying in over the elephant's head, and the same ark bore them both. Do you feel that you are a poor isolated outsider? You need not feel so, for God's ark of salvation is for the odd sparrow.

In Leviticus the 14th chapter, from the 4th verse to the 7th, you have the same Hebrew word over and over again, and it teaches me that the odd sparrow can be of service to God. I want you to remember this. The leper has to be cleansed. What is the process? The priest shall take "two birds." The Hebrew is "two little sparrows." One sparrow is killed over running water, and the other sparrow has the blood of its slain comrade put upon its wing, and then it is allowed to fly in the air. God found in two little sparrows a beautiful symbol of his dealing in grace with souls. Oh, say not, "I can be of no service, for I am only a sparrow." I will venture to say that it is by the odd sparrow that God generally works. I think that I can show you that I am right. In nine cases out of ten it is just the odd sparrow that God uses. Our first mother, Eve, bore a son, and she took it for granted that this was the promised Messiah. She thought, "This is the man that was promised;" and so she called his name Cain, which means "possessed," and she said, "I have possessed a man from the Lord." Some little time after she gave birth to a second son. Number two is nothing to number ones. And so she calls the second "Abel," which means "vanity." Who thinks of Cain now? But Abel, "being dead, yet speaketh." The odd sparrow in the first family fell to the earth, but was remembered

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before God, and made by him to be remembered these long centuries. So with poor Joseph. What an odd sparrow he was; and all his brethren made him feel that he was one. "Here comes this dreamer." But it is this odd sparrow that is next to Pharaoh on his throne, and becomes an illustrious type of Christ. Moses is called of God, and he is consciously the odd sparrow. He says, "Who am I that I can speak? I cannot do it." But the Lord uses that poor timid self-conscious man who felt that he was only an odd sparrow, and God says to him, "I will be with thee;" and the odd sparrow brings out a million of his brethren from captivity. And now the Midianites are upon Israel, and how is the Lord going to deliver them? There is one who says in the 6th of Judges, "My family is the least of all Manasseh, and I am the least of my family." I am only the odd sparrow." The Lord says, "Go in this thy might." Ruth, are you here this morning? Are you saying, "Ah, yes, all the illustrations that you have been giving may be very comforting for the young men, but they do not suit my case." But look at Ruth. She was the odd sparrow. Orpah has kissed her mother-in-law Naomi, and gone back, and as Ruth goes along with Naomi she goes as a stranger into a strange land. Ruth, dost thou feel as if thou wert an odd sparrow? God has high honor for thee. If we look down the genealogy of our Lord and Saviour Jesus Christ, we shall find that that odd sparrow Ruth is in the list. Jesse had a large family, and there was an odd sparrow in it; and, when Samuel came to Jesse to anoint one of his sons to be king, Jesse brought in the first-born, and the second, and the third, and so on. They were all strapping big fellows, but the prophet simply looked at them and shook his head and said, "The Lord will have anything to do with any of these. Have you not another?" Ah, there was another; and how strange that Jesse had forgotten him. He was out there in the fields. Little David had been overlooked. "Bring him in," said Samuel; and when he was brought Samuel anointed him and said, "This is the Lord's chosen." Dear young man, do you sometimes feel that you are about the biggest fool on earth? It takes a deal of common sense to feel that—to feel how weak you are, how insignificant, how powerless. Feel it, but do not, therefore, say, "God cannot do anything with me." God loves to work by the odd sparrows, if they will only put themselves unreservedly into his hands.

And then, lastly, in the 84th Psalm, and the 3rd verse, we get the word again:—"Yes, the sparrow hath found a house for herself, and the swallow a nest for herself where she may lay her young." Where? "Even Thine altar, O Lord of Hosts." So, you see, the odd sparrow may go and build his house even in the altar. You know the Altar: Jesus Christ himself. Come along, poor sparrow. Come and build your nest in the wounds of Christ. Fly to him and you shall be saved, and

then, when to-morrow morning dawns, and when you hear the bells all ringing, and when you see festive parties gathering here and there, and when you, perhaps, walk solitarily along the road, and see lights in that window and lights in the other window, and only mourn the absent, let this morning's text come back to your mind. God remembers the odd sparrow, and it shall never be forgotten before him.

God add his blessing, for his name's sake. Amen.

MINISTERS' AND DEACONS' MEETING OF DAVIES CO. ASSOCIATION

Yesterday was closed at Whitesville, Ky., one of the best and most harmonious and enjoyable meetings of this body that it has ever been my privilege to attend. The attendance was not large, owing to the rainy weather, bad roads and perhaps lack of interest in some brethren; but we had present J. S. Coleman, D.D., L.L.D., moderator, J. T. Barrow, secretary, Fred D. Hale, D.D., G. L. Morrill, E. H. Maddox, A. N. Whittinghill, district missionary, B. F. Jenkins, E. W. Coakley, J. T. Taylor and perhaps other preachers, belonging to our own association, and A. C. Caperton, D.D., H. T. Lampton, J. T. Casebier, T. M. Morton, H. T. Crow and others from abroad. These, together with several deacons both from this and Blackford Association, made the discussions interesting.

The brethren generally had their papers well prepared and it was good to be there on account of the deeply religious feeling that prevailed and the substantial agreement on all the various subjects discussed. In fact, though the discussions were as thorough as usual on such occasions, it could hardly be said that an adverse criticism was offered during the meeting. I wish young ministers generally knew how poorly they can afford to miss such meetings. Pastor Coakley and his people had made ample provision for the entertainment of the meeting, even if it had been much more fully attended. This, however, was no surprise to us who knew Whitesville. This scribe was right royally entertained at the home of Deacon D. F. Brooks and lady with sister Brooks' aged mother and also a sister who was there on a visit, for which he unananimously tenders them an additional vote of thanks. It was also his privilege to meet several other old friends in their homes. We meet at the same time next year with Buck Creek church.

R. T. BRUNER.

Owensboro, Ky.

NOW IS THE BEST TIME to cure Catarrh quickly, surely, and permanently. The cold air of winter retards the cure, the warm air of summer favors it. Rev. J. W. Blosser, M.D., who has devoted twenty-one years to the study of this disease has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser, Box 50-12 and 13 Grant Building, AS-

**SUNDAY-SCHOOL.**

INTERNATIONAL

**Bible Lessons, 1897.**

SECOND QUARTER.

SUNDAY, MAY 9.

PAUL PREACHING TO THE JEWS.

Acts 13:26-39.

**MOTTO TEXT.**—"Through this man is preached unto you the forgiveness of sins."—Acts 13:38.

Paul and Barnabas were in Antioch, the chief city of Pisidia, in the southern part of Galatia. As was their custom, they went to the synagogue and preached first to the Jews. "Men and brethren, children of the stock of Abraham,"—Paul was a Hebrew of the Hebrews, and loved his nation with a deep devotion. "And whosoever among you feareth God,"—The Jews made converts to the worship of Jehovah wherever they went. It would seem from the fact that Paul addresses them that there were many of such converts in Antioch.

"To you is the word of this salvation sent."—That the Lord had died for their sins and God accepted his death as a substitute for theirs. "For they that dwell at Jerusalem and their rulers, because they knew him not."—Had they known him they would not have crucified the Lord of glory. But it was no excuse for them that they did not know him. They ought to have believed his words when they saw his miracles.

"Nor yet the voices of the prophets which are read every Sabbath day."—They have no excuse for their ignorance for they had been familiar with the Scriptures all their lives. "They had fulfilled them in condemning him."—The prophets had told of his death to reconcile God to sinners. Their rejection of the Lord had caused them to fulfill the Scriptures by their killing him.

"And though they found no cause of death in him."—He had violated no law. False witnesses attempted to prove the charge of blasphemy against him, but their witnesses did not agree. "Yet desired they Pilate that he should be slain."—Showing how terrible human depravity can be. The depth of their malignity was seen in the fact that they urged the death of one of their own nation upon the reluctant Roman.

"And when they had fulfilled all that was written of him."—They rejected him because he was not the Messiah which had been promised. Yet the Scriptures had foretold the very things which they had done. Only by his death could he make an atonement for guilty man, and pay the penalty of the violated law. "But God raised him from the dead."—Thus setting his seal to the truth of all which the Lord had said. If Jesus the Christ was a deceiver and made false claims for himself, the great God was a partner in his sin. This being infinitely impossible, every word of the Lord was confirmed.

"And he was seen many days of them which came up with him from Galilee to Jerusalem."—Forty days, during which he was seen about a dozen times in many circumstances. One time five hundred saw him at once. All these were his witnesses to the people that he had been raised from the dead. Paul, himself, was a witness, for he had seen him on the road to Damascus.

"And we declare unto you glad tidings."—The Gospel is the glad tidings that God can be just and yet forgive the sins of those for whom Christ died. Everything

else which could be called glad tidings is as dust in the balance to this. For the issues of eternity hang on it. God had promised a Messiah to their fathers. The Jews had misunderstood the promise—had looked for a temporal instead of a spiritual kingdom. But every one of God's promises, in their true meaning, had been fulfilled to the last jot and tittle. Heaven and earth shall pass away, but not one letter of His word.

"God hath fulfilled the same unto us their children."—What a blessed thing it is that the children are blessed with the blessings promised to their parents. Had the Lord not been raised from the dead the promises would have failed.

"As it is written in the second Psalm, Thou art my Son, this day have I begotten thee."—The Hebrew means have exhibited thee as begotten—that is, have shown thee as my Son by raising him from the dead. "To-day designates the precise point of time on which the prophet's eye was then fixed viz: that of Christ's assumption of his mediatorial power, or that of his open proclamation as Messiah on the part of God when he raised him from the dead."—Hackett.

"He was the Son of God from eternity, yet by his resurrection he was openly declared to be so; it was the inauguration of his Sonship. He was, says Paul, declared to be the Son of God with power, by the resurrection from the dead (Romans 1:4)."—Meyer.

"And as concerning, that he raised him from the dead, now no more to return to corruption."—Death is called corruption because of the decay of the body. Hence, this means the same as Romans 6:9, "death no more." Lazarus and others raised from the dead, had died again. Our Lord ascended. "I will give you the sure mercies of David."—The blessings which were promised to David, and which could not fail him because God's word was pledged. David had been promised a successor of whose kingdom there should be no end. "Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption."—The inspired declaration that the Messiah should not experience the power of death had not only been verified in his resurrection, but guaranteed that he would not experience that power at any future period."—Hackett.

"For David after he had served his own generation by the will of God."—According to the purpose of God. David lived only a life of usual length and then died as his fathers had, and saw corruption. Therefore David was not the Holy One whom God had declared should not see corruption. The Lord Jesus Christ alone had fulfilled that promise. Therefore He was

There are times when the variation of a pulse beat tells the practiced physician whether the scale will go down and mean death or up and mean life. But suppose the medicine he prescribes is not the medicine which your child is taking, but something the druggist thought would do just as well! Who is going to regulate the balance then? A druggist who will offer you something else when you ask for Scott's Emulsion will do the same thing with his prescriptions. Get what you ask for!

**SPRING AND SUMMER INDUCEMENTS TO EARLY BUYERS.**

**Colored Dress Goods.**

Solid color Serpentine Cloth, in all colors, cream, lemon, ciel, pink, green, heliotrope, charrtouse and card. 12¢

Stylish Scotch Mixtures, in the new combinations, are going fast with us at, per yard. 25¢

Mozambique, a pretty new dress material, 36 inches wide at, per yard. 50¢

Those beautiful Bourrette Suitings, 42 inches wide, in the new spring combination shades of helio and green, blue and tan, charrtouse and blue, only, per yard. 75¢

**Ribbons.**

4-inch All-silk Cream Ribbon, with colored stripes, regular price 23¢ 40¢; our price. 23¢

3 1/2-inch All-silk Cream Moire Antiques, with colored striped edges, at. 24¢

3 1/2-inch All Colors, Extra Quality Moire Antique, worth 40 cents; per yard. 25¢

Exquisite Striped All Silk Ribbons, 3 1/2 inches wide, worth 50 cents; at. 29¢

Those Stylish 3 1/2-inch Checked Ribbons, in numerous combinations 30¢

4 1/2-inch Elegant All-silk Taffetas, with checked edges, worth 60¢; per yard; only. 39¢

**Black Dress Goods.**

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

Extra quality Black Serge, 40 inches wide, regular price 60 cents and 75¢ per yard. 50¢

Fine All-wool Black Cheviot: the very thing for Stylish Coat Suits. 10 inches wide; per yard only. 60¢

Lupin's Celebrated All-wool Crepe de Chine, 40 inches wide, worth \$1 per yd.; goes at. 69¢

Priestley's Black-Figured Sollei, 44 inches wide, a very popular fabric; per yard. \$1

**Separate Skirt Movement.**

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

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

Ladies' Splendid Twilled Cloth Skirts, in the beautiful shades of green, four yds wide, finished seams, lined with rustle cambric and bound with velvet. \$4.50

Ladies' Elegant Broaded Satin Skirts, in swell patterns, four yards wide, finished seams, lined with rustle cambric, and bound with velvet. A great bargain at \$12; our price. \$9.00

**Hosiery.**

15¢ For Ladies' Tan Ribbed Hose, 2 1/2 sizes; worth 25¢.

25¢ For Ladies' Fine Fast Black Opera Hose length; worth 50¢ per pair.

25¢ For a lot of Pretty Boot Pattern Hose; worth anyway 35¢ a pair.

35¢ For Extra Long Black Lisle Hose; worth 50¢.

**Fancy Silks**

35¢ For Fancy Figured, Light or Dark Silks, 18 inches wide; regular 50¢ values.

60¢ For Lovely Two-toned Taffeta Silks in all the pretty shades.

60¢ For stylish new effects and colorings in Novelty Silks for Waists and Dresses.

**Our Ladies' Waists are Beauties.**

50¢ For Ladies' Light or Dark Shirt Waists in fancy figures and stripes with narrow cuffs, new style sleeves and detachable collar.

74¢ For Ladies' Light or Dark Shirt Waists, in all the new shades, large or small figures, new style sleeves and detachable collar.

98¢ For Ladies' Light or Dark Shirt Waists, solid grounds, with black or fancy colored figures, new style sleeves, with detachable cuffs and collar.

\$1.14 For Ladies' Black Lawn Shirt Waists, with small heliotrope, pink or blue flowers, new style sleeves, with detachable cuffs and collar of the same material.

**Leather Goods.**

BELTS. BELTS. BELTS. Ladies' Tan, Brown or Black 25¢ Leather Belts with neat Buckles. Extra quality Lined Leather Belts, all colors and sizes, each. 50¢

Those cute little Leather Chatelaine Bags in black or colors, each. 25¢

Another line of Chatelaine Bags in new colors at. 50¢

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the Messiah, the Son of God. Thus Paul proved to the Jews that this Jesus was indeed the Christ.

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—We do not bear enough in these days of the forgiveness of sins, and consequently men forget the awful holiness of God and the damning nature of sin.

"And by him, all that believe are justified from all things from which ye could not be justified by the law of Moses."—The law of Moses was the shadow of good things to come. The Lord having paid the full penalty which justice exacted, those who believe in him and trust to the merits of his blood for the pardon of their sins are held as justified before God. We must believe first that we are guilty sinners, deserving only the wrath of God, then that the atonement of Christ was sufficient to enable God to be just and the justifier of those for whom Christ died, and then that God has accepted Christ as our personal Substitute and forgives us because Christ has paid our individual debt.

CHOICE and service—these were demanded of the Israelites, these are demanded of you, these only. Choice and service—in these are the whole of life.—Hopkins.

**WHO'S SHELLABERGER?**

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

"It is by no means pleasant when reading an interesting article in your magazine, to find yourself pulled up short with the ominous words, 'To be continued.' Yet they are words of good cheer if applied to other matters. What a comfort to remember that the Lord's mercy and loving kindness is to be continued! Providential goodness is a star forever shining, and leading us to the place where He is who was once a babe in Bethlehem. All the volumes which record the doing of divine grace are but part of a series to be continued."—Spurgeon.

WHEN I stand by the grave side, and see four men lower the casket into its resting place, the scene is not unlike that of another, where four men from the roof of a house in Capernaum let down their friend out of sight, but into the immediate presence of Christ. They cover up the roof, which is only part of their faith's work, assured that their friend is all right and will walk out another way liberated and with the new life. So cover up the grave.—Your dear ones are in the presence of the Risen Christ. Fear not! By his mighty power they will walk out another way liberated and glorified in the heavenly life.—J. E. Holden.

"The world passeth away, and the lust thereof." Let us lay that handful of snow on our fevered foreheads and cool our desires.

THERE are some who desire to know with the sole purpose that they may know, and it is curiosity; and some who desire to know that they may be known, and it is base ambition; and some who desire to know that they may sell their knowledge for wealth and honor, and it is base avarice; but there are some, also, who desire to know that they may be edified, and it is prudence; and some who desire to know that they may help others, and it is charity.—S. Bernard.

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**WESTERN RECORDER.**  
LOUISVILLE, KY.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, APRIL 29, 1897.

A GOOD deal of dissatisfaction has been caused by the way the list of delegates from Ky. to the Southern Baptist Convention has been made out. At the March meeting of the Executive Board of the General Association, the usual committee was appointed to prepare the list and to invite brethren, who wished to go, to send in their names. This committee consisted of the chairman of the Board, the corresponding secretary and the recording secretary. It happened that two of them were not in sympathy with Dr. Whitsett's views, while one of them was so. They proceeded with their work as usual. But at the April meeting, which was not largely attended, it happened that those who agree with Dr. W. had a majority of one present. Just before adjournment a motion was carried adding two others to the committee, both of them partisans of Dr. W. It was promptly charged and as promptly denied, that the purpose was to "pack" the committee in the interest of Dr. W.

A goodly list had been prepared by the corresponding secretary from those who had signified their desire to go. When the committee met, they added a number of names from Louisville, and, with one possible exception, all of them were partisans of Dr. W. Walnut-street church had already elected four delegates, the number to which the church was entitled from money contributed up to that time. The entire contributions from Louisville warranted the appointment of only 9 from the city; but the committee made the number 19, and, in doing so, left off a number of names of brethren in the state outside of Louisville, who had applied for appointment. Thus Louisville partisans of Dr. W. were appointed on the basis of money contributed by brethren in the state who opposed his views. Naturally enough this gave dissatisfaction.

Even aside from the question of the views of delegates on any particular subject, it is not, in our opinion, proper for any Louisville man, except Dr. Warder, to represent money given outside of Louisville, when there are those outside of the city desiring appointment. Louisville is amply able to pay her own way. But the matter becomes more serious when a Louisville committee put on brethren from the city who are on one side, to represent money given by brethren in the state at large who are on the other side, to the exclusion of brethren in the state who ask appointment. An effort is on foot to increase the Louisville contributions, and a called meeting of the Executive Board is in session as we go to press. We hope the matter will be satisfactorily adjusted.

Since the above was in type, information comes that the Board rescinded its action adding two to the original committee, and so left the committee as originally appointed. The filling of vacancies at Wilmington is left to Dr. Warder. The list, however, was allowed to stand, in the hope that the extra contributions would suffice.

DR. H. G. WESTON said of the late Mr. Lewis Crozer, that his was "a life singularly without a drawback and without a cloud." He was a quiet, unassuming man, but he was a man of clear insight, of large heart and of tireless devotion.

WILL the RECORDER please answer the following question? Our church is in a town of about one thousand inhabitants. There are four other churches of different denominations in the town. Some of these churches have preaching every Sunday. The Baptist church has preaching only two Sundays in each month. Should the Baptist church give up its regular services when the other churches are holding protracted meetings? PASTOR.

Most emphatically we answer—no! If a church adjourns its regular meetings for this, that or the other thing, the inevitable result is that less and less importance is attached to the meetings, and the cause suffers more and more. If people's sense of obligation to attend the worship of their church be weakened, the sense of all other obligations to their church will be weakened likewise, and it will be easier and easier for them to neglect their church duties.

Mr. Dwight L. Moody, the great evangelist, said on his recent visit to Louisville that he would not adjourn his regular prayer meeting even if the angel Gabriel was going to preach right across the street. Mr. Moody is a clear-headed and a level-headed man. Let no one be deterred from being faithful by the fear of being charged with bigotry.

THREE of the most prominent Baptist laymen in America have just passed away, viz., Hon. W. S. Holman, of Indiana, Samuel Colgate, Esq., of New York, and Mr. J. Lewis Crozer, of Upland, Pa. Mr. Holman had for many years been a leading figure in Congress, and his vigilance against wasteful extravagance earned for him the title of "the watchdog of the Treasury." Some called him "the great objector." Often extravagant bills would have been passed but for his "I object," and this, compelling these bills to take the regular course, defeated them, sometimes because the session was nearly over, and sometimes because the delay led to investigation. He will be sadly missed.

Mr. Samuel Colgate was one of the great Colgate family, who for half a century have been such prominent Baptists. He has been specially diligent in gathering Baptist books and documents for preservation in the fire-proof building at Colgate University. This is a great service, and it is to be hoped some one will carry it on. He was an active friend and a warm supporter of all denominational enterprises, and a wise counsellor—a model Christian business man.

Mr. Crozer belonged to the great Crozer family, who established Crozer Theological Seminary, and who did so much for all good objects. He was a man of quiet disposition, but of great strength of character. He was an A. T. M.—snow outside and fire within. He was a wise, active Christian, devoted to his church and his denomination, and loving truth and righteousness. What a noble army the Baptists have now in Heaven.

THE Tennessee Centennial Exposition opens May 1st, and the indications are that the most sanguine hopes of its promoters will be realized. We congratulate President John W. Thomas, whose name is a synonym for success. The buildings are beautiful and admirable, the exhibits are abundant and varied, the arrangements for visitors are excellent, and everything will be done "decently and in order." We rejoice that this Exposition will not be opened on Sundays, thus respecting the consciences of the people, and the rights of the laboring man.

We hope to make more than one trip to this Centennial. Interesting programmes have been ar-

anged. May 24th is Kentucky day, for example, and interesting gatherings will be held from time to time. Among other things there will be a National Good Citizen's Convention, May 18th-20th. We are surprised that we have heard no announcement of a young people's convention there. Why do not those who have this "young people's movement" in hand seize the opportunity and have a grand rally in Nashville?

Arrangements have been effected for the delegates and visitors to the Southern Baptist Convention to stop over in Nashville on the way, going or returning, to see this great Exposition. It is to be hoped a great many will avail themselves of the opportunity.

Mrs. SIDBIE HARVEY BELL died at her home in Harrodsburg, Ky., on Thursday last, after a brief illness, with pneumonia. She was a daughter of Dr. W. P. Harvey, and the wife of W. C. Bell, Esq., who is the son of the Hon. T. C. Bell. She was one of the loveliest of women. No home and no husband were happier than hers. Her death cast a pall over the entire community, and sent a thrill of sorrow wherever she was known. Many thousands of hearts deeply sympathize with the bereaved ones. She left a little son only three and a half months old, who will never know what he has lost. She was a devoted and an active Christian, and one of the most interesting features of her funeral—which her pastor, the Rev. J. F. Williams, conducted—was the attendance, in a body, of her Sunday-school class of boys. The marriage of her sister to the Rev. J. W. Loving, who is so well and favorably known, was announced two weeks ago, to take place on Wednesday of this week, and a most brilliant and joyous occasion was expected. It was deemed best for the marriage to proceed, but it was very private and quiet. It took place at Dr. Harvey's residence in Louisville. The ceremony was performed by the Rev. W. E. Mitchell, a cousin of the bride, assisted by the editor of the RECORDER. We mingle our condolences for the death with our congratulations for the marriage. Death and marriage—are thus closely associated.

THE new catalogue of our Theological Seminary shows a total enrollment of 290 for the year, though several names have been erroneously inserted.

They come from 29 states, the Indian Territory, Canada, Scotland, Nova Scotia, China and Persia. Kentucky, of course, leads, having 48. Next comes Virginia with 27, followed by South Carolina with 23, and that by Missouri with 22. Tennessee has 20; Georgia and Texas, 19 each; North Carolina, 16; Indiana, 12, and Alabama 11, and so on. They have come from 117 institutions of learning of various grades. There are pictures of Dr. Harris and of the buildings, including the new gymnasium.

No statement is given of the value of the property, or of the amount of the endowment, except of the \$25,000 endowment of the students' fund, given, \$15,000 by the late D. A. Chenault, Esq., and \$10,000 by the late Wm. F. Norton, Esq. The various courses of study, the arrangements for students, the work of the professors, the different degrees conferred, &c., &c., are fully set forth.

The number of students is smaller than last year; but, considering all the circumstances, the number is very good indeed. Dr. Boyce, noble & venerable old man, looked forward to the time when

the Seminary would have 500 students. Would that he could have lived to see it!

IN a recent speech in Brooklyn, before an assembly of secular editors, the Hon. Chauncey M. Depew said: "I have always wondered why an old editor did not write his reminiscence. If he should truthfully tell the stories of the men who in his time have filled a large place in the public eye, who have craved his support, who have sought to mitigate the punishment he was inflicting, and have tried to induce him to change the course of his paper, and if he should reveal also the number of the wives and the sisters and the sweethearts who have brought their blandishments to bear upon him, he could present to the world a picture of the weakness of human nature in its best estate which would justify the doctrine of Calvin."

Evidently Mr. Depew has not been editor himself, and, moreover, it is of secular editors he is talking. An editor, even of a religious paper, however, has his troubles. He is blamed for what his writers say, and he is blamed if he declines to let them have their say freely. He is blamed if denominational affairs are not satisfactory, for had he done his duty, it is not plain that all others would have done theirs? He is expected to find situations for everybody, to push everybody's hobby, to fight everybody's battles, to contribute money at everybody's call, in short, to do everything for everybody, and be grateful for the privilege. Then, too, he is expected not to need any money, so that he can afford to advertise for nothing everything any brother of his faith is interested in, and to have dues from subscribers go unpaid indefinitely. Of course he must never show the slightest sign of impatience. Will not some philanthropist endow an institution for the training of religious editors?

THE Religious Herald has discovered that the General Assembly of the Southern Presbyterian church in 1870 and 1871 took action which declared that baptism by ministers commonly known as Campbellites was not Christian baptism, and that persons so baptized should invariably be re-baptized before being admitted to the Lord's table.—Central Baptist.

It is to be hoped our Richmond contemporary will in due time discover that in 1882 the General Assembly of the Southern Presbyterian church rescinded that action taken in 1870, and that the validity of baptisms administered by the Disciples was "left to the sessions and Presbyteries immediately interested in the subject." In 1870 they "un-churched" the Disciples, and in 1882 "re-churched" them again with certain conditions. The question is, were the Disciples a "church" between 1870 and 1882?

WHAT a precious message comes to every boy and girl, every young man and woman, through Jer. 3:4, especially through the marginal reading of the Revised Version, "Wilt thou not from this time cry unto me, thou art the companion of my youth." With such companionship, no life can be cheerless, shelterless, or fruitless.

PROF. T. S. McCALL, of Franklin, Ky., has purchased the Kentucky Female College property at Pewee Valley, and he will open school there in September.

THE Clarendon-street Baptist church, of which the late Dr. A. J. Gordon was pastor, has contributed for the current year \$7,000 for missions and proposes to make it \$10,000.

Editorial Varieties.

The Jews now have a Chautauqua with thirty-one circles.

Dr. A. W. Lamar has given up preaching, under the advice of his physician, and has gone into the insurance business. Paul made tents when it was necessary.

We are glad to hear from Dr. E. H. Carroll, of Waco, Texas, that his health is greatly improved and that he is capable of 80 years' more life. He hopes to be at the Convention at Wilmington.

A good brother in Michigan suggests that religious papers be endowed. If our subscribers will pay up promptly and each one get a new subscriber, we will not ask for any endowment.

A hammer used by William Carey, when he was a shoemaker, has been secured by the Rev. F. E. Clark, of Pittsburg, Pa., and is to be sold at the coming Y. P. S. C. E. Convention in San Francisco.

It is stated that 126 men of wealth have gone forth from Great Britain as missionaries at their own expense. Why may not some rich men from this country do the same thing? It may be some have thus gone, and, if so, we would be glad to be informed concerning them.

Bro. John W. Jackson, of Kelsey, Ky., is nearly 82 years of age, and he has been a regular reader of the RECORDER 57 years. He has been a tower of strength to the Baptist cause in his region. He writes: "I admire the spirit and energy manifested by you in defense of Baptist history."

We have received from Dr. J. M. Robertson a copy of the 20-cent Bible issued by the American Baptist Publication Society. It is a marvel of cheapness. The type is clear and of good size and all the printed names are self-pronounced. It is proposed that each Sunday-school class secure a basket full of these Bibles, the basket being given free when ten Bibles are ordered.

Dr. A. J. Dix, who is still banished from Cuba by the Spaniards, is doing a good work in New York. He preaches every Sunday. He has established headquarters at Room 511, No. 156 Fifth Avenue, New York, for the reception of supplies for wounded Cubans and for ministering to such of his countrymen as he can reach. We suppose he will be at the Convocation in Wilmington.

A vigorous effort was made to open the Polytechnic Library in this city on Sundays, but it was happily defeated. The vote at the annual meeting stood 29 for and 41 against. There was a spirited debate, in which Dr. Witherspoon, Bishop Dudley, Judge Humphrey, Col. Bullitt, Dr. Carpenter, Mr. G. L. Burton and the editor of the RECORDER took one side, and Col. Castleman, Mr. Brandeis, Mr. Muns and Mr. Dembitz took the other.

All the Baptist churches in Suffolk, England, united in a meeting the other day, Mr. John Eaton occupying the chair. The address by Rev. T. G. Tarn had the true ring. He "protested against the tendency to regard denominational differences as small and trivial." He pleaded for a healthy denominational sentiment. "We should be true to our Baptist principles and utterly loyal to our own denomination."

"If there is one well-ascertained fact in education, it is that the man who has been trained to think upon one subject will never be a good judge even in that one; whereas the enlargement of his circle gives him increased knowledge and power in a rapidly increasing ratio." So says F. W. Howland, in a paper on page 15 of his "Hours With Men and Books." This is exactly in line with what we have been saying and with what some persons have found fault with us for saying.

Preachers have done a great many things in the world besides preaching. It was a preacher who discovered quinine. It was a preacher that invented lanterns for separating oil from grain. It was a preacher that invented telescopic gunpowder. It was a preacher that invented reaping machines. It was a preacher that invented the steam plow and potato planter. It was a preacher who made photography what it is. It was a preacher who invented balloons.

The Rev. Dr. Barwell, retiring from the editorship of the Christian Register, says that he has had to "strike hard for principles, but to avoid personalities." This says it exactly. We commend this to all who engage in any controversy, "strike hard for principles, but avoid personalities." And by "personalities" is meant any attacks upon a man's motives. Some people think that if you mention a man's name and differ with him on any point.

Dr. Jesse B. Thomas shows this week how soundness is the claim that Crosby believed the immersion of believers was introduced into England in 1641. The simple fact that Crosby held that John Smith and Thomas Helwises were immersed and practiced immersion proves he could not have believed immersion began in England in 1641. He puts the death of John Smith in 1634. When will they acquiesce next?

Dr. Henry M. Klag, of Providence, R. I., in his recent book, "A Summer Visit," etc., in his account of "A Summer Visit," etc., in his account of a palpable, gross and unparagonable misrepresentation." Dr. H. G. Vedder, Dr. Geo. O. Loomis, Dr. W. H. Rice, Dr. Jean E. Thomas, Dr. B. H. Ford and other Baptists talk of Dr. Daxter in similar fashion. Dr. Whittier, however, says of Dr. Daxter: "He uniformly exhibited the best kind of learning, great thoroughness and patient accuracy."

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached Bro. Jureldin, of Bro. E. S. Brock, of the mission work in his native land. One received under watchcare.

Broadway—Brother E. C. Dargan preached in the morning and Pastor Pickard at night. Special collector for missions. One baptized.

Chestnut-street.—Pastor Weaver preached at both hours.

East—Bro. Geo. R. Cairns preached three times, and he preached every day and night last week. Meeting continues. Eight received for baptism. Church members greatly revived.

McFerran Memorial—Pastor Jones preached. One baptized. On Tuesday night he lectured at New Castle, where he began his ministry.

Twenty-second and Walnut.—Pastor Hunt preached. One received for baptism, one by letter and one baptized.

Franklin-street.—Pastor Edwards preached. Three received for baptism.

German—Bro. Henry Yager preached in the morning and Pastor Ritzman at night.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached as usual.

Parkland—Pastor Nowlin preached in the morning and Bro. Phillips, of Missouri, at night.

Portland-avenue.—Pastor Shelton preached in the morning and Bro. Baylor at night, and every night last week. Thirteen received for baptism. Bro. Baylor preaches every night this week also.

Southgate-street.—Bro. R. L. Purdom preached. Two received for baptism, one by letter and two baptized.

Third-avenue.—Bro. T. B. Ray preached. One profession. Pastor Taylor is aiding Pastor Bogard in a meeting in Charleston, Mo.

Twenty-sixth and Market—Pastor Thompson preached as usual.

Fifth-ave.—Pastor Frank preached. One restored.

City Mission.—Bro. Jonathan Bell preached.

The Point.—Bro. C. J. Casey preached. Three professions.

Pastor Hunt read a paper on "Do the Scriptures recognize the sealing and enduring of the Holy Spirit as a separate and distinct work from conviction and regeneration?" We are, he said, in the midst of a transition, which is fraught with blessing and with peril. The speaker answered the question affirmatively. He denied the doctrine of sinless perfectionism, and affirmed that the gift of the Holy Spirit is subsequent to regeneration, citing as proof Acts 2:38, 39, and Ephesians 1:13. On the 12th of December, 1895, in an upper chamber in Galatin, Tenn., the speaker said he received an infilling of the Spirit and an endowment for service.

SEMINARY NOTES.

J. E. Smith has returned. T. B. Hill has accepted the call to Dover, Ky.

T. F. Hindon has accepted the call at Sadlersville, Tenn., for half his life.

During the absence of Pastor Taylor from Third-avenue Bro. T. B. Ray will supply.

Bro. Plemons held a missionary rally at Beechland Sunday, assisted by Bro. Burlingame and Hamilton.

Bro. B. H. Dement is having a very successful pastorate at New Castle.

Mr. Anderson Rice and Miss Annie Wells, of Taylorsville, were united in marriage April 14, Bro. H. W. Province officiated.

W. Y. Quisenberry, of Nashville, was the guest of W. A. Wray last week. He has just closed a very interesting meeting at Livingston, Ala. There were 80 conversions. This is a good illustration of the fact that some men can do two things at once.

Bro. Bond, of Tennessee, led the missionary meeting Monday night. His paper was very suggestive and helpful.

Bro. W. W. Lee and people of South Elk Horn had the pleasure of hearing an excellent sermon from Dr. Crumpton, of Georgetown, last Sunday.

Bro. G. A. Wright, who has been taking the pastor's course, has returned to his charge at Newbern, S. C. He is one of South Carolina's best preachers, and has done a fine work in the Seminary. We were sorry to see him leave.

Benj. Cox gave a nice luncheon last week which was much enjoyed by those who were so fortunate as to be present.

Prof. McClothlin died with us Friday. He is exceedingly popular with all the students, and is loved by him for his great ability and the genuine work he gets out of them. He seems as much at home in teaching inspira-

Holes in Your Health.

What does that mean? Suppose you are taking in money all day, and drop it into a pocket with holes in it, you will find yourself a loser instead of a gainer by the day's business. Same with your health. You eat and drink and sleep, yet lose instead of gain strength. There's a hole in your health. Some blood disease, probably, sapping your vitality. You can't begin, too soon, to take the great blood purifier,

Ayer's Sarsaparilla.

tion as he does in Hebrew, and every one says a better instructor in Hebrew cannot be found.

Dr. J. W. Millard, the popular and talented young pastor of Eutaw Place church, Baltimore, was the guest of Dr. Whitsett last week.

Supplies for Sunday were: Broadway, Dr. Dargan took a collection for missions; Third-avenue, T. B. Ray, morning and evening, one conversion; Portland-avenue, W. H. Baylor, 22 conversions during the week; Parkland, E. C. Phillips, evening; City Mission, J. Bell; Thirtieth and Alford, J. H. Hepburn; New Albany, Ind., J. L. Corbett; Salem, G. W. McCall; Bryant Station, J. C. Johnson; Point Mission, J. C. Casey; three conversions; New Liberty, A. C. Burroughs; J. B. S.

THE STATE.

Pastor T. F. Hendon reports that his church at Sadlersville, Tenn., near Guthrie, Ky., will be dedicated the fourth Sunday in May. There will be convoyance at Guthrie for those who wish to attend. This church was organized in April, 1896. Brother Hendon became pastor the second Sunday in March, 1897. The house of worship is a model of architectural taste, and will cost fifteen hundred dollars. We wish the brethren great success, and believe they deserve it.

Bro. J. F. Brents writes from Ida: "There is an old lady in this county that celebrated her one hundredth birthday the 11th of February last. Her name is Parthenia and she has lived in Virginia and has been in this county about 40 years. Her name is Parrigin; her mind is bright and her recollection good; she is feeble and blind."

Pastor T. C. Mahan writes from Hickman, April 23: "Our series of meetings of nearly three weeks closed last night, resulting in about 30 conversions and 25 accessions to our church, 19 by baptism. Bro. W. J. Couch, of Pembroke, Ky., did the preaching. May I say I've never known a more earnest, constant, prayerful worker than Bro. Couch. I have never seen his equal to develop a church. Many of our members who had never led in public prayer, found it a delightful service. His success is like Samuel's (1 Sam. 3:19). The Lord be praised, and may his blessings continue to us and attend our brother in his labors elsewhere."

Pastor E. H. Brookshier of Mt. Washington has gone to Bowling Green to reside as that city is convenient to his churches. Bro. Brookshier is sure of a cordial welcome wherever he goes.

Pastor McGown has resigned the care of our church in Richmond. His health, we are sorry to learn, is poor.

Pastor Plemons reports an interesting basket missionary meeting at Beechland, last Sunday.

Pastor T. Wara Beagle writes: "Stamping Ground surprised her pastor by saying, 'Go to the Convention, and we will foot the bill.' Pastor Felix, of Lexington, recently preached an able sermon on the occasion of ordaining Brethren J. B. Adams, J. T. Wash, R. D. Thomason, J. W. Robinson to the deaconship. Bro. Crumpton recently preached an able sermon for us. Dr. Black is at his post in the congregation and Sunday-school. Our congregations are large and attentive and prayer-meetings well-attended. We are greatly pleased with our work here."

Pastor J. M. Roddy writes from Midway: "The Master's cause in our midst seems to be prospering. Our Sunday school is larger than ever before in the history of the church. Yesterday, the 25th inst., we enjoyed a delightfully sweet and profitable sermon from Dr. Whitsett. The Doctor has a host of very warm and devoted friends all about Midway. A good collection for the Seminary Students' Fund was taken. Pray for the work here."

OTHER STATES.

Pastor W. M. Kuykendall writes: "On the 12th of April I closed a meeting at Defeated Creek church, Smith county, Tenn. The meeting continued two weeks. Results: Twelve conversions and 25 additions to the church. The church was greatly revived. They organized a Sunday-school and prayer-meeting at the close. The brethren say the meeting resulted in more good than any meeting they have had for years."

Bro. S. O. Mitchell writes from Van Buren, Ark.: "We have come here for three weeks in a glorious meeting with Pastor Keller. The Lord has used us to awaken a deep interest on all lines of church and Christian work. Hundreds have asked for prayer; many have professed conversion and some have already united with the church, and the good work will go on."

Bro. J. N. Hall writes from Cave-In-Rock, Ill.: "I have had two debates in this town within less than a year with Campbellites. There were but ten Baptists in the town, with no house of worship, twelve months ago. The cause is a house of prayer, and about 150 members. It looked like a hopeless war, but we fearlessly waded in. Now the Baptists have the best house of worship in this town and 45 choice members. Eighteen have been received in this meeting, and several others yet that are coming in. The Baptists are buoyant and brave, and their moral power is sublime. Interest is yet fine. Debates did not kill our cause here."

Rev. Geo. H. Simmons, pastor at Jackson, Tenn., is aiding Pastor H. F. Sproule, of Jackson, Miss., in a meeting. They are having a splendid meeting here. Thirty-two baptized Wednesday night, April 21.

There were 250 professions of religion and 91 additions to the fellowship of the church as the result of a recent meeting in the College Hill church, Lynchburg, Va.

Pastor Wm. B. McGarity writes from Jellico, Tenn., April 21: "The Jellico Baptist church was burned last Tuesday night. All of the furniture and fixtures were saved, but the building was entirely consumed. It caught from a residence near by which was in ashes in less than half hour after it caught. Our members and friends brought in contributions to save the building. We feel almost crushed. Most of our members are poor or heavily in debt. Work has about stopped at the mines until fall. We had just finished paying for the other building. Our work is of such importance that we must rebuild right away. We are planning to build a brick house that will seat 400 or more. Already \$500 have been subscribed, and several have subscribed so much work. We shall do all we can here."

We find this announcement in the Baptist Banner, on which comment is unnecessary: "Miss Jessie Ackerman, assistant pastor of the Fourth Baptist church of Chicago, preached the dedicatory sermon of the Baptist church at Pittsburg, Kansas, Miss Edith Hill Booker, pastor."

A three weeks' meeting in the Elizabeth church, West Virginia, closed with 23 professions of religion, 10 baptized, 5 others approved for baptism and one restored.

Ray Chapel church, Missouri, has set apart Bro. J. B. Ramsey to the full work of the Gospel ministry.

Elder A. W. Campbell held a meeting in the Grain Valley church, Missouri. Eight have been received for baptism, among them a grandfather and mother and their married son and his wife.

A meeting in the Armourdale church, Kansas, closed with 33 additions to the fellowship of the church.

A meeting in the Lone Star community, Missouri, resulted in the constitution of a church of 33 members.

A church has been constituted at Waverly, Tenn.

Pastor W. P. Throgmorton held a meeting in the Du Quoin church, Illinois, doing his own preaching. The meeting closed with 67 additions to the fellowship of the church. Pastor Throgmorton edits the Baptist News which is as staunchly Baptist as it is bright.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh of the Bladder, and I can say that I am a specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used by my practice, Free and post-paid, to every reader of this paper who suffers from this insidious, dangerous and painful disease. This is a strictly confidential matter, and I will not accept of an address which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 85 Warren St., New York.

FREE TO Sick People

A positive, quick and lasting cure for Catarrh of the Bladder, Prostatitis, Hemorrhoids, and Liver Disease, Poor Blood, Rheumatism, Constipation, etc. Thousands of testimonials from grateful people who have been cured. Guaranteed case of Medicine Free and post-paid. You run no risk and save the money. Write for free literature. Address: MEDICINE DEPT. CO., New York.

Enameline

The Modern STOVE POLISH.

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

Bro. P. T. Hale writes from Birmingham, Ala., that the debt of Howard College has been reduced from \$39,700 to \$20,000. Now let the \$20,000 be wiped out. Bro. Hale reports 6 additions to his church on the 18th inst.

The Gibson, Bethany and Tosty churches in the Northern Neck of Virginia, have called Pastor W. E. Wright, of Appomattox, and he has entered upon his work.

A meeting held in March in the Fulton street church, Richmond, Va., resulted in 34 additions to the fellowship of the church, mostly by baptism.

The Greenwood church, Arkansas, has set apart Bro. John A. Sims to the full work of the Gospel ministry.

The Baptists and Methodists held a union meeting at Liberty, Green county, Mo. There were over 100 professions of religion and 10 additions to the church.

A twelve-days' meeting in the Forest Grove church, Phelps county, Mo., closed with 11 professions of religion and 11 additions to the fellowship of the church.

Twenty-one have been baptized into the fellowship of the Mexico church, Mo., and others have been received for baptism.

REV. J. R. GRIDER, of Kimble, Ky., has again accepted a call to Clear Branch church, Casey county, and on last Saturday afternoon and night and Sunday morning preached three of the best sermons that I have ever listened to, and they gave no uncertain sound, but were of that old-fashioned Baptist doctrine that has stood the test of 1900 years, besides the fire of persecution. He is improving in his preaching, and I have been trying to get him to go to the Seminary at least one session, and I hope ere long to succeed in that.

I think that we are on the eve of a great revival in this country, and that

it will be one of Bro. Spencer's old-fashioned ones, and may sweep over all the country, for it has been a long time since there has been one here. Pray for us. SINDARD.

DEAR RECORDER.—Please announce that the B. Y. P. U. meeting at Wilmington, May 6, will open at 10 o'clock A. M., Eastern time. We are anxious for a large delegation from Kentucky. Besides welcome addresses, responses and short addresses from the several state managers, Bro'n. Carter Helm Jones, John T. Pullen, John O. Rust, Chas. S. Gardner, Wm. L. Pickard, R. VanDeventer, Wm. H. Smith and Franklin H. Kerfoot have each agreed to give a thirty-minute speech. Subjects for most of them have been agreed upon. We are praying and hoping for a profitable meeting.

Yours fraternally, JOHN D. JORDAN, Gen. Sec. Birmingham, Ala.

MRS. MARY C. LONG, the widow of Nimrod Long, Esq., of Russellville, Ky., died on Monday at Winter Haven, Fla. Her husband was one of the most prominent and useful Baptists in the land. He was a great benefactor to Bethel College. Mrs. Long was a true helpmeet to him, and since his death she has taken an active interest in the college, the church and in whatever interested him. She was a woman of rare gifts and graces. Her home was the home of the preachers.

DR. KERFOOT delivers the commencement sermon at Judson Female College this year and Dr. Eger delivers the literary address. Dr. Newman preaches the sermon at Mercer University. Dr. Hawthorne preaches the annual sermon before Brownsville Female College. Dr. Burrows preaches the baccalaureate sermon at Furman University.

Advertisement for Carpets, Rugs, Curtains, Shades, Draperies, and Grille Work. Features the name J.J. Burghard Co. and lists various carpet types like Brussels Carpet, All Wool Ingrain, and Lace Curtains. Includes the slogan 'GREATEST VARIETY. LOWEST PRICES.'

FAMILY CIRCLE.

A RUSSIAN FRIEND OF MINE.

GULIELMA ZOLLINGER IN LITTLE MEN AND WOMEN.

Of all the sturdy Russians of high or low degree...

Whose names have tripped us up when their names we've chased to see.

From more lit'lightful busy—at least, that's what is said.

Oh, no, it is not Romanoff, Nor Kutusoff, nor Gortschakoff.

His shoes about the ankles pouch out in dreadful gaps.

And that may be quite Russian—I think it is—perhaps.

And all his clothes he fastens with pins that scratch and prick.

Until this poor young Russian is sometimes almost sick.

It may be thus with Romanoff, Nor Kutusoff, nor Gortschakoff.

They have most awful nightmares, and dream of buttons fled!

And yet this blue-eyed Russian is very fair of face.

He oft displays a manner of quite bewitching grace.

And I myself have seen him set quite well a merry part.

MY FRIST PATIENT.

BY MARC BOYEN.

[TRANSLATED BY MRS. MARY C. THURLOW.]

I had been a week in my new apartment. A week—a short time—and yet it seemed in the retrospect like an endless succession of days.

For a whole week my small reception-room, with its dark curtains and its straight-backed chairs, had waited for patients to avail themselves of the advice and help of "Dr. Max Ernhardt."

It really did not surprise me at all that my office was empty for a few days, because, as I told myself, consolingly, the neighborhood must become familiar with the fact that it had good medical advice right here in its midst.

"No, indeed," I cried. "Why do you not wish to go to the apothecary in this street?"

"The woman reddened visibly in spite of the cool dirt. 'I think,' she stammered, 'at the Eagle Pharmacy, in King street, they may know me. I carry coal there, and perhaps they will—I have no money.' A large tear fell on to the paper in her hand.

I brought up the chair and sat down near the little sick girl. She was evidently well nourished; her little limbs were plump and shapely, the golden

In the following days I had opportunity to talk with Mary about all the air-castles which a young physician in his empty office has abundant time to build, until I did not venture yet to discuss my dream of the future doctor's wife.

I sat in my consulting-room buried in such thoughts as these on the afternoon of this dull November day. I had barely heard the timid ring with which someone opened the door in place of the little page whom I had sent on an errand.

I opened the door. A poorly-clad woman stood before me in the dim light of the late fall day. A pair of great dark eyes looked beseechingly at me from a face thin and streaked with coal dirt.

"Doctor," she said, in a trembling voice, "Oh, Doctor, be merciful, I beg you! My little Mary is so sick."

"No one sends me," replied the woman, softly and rapidly. "Oh, Doctor, do come! Ever since morning I've been carrying coal from the wagon to the next house. I live over opposite in the court. My child has been sick since yesterday, and I found her so much worse when I hurried home for a minute just now."

"I hesitated, somewhat, the disappointment was so great. The woman wiped with her grimy hand a face that already showed the traces of tears. She sobbed painfully.

"I suppose I ought to call in the charity doctor, but your servant is a son of the cobbler in our court, and he has told all the neighbors that you were so kind-hearted. Oh, help my little girl!"

"Wall, of course, the woman must be helped. I was human, and surely knew what was due to humanity. So I went with her, after first taking out, with an importance that surprised and half-shamed me, most of the necessary instruments of a physician.

"The child coughed hoarsely. That was croup of the worst kind. I tore a leaf from my blank-book and wrote my first real prescription.

"Go to the nearest apothecary's," I said. She looked at me with some embarrassment. "Can't I take it to King street?" she asked.

"To my dear ones who give, do not mourn for me now; This last measure I need, To God's will you must bow."

I laid the book away with a sigh. The words of the old hymn, the solemn stillness, the peaceful little child oppressed me. I went home, after inquiring about the hour of the burial.

hair soft and curly. She breathed painfully, but she was not conscious; and her blue eyes started straight before her, as if she were looking into a grateful look, when she saw that I had looked down at her.

Again and again my glance wandered about the poverty-stricken room. A poor, hard-working woman who carried coal on the street, while her child lay sick and suffering; and yet she certainly loved her little one tenderly.

An hour of torture passed. The medicine did no good; little Mary could not swallow it. Neither did it avail when, with trembling heart, but a steady hand, I used the knife on the slender, helpless throat.

"The man looked up as if startled when a tear fell on to her hand, for she had not wept. 'You are crying, Doctor? Oh, you must not do that. You will have to stand by so many sick beds where God sends no relief.'"

"I pressed the poor woman's hand; I could not speak; but I laid some money on the table and went softly. Once at home, I laid my case of instruments away, and sat down overwhelmed. I could eat no supper; I went to bed and hoped to sleep, but the picture of a dismal attic room, of a dead child, and a humble, devout woman would not let me sleep.

"I didn't know. I was never on the car. 'I'm waiting for a train to go to John.'"

"I'm going right to Kansas myself. You intend to visit?"

"The woman reddened visibly in spite of the cool dirt. 'I think,' she stammered, 'at the Eagle Pharmacy, in King street, they may know me. I carry coal there, and perhaps they will—I have no money.'"

"To my dear ones who give, do not mourn for me now; This last measure I need, To God's will you must bow."

"I laid the book away with a sigh. The words of the old hymn, the solemn stillness, the peaceful little child oppressed me. I went home, after inquiring about the hour of the burial."

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little coffin at the door of the house. A man bore it before him, and the mother followed in her poor black gown. She pressed my hand with a grateful look, when she saw that I had looked down at her.

That evening I went to see my relative. I did not find the parents at home. Only Cousin Mary was there to receive me. We sat by the window where the moonlight fell on us, and then I told her of my first patient, and what I had learned from it.

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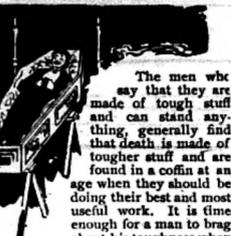
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The men who say that they are made of tough stuff and can stand anything, generally find that death is made of tougher stuff and are found in a coffin at an age when they should be doing their best and most useful work.

There is nothing in the world "just as good," although avaricious druggists will sometimes say so for the sake of the greater profit to be made upon the inferior article.

Special to Readers of WESTERN RECORDER. Send this "ad" and we will mail you 1 lb. of any kind of Tea you may select...

BLANCARD'S PILLS AND SYRUP OF Iodide of Iron. THE MOST PERFECT REMEDY FOR ANEMIA, POORNESS OF THE BLOOD, CONSTITUTIONAL WEAKNESS.

STEEL WEB PICKET LAWN FENCE. On Wood Post and Rail, Handmade, Strongest, Most Durable and Cheapest.

CANCER. The most reliable and successful treatment for all forms of Cancer.

ROYAL Insurance Co. OF LIVERPOOL. Barbee & Castleman, Managers Southern Dept.

CAN FURNISH ANY SONG BOOK YOU MAY WANT. Baptist Book Concern.

MORPHINE. Optum, Cocaine, etc. Endorsed by physicians, ministers and others.



### Western Recorder's FREE ROUND-TRIP TICKET —TO THE— Southern Baptist Convention, Houses at Wilmington, N. C., May 7th.

Railroads are offering half-fare from all central stations. Find out cost of round trip ticket from your railroad station, and send as many new subscribers at \$2.00 per year to WESTERN RECORDER, Louisville, Ky., as your fare amounts to in dollars; retain at the rate of one dollar for each new subscriber, and forward your receipt for same, and send also to us as many dollars by draft or money order at rate of one dollar for each new subscriber. The money you retain pays your way to the Convention, and the money you send us will be divided equally and handed over as our contribution towards liquidating debts of our Home and Foreign Mission Boards.

Suppose round trip ticket costs you \$10. Get ten new subscribers at \$2.00 per annum—our regular subscription price—retain \$10 for your ticket, and send us the ten new subscribers and \$10. We will send paper and stop at end of year, unless we have orders to continue, and we will divide the \$10 equally between the Boards above mentioned. The same rule works in all cases, whether the fare is \$10, \$20, \$30, more or less. Here is an opportunity for every one to get a free ticket to the Convention and return. Send your pastors, and get the best Baptist paper in the world for one year for only \$2. This is good until May 1, 1897.

W. P. HARVEY, Manager.

#### IN MISSISSIPPI.

In the opinion of the writer there never was a time when the WESTERN RECORDER was as widely read and so highly esteemed in Mississippi as now. Its strong editorials, vital to the interest and perpetuity of Baptist faith and practice, commend it more and more to the devout and thoughtful. In the opinion of your readers, so far as I know your readers, the editor is both aggressive and conservative. It has been amusing how two or three Baptist papers have tried to bring the RECORDER under the condemnation of Southern Baptists. Not only its editorials, but its business relations have been adversely criticized. It is by no means straining the truth to say that these critics have made the paper stronger and gained for it friends. The editor's fairness in dealing with his critics has shown him to be a model journalist. The writer thinks he has read critically every editorial during the last ten months, and does not remember one that showed a bitter or unkind spirit. Defects were pointed out almost every week by some zealous censor, but these proved to be virtues and served as boomerangs upon the head of the censor. The devotional feature of the RECORDER is especially commended. Often the tired pastor needs, especially on Saturday nights, a truly spiritual article fresh from a consecrated brain. It has been thought that our religious papers overlook the fact that a hardworking pastor has no earthly pastor, and that after a long and continued effort in his weekly duties he sadly needs the touch of a truly sympathetic heart. It is a delight to be able to look to one's editor as his pastor. If a suggestion would not be out of order accept this: Let your paper be known as a spiritually edited paper.

#### FLOODS.

Many know already that the great Mississippi river has been for more than four weeks a terror to hundreds of people living in its fertile valleys. Never before, except in 1871, have the waters risen so high, and they are still rising, and may continue to do so till June. Along the banks levees had been raised, and it was hoped that these would keep the river within its banks, but for three weeks the levees have been breaking here and there both on the Mississippi and

the Louisiana sides. Ten counties in Mississippi and three parishes in Louisiana are more or less submerged. These contain some of the richest cotton, corn and sugar lands in the world. Unless the waters recede so as to leave the lands dry by the middle of June it will be too late for crops this year. In some parts of the valley the soil will be washed away, but, if we are to judge by the past, the larger part will be left richer than ever before. The saddest feature of the flood is that hundreds of people are to-night homeless, and not a few have been drowned. Hundreds from Louisiana, from the neighborhood of the two breaks of the last three days, have been pouring into the city of Vicksburg. The liberality of the citizens of Vicksburg is being taxed to the fullest extent. In God's name, brethren, pray for these unfortunate people! It would not be amiss to send contributions to aid them. So far the levees in New Orleans have held their own against the pressure of the water, which is now flowing between the levees, it is said, more than ten feet above the city.

Let no one imagine that the majority of our people are directly affected by this great calamity, for many of us have not so much as seen the river in several years, but of course we are in sympathy with our fellow-citizens who are directly suffering. Outside of the cities and towns there are very few Baptists in the Delta, but we have several faithful missionaries who are there, and their work is not only, in a large measure, temporarily suspended, but they will doubtless suffer financial losses. Of the cities, Greenville and Vicksburg are suffering most.

#### WORKERS AND THEIR WORK.

There has been no unusual stir among our Baptist forces, but a quiet, steady push forward. Mississippi, it is confidently believed, will raise her apportionment for Foreign Missions. The pastors, as a rule, have worked nobly for missions. The State mission treasury is not so full as we could wish, but when the Southern Baptist Convention is over the pastors will make a vigorous effort to run it over. Secretary Rowe has had the whole mission work upon his heart. He has a strong body, big brain and warm heart for every good word and work. It is also thought that Mississippi will make a pretty fair showing for Home Missions. It should be so, for the Home Board has been a true and strong friend to Mississippi.

Pastor W. P. Price is about completing a beautiful meeting-house for the brotherhood at Magnolia, who grow constantly in numbers and efficiency. Not long ago the church at Johnson Station dedicated a building suitable to their needs. Pastor Scarborough remained with them till, under his leadership, they were well housed and then turned them over to Pastor W. M. Farmer, who came from the northern part of the State to take the pastorates of Summit, Bogue Chitto and Johnson Station—a good field and a worthy pastor.

Pastor S. R. Young is building at Martin. Notwithstanding discouragements, he has the house about ready to occupy. Young has a missionary chart, which he prepared, that is unique and very instructive. If some enterprising publishers would print it for him it would do much good in an enlarged field which it so richly merits.

Pastor J. E. Phillips has done a splendid work at Port Gibson where our cause is very weak. Recently, assisted by pastor L. H. Anding, he succeeded in providing for a distressing debt.

Bro. E. Pendleton Jones is doing well as the successor of the brilliant Dr. John L. Johnson in the cultured city of Columbus. Bro. Charles L. Anderson, formerly of Mississippi, but recently from Kentucky, is moving forward at Natchez. Bro. W. M. Burr succeeded the warm-hearted Broadus at Greenville, but we don't hear much of him since the city moved out upon an island. However, he was once pastor at Vicksburg, and we look for good work at his hands. Bro. A. M. Croxton has been at the classic town of Oxford long enough to win the honor of being the best preacher in the place. Bro. O-car Haywood is leading the West Pointers finely. They have built him a home and flock to hear him preach. He is also in demand as a lecturer and speaker on important occasions. These five are our new pastors.

Pastor Pace recently aided Pastor Schilling, of Gillsburg, in a series of meetings, continuing five days, in which eight were added by baptism. Pastor Leavell also aided him at Greensburg, La., but the results have not been learned. Pastor Geo. H. Simmons, of Jackson, Tenn., is aiding Pastor H. F. Sproles, of Jackson, Miss., in a meeting which at last accounts was growing in interest. There are many other important matters, but this letter must stop somewhere. JULIAN.

It is a good thing to cultivate the habit of readiness for emergencies. Call it presence of mind, keeping your wits about you, or what you will, just so you attain the real thing.

#### THE MARKETS.

Report for the week ending Saturday, April 24, 1897.

Cattle—Receipts light; moderate demand by local butchers. Prices unchanged. Pigs cleared.

Calves—Receipts light; all sold. Prices unchanged. Markets steady.

Hogs—Market steady for medium hogs and very dull for light pigs. Receipts light. Prices about steady. Heavy sold at \$9.00. Light sold up to \$9.00, and pigs ranged from \$3.00 to \$12.00. Pens cleared.

Sheep and Lambs—Market steady at unchanged prices. No sales.

CATTLE

Extra shipping cattle, 1,400 to 1,600	\$4 25 to 50
Light shipping, 1,200 to 1,400 lbs.	4 00 to 25
Best butchers	3 50 to 25
Fair to good butchers	3 00 to 25
Common to medium butchers	2 50 to 25
Tain, rough steers, poor cows and cowboys	1 50 to 25
Good to extra steers 1,600 to 1,700 lbs.	3 50 to 75
Common to medium steers	3 00 to 50
Extra shipping lambs	3 50 to 75
Butchers	3 00 to 75
Bulls	2 50 to 40
Veal calves	2 00 to 50
Choice milk cows	15 00 to 20
Fair to good milk cows	10 00 to 20

HOES

Choice packing and butchers, 225 to 300 lbs, strictly corn-fed	\$3 50
Fair to good packing, 180 to 220 lbs.	3 00
Good to extra light, 120 to 180 lbs.	2 50
Fat hogs, 120 to 150 lbs.	2 50 to 25
Fat hogs, 100 to 120 lbs.	2 00 to 25
Pigs, 50 to 100 lbs.	2 00 to 10
Fair to good milk cows	15 00 to 20

SHEEP AND LAMBS

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

LEAF TOBACCO MARKET.  
Report for the week ending Saturday, April 24, 1897.

SALES WITH COMPARISONS

Following were the sales for the week ending April 24, with comparisons:	Week	Year
Year 1897	2,667	67,464
Year 1896	2,580	67,408
Year 1895	4,351	67,408
Year 1894	4,282	67,408
Year 1893	4,214	67,408
Total new crop sold to date	60,012	
Sold to date in 1897	44,000	
Sold to date in 1896	73,117	
New crop sold to date, orig. importers	70,814	
Sold to date in 1897, orig. importers	60,824	
Sold to date in 1896, orig. importers	61,962	

# House-keepers

Who want their dishes and glassware clean and glistening, their silver and tinware bright as if new, the floors and woodwork in their homes clean as a pin should use



## GOLD DUST WASHING POWDER

It cleans everything in less time, with less labor than any other cleanser.

It's economical to buy 4lb. package.

THE N. K. FAIRBANK COMPANY,

Chicago, St. Louis, New York, Boston, Philadelphia.

### STEWART DRY GOODS CO.

Louisville, Ky.

All Our Goods Are New Goods, Bought 1 r This S-a-o'n's Business, by Experienced Buyers, and Sold at Prices Lower Than They Were Ever Before Offered.

#### New Colored Dress Goods.

- 18C Two-tone Diagonals, 36 inches wide.
- 37C Canvas weave Checks, all shades, 38 inches wide.
- 40C Silk Mix Checks, 38 in. wide.
- 43C Jacquard Mixtures, all shades, 38 inches wide.
- 50C 42-inch Basket-weave Mixture.
- 55C Dice Canvas, all shades.
- 65C 44-inch Shepherd Checks, fancy coloring.
- 75C 48-inch Illuminated Beige.

\$1.00 46-inch Burlaps, in Yale and Natural.

\$1.00 56-inch Bicycle Suiting.

#### Black Dress Goods.

- 25C 38-inch Brocade Mohair.
- 35C 40-inch Wool Grenadine.
- 50C 40-inch Pure Wool Canvas.
- 60C 54-inch Storm Serge.
- 75C 44-inch Brocade Silk Grenadine.
- 75C 46-inch Drap d'Eto Cashmere.
- 60C 48-inch India Twill.
- 75C 48-inch India Cashmere.
- \$1.00 60-inch West of England Tweed.
- 35C Black and White Shepherd Checks.

#### New Wash Goods.

- 10C Fine Sheer Lawn, regular 15c quality.
- 10C New Fast-color 36-inch Percale.
- 12C Fine Plaid and Striped Lawns, worth 25c to 40c.
- 12C New Line Fancy Duck
- 12C 100 pieces Old-time Batiste.
- 19C New French Lawns, sixty styles to select from.
- 5C Big lot of odd pieces Percale, Flannelette, Batiste, fine quality, worth from 10c to 20c.
- 39C 25 styles in Fancy Pique, worth 75c.
- 30C A great line of French Organdies.
- 25C A large line of French Gingham, 200 styles.
- 25C Fancy Denims, 36 inches wide, for fancy work and draperies.

#### Ready-to-Wear Department.

- Misses' Coaters. All-wool Sailor Collar 98c. All-wool, all colors, braid-trimmed, \$1.48.
- Misses' Jackets. Mixed Cloth, spring colors \$1.48.
- Ladies' Shirt Waists. Percale, all sizes, 39c. Cambric, all sizes, 48c. Lawn colors and black, 75c.
- Children's Lawn Dresses. Lawn, 2 to 5 years, 48c. Lawn, 2 to 5 years, 65c, 75c and 98c.
- Separate Skirts. Our Leader. Black All-Silk Brocade \$4.98. Silk Petticoats. Black and Changeable Taffeta Umbrella Skirts, extra wide (talk of the town), \$4.98.

Mail Orders Solicited and Promptly Filled. The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY. Send For Samples and Prices.

REMARKS

Rejections this week	200	Receipts same time in 1896	45,100
Rejections same time in 1896	664	Receipts same time in 1897	60,220
Rejections same time in 1895	400		
Percentage of rejections to one's sales, '97	27		
Percentage of rejections to one's sales, '96	27		
Percentage of rejections to one's sales, '95	25		
Rejections since Jan. 1 to date	12,245		
Rejections same date in 1896	17,400		
Rejections same date in 1895	14,200		
Rejections since Jan. 1 to date	1,200		
Rejections same time in 1896	1,254		
Rejections same time in 1895	2,125		
Rejections since Jan. 1 to date	65,764		

SUMMARY—1896 CROP

Trunk, green mixed	60 250 00	Red	60 00	Colony	60 00
Trunk, blue	3 25 00	3 00 00	4 00 00	5 00 00	6 00 00
Common lung	3 00 00	4 00 00	5 00 00	6 00 00	7 00 00
Medium lung	4 00 00	5 00 00	6 00 00	7 00 00	8 00 00
Good lung	5 00 00	6 00 00	7 00 00	8 00 00	9 00 00
Common leaf, light	4 50 00	5 50 00	6 50 00	7 50 00	8 50 00
Medium leaf	5 00 00	6 00 00	7 00 00	8 00 00	9 00 00
Good leaf	6 00 00	7 00 00	8 00 00	9 00 00	10 00 00
Fine and selections	11 00 00	12 00 00	13 00 00	14 00 00	15 00 00

PROGRAMME.

The following is the programme of the circular meeting of the Little Bethel Association to be held with the Baptist church at Dawson Springs, Ky., beginning Thursday night before fifth Sunday in May 1897.

Introductory sermon Thursday night by R. C. Allen. Devotional exercises Friday morning 9:30 A. M. by Jno. O'Bryan. Are Baptist churches in their origin, organization, history, practice and doctrine entitled to be recognized as the only true churches of Christ? Essay, G. W. Smith, C. M. Penderly.

Is feet-washing a church ordinance? Essay, A. D. Clark, Jno. Harris. Demonstrate that the organization of Baptists are according to apostolic model. Essay, R. C. Allen, A. J. Silla.

SATURDAY MORNING 9 A. M.

Did Christ while here in person organize a church or kingdom? If so what relation does one sustain to the other? Discussion led by Jno. O'Bryan.

SATURDAY 10 A. M.

Sermon for criticism, L. Price Gattin.

What reason as evidence have we that Baptist churches are the only true churches of Jesus Christ. Discussion led by C. E. Perryman.

Locate the convert. Discussion led by Wm. Banks.

Are modern missions Scriptural. E. L. McCulloch.

Is sinless perfection of both soul and body Scriptural. Discussion led by R. C. Groom.

Mission and state their present conditions. Essay, by C. L. Roberts.

On Sunday at 11 A. M. the dedicatory sermon will be preached by Pastor C. E. Perryman.

Dear Brethren we give you this timely notice of this meeting praying you to neither make conflicting arrangements nor fail to be present at the appointed time and place.

JNO. O'BRYAN, moderator. B. T. DIXON, secretary.

NOBLE EFFORT.

The movement instituted by our Georgia brethren, in their state convention just closed to pay all the debts of our boards in April should be seconded by our brotherhood in all our states. The people of Georgia have gone earnestly to work to raise an additional \$10,000 this month, though they have already given liberally, leading all the states. Now let the brother states nobly join in this effort and do their full part. The foreign board needs to receive in April \$55,000 to pay all indebtedness. Last year we received during April \$35,000 and the year before we raised \$45,000. Now this year let us raise \$55,000 and pay all we owe. This will require earnest effort and liberal giving on the part of our pastors and churches. Let us make one grand effort for the glory of our Master. If you have no money to give, talk and pray. R. J. WILLINGHAM.

The slow, modest, moderate, compact, muscular growth of the healthy body is the type of true Christian life, nourished by love and faith and truth, and increasing slowly and surely in every grade of substance, not show; reality, not pretence; building up in holy faith, rather than puffing up by mere worldly knowledge.—H. L. Hastings.

To the churches in Russell and Adair counties belonging to the South Concord and South Cumberland River Associations:

For the sake of convenience it is proposed this fall to try to organize "The Russell County Association" out of as many of said churches as are willing to go into this new organization.

There will be some twelve or more churches belonging to these Associations and the Associations are from 75 to 100 miles in length and these churches are all on the extreme west end, all mixed through each other in their bounds. By organizing this new association it would shorten the old ones about thirty and the bounds of the new be about thirty miles square.

It is desired that these churches begin now to talk on this subject, all of them that may think of forming this new Association would confer a favor by writing to Rev. J. R. Grider, Kimble, Ky., for they will have to get their letters from the old associations in September and by the first of October, and it would be so late in the fall that it would be best to have all arrangements made for meeting and organizing before the meeting of the old associations.

Brethren think and act right away, and it is especially desired that the preachers in this bounds, call the attention of their churches to this matter.

This is written by request of several that are very much interested in this move.

SINBAD.

THE Ministers' and Deacons' Meeting of the Davies County Association has just closed a very pleasant and profitable meeting with our church here. It was a very rainy time but those who could attend were delighted with the discussion of the subjects.

All the brethren did well their parts but two are worthy of special notice. Bro. R. T. Bruner on "Has the Romish church ever been a true Church of Christ?" and Bro. J. T. Casebier on "What is Biblical Family Government?"

These papers were clear, forceful, and highly edifying to all who heard them. I wish they could be obtained in tract form for I am confident they would so accomplish great good. Our true and tried leader Dr. J. S. Coleman was with us as happy and vigorous as ever. He seems to be getting younger very fast.

I thank God that the meeting was with our church for I feel it left with us fruit that will be enjoyed many days to come.

E. W. COAKLEY, Pastor. Whitesville, Ky., April 19th 1897.

PERMIT me to say a few words in regard to the work at Morganfield. Two years ago our church found herself without a pastor and rapidly becoming stagnant from inaction. In the providence of God Rev. Willis L. Ways was called to the pastorate. He accepted, agreeing to give one-half time to this church, the remaining time to be employed at neighboring churches. Since that time twenty-four members have been added to the church, nearly doubling our membership, and in working capacity more than doubling. After serving two years as pastor, Bro. Ways has received a unanimous call to continue with us another year. He has not yet announced his decision in the matter.

As one of the deacons, I have been intimately associated with Bro. Ways in his work, and I think I have never known a more thoroughly consecrated Christian gentleman, nor a more devoted and energetic pastor than he has proved himself while here.

May the Lord guide both church

and pastor, and keep him with us if it be consistent with his will. A. T. CINNAMOND. Morganfield, Ky., April 21, 1897.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION APPOINTED ON THE MON- EY BASIS.

J H Anderson W B Adams E S Alderman J T Barrow E V Baily Freston Blake W J Bolla J G Bow A Broadhead R T Bruner B B Bailey E H Burkholder E Burroughs J H Burdin J H Bojet J T Casebier J S Coleman Z T Cody T Christian J F Clarke W B Crompton A C Dorris B J Davis C T Dearing E C Dargan W S Dorrel T T Eaton J H Eaton C O Early W Eberhart W H Ellis D D Forward Chas Gheens W P Harvey M P Hunt J N Hall B F Hall T J Humphreys F D Hale

J C Hopewell H L Jones C H Jones C G Jones J A Kirtley F H Kerfoot F W Loving J A Lee J W Lynch R W Mahan H L McMurry J S Millikin R W Morehead E H Maddox G L Morrill G W Norton C H Nash T S Osborne J N Prestidge J W Porter Jas G Caldwell W L Peyton W L Pickard W S Roney J S Royter H C Roberts W S Ityland J D Ray J S Smith J S Sowers T C Stackhouse J H Spurlin W H Whitlitt J M Weaver J W Warden W H Williams J P Williams M Wise

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

NOTICE TO DELEGATES.

First. Please notify us at once as to attendance upon the Convention. Don't wait till the last minute.

Second. Associational delegates need not write to Dr. Burrows as he has already sent us official list.

Third. If assignment card reaches you, and you find that you cannot attend notify us IMMEDIATELY either by postal or telegram as we want the home.

Fourth. We have nice houses and boarding places at the Beach and Wrightsville sound, only 30 minutes ride, 25 cents round trip, from Wilmington. If any of you would like to go to either let us know. Rates, boarders there \$1 per day.

Fifth. If you expect to bring your wife let us know of it the first time you write, as hereafter we will not be able to make change to suit your convenience.

Sixth. Give heed to all the above and save yourself and us inconvenience and annoyance.

Fraternally, W. B. OLIVER, For Entertainment Committee.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or itchy, whether on scalp, complexion, or hereditary, whether of acute, specifically cured by warm baths with CUTICURA SOAP, gentle anodynes with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

FACE HUMORS Follow Hair and Scalp Humors

SCIENTISTS SAVED.

President Barnaby and Prof. Bowman, of Hartsville College, Survive a Serious Illness Through the Aid of Dr. Williams' Pink Pills for Pale People.

From the Republican, Columbus, Ind. The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college being an old institution is well known throughout the country, former students having gone into all parts of the world.



PROF. ALVIN P. BARNABY.

A reporter recently called at this famous seat of learning and was shown into the room of the President, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health and much indisposed. In response to an inquiry the professor said:

"Oh, yes, I am much better. I assure you, than for some time. You see I had a hard time of it for several years. I am now in perfect health, and very much encouraged, and then my recovery was brought about in rather a peculiar way after all."

"Will me about it," said the reporter. "Well, to begin at the beginning," said the professor. "I was about as stout a lad for my age as any of the boys I put in my time suddenly at school, endeavoring to educate myself for the professions. After completing the common course I came here, and graduated from the theological course. I then entered the ministry, and accepted the charge of a United Brethren Church at a small place in Kent County, Mich. Being of an ambitious nature, I was a constant student, and applied myself very diligently to my work and studies. In time I began to notice that my health was failing, and after awhile it began to interfere with my duties. My first trouble was indigestion of the stomach, and this with other troubles also brought on nervousness."

"My physician prescribed for me for some time, and advised me to take a change of climate, as it was my only remedy. I finally did as he requested and was some improved. Soon after this I came here, I was professor of physics and chemistry and later on was financial agent of this college. The change seemed to agree with me, and for awhile my health was better. My duties were heavy, and again I found that my trouble was returning. This time it was more severe than in the winter I became completely prostrated. I began treatment from the first, trying various medicines and different physicians. Finally after some considerable time, I was able to return to my duties. Last spring I was elected president of the college. Again, of course, I had considerable work, and the trouble, which at no time had been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none of them did me any good. Professor Bowman, who is professor of natural sciences, told me of his experience with Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had been successful in a similar case, and I finally concluded to try them.

The first box of pills helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six bottles of the medicine I was entirely cured. To-day I am perfectly well. I feel better and stronger than for the last eight years, and weigh more than I ever did in my life and am steadily gaining. I am doing much work in the college, besides considerable studying and reading, without the least difficulty. My nervous system is perfectly strong, and I breathe as if I had never been ill. I certainly recommend this medicine."

To allay all doubt Prof. Barnaby cheerfully made an affidavit.

LYMAN J. SCUDDER, Notary Public. Prof. Bowman on being asked regarding his illness, and cure said that it was such, and was just as President Barnaby had said.

Prof. Bowman is also a minister of the gospel, and for a number of years was pastor of the United Brethren Church at Charlestown, Michigan. "A year ago last fall," said Prof. Bowman, "I suffered with nervous exhaustion and was unable to properly attend to my duties. I tried different physicians but with no relief, and also used different proprietary medicines. I succumbed to a siege of the grip in the middle of winter, and was left in a much worse condition. My kidneys were fearfully disordered, and my digestion became very poor. A minister in conference learning of my condition advised me to try Dr. Williams' Pink Pills for Pale People. I had heard about the wonderful curative powers of this medicine, but it was with reluctance that I was persuaded to try it. As it seemed that nothing could benefit me. However, I used three boxes of pills, taking them strictly according to directions, and by the time the last dose was used, I was almost completely cured and in better health than for years before. I kept on taking them awhile longer, and now I am entirely cured, with no signs whatever, of any returning trouble. I can cheerfully recommend Dr. Williams' Pink Pills for Pale People. Such was Professor Bowman's wonderful story which was further endorsed by an affidavit before

LYMAN J. SCUDDER, Notary Public. Dr. Williams' Pink Pills for Pale People 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 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Any person who has been benefited by Dr. Williams' Pink Pills is requested to send a report of the case to the publisher of this paper.

Self-Interest Leads buyers in Carpets and Curtain Drapings to our collection. There is a NEWNESS about our stock that SHOULD and DOES attract house-furnishers and buyers in Carpets, Mattings, Rugs, Linoleum, Oilcloths, Shades Table, Piano and Couch Covers Sash Nets, Yard Draperies, Etc., Etc. For quantity and variety, quality and styles and consistent low prices we are the leader of the leaders.

W. H. McKnight Sons & Co., WHOLESALE AND RETAIL. 325 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY. MAKE YOUR PASTOR Happy By Giving Him a Copy of Matthew Henry's Commentary. He will preach better. We are selling them for \$6 a set. BAPTIST BOOK CONCERN, 307 West Jefferson Street, LOUISVILLE, KY.

Rev. W. M. Slaughter,

OF WEST VIRGINIA.
Writes of the Benefits Received From Dr. Miles' Restorative Nerve.



DR. MILES' Restorative Nerve is particularly adapted to the restoration of health broken down by hard mental work.

Dr. Miles' Restorative Nerve is particularly adapted to the restoration of health broken down by hard mental work.

Dr. Miles' Remedies are sold by all druggists under a positive guarantee.

Champion Gurn BUTTER

In from 3 to 5 Minutes.
East-est Operated and Cleaned.



Send TEN CENTS and we will send you enough Ink Powder to make a ball point of as good ink as is sold anywhere.

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 Metropolitan.

CHURCH BELLS
No. 201, Fire Alarm and Farm Bells

Buckeye Bell Foundry
E. W. Vacker, Co. Cincinnati, Ohio.

BELLS
Send Alloy Church or School Bells.

BLYMNER CHURCH
WELLES FERRY BELLS

THE GREAT CHURCH LIGHT
For electric gas or oil.

The Farm

The Stanford Journal notes the sales of a lot of stock hogs at 34 cents, and 90 stock helters and steers at 32 cts.

John W. Skillman bought a lot of lambs from F. W. Houston at 5 cents, to be delivered June 15th.

The Interior Journal notes the sales of a lot of fat hogs at \$3.40 and stock shot at 3 1/2 cts.

Hogs are dying by hundreds in Caldwell county of a new and stubborn disease resembling pneumonia.

The Harrodsburg Democrat notes the sales of 1,200 bushels of wheat at one dollar per bushel delivered and two loads of hogs at \$3.40.

In Bourbon county John W. Skillman bought of F. W. Houston a lot of lambs at 5 cents, to be delivered June 15th.

In Lincoln county G. A. Swinebroad bought of R. H. Bronaugh 53 stock cattle, mostly steers, at \$3.85 and sold them a few days later at \$4 to \$4.50.

About 100 cattle at Stanford on Court day. Butcher stuff sold at 2 to 2 1/2 cents; yearling and two-year old steers 3 to 3 1/2 cents; helters to 3 1/2 cents. Horses and mules dull.

W. B. Kidd on Saturday received about 400 hogs for which he paid 3 1/2 cents.

Mr. J. D. Doubman, of Grant county, has thirty-five ewes that dropped fifty-six lambs, all of which are living.

Mr. John Chapman, a leading farmer of the Shaker Bend neighborhood, says he never saw a finer wheat prospect.

J. H. Bonta, of the West end, sold to Harvey French, of Danville, a Norman mare for \$80; also fifty fat hogs to T. C. Johnson, of Boyle, for \$3.50 per hundred; also fourteen head of butchers' cattle to "Boss" Vandivier at 3 cts., and a milch cow to George Miller for \$35.

The Advocate says that Capt. English sold 300 horses at Bowling Green and Louisville during the last two weeks at \$200 to \$400. Good, tippy individuals, drivers and riders, were in strong demand and always found bidders.

R. S. Baker sold to Graham & Saunders 80 head of 180 pound hogs at \$3.25 per hundred.

Sheep raisers are talking of getting up a petition asking the Legislature to pass a law of protection against dogs.

Mr. Scott McClure, of White Cloud, bought a bunch of 80 hogs of Mr. Andrew Jackson, of Nevada, for \$25.

CELERY NOTES.

This highly aromatic plant, which belongs to the parsley family, is in season from September to April.

Every part of a bunch of celery is available in some department of cookery, leaves stalks, and even the hard roots.

Served plain, the white stalks, with cheese, as a relish, is the commonest way, but there are numberless ways of cooking celery that give a pleasing variety to our vegetable list.

Another way is to simmer the celery in a veal broth, to which is added a chopped onion.

Celery soup calls for a white veal broth as the foundation. A generous allowance of the white stalks should be cooked therein till tender, then passed through a sieve and returned to the broth.

The above soup can be varied in flavor by cooking an onion with the celery and then removing it, or by adding a blade of mace, or a little nutmeg.

Celery fritters are made by cutting the tender stalks into pieces four inches long, and when nearly cooked, draining and frying in a good fritter batter.

Celery vinegar is very useful for flavoring. One quart of best cider vinegar poured over one ounce of celery seeds, dried and pounded. Shake every day for two weeks.

THE RIGHT SORT FOR THE TABLE.

Any one who goes from the United States to France, if not devoid of taste and perception, is at once struck by the singular excellence of french chickens and ducks.

resemblance whatever to any chickens we can raise. He is shorter, thicker and juicier than ours, and as plump on the breast as a partridge or turkey, while there are no such legs on him as American fowls nowadays have.

The writer remembers that before our poultry yards were degraded by the introduction of Shanghaies, Brahmans and Cochins, American fowls did not run to legs and carcass as now; and it was then possible to get some meat from a roasting chicken's breast.

You called attention some time ago to the excellence of the Houdan French poultry; but where can such be had, either for breeding or for the table?

The manner of feeding poultry practiced in France has something to do with its excellence—and the cooking something more.

There is a great deal of complaint over the hard lines that farmers have in these times; but a good deal of this is their own fault for not taking pains, and for not producing the best.

Where can one get good cherries or peaches in these days? Our Dutch and English forefathers could raise them in all plenty and variety in all the eastern and southern states, but there is always some excuse in these days, when in the country, in the season of these fruits, why they cannot be raised now.

These remarks about fruit and poultry are intended in all kindness, and what is true of these matters will apply to most other branches of agriculture.

CANCER

Its Scientific Treatment and Cure

Dr. McLaugh & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for many years.

Mr. T. B. C. Brinley, Louisville, Ky., President of our Society, writes: "I was cured ten years ago of a cancer of the mouth."

Prof. H. McDermid, formerly editor Christian Standard, Cincinnati, now Prof. in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face.

"Pearl top" is nothing.
"Pearl glass" is nothing.
"Index to Chimneys" is nothing.

"Macbeth" with the shape we make for your lamp is all.
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There's no use in making the trip a hard one when you can just as well go in comfort.

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A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

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

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

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

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

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

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay any longer. Write simply to T. A. Slocum, M. C., 98 Pine Street, New York, giving express and postage address, and the free medicine will be promptly sent. Please tell "the Doctor you saw his offer in the WESTERN RECORDER."

BETTER THAN GOLD.

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

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

RHEUMATISM RIGID GOUT

POSITIVELY CURED BY LAVILLE'S LIQUOR OR PILLS. Used successfully by leading Physicians throughout Europe in treating the MOST COMPLIANT AND MOST OBSTINATE RHEUMATISM. Prescribable with full information from Dr. F. Laville, 60-62 N. William, St. N. Y.

MISS LIZZIE HARRIS, Purchasing Agent and Modiste, No. 205 W. Oak St. LOUISVILLE, KY. Respectfully solicits your patronage. Orders for all styles of dresses, made promptly and sent to your address. Satisfaction guaranteed. All communications promptly answered. Samples sent upon receipt of address and check for same. Dr. W. W. Weaver, General Agent—United Baptist Church; The Rev. Mrs. Harris, Free Louisville Banking Co.

Items of Interest.

A revolution as usual has broken out in Central America. Honduras is under martial law. The revolution is of alarming proportions and the insurgents have captured and hold Puerto Cortes and Esperanza.

The English people have given liberally for the famine sufferers in India. The Baptists raised \$80,000; the Lord Mayor's fund amounted to more than \$3,000,000, and Lancashire has sent half a million. There have been other subscription lists.

The Brazilian Government has offered \$17,000 for the discovery of a sure cure for yellow fever. The day has not come when our doctors will try any harder to discover a remedy because money is offered them for it, than they are doing in order to relieve human suffering.

The plague is decreasing in Bombay. For a long time the death rate was 200 or nearly that per day, and it seemed that 90 per cent of the cases died. But week before last there were 291 cases and 223 deaths, and last week 200 cases and 194 deaths. This shows in the decrease of the proportion of deaths the most encouraging feature.

A protest is made against the Dingley tariff on cheap tobacco. One importer has a consignment on the way from Germany, the cost of which is \$9.52. The tariff on this under the Dingley bill is \$1.62 (43). This will make the poor who buy this cheap grade of tobaccos pay nearly seven times as much for them as they would otherwise do.

The hop-growers of England are asking for a protective tariff against the hop-growers of the United States, more especially of the Pacific Coast. They say they cannot compete with the pauper labor in the United States. By this they mean the Chinese labor. But to make that plea against the United States is turning the tables with a vengeance.

Cassell's Magazine says that Mr. S. A. Thompson of the Orinoco Company has discovered in Venezuela a catarrh which throws other famous catarrhs into the shade. It is the Inmaculate Mountains. A large river plunges over a perpendicular cliff 1,600 feet high. We hope some one else will see this "aract," lest it be supposed Mr. Thompson is dreaming.

Gen. Gaudelupé, 7th of Mexico, is dead in his 65th year. He was a full-blooded Indian. He was a famous military chief, and for his military skill was generally known as "Ucile Lupe." Mexico's distinguished poet, Guillerme Prieto, has also died. He was a soldier and a statesman also and was one of the signers of the Mexican Declaration of Independence.

Notwithstanding the war actually going on between Greece and Turkey, there is no paucity of exchanges in Europe. This shows it is not thought the war will become general and the "concoct" between the Powers is holding. One great factor in Turkey's favour is that the great money powers, the Rothschilds, the Biechroders, etc., hold \$9,000,000 in Turkish securities, which would be entirely lost were Turkey dismembered.

The Hova government in Madagascar had the very wise law forbidding foreigners from owning land—a law which has been talked of in this country. Some foreigners put up schools and hospitals, and now the French commander Gen. Gallieni has taken possession of them. This would be based on the owners were it not that a clause in every permit to build expressly re-affirmed the government ownership of the property.

So far in every battle the revolutionists in Bahia have been successful against the forces of the Brazilian Government. The last battle was an important victory. The government troops were caught in an ambush, Col. Caesar killed and a large number of his men. When the news reached Rio de Janeiro the mob after this just manner wrecked the office of the Monarchist newspapers, killed one editor and sacked the house of the Princess Elizabeth, the daughter of Dom Pedro.

The libraries having set the example of excluding the N. Y. Journal and the N. Y. World from their rooms on account of their sins in publishing the loathsome details of crimes committed, many of the Clubs in New York City have followed their example. The Y. M. C. A. ought to have been among the first, but they have now excluded them from their rooms. Whether this action will have any effect upon the press remains to be seen.

The United States insisted that England should arbitrate the Behring Sea question, and England agreed. The court of arbitration decided that England was right, and directed the United States to pay damages to the Canadian shipowners whose vessels had been seized. Four years have passed and the United States Congress has refused to pay the damages. Still the United States have obeyed the decision of an arbitration court demanded by themselves, the less they praise arbitration the better for their standing in the eyes of the world. The first battle of any consequence was fought at the Milina Pass. The Greeks had possession and the Turks attacked, with larger forces better armed and disciplined. The Greeks were defeated as the Turks took possession of the pass. The Turks met with a very heavy loss in the death of their commander Hiaz Pasha. He was eighty years old, but advanced at the head of his troops on horseback. He was killed as he was about to head the charge, he replied: "During the Russian war, I never demurred, and why should I do so now?" Struck by two bullets, he refused to retire, and was advancing when the third killed him instantly.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably, in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

NAPPER.

Dr. R. J. Napper departed this life March 22, 1897. He was born in England Aug. 18, 1833, came to America in 1870, and settled soon afterward at Stephentown, Ky. Here he was converted and joined the Baptist church and became a devoted and useful member. He was married June 23rd, 1866, to Miss Lettie Brashear who survives him and mourns his loss in bitter anguish. Truly he was a good man, sincere, unassuming, spiritual-minded. He died in peace "singing," as he said, "to Jesus." Painful as husband, Christian and neighbor, he will be greatly missed by all who knew him. We hope to meet him in the bright hereafter. May God comfort his broken-hearted wife. J. B. HUNT.

PAGE.

At the home of his father, near Hemphrige, Shelby county, Ky., March 13, 1897, Reuben D. Page departed this life after an illness of about eight months. He was the son of Bro J. M. M. and Sister Mary J. Pace, and when called over was nearing his 23rd birthday. He was a member of Salem church, Shelby county, was baptized by the writer nearly five years ago. The funeral service was conducted by Rev. G. S. Pearce, the pastor being absent. He was a true Christian, never complaining, always pleasant. The day before he died he called the family in one by one, and with wonderful calmness, told them that he was going and that he was willing, and with his arms around his father's neck, insisted that his father, mother, brothers and sisters meet him in glory. The mortal remains were laid away in the beautiful Shelbyville Cemetery, awaiting the resurrection at the second coming of Christ. In the passing away of Reuben I can truly say that our church has lost one of her round-top young men. The friends here have the profoundest sympathy of the entire community in the loss of their boy, he being held in the very highest esteem by all who knew him. To the great Physician who alone can heal our broken hearts do I commend the bereaved family. H. C. HAVIS, Pastor.

HOWS THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can be cured by Hall's Catarrh Cure. W. F. CHITTENDEN & CO. Props, Toledo, O. We understand, and have known F. J. Cheney for the last 15 years, and believe him perfectly reliable in his statement. The medicine that he so anxiously calls to carry out any obligations made by their firm. HOLT & TAYLOR, Wholesale Druggists, Toledo, O. WALKING, KINPAW & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50 cents a bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

Rates to the Convention.

ONLY SIXTEEN HOURS LOUISVILLE TO WILMINGTON FOR S. B. CONVN.

Now is the time when very much interest is being felt by the various delegates and visitors to the Southern Baptist Convention at Wilmington, and of course the matter of getting to Wilmington via the most expeditious and direct route is of interest to all who expect to go. As previously announced, the Southern Railway has made rate of one fare for the round trip for the occasion of this Convention, and returns \$25. tickets to be sold on May 3rd to 15th inclusive, good to return within fifteen days from date of sale. The Southern Railway has arranged for a through Baptist train from Louisville to Wilmington via Lexington, Ky., Knoxville, Tenn., Asheville, N. C., Greenville, S. C., and Columbia, S. C. Fayetteville, N. C. This route is the shortest possible way from Louisville to Wilmington, with only one stop in the morning, leaving Louisville either at 8 o'clock in the morning or 8 o'clock in the evening. This route offers a trip through some of the best portions of Kentucky, the best towns in North Carolina, and a beautiful section of South Carolina, presenting the most attractive scenery and a country which has attracted people from all over the world. This route is commended to whoever may go to the Convention and it is suggested that whoever expects to make a trip to Wilmington get a map and give this route due consideration.

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

Table with 2 columns: City and Rate. Includes Louisville, Lexington, Owensboro, Bowling Green, Hopkinsville, Nashville, Chattanooga, Memphis, Knoxville, Birmingham, Montgomery, Mobile, Augusta, New Orleans, Vicksburg, Jackson, Jacksonville, Ft. Lauderdale.

Tickets will be sold on May 3rd to 7th inclusive, limited to fifteen days. G. P. ATKINS, G. P. A. The following are the rates of fare for the Southern Baptist Convention at Wilmington, N. C., over the lines of the Southern Railway

REASONS FOR USING Walter Baker & Co.'s Breakfast Cocoa. 1. Because it is absolutely pure. 2. Because it is not made by the so-called Dutch Process in which chemicals are used. 3. Because beans of the finest quality are used. 4. Because it is made by a method which preserves unimpaired the exquisite natural flavor and odor of the beans. 5. Because it is the most economical, costing less than one cent a cup. Be sure that you get the genuine article made by WALTER BAKER & CO. Ltd., Dorchester, Mass. Established 1780.

That is the Price The Roverley Bicycle. of '96, greatly improved and as good as most \$100 wheels, sells for. Tried and true—a popular wheel at a popular price. We have also produced a new and extensively made wheel this year, equipped with the only perfect bearings yet made. Its price is \$100. Catalogue Free. INDIANA BICYCLE CO. Indianapolis, Ind.

Table with 2 columns: City and Rate. Includes Mobile, Greenville, Meridian, Hirmingham, Chattanooga, Atlanta, Louisville, Montgomery, Lexington, Seale, Rome, Nashville, Decatur, Knoxville.

Tickets are limited to continuous passage in each direction. May be made from points May 3 to 7th inclusive. All tickets bear a final limit of fifteen days from date of sale. W. F. TAYLOR, G. P. A., Louisville, Ky.

PERFECTLY AT HOME.

The irrigated lands of Idaho possess that special attraction which is perfectly adapted to the raising of apples, apricots, peaches, cherries, pears, plums, grapes, prunes, hops, alfalfa, corn and potatoes, which grows in a ready market and bring a good price. You can't overlook the United States with these commodities. We'll send our advertising matter on application to F. Aglar, G. A. Union Pacific R. R., St. Louis, Mo.

TO CALIFORNIA VIA SALT LAKE CITY.

California, "the land of Sunshine, Fruit and Flowers," is best and quickest reached via the Union Pacific, "The Overland Route." You save from ten to sixteen hours by using this line. All tickets are good via Denver and Salt Lake City for the occasion of this Convention, where every tourist should stop. Send four cents in stamps and get a copy of "Denver and Views," or any information regarding this route. Write to E. H. Lombard, Gen'l Pass. and Ticket Agent, Omaha, Neb.

GOING AND COMING OR BOTH.

Christian Endeavorers going to San Francisco in July should not fail to use the Union Pacific, at least on the westbound trip. You save from 10 to 16 hours time, and see some of the grandest scenery on the American Continent. Tickets are good via Denver and Salt Lake City. A good route returning is via Portland, up the famous Columbia River, (the Western Hudson) thence via the Union Pacific, which will give an opportunity to visit Shoshone Falls and Yellowstone National Park. Send for illustrated pamphlet and folder. J. F. Aglar, Gen'l. Agt., St. Louis, Mo.

HOME SEEKERS' EXCURSIONS.

The Union Pacific will have a series of Home Seekers' Excursions to Kansas, Nebraska, Colorado and Utah from Missouri River at reduced rates, April 1st to May 15th, 1897. For full particulars address Jas. F. Aglar, Gen'l. Agt., Union Pacific, St. Louis, Mo.

HOME SEEKERS' EXCURSIONS.

To points in Kansas, Nebraska, Indian Territory, Oklahoma, and other states at greatly reduced rates will be on sale March 15th, 18th, April 6th and 20th and May 4th and 18th over the Great Western Route. Address L. S. McCallahan, D. P. A., Louisville, Ky.

HALF RATES.

To Arkansas, Texas, Louisiana, Oklahoma, and Indian Territory via the "Ozark Route." Tickets on sale April 15th, 20th, May 15th, 18th. One fare, (Plus \$2) round trip. Stop over on going trip. For full information write W. A. McQuinn, G. A., Louisville, Ky.

THE PRESIDENT of a very successful school for young ladies in the North wishes to change his field of labor to another similar one. Reasons for change most satisfactory. He is well educated, the servant of a wide awake President may address R. E. M., care Western Recorder.

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

City office southeast corner Fourth and Main. Trains marked \* daily except Sunday unmarked are daily. Depot seventh and river.

CINCINNATI AND THE EAST, ST. LOUIS AND THE WEST.

Table with 3 columns: Train No., City, and Time. Includes Louisville, Cincinnati, Columbus, Pittsburg, Washington, St. Louis, Philadelphia, New York.

ST. LOUIS, SPRINGFIELD AND THE WEST.

Table with 3 columns: Train No., City, and Time. Includes Louisville, St. Louis, Ar. Springfield, North Varnum accommodation, Charleston accommodation.

THRU ARRIVE.

From East, 7:30am 12:15pm 6:00pm 11:30am From West, 7:30am

R. S. BROWN, D. P. A.

MISSOURI PACIFIC RAILWAY.

The Great Through Car Line From St. Louis to Kansas City. St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and

Al Western Points.

Choice of two through car lines to Denver and only one with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore., points. Free Reclining Chair Cars on all Trains.

Iron Mountain Route,

The Only Through Pullman Buffet Car Line. St. Louis to San Francisco.

Also to Hot Springs, Dallas, Fort Worth, El-Paso, Galveston, San Antonio and all points in the southwest WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write to G. Matthews, Southern Traveling Agent, 204 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

The Royal—White and Pure as the Driven Snow.



Items of Interest.

While the people were gathered into a Catholic church near Oastro, France, the roof fell in. Eight were killed and thirty seriously injured.

Several of the levees in Louisiana have given away and much damage has been done. For a while New Orleans was in danger. It is hoped now that the worst is over and the river will begin to fall.

President McKinley has appointed H. W. Sewall, of Maine, Minister to Hawaii. Mr. Sewall is the son of Arthur Sewall who ran for vice-president on the ticket—Bryant and Sewall. Both Sewalls are protectionists, and the son voted for McKinley and Hobart.

The news of a famine in China was brought by the steamer Gælle. In the vicinity of Jehong the people are dying by the hundreds. Their crops last year were a total failure, and supplies are entirely exhausted. Rice is being sent, but the means of transportation are so few that only those along the water ways have just been aided.

The tomb of Gen. Grant at Riverside has been completed, the body removed to its final resting place and the dedication took place on Tuesday. Everything which could be done to honor the dead general was done. Hundreds of thousands went to the city from other places. President McKinley and his Cabinet, the ambassadors of the foreign nations, nearly all of Congress and the high army and naval officers were in the procession. After the dedication there was a grand naval review in the harbor.

On the same day, April 22, an attempt was made to assassinate a king in Europe and a republican president in South America. A socialist attempted to stab King Humbert with a dagger as he was walking on the streets of Rome, and a bullet was fired at President Flores, of Uruguay. Neither were wounded and both assassins have been arrested.

Gov. Black and the Republican majority of the New York Legislature deserve the thanks of all temperance people. In spite of great pressure brought to bear upon them, not only by the liquor interests but by the "machine," the bill making the needed amendments to make the Maltese liquor law effective has passed the Assembly.

Gen. Richard W. Johnson died at his home in St. Paul, Minn., on April 22, after a few days' illness with pneumonia. He was born in 1817, served in the Indian wars and afterwards in the Federal Army in the war against the South. He distinguished himself not only for bravery and high ability, but for his justice and kindness to the people in the places where he was shown by the steadiness of the stock markets in Europe. It is said the Powers have declared that they are ready to intervene just as soon as either party asks for it. But they will force Turkey to let Greece alone on the condition that Greece obey their orders and withdraw her troops from Crete. What Russia really wishes and intends to do is still a question.

After severe fighting the Turks defeated the Greeks at Larissa, which was the camp of the army. The Greeks fell back in confusion. The Turks pursued and the Greeks have now fallen back from Volo. They intend to make a stand at Pharsalos, and if defeated then to make a final stand at Thermopylae. The speedy and decisive victory of the Turks shows that the Powers were acting as friends to Greece when they offered to prevent Turkey's making war if the Greeks would withdraw their forces from Crete.

The Civil Service Commissioners went together to President McKinley to enter their formal protest against the action of some of his Cabinet. These have removed men from office who were protected by the civil service law. The case which especially roused the wrath of the Commissioners was the removal of Chief Clerk King of the State Department. As President McKinley has declared himself emphatically for the civil service law, he will without doubt interpose.

After a Day's Hard Work TAKE HOSFORD'S ACID PHOSPHATE. It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

Chief Justice Fuller has handed down a decision in regard to the recalcitrant witness, one of the Sugar Trust, who refused to answer questions asked by the Senate. He decides that the witness, E. R. Chapman, not only acted in contempt of the Senate, but was guilty of an offense against the United States.

Some plants require frost to bring out their savor, and man need sorrow to produce their highest qualities.

SCHOOL MEDALS.

If you want gold or silver School Medals for scholarship, premiums or rewards of merit write to C. P. Barnes & Bro. Mfg. Jewelers, Louisville, Ky. and ask for their illustrated price catalogue of these goods. These gentlemen are reliable.

\$8.00 TO ST. LOUIS AND RETURN. VIA B. & O. S. W. RY., MAY 4TH, 5TH, AND 6TH.

On account of the Turn-Fest at St. Louis the Baltimore & Ohio Southwestern Ry. will sell tickets to St. Louis and return at one fare for the round trip. Tickets will be sold for all regular trains May 4th, 5th, and 6th, good returning to include May 11th. (The payment of \$1 extra will secure 4 days extension.) The B. & O. S. W. is a pleasant route to travel, quick time, through coaches, parlor and sleeping cars. Full information at City Office, S. E. Cor. 4th & Main St.

UNIQUE IN DESIGN. SUPERB IN EXECUTION.



AGENTS WANTED.

SOUTHERN BAPTIST CONVENTION.

The Wilmington Messenger will be the Convention journal, and will contain a full report of the Southern Baptist Convention which meets in Wilmington, N. C., May 25-31. Send 25 cents for the full set, to JACKSON & HILL CO., Proprietors, Wilmington, N. C.

SOUTHERN BAPTIST CONVENTION. WILMINGTON, N. C., MAY 25-31, 1897.

For the Southern Baptist Convention at Wilmington, the Southern Ry. offers a rate of one fare for the round trip, with superior accommodations and transportation facilities to and from Wilmington. Double daily train service to Wilmington. First class through car service by way of Asheville, the famous mountain resort. Would call your special attention to the route via Harrison Junction, Knoxville, Asheville and Greensboro, N. C. and the Cape Fear & Yadkin R. R. into Wilmington. The route via the Southern Ry. will give an opportunity to see some of the best scenery of Kentucky, East Tennessee and the wonderful scenery and mountain attractions of western North Carolina. Tickets will be sold May 25-31 inclusive, good to return within fifteen days from date of sale. We land delegates in a most convenient station in Wilmington and altogether offer the very best facilities. We hope you will see fit to use our line and will be glad to respond to any inquiries as to the exact schedules and rates which you may make. Wm. H. Taylor, Asst. Gen'l. Pass' Agent, Louisville, Ky.

THE Art Bible

THE MOST MAGNIFICENT PICTORIAL BIBLE EVER ISSUED IN ANY COUNTRY OR IN ANY LANGUAGE.

Embellished with 850 Splendid Illustrations (many of them full-page), which include selections from the Masterpieces of Da Vinci, Raphael, Poussin, Guido Reni, Ary Scheffer, Holman Hunt, Correggio, Albert Durer, Salvator Rosa, Deuber, Carlo Dolce, Paul Veronese, Peter Paul Rubens, Murillo, Eastlake, Richard Angelo, Thorvaldsen, Lafosse, Benjamin West, John Martin, George Tiepolo, Henry A. Harper, G. C. Hindley, Koehler, Paul Hardy, Ploekhorst, J. S. Crompton, J. Finckmann, J. H. Hoffmann, Horace Vernet, J. Stanfield, All. Parrot, P. J. Smit, And many others of world-wide celebrity.

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Kleinhans and Simonson are Going Out of Business;

and such a slaughter as was never seen or heard of in Louisville is now going on at THE MAMMOTH. Clothing for men and boys; Shoes, Hats and Furnishings for men, boys, ladies and children—including Ladies' Gloves, Hosiery, Corsets, Underwear, Waists and Ribbons—are all embraced in the Mammoth's stock. People who live in the country and can't visit the store, should send Cash MAIL ORDERS, and thus

Take Advantage of the Mammoth's Great Close-Out Sale.

The Smithfield Baptist church enjoyed a rare treat last Sunday from a sermon preached by Dr. W. P. Harvey on "What think ye of Christ?" His presence did us a great deal of good, and we only regret that we cannot have him with us often.

We all feel nearer toward the Recorder, having heard more of its history and having come in contact with one of its noble supporters.

May your paper prosper long, and may we be honored again soon by another visit from Dr. Harvey, in the feeling and prayer of this church. C. Smithfield, Ky., April 22, 1897.

ASSIGNEE'S SALE STILL GOES!

Furniture, Carpets, Pianos, Etc., at Less Than Factory Cost.

While many thousands of dollars' worth of goods have already been disposed of, there are large consignments yet to be sold. Some of the finest goods have not yet been advertised or put in shape to show. This sale must be kept up until the creditors are satisfied—or THE ENTIRE STOCK sold at these RUINOUS sacrifice prices. Terms strictly cash.

Table with 4 columns: Bedroom Furniture, Miscellaneous Furniture, Carpets and Rugs, Pianos. Lists various items and prices.

GEO. E. REDIN, ASSIGNEE OF THE

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