

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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THE *Saturday Review* has been doing noble service in England in showing the infamy of Cecil Rhodes. But one of the South African millionaires bought the *Review* from its proprietors in order to silence its appeal to the conscience of England.

The higher critics long since imitated the example of Manasseh, who is said to have killed the old Isaiah by sawing him in two. But Prof. Cheyne goes further now and says there were three Isaiahs. As the critics are nothing if not progressive, we may confidently look for some other to arise and declare there were "four." The higher criticism is fast getting to the place where it will be laughed out of court.

MISS PHOEBE COUZINS has long been a leader in the strong-minded sisterhood. She now declares she has radically changed her views in regard to woman suffrage. She says: "I presume this will be looked upon as treason, but the conclusion is reached from long experience, close observation and rare opportunities, such as have been accorded to few women. Woman in public life will never prove satisfactory. She is naturally a home-keeper. I would advise all young women to marry and become home-keepers."

THE President of the Young People's Union at San Francisco sides with Rev. Wm. Rader, who has preached a series of sermons attacking the Old Testament, and says: "If any strictly orthodox Protestant pastor in the city of San Francisco or Oakland knew the real convictions of his flock upon matters of belief, he would be surprised and startled. The younger element in the churches is fired with a more practical zeal than that which centers about the preservation of the story of Jonah and the whale, or Noah's disembarkation on Ararat." Is that the teaching and the result of the Societies? If so, it is time the pastors and churches who are "strictly orthodox" wake up.

SOME of the radical thinkers seem to consider that a sufficient answer to all criticisms upon their views is afforded by sneers at ecclesiastical "popes," "religious censors," and the like. Dr. Lyman Abbott has recently referred to those who oppose his views as "self-appointed defenders of the faith." But why should all the defenders of the faith be "self-appointed," and those on the other hand who are endeavoring to overthrow old doctrines be divinely commissioned? It is odd, even passing strange, that the egotism should be made to appear to be all on one side. Are there so "self-appointed" destructionists of the faith? Do all the prophets who go about calling in question revered tenets of theology run on divine errands? There are liberals who are just as dogmatic in their practically papal pretensions as are some conservatives. It is in the last analysis not a question of who the men are, but of what the truth is.—N. Y. Observer.

## ABOUT ENGLISH AND RHODE ISLAND BAPTISTS.

BY REV. WARREN RANDOLPH, D. D.

Aside from all questions as to when immersion was first practiced in England or America, it is absolutely certain, from the reading of the New Testament, that as a Christian ordinance it was practiced in the East before either the American or English nation had a place in human history. Even if it could be shown that there was a time when English Baptists (so-called) could not read their Bibles correctly, that would prove nothing as to how the ordinance of baptism was first observed. The ordinance did not take its rise in England, but in Palestine. A lapse in the history of the ordinance would be no argument in favor of a practice which runs counter to the New Testament.

But it has not been shown that there was any such lapse. No one questions that immersion has been the practice of English Baptists since 1641. But if the general trend of a writer proves anything, Edward Barber's "Treatise of Baptism, or Dipping," proves that immersion was an established custom when the "Treatise" was written, in 1641. In the mythological days of old, men may have believed that Minerva sprang, full grown, from the head of Jupiter, and furnished, too, with both helmet and spear; but it is asking too much to expect us now to believe that a whole brood of Baptists came into being so quickly; that any man could write as Barber did about the English Baptists *the same year* in which immersion was "invented."

As to Roger Williams, a more absurd proposition was never made by a man, pretending to write upon the sober facts of history, than that Williams was not immersed when he made his new confession here in Rhode Island. Having lived for a number of years in close touch with the two oldest Baptist churches in America, one in Providence and the other in Newport, I can, without fear of contradiction, say that in neither of these churches is there now, nor has there ever been, the shadow of a doubt upon the point in question. Both of these churches strenuously maintain that immersion only is Christian baptism. And this belief with them runs back in an unbroken tradition to the time when these churches were established. There is absolutely no break in the tradition.

It is now nearly fifty years since the Rev. Romeo Elton, a learned professor in Brown University, wrote the Life of Roger Williams. Referring to the ecclesiastical affairs of the Colony of Rhode Island, and to Mr. Williams' religious opinions, Prof. Elton said: "In the course of two or three years the settlement received many accessions from the neighboring colonies and from England, and some of these persons were inclined to the opinions of the Baptists. Williams embraced the same views, but it was not easy for him to submit himself to the ordinance as usually administered, there being no Baptist minister in New England. Under these circumstances, Ezekiel Holliman, a pious and gifted individual, who afterwards became a minister, was selected to baptize Roger Williams, and the latter then administered the ordinance to Mr. Holliman and ten others."

Does any man need to quibble as to what "the ordinance usually administered" by Baptists meant? Mr. Williams had been sprinkled once. Why should it have been necessary to sprinkle him again? If sprinkling was what he desired, why was it "not easy for him to submit himself to the ordinance?" What if there was "no Baptist minister in New England?" Were there not many who could sprinkle? Did not the whole difficulty lie in the fact that Mr. Williams insisted on receiving "the ordinance

as usually administered" by the Baptists? Ah, how true it is that "none are so blind as those who will not see."

"He that complains against his will,  
Is of his own opinion still."

## RELIGIOUS FADS.

BY PROF. C. M. MEAD, D. D.,  
Of Hartford Theological Seminary.

The line between fashions and fads is not always easy to draw. In general, a fad denotes a petty fashion adopted, however undesirable and offensive in itself, simply because others adopt it.

Now, a good deal might be said about the folly, the waste of time, thought and money, which is involved in trying to keep up with the changing fashions in dress and equipage. All serious-minded persons deplore the dissipation of mind and the weakening of moral stamina which almost necessarily go with the habit of changing one's ways for the mere reason that others have done so. Yet so long as the habit has reference only to the superficial matters of life, it may be regarded as comparatively harmless; but when religion becomes drawn into this same whirl of change for the sake of change, the case is more serious. Religion, if there is any reality in it, is something essentially fixed and permanent; and the expression of the religion, though more susceptible of variation than the substance of it, ought yet, it would seem, to be characterized by a good degree of permanency. At all events, if changes are introduced they should be determined by a real prompting of religious life and feeling, not by an apish desire to imitate somebody else. The very thought of making religious things a matter of fashion cannot but be repugnant to every truly religious mind.

Yet it is difficult not to think that in the matter of religious forms mere fashion plays a not inconsiderable part. The recent tendency in our non-liturgical churches to adopt liturgical forms can hardly be imagined to be the unadulterated product of a changed religious spirit. There are too many indications of its being largely, if not wholly, prompted by the impulse to imitate. This is shown especially by the fact that, as is generally the case when men try to imitate others, either the worst or the least important things are the ones imitated. Thus, if we consider the part which the congregations bear in the innovations, we find that the principal thing is the responsive readings of the Scriptures, which is precisely the least edifying and most unesthetic feature of the Episcopal service, and one which the Episcopal church itself is doing its best to get rid of by substituting for it responsive singing by a double choir. The psalms are productions which can appropriately be sung, and probably were largely sung responsively in the ancient Jewish services. But they were never designed to be read responsively. Singers can pronounce their words together; and the effect of the melody and harmony is inspiring and elevating, every participant helps every other. But when a multitude of persons undertake to read in concert, every one, instead of being helped by the others, is distracted and disturbed. It is impossible for them to keep together. One hears voices of every quality around him, not harmonious even if they pronounced their words together, but making the confusion worse confounded by reading at different rates of speed. If the object be to receive a lively impression of the meaning of the words read, hardly a worse method could be devised. But if this is not the object, what is it? We are sometimes told that it is desirable that the congregation should have more to do in the Sunday service, and this responsive reading is something which they can do. Well, of course, the congre-

gation should do something; but if they listen attentively to the Bible well read and well expounded, and make an application of the truth to themselves, they do a great deal more than when they merely stand up and make a confused noise. If the prompting cause of the introduction of this new feature into our religious services were a strong desire to take part in the worship (as we are often told), then that desire would manifest itself, more decidedly than it does, in a movement to secure a more general participation of the congregation in the musical part of the service. For people can sing together harmoniously and edifyingly. This is the one thing which a multitude can do effectively and esthetically. And yet there seems to be no effort to increase or improve this feature of our religious services, but rather the tendency is to delegate it more and more to the choir.—Independent.

THE supreme task of the Christian ministry to-day is that of reaching and stirring the consciences of Christians. The tap-root of the evil that blights our churches with worldliness and unlikeness to Christ is a slumbering conscience, an unawakened spiritual nature, irresponsible to ordinary pulpit appeals and to Christian influences. All the artillery of the pulpit must be turned against these slumbering consciences. Unless they can be aroused and startled from their lethargy, all other labor will be comparatively in vain. This work is fundamental and all-essential, because the basis of all revival work in all classes of men is an awakened conscience. And when once the consciences of Christian men are so stirred as to produce the fruits of repentance and of godly living in their private and public relations in life, that fact alone will open the way to effective appeals to non-professors and to non-church-goers, which the revival must ultimately reach and sweep into the Kingdom of God. Any exhibition of an awakened conscience seeking to atone for past guilt by works of righteousness is the most hopeful forerunner and most effective agency of a revival. Because of this fact one might well deprecate the almost entire absence of what is called discipline in the church of to-day. More wholesome discipline, more manifest application of the requirements of Christianity and of Christ's church to His professed disciples, even in rebuke or penalty, might tend to open the eyes of other offenders both within and without the church. God Himself seems to have set His seal upon this disciplinary work in a most positive way, when Ananias and his wife fell beneath His withering curse because of their hypocritical conduct; and what followed that act of discipline is significant. "By the hands of the Apostles were many signs and wonders wrought among the people, . . . and believers were the more added to the Lord, multitudes of both men and women."—C. H. Payne.

I MEET many a thoughtful and cultivated young man with whom the idea, that the old theology has gone into the melting-pot and the new has not yet emerged, has become a debilitating hypochondria. Now, the crisis to which we are come is not so revolutionary as these philosophical dypticisms assume. We shall not have to change a title of that which worshippers of modern progress declare must be thrown overboard. I believe there will be far less to change in the theology than in the science of the future. It is the excess of morbid criticism which leads men to the conclusion that theology is in a transition stage, and that Christian work is all but impossible for the time being.—Rev. T. G. Selby.

WHEN you have a piece of work to do, don't walk round it, and look at it too long. Even if you don't see clear through it, go at it and the obscure will gradually become plain.

NOTES AND COMMENTS.

BY J. C. HIDDEN, D.D.

President James Madison, like the late Alexander Stephens, was small and thin of stature, and during his last illness he became greatly emaciated. He was greatly revered, and indeed almost idolized, by his neighbors, and, as his end approached, there were frequent calls at Montpelier by friends who were anxious to know how he was. Shortly before his death, two of his neighbors, who had just visited him, met at Orange Court House and compared notes as to his condition. "Don't you think his mind is failing?" said one of them. "Well, I rather suspected it," was the reply; "but here is Judge Barbour—let's ask him what he thinks. Judge, Mr.—and I are just from Montpelier, and we think Mr. Madison's mind is failing. What do you think?" "Well, gentlemen," replied the famous jurist, "I saw him a day or two ago, and I thought I had never seen so much mind in so little matter, in all the days of my life. If his mind is failing, there is so much mind left that I have not mind enough to perceive the failure."

Shakespeare reports Polonius as saying that the apparel oft proclaims the man. This, perhaps, is true; but a more important truth is expressed in the maxim which tells us that "the style is the man." I believe Buffon, the great French Naturalist, is credited with this last saying. The style of conversation in which one usually indulges is one of the most unerring indications of his character, intellectual and moral. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," was one of the most searching and profound of the moral teachings of Jesus. I wonder that I have never heard a sermon from it. And, "Out of the abundance of the heart the mouth speaketh," is a maxim like unto it and from the same Teacher. If our young men and women knew how they were ranking themselves in the estimation of thoughtful and cultivated people, they would hardly be willing to indulge so freely, as many of them do, in the vulgar slang of the day. Now and then I hear in "society" a jargon so full of slang phrases, that I am at a loss to know what the talkers can mean. A distinguished member of John Quincy Adams' Cabinet was once at the court house of the county in which he lived, when he saw a well-dressed stranger crossing the street. The appearance of the stranger attracted the Secretary's attention, and he asked a friend, "Who is that gentleman?" Just then the stranger exclaimed, "It's powerful muddy!" "Never mind," said the statesman, "it is a matter of no consequence who he is."

The United States Senator who told us of the *Centurion* who said, "Silver and gold have I none," recalls the story of the candidate for Congress, who cloed a stump-speech with the words, "Root hog, or die," as Shakspere said when Caesar stabbed him in the House of Representatives."

Col. Gibson, a lawyer, of Culpeper, Va., was once arguing a case before a jury, with William Green on the other side. Green was as famous for his accuracy as Gibson was for his blunders in quotations. Gibson said, "If Mr. Green will allow me, I'll quote Scripture." "No objection whatever, sir," said Green, "provided you get it right." "Oh," said Gibson, "I'll get it right, for the passage is very familiar." Green: "Very well, sir, proceed." Gibson: "What doth it signify, if a man gain the whole world and lose his own soul?" Green: "Wrong, sir." Gibson: "Well, I'll get it right this time. What difference doth it make, if a man gain the whole world and lose his own soul?" Green: "Why, sir, you are not only wrong; but you have utterly perverted the whole doctrine of Scripture. Scripture teaches that it makes a vast deal of difference for a man to lose his soul." And so one would naturally think, upon reading Mark 8:36, "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

"Thou didst well in that it was in thine heart," 2 Chron. 6:8. David was not allowed to carry out his heart's desire to build a house for the Lord; and yet the desire was acceptable to God. If you wish to do

a good action, and are prevented by providential circumstances, the Lord takes knowledge of the wish. God knows how to take the will for the deed. Richmond, Va.

EARLY ENGLISH BAPTISM.

To the Editor of the *British Weekly*:

DEAR SIR:—One of the most interesting portions of your valuable paper is the "Notes of the Week," but, on reading your last issue, I was somewhat surprised to see the reference, in the "Notes," to the Whittitt controversy concerning the Early English Baptists. The question raised does not so much concern the mode of baptism, since according to Erasmus, Cranmer and Frith immersion was universal in the sixteenth century, in this country, as the affirmation that "adult baptism by immersion was invented anew in England in 1641 under the light of God's Word." But do "all Baptist scholars agree with Dr. Whittitt," as the reference suggests? The Rev. Dr. Lorimer, according to the *Freeman* report, said, on September 14th, 1846, when opening the session of the Newton Theological Institute, U.S.A., "I have just returned from the British Museum, where I went over the documents which are supposed to substantiate the view that Edward Barber originated the practice of immersion, and I solemnly declare that no such evidence exists.... I accuse no man of misrepresentation, but I am sure many rush to a conclusion, and pain multitudes of good people by their garbled quotations. I at least must be allowed to express my dissent; the Baptists of England did immerse before 1641, even as they did on the Continent."

Then again, the Rev. Drs. Angus, Clifford and Culross all disagree with the theory and dissent from Dr. Whittitt's conclusions. I do not think that any leader of our denomination in England can be found who has adopted the American Professor's position. Further, twenty-six of the Baptist churches, now existing, originated anterior to 1641, and two of these possess records which go back more than 100 years before that date.

Some to-day refuse to acknowledge what our opponents admitted so far back as 1645, for in that year Dr. Featley, a Pledobaptist, wrote concerning our sect: "This fire, in the reigns of Queen Elizabeth and King James, and our gracious Sovereign until now, was covered in England under ashes, or, if it brake out at any time, by the care of ecclesiastical and civil magistrats it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the Temporal Sword being other ways employed, and spiritual locked up fast in its scabbard, this sect, among others, hath so far presumed upon the patience of the State that it hath held weekly conventicles, re-baptised hundreds of men and women together, in the twilight, in rivulets, and some arms of the Thames and elsewhere, dipping them over head and ears." Trusting you will insert this, Yours sincerely,

ARTHUR S. LANGLEY.

Manchester, England.

A PASTOR'S EXPERIENCE.

A minister who has had experience in the Christian Endeavor Societies writes of them in an exchange. He began with greatly favoring the movement. We can all judge from this extract what experience has taught him.

"I found a tendency in the Christian Endeavor to establish a kind of church within a church—a young people's church and an old people's church, young people's societies and old people's societies. There was at times, on the part of some of the young people, a lack of respect for the older church-members. They criticised their conservatism, called them old fogies, poky, dull, loving the chief places and to exercise authority.

"The Endeavorers, in some churches, neglect to attend the church prayer-meeting, and in other places they monopolize it. They speak evil of dignitaries; often in this they seemed verily to believe that they were doing God's service and helping the church. Perhaps one of the tendencies of the increasing prominence of the young people, inevitable to the Christian Endeavor movement, has been toward a disregard of the views and tastes of the older Christians. In these respects, however, the sin of inco-

siderateness has not wholly been on the side of the young people. In some cases the older Christians have been jealous, suspicious and unreasonable.

"The Junior Endeavor movement of the past two or three years needs to be very wisely guided to avoid some very serious evils. Last summer when supplying the pulpit of a certain church for a Sabbath, I was invited to attend a meeting of the Junior Endeavor Society. Two ladies also met with the twenty or thirty boys and girls present. One of the ladies presided at the organ and led in the singing. A little girl, from ten to twelve years old, led the meeting. She announced the hymns, read the Bible, led in prayer, and all without the slightest embarrassment at my presence. Boys and girls of tender years took part in the meeting. They would in some cases giggle just before getting up to take part, and in nearly every case after taking part. When the meeting closed with the Mizpah benediction, they all made a break for the door, and went out in confusion, with noise and laughter. I felt that the meeting had not been wholesome, and that the condition was unnatural and strained, and the effect injurious to the sense of reverence, and was not promotive of true Christian growth. I did not mention my feelings to anyone, but recently I received a letter from a faithful pastor which showed that I am not alone in this feeling."

THE DECLINE OF RELIGIOUS FEAR.

We have no authority from the Bible for pronouncing a general sentence of universalism. Christ did not die on the cross for those who would not receive him—for such even his death was in vain. It is mournfully true in theology that every priceless promise, wrongfully interpreted, becomes a source of peril. There is no Scriptural warrant for an optimism which is based on mere sentiment and not on the reception of Christ unto the heart and soul. The world is not to be saved by its instinctive admiration of the life and character of Christ as a great moral teacher. It must accept his atonement—each man for himself—and shape heart and life after his example. When, therefore, we rejoice that the coward and panic element in religion has given place to a manlier, healthier spirit of Christian hope and confidence, we must also admit that the monitory attitude of both the Old and the New Testaments is still a vital and inalienable part of Christian doctrine, and if so, must be an essential feature of Christian belief. No matter how contradictory to the spirit and outlook of the age, the church cannot afford to blur or hide or compromise or dicker with those who would cry "Peace! Peace!" when there is no peace.

"But people do not like to hear of the judgment to come." They jest, many of them, about brimstone and the final impenitent state. Just so there are many who jest even with the Savior's name, to whom religion is a matter of mere education or environment and an amiable superstition—though most unamiable when it drags in the idea of future punishment. But the logic of the situation is not altered as far as the church of God is concerned. It may prefer to win men and women by love and the promise of immortality. But it must keep true step to the music of divine progress in human affairs, no matter how terrible the occasional note of warning which rings out in prophet, gospel and epistle against those "who know not God and who obey not the gospel of our Lord Jesus Christ." It must square itself with the explicit utterances of the Gospel. It must present not merely the fruits and flowers, the music and rest, the peace and joy of the finally happy state; but it must present the terrible obverse. And the solemn question presents itself more and more to the church in general whether it has the courage to risk popularity by consistency to grieve those whom it would gladly encourage, as our Lord would have gladly given a less painful response to the young man to whom he said: "One thing thou lackest." This view of the church's duty, as an admonitory and deterrent agency will never be popular. "Felix trembled!" and demanded the more "convenient season." But no fear of the suspicion of self-righteousness or fanaticism should lead the preacher of God's Word to deliberately obscure the divine warnings. The Savior's death lifted the curse, but even that could not lift it from those who will not look on him and be saved.—Observer.

INTERESTING LETTERS.

The following correspondence was published in the *London Baptist*. The writers live at Waterford, Ireland, and are the Baptist and Episcopal pastors in the town. The letter of the latter is vastly amusing in its assumption that the Baptist family are and of right ought to be under his control, because they live in what he chooses to call "his parish." For the Episcopal church in Ireland has been disestablished, a fact which makes his claim more amusing, than had a similar claim been made in England.

[Copy.]

DEAR SIR,—In visiting Mr. M., at K—, I learnt that when you have visited him and his wife you have made persistent reference to the subject of Baptism, and that, with uncalled-for and unnecessary urgency, you have pressed the matter of their children being sprinkled upon them. You may not be aware that they are both members of the Baptist Church, and are persons of settled convictions, believing in the immersion of the believer as being the only baptism taught by Scripture. This being the case, they are not likely to be drawn aside into error. I understand you gave them a book directed against our position, entitled, "Baptist Difficulties." May I ask if you have read an ably-written reply by Rev. Hugh D. Brown, M.A., of Dublin?

I am, yours faithfully,

PHILIP A. HUDGELL.  
Catherine St., Waterford, Aug. 21, '94.

[Copy.]

August 23, 1894.

DEAR SIR,—On learning that poor M— and his wife had been led—and may God forgive those who led them—to keep the little children they think they love, and who at any moment may have to die, outside the pale of Christ's Church, in spite of His orders and invitations, I naturally expressed my horror, and pressed them to at least secure the safety of the little ones during their childish years in the way laid down by our Lord and practiced from the first by the Holy Catholic Church. I don't think Mrs. M— is a likely person to tell a lie, and, therefore, can only think you have made an extraordinary mistake as to a word you quote. I don't know whether you know any Greek, but I fancy a small "Liddell and Scott" ought to tell you that neither *βαστις* nor the cognate word *βαπτισμα* has the slightest idea of sprinkling in it. They simply mean to dip, whether wholly or partially the context alone can show. And you say I pressed Mrs. M— to have her children sprinkled! I have baptized many children and some adults, pouring water plentifully on their heads with my hand, and perfectly ready, as I distinctly told Mrs. M— to dip them wholly if their parents wished it, and they were able for it. This was in simple accordance with the Public Baptism Service of the Irish and English Churches, services which I can hardly believe you are a stranger to. As to how often it is expedient for me to visit the M—'s or any other of my parishioners, I must ask to be allowed to judge for myself. Under God's guidance, I know of no church more Baptist than that of which I am a minister, *βαπτισμα* simply meaning a baptizer, one who baptizes at any age. The opinions of Anabaptists or Antipedobaptists I am, of course, acquainted with. I gave Mrs. M— a tract written by a friend of mine. I regret I can't lay hands on a copy or I would send it you, making clear by plain Scriptural quotation, etc., the nature of the sad absurdities into which followers of the last-named sect lead ignorant people. I don't remember ever having seen the other publication you mention, but if I may—I say it with true regret—take your letter as a specimen of what I am likely to find in Mr. Brown's book, I fear I must defer my perusal of it till I have more time at my disposal. Faithfully yours,

M. LE BAR KENNEDY.

Kilmeadon Co., Waterford.

P. S.—I cannot refrain from calling your attention to texts, doubtless well-known to you, Matt. 23:19 and Mark 10:13, etc. How, I would ask simply as a fellow-follower of our Savior, how on the last great day will you make your defense when called to account for all the little ones whom you have done your best not to suffer to come unto Him?

THIS is one great end of the Book. To tell man of God's great salvation.

QUESTIONS ANSWERED.

BY SENK.

Here is a question I have had on hand a long time, and which I have begun to answer at least a dozen times. But one's answer to this question depends so much on the state of one's spirits and of one's liver that an answer at one time would be very different from an answer at another. What is the outlook for Baptists at the present day? The question might be put in this way, "What is the faithfulness of Baptists at the present day?" For our outlook depends on our faithfulness. God's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear. It is our iniquities which prevent our being blessed and being a blessing to the world. God's promises stand firm, not a jot or tittle of them can fail. But they are conditional. We fail to comply with the conditions, and then charge God foolishly because we do not receive the promised blessings. And we, too often, attempt to dictate to God as to the manner and the time of the blessing.

The outlook in England is improving. Spurgeon has not lived and prayed in vain. His work was terrible. Men denied the inspiration of the Scriptures, the eternal punishment of the wicked, and even the vicarious atonement, and the deity of the Lord, and yet preached on in Baptist pulpits. The terrible indifference of the churches and their willingness to have men preach anything, no matter how wicked, if they were only entertaining preachers and prophesied "peace."

When Baptist churches get into the downward groove, one of two things happens. If they persist in calling themselves Baptist, and in hanging on to the faithful churches, they die out. There is nothing in Baptist polity to attract the unregenerate for any length of time. The harness is made of the regenerate, and the harness is made of gaudy decorations and trappings. Hence these churches die out. This seems to be the result which is coming to pass in England. The strict and sound churches are increasing in numbers and in power with God. The others are decreasing. They are regaining their life and speedy death. The other thing which happens is that the churches, more or less, gradually adopt the stronger forms of ecclesiastical government, and the more ornate rituals of other bodies. These "work" much better with unconverted material in the churches than the Gospel plan. It substitutes the strength of machinery and organization for the life of the Spirit. It is like the difference between a tree and an iron column—the tree will die when disease strikes its heart, the column will not. The two courses which bring Baptist churches into decline in Asia Minor and in Rome. The churches of Asia died—their candlesticks were removed. The churches in Rome and Italy stiffened by degrees into the machinery of the Catholics, and adorned their simple worship with gaudy decorations from the dying paganism. And Catholicism lives.

The three tendencies—one scarcely knows what to call them—which are called "Broad" and "High" and "Low" churchism among the Episcopalians are found in other bodies. The "Broad" believe in the same things as the "High" in particular; the "High" run to formalism and ritualism; the "Low" are the evangelic. Well, Baptist "Broad" churches die, Baptist "High" gradually adopt the practices of the prelatical bodies. The root trouble in all cases is that unconverted persons are received into the churches.

The trouble with the evangelical, I mean the churches which are going on in the simplicity and spirituality of the Gospel worship, is that they catch too eagerly at help from either the "high" or the "broad," and are ready to condone the sinfulness of either, when they act as an ally. When they are indignant at Baptists who are Episcopalians with their gowns, their responsive readings, their Easter and Christmas observances, their stated weeks and days for doing what should be a matter of course, they say for a while, "We will come the better of it," "liberalism" seems to be silent as to their errors. When they are contending with the liberals, who are busily engaged in digging away the very foundations, they are too ready to cast a tolerant eye upon the "High," and to say, "Yes, these things their people have; after all, their hearts are right, and they will help us defend the inspiration of Scriptures." And as the fight rages now on one side and now on the other, they make injurious concessions to both sides.

The thing, at least one thing, which is needful for Baptists, is to keep heaven and hell more in their thoughts in their every day lives. And that they may do this, our preachers must keep them more prominently in their sermons. Men must feel that this life is but a span in which we are to prepare for the next. Heaven must be kept very near, and hell very clearly before the eyes of the people. In this way shall they be kept from conformity to this world, and from straying into forbidden paths. Temptation to worldly pleasure is weak to a man who sees close before him the joys of heaven; why should he chase a soap bubble, when he might be kept before him the gates of pearl?

And hell must be kept clearly before the unconverted. They must hear more of that from the pulpit and from their Christian friends. They must feel that the sword of justice hangs over them by a single hair. Go where they will, their consciences must be so instructed as to say to them in the pauses of their revellings, "It remains to man one to die, and after death, the Judgment." When heaven and hell seem so near to us as they ought to seem when we consider the hairbreadth which separates the endless ages of eternity, then shall evangelical religion have a revival that will rejoice the hearts of the saints.

But we need not trouble ourselves overmuch in regard to the outlook of Baptists in general. It is far more important to consider the outlook of each one and his own family. Are you growing in grace, my brother? Is your religion the chief concern of your daily life? Are you raising your own children in the fear of God? Judging your cooperation in your home with the Lord. Do you think you love God supremely, and that the greatest desire of your heart is to please Him in every action of your life? Do your children feel that it is a terrible thing to you that they are outside of the ark of safety? Let your brother see to it that your cooperation in your home with the Lord is a general outlook for Baptists can be left to God.

A brother sends the advertisement of a circus which he cut from a Baptist paper, and asks what I think of that? I think the advertisement got into the paper by accident, and that the editor will be much obliged to the brother if he will call his attention to it in a private letter. The advertising space in a paper is sometimes sold to an advertising agency, but always with the understanding that no advertisement shall be put in which is not suitable for the paper. When such contract is made, and the agency for a long time has done well, the editor is apt to neglect to scrutinize the advertisements sent by the agency, and something slips in which is reprehensible. No doubt the advertising Bureau in this instance will make the excuse that no man professing Christianity goes to a circus, with or without the excuse of "taking the children to see the animals," they saw no reason why it did not do to advertise the show in a religious paper. And this inconsistency in Christians will make it embarrassing for the editor, if he will send the advertisement to the Bureau to allow anything which Christians approve. But if the brother will write a kind but strong private remonstrance to the paper, I do not doubt the editor will find some way to exclude the advertisement.

A brother says that a preacher, presumably a Baptist, without the consent of the church or the pastor, the pastor being at hand, has been begging those converted in a meeting to allow him to baptize them, and asks if it should be tolerated. One is inclined to believe the man is crazy. Is he not one of these holiness cranks whose mind is so overworked, though not to such an extent that his friends can shut him up in an asylum? Or has he the idea that somehow baptism is like performing the marriage ceremony? Some preachers, when pastors of a church, will get the young girls to promise to let them perform the ceremony when the girls are married, and if they more frequently are called on often to marry couples when other men are pastors of the church. Perhaps he has been in the habit of doing that, and has the Catholic idea that baptism and marriage are both sacraments, and he can drum for candidates to baptize as he drummed for candidates to marry. The pastor ought to remonstrate kindly with the brother on his course. The candidates whom he wishes to baptize should be told that the ordinance, as administered by him, will not be received by the church. It should be explained to them that they must go to a church and be examined as to their conversion, and be received as a candidate for baptism by a vote of the church. Being baptized by an administrator whom the church has not authorized to perform the ordinance for it, does not bring them into the fellowship of the church. And they must live their experience and be baptized by the pastor, or by some other preacher whom the church shall authorize to baptize before they can become members of it. If this is not sufficient to make him cease from troubling, the church can file formal complaint of his conduct before the church of which he is a member. I see nothing else which can be done. It is probable that having it made known the church will not receive his baptisms, in all that will be necessary.

"For this cause many are weak and sickly among you, and many sleep." The Corinthians seem to have failed to duly appreciate the Supper of the Lord; they came to it in a hasty, indifferent, formal sort of way, not discerning in it the Lord's body, but partaking of it much as if it were ordinary food. It is not surprising, therefore, that some of them should seem to be that same "weak and sickly" account for not a little of the sickness and the sleeping of some weakly Christians, if not for the sickness and sleepiness of not a few churches. Judging from what we are accustomed to see, there is a prevalent lack of appreciation of the Supper of the Lord which brings no good, and which can but prove a hindrance to Christian and to church life. The fault is not less among the ministry than among the laity—a hasty, slipshod manner of conducting the service. It is sandwiched in between the moral service and the dinner, and the time given to it is not sufficient for a railroad lunch. There is no time for reflection, for a due consideration of the significance of the occasion or of the ordinance. The pastor cuts everything short, haggles over the Scripture account, and rounds the sensibilities of those who would see things of so solemn a nature done "decently and in order." It is not time that attention were turned to this subject, and that a radical reform were instituted? Will not the professors in our theological seminaries begin to teach their students how to administer the Lord's Supper?—Senk.

THERE is room for the best to be better, and the best to become better through struggle and failure. The ideal seems to recede as we advance, and height to rise over height till we would fain rest rather than climb. Two natures wrestle in our breast, and as no age more ferociously than in our youth. As it is decided then, it is decided for us, and the light and darkness of Love seeks victory to report to heaven; sin seeks a slave, to be at her will forever. Truth and falsehood, love and hate, heaven and hell, the devil and God, meet in the dawning man as they do nowhere else.—Cunningham Gekke.

LITERARY.

New Books.

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

THE SELF-PHONOUNCING COMBINATION BIBLE. Published by the National Publishing Co., 239 Levant St., Philadelphia.

Every now and then some one does something which is so fitting we all wonder why it was not thought of before. This is the case with this Bible. Now we have seen it, we wonder how it happens it had not been published years ago. The received version is given in the body of the book, and the changes made by the revisers in footnotes at the bottom. Thus one can easily see what the changes are, and use them, as Spurgeon said the revised version would be used as a commentary on the received version. The type is large and distinct, the binding that of the Oxford Bibles. The helps at the end are extensive. We examined some of them critically, and found them orthodox. We are not surprised at the long array of distinguishing names attached to the recommendations of the Bible.

FORETOKENS OF IMMORTALITY. By Newell D. Hillis. Chicago: Fleming H. Revell Co. 12mo. 75 pages. This book is said by its author to be "Studies for the hour when the immortal hope burns low in the heart." There are three chapters, "Foretokens of immortality: immortality and Life's Withheld Completion; Christ and immortality." The book is full of epigrammatic sentences, and is beautifully written. The author must be an eloquent speaker. He reasons well; he shows the proofs of immortality in a strong light. There is one other thing that is interesting—a name which under its true name, "monism," but that may be because we read between the lines what was not said—an unjustifiable proceeding. Nor do we believe that the "Golden Rule" shattered slavery. No man ever obeyed that rule more closely than did the slave-holding father whom we hold in loving and reverent remembrance. The cover of the book is dainty and beautiful, and we have enjoyed looking at, as well as reading it.

THE LITTLE PILGRIM SERIES. By Sophie B. Hittinger. Philadelphia: American Baptist Publication Society. 1mo. 80 pp. Price \$3.00 per set.

There are ten little books in a neat box. The Series takes its name from the first book, "Little Pilgrim," a charming story of a little boy. From babyhood he had overture of the spine and hip diseases, which bound him to his couch and made him a great pain to his mother. He was a mother's joy and a mother's grief. He was a mother's joy in his immortality and comfort. He named his loving doctor "Greatheart," and carried out in his imagination the leading incidents in the book. The titles of the other volumes in the Series are: "The Angel of Poverty Row; Dick Denny's Deliverance; Christmas at Eden; Divided; Job's Baby; The Mission of a Song; The House that Jerry Built; A Growing Girl; Prince Goldenrod.

SOME RECENT PAMPHLETS.

INSPIRATION OF HISTORY is a stout tract (135 pp.) by James Mulcahey, S. T. D., issued by the American Baptist Publication Society. It discusses the credibility of Bible history, and then discusses its content and significance. He shows that the reliability of Bible history has not been invalidated by the "higher criticism." He argues the inspiration of the history, and its testimony to the divinity of Christ. The closing chapter is on "A living consciousness of communion with the living God, the present need of the church and its true inspiration." The author yields more to the current criticism than we are willing to yield, but the pamphlet is timely and helpful. Price 25 cts.

THE HISTORY OF THE HOLY DEAD is the title of a tract by James M. Gray, D. D., published by the Fleming H. Revell Company, Chicago. The author's view is that Christians at death enter an intermediate place between earth and heaven. The patriarchs and prophets of old are supposed to be gone to Heaven with Christ when he ascended. When Christ comes again, those who have died in the Lord since the Ascension, Dr. Gray thinks, will go to Heaven. Then the remainder of the Christians will be taken to glory at the end of the Millennium, for the author is a Pre-millennarian. Such are the fancies presented in this tract, for which we think there is no Scripture foundation. 25 cts.

GOD'S FINANCIAL PLAN is a setting forth by the Rev. S. B. Shaw of his views of the conditions of temporal prosperity among Christians. He argues that they should give tithes of all they possess, and that they should give systematically. In this we think he is right. He sketches the history of giving through the Old and New Testaments. The tract is published by the author for 35 cts. a copy, at Grand Rapids, Mich.

Dr. H. L. Hastings continues to issue rigorous and helpful tracts against infidelity. The last is on the BOOK OF DANIEL in the Light of the Higher Criticism, by I. D. Steele, edited with additions by H. L. Hastings. It is a concise, clear and vigorous defense of the authenticity and inspiration of the book of Daniel. It is an admirable tract for general circulation. Dr. Hastings deserves the hearty thanks of all Christians for his "anti-infidel library," of which this is one pamphlet, and which contains so much valuable matter in defense of the faith. 10 cts.

The Rev. A. Stern has translated from the German a tract by the Rev. J. C. Schmidt on SCRIPTURAL LANDMARKS OF FAITH and Conduct for Pilgrims to Zion. It is a tersely written little manual of Christian doctrine, and contains citations of Scripture. It is a good "small arm" for Baptists to circulate. The price, we suppose, is 10 cts.

The Rev. M. C. Hutton, of Georgetown, Texas, has issued a 10-cent tract on the FINAL PERSPECTIVE OF THE BAPTIST. The author's arguments on the subject are given with clearness and vigor. He not only proves this doctrine, but he shows its great value to the Christian. The author writes as a Presbyter, for that is his faith, as if this doctrine belonged to that denomination; whereas Baptists believed it long before there were any Presbyterians. But this does not detract from the value of the tract as an argument for the final perseverance of the saints.

CALLING A PASTOR is a new 10-cent tract, just issued by the Baptist Book Concern and written by the Rev. J. M. Powell. The author read an essay on this subject before a ministers' meeting, and was requested to issue it as a tract, and with appropriate changes, this tract is the result. We are greatly pleased with the treatment of the subject. It is first shown that it is according to Scripture and reason for each church to call her own pastor instead of receiving him by appointment. Then the various things to be considered in making a call are discussed. A pastor should be sought; a church should not long remain pastorless; the needs of the people rather than their wishes should be regarded; churches should not demand the "pick and choice" of the preachers; certain obligations are assumed in calling a pastor. Last and best of all, the guidance of the Holy Spirit should be invoked in calling a pastor. This tract is sent free of charge, if we are if all the members of pastorless churches would procure copies, and since all churches are liable to become pastorless, it were well for all our people to get copies.

FIRE DISTRIBUTION.—Tract No. 1—Salvation, or What Must I Do to be Saved. Scripture reading.—Tract No. 2—The Bible. Scripture reading.—Tract No. 3—Tithing. Scripture reading. Personal experience and extracts from the report on tithing, adopted by the Southern Baptist Convention at Washington, D. C., May, 1895. Nos. 1 and 2, second edition, 10 cts. No. 3, second edition, enlarged, 20 cts. Issued for free distribution in packages of 20.

The second edition of 5,000 copies of Dr. F. H. Kerfoot's great sermon from the text, "We Would See Jesus," is just through the press, now ready for free distribution in packages of 10 and 25. The first edition of 5,000 copies was exhausted some weeks ago. In sending orders to me, please state your position in the work, whether pastor, missionary, evangelist, ladies' society, Sunday-school superintendent, or a special request to the country. It is with our own faithfulness in the distribution. The great demand for these tracts is from the places most needing them. Please do not address me as a preacher, I am only a deacon. Address, A. K. Seago, 521 Cent St., New Orleans, La.

Magazines.

The Century for May contains a group of three papers dealing in an authoritative way with a fresh topic—the scientific uses of kites. Mr. J. B. Millot writes on "Scientific Kite-Flying," with special reference to the experiments at the Blue Hill Observatory, near Milton, Massachusetts. Lieutenant H. D. Wise, U. S. A., makes a record of his own experience on Governor's Island, including an account of his ascent—the first in America, and the most notable yet made. Mr. Wise's account is written in a very readable style, giving an account also of his experiments in telephoning and telegraphing through lines suspended from kites—the first known experiments of the sort. Lieutenant-General Schofield contributes the rest of his records of unwritten history, his article is "Photography and the withdrawal of the French from Mexico," and including an important letter from General Grant to General Sheridan, showing the attitude of the United States Government towards the French invasion. A supplementary article by the present Minister of Mexico to the United States, Mr. Romero, sets forth his belief that the fall of the Second Empire was closely related to the events described by Gen. Schofield.

Contents of Lippincott's Magazine for May.—Jason Hildreth's Identity, Vera Woods; Some Old Songs, Henry Gay; On an Etruscan Vase (Quatrail), Harrison S. Morris; On the Santa Fe Trail, William Thomson; French Pioneers in America, Alva Fitzpatrick; Earning a Living in China, Dora E. W. Spratt; Marthy's Dress, Carrie Blake Morgan; Drift-wood, Couper Lyndance Stray; Early May in America, Harry B. Babson; Life in the Cotton Belt, Frances Albert Doughty; A "Star Route" Case, Mary E. Stickney; The Beginnings of Liberty in New York: Mrs. Schuyler Van Rensselaer; My Pennsylvania, Joseph A. Aitsheler; Hard Times among the Heroines, Eva A. Madden.

Valuable as it is in its own line, Good Housekeeping is not confined to housekeeping topics. Stories, poems, etc., appear of high literary excellence. In the number for April, "The Courthouse of a Quotation Fiend" is the amusing and well-told story.

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—Talmage.

BIBLE TEACHING IN OUR COLLEGES.

Office of Gen'l. Ag't. Georgetown College, Georgetown, Ky., April 16, 1897.

DEAR BROTHER EATON—I send to you the list of which I spoke last week. I am sorry I could not cut it down. To my mind it is of greatest importance and worthy of most serious consideration. I hope you will find room for it, and that there will be food for some of your best editorial work. In view of the programme before the educational meeting at Wilmington, I would be glad if this could be published very soon. I hope you can have marked copies of the paper, if it is published, sent to each one of the writers whose name is given; or if you will supply me with the papers I will send them and pay for the extra copies. With best wishes I am

Yours truly, W. B. CRUMPTON.

The President of Georgetown College had the following letter addressed to a number of our leading colleges:

"We want to know the best method of teaching the Bible in college. Nothing we have fallen on yet has proven satisfactory here. We of Georgetown College feel that the Bible ought to be taught in our denominational schools, but the way is hedged about with many difficulties.

We add: Georgetown College has a well-attended Y. M. C. A. which has a good course of Bible study marked out. Also one of the Professors teaches the Harmony of the Gospels once a week. Another teaches a mission class once a week. All is purely voluntary.

Below is given a summary of replies: Mercer University, Macon, Ga., Prof. Pollock, Chairman of Faculty:

We are at the present time discussing the advisability of putting in a course in the Bible. We realize that there are many difficulties. "Theoretically the Bible ought to be put in as a required study in all our colleges. So far as I am aware, however, everywhere that this has been attempted certain embarrassments have resulted from the unique character of the book, which will not and cannot lend itself to the uses of a text-book in the ordinary sense. I seriously doubt, therefore, whether it is wise to make the Bible a required study. The best results I have known of have come from giving it a liberal place in the curriculum, but always as an elective study. This avoids the difficulty of the student feeling compelled to take it, a feeling which is to be the last degree unfavorable to the study of the Bible. On the other hand, it is open to all who are disposed to profit by such courses, and if competently and sympathetically taught the Bible courses are bound to attract students in large numbers."

Howard College, East Lake, Ala., Prof. A. D. Smith, Chairman of Faculty:

We use what may be called Bible Guide Book. It is especially for college students. The course extends over ten years. It has worked well so far.

Bethel College, Russellville, Ky., W. S. Ryland, President:

We have a four-years' course, so-called. It is put on a par with other schools, though the classes recite only once a week. This enables us to go through Smith's Old or New Testament History comfortably in one session. We have almost made a complete exchange

now of the Old Testament History for "Steele's Outlines of Bible Study," which has a course of two years, or perhaps more. The professors prefer this because it necessitates the handling of the Bible itself, by reference, in order to do the work required. This study is made obligatory on all students, and as a compensation their standing in it is credited as equivalent to that of studies which are recited daily. This arrangement seems to be satisfactory to the students, and the professors give good accounts of the classes as a rule. Of course we press no distinctive doctrine, as such, on our students, but regard as a necessity of a liberal education the study of the greatest book. I am sure it is a very important step to take, to introduce the Bible as a text book. I am not sure our's is the best. We would gladly exchange it for a better plan, but are well pleased with the results so far, for want of knowing a better.

Franklin College, Franklin, Ind., W. S. Stott, President:

We begin this spring the study of the Bible as literature, using Prof. Moulton's book and his books of the Bible put into literary form. We may extend the study to one year with same credits as any other study. On Saturday mornings I am giving a course of lectures on Bible doctrines. We have not yet done all that we hope to do in Bible study.

Carson and Newman College, Mossy Creek, Tenn., J. T. Henderson, President:

We tried the method of dividing our school into six sections, hearing these sections recite at the same hour once a week, to six professors using "Steele's Outlines of Bible Study." One week they recited at 9 A. M., next at 10 A. M. and so on, displacing a different study each week. This was not satisfactory. I am afraid of compulsory religion. We now try to do something in the Y. M. C. A., and we read and expound briefly a paragraph at chapel each morning. As a regular school requirement we are doing very little.

Furman University, Greenville, S. C., Chas. Manly, President:

I have been teaching classes in the Bible for several years among our students. I have used different methods and different books with some success, but always failing short of what I aim at. Yet the very ignorance of the Bible I find, among otherwise intelligent and well-informed young men, makes me feel all the more earnestly that I must keep at work giving instruction, trying constantly to adopt more effective methods. At present we have three classes limited to students in our college department. The first class is engaged in the study of the Old Testament, the second on the Life of our Lord; the third on the Apostolic History. In the first class are about 50 students, mainly in the lowest college class, in the second about 25, in the third about 25. What I mainly aim at is to get the students to learn the historical facts—seeking to impress in the class-room important lessons that are taught. And as each class has only one recitation a week, I must be content with the main outlines, omitting sometimes minute details. I have found, as yet, no text book that suits me. I am using, as most practical and available, the Progressive Grade of the "Bible Study Union Lessons" (21 Bloomfield street, Boston). I do not require all the work prescribed in these, but what involves the history. It is the hardest work I have to prepare for, mainly because of the limited time that I have, so far,

been able to secure for work in the class-room. Many fail, I think, from undertaking too much.

Baylor University, Waco, Texas, Rufus Burleson, President:

First, Dr. Carroll, as professor in the Bible Department, has a regular series of lessons on the whole Bible, in which he teaches faithfully and earnestly not only the moral and civil lessons of the Bible, but all the doctrines as Baptists understand them. We urge all our young preachers and our young ladies, and young men who are from Baptist families, to attend these lectures. Second, I have a class in Homeletics and Church History attended especially by the young preachers. Third, We have a class in the Greek New Testament in which the language and the teaching of the New Testament are clearly drawn out. Fourth, In our daily chapel services I read a portion of the Word of God every day and give a carefully prepared explanation and enforcement of the teaching of the Bible. Fifth, We make very great and special efforts to get all our students to attend the Sabbath-school where the Bible, as Baptists understand it, is taught thoroughly. Sixth, We guarantee to our Catholic, Pedobaptist and skeptical patrons that we will not compel their sons and daughters to attend any of these exercises except chapel services, in which I never discuss any peculiarly doctrinal views.

Denison University, Granville, O., D. B. Purinton, President:

Our professor of English gives instruction in the English Bible as an elective in his department. But few students take it, and we feel that something more ought to be done, and yet, the need here is largely supplied by the voluntary work of our college Y. M. C. A. There are between one and two hundred students who take regular systematic and thorough Bible study in this way. Some of the classes are taught by University instructors, others by advanced students. While the situation continues thus, we are measurably satisfied.

Richmond College, Richmond, Va., F. W. Boatwright, President:

There has been no systematic teaching of the Bible in Richmond College until this session. Last February we called a professor to give his whole time to teaching classes in the Bible. Two classes were organized, each meeting three times a week at regular schedule hours. Recitations, examinations, etc., are conducted just as in Greek or Mathematics. No fees charged. Certificates obtained on examinations do not count in any way toward degrees. We are watching our experiment with much interest, and hope to find in it a solution of many of the difficulties which attend the teaching of the Bible in colleges.

Wake Forest College, Raleigh, N. C., Prof. W. R. Cullom, of Bible School:

This is the youngest enterprise of the college. There are two classes, a junior and a senior. The junior class recites three times a week, and proposes to go through the whole Bible in one year. The work of the junior class is required of all students trying for the A. B. and A. M. degrees. The senior class meets twice a week, and will probably not go over the same work two years in succession. The work of this class is elective in all courses. Text books required this year have been Revised Version of the English Bible, Bible Atlas and Harmony of the Gospels, Broadus being used at present. Outlines of the different books of the Bible

put on the black-board and students required to take notes.

Mississippi College, Clinton, Miss., Prof. J. W. Provine, Chairman of Faculty:

The matter referred to is of much interest to me and to our college. We are just now exercised about the manner of teaching the Bible in our work. Three years ago Dr. Venable instituted this plan: The Bible was put into our curriculum and every student was required to take at least one year, five hours per week, before graduation. Text books were followed to some extent. Dr. Venable lectured often, and was a great help especially to ministerial students. We have adhered to this plan since, but we will undoubtedly modify it in June.

John B. Stetson University, DeLand, Fla., J. F. Forbes, President:

We have one term of required Bible work in our Academic Department, and no student can graduate from the academy without it. In that term we take up the historical books of the Bible, either using Price's Syllabus as a general guide, or making our own historical analysis and subdivision of the subject. We find this plan entirely satisfactory, and have conducted it successfully for several years. In the College Department our work is a critical study of certain books of the Bible as literature. For example, Job, some of the Psalms, Ecclesiastes, etc. This class also has proved to be entirely successful. We give only one term to each of those different classes.

Ouchita Baptist College, Arkadelphia, Ark., John W. Conger, President:

The past year we have given one hour per day for three days during the week to Bible study. All pupils are invited and urged to attend. It is not compulsory. The life of Christ has been studied chronologically. There has been an average of perhaps 25 pupils in attendance out of an enrollment of about 300 in the college. The work has been quite satisfactory to those who have had time to give to the work. The lack of time upon the part of pupils in the regular course to take regular Bible work seems to be the great obstacle to overcome. Our present plan is decidedly the most successful we have ever tried.

THE American Baptist Publication Society has had an extremely busy but a very prosperous year. Its sales of books and periodicals exceed those of last year about \$45,000, making for the two last years an increase in sales of \$78,000. It has published during the year 123 new books, pamphlets and tracts, with an issue of 2,769,028 copies. The number of periodicals for the year amounts to 38,592,700, an increase of 3,165,500 copies over the previous year. The total number of issues for the year amounts to 41,649,078 copies. This does not include the books, tracts, etc., previously published, which we were obliged to reprint during the year on account of the fact that our stock has been entirely destroyed by the fire.

In the Missionary Department the Society has largely increased its force at a considerable augmentation of expense, but it has decreased the deficit of last year about \$3,000, the actual deficit now being only \$11,374.24. More than the usual number of grants of periodical literature, Bibles, Minister's Libraries, etc., have been given to destitute Sunday schools and churches than ever before. A. J. ROWLAND.

Was Growing Worse

Liver and Stomach Troubles—Too Weak to Work—Now Able to Do All Her Housework.

"I was under the care of a physician for two years and he was treating me for stomach and liver troubles and female difficulties, but I only grew worse under his treatment. I was so weak I could do hardly any work. I was at last induced to try Hood's Sarsaparilla and Hood's Pills and these medicines have done me so much good that I now weigh 112 pounds and am able to do all my housework. I firmly believe I should have been in my grave today if it had not been for Hood's Sarsaparilla. My little girl was afflicted with phthisis. I gave her Hood's Sarsaparilla and it has relieved her." MRS. R. S. HARPER, 701 University Avenue, Knoxville, Tennessee.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. At all druggists. Be sure to get Hood's.

It cures liver ills, easy to take, easy to operate. 25 cents.

PROGRAMME

OF B. Y. P. U., AT WILMINGTON N. C., MAY 6TH, 1897.

Devotional exercises, Oscar Hayward, Mississippi. Welcome addresses, Geo. E. Leftwilk, Wilmington, N. C. J. W. Bailey, Raleigh, N. C., Response, member of convention. Address,—Personal consecration, John T. Pullen, N. C. Address—Subject to be announced, Carter Helm Jones, Kentucky. Address—The union as a School for training leaders, Chas. S. Gardner, S. C. Announcement of committees, and miscellaneous business.

AFTERNOON SESSION.

A business and workers meeting. Election of officers. Address—The study course and the result of a year's work. R. Van Deventer, Georgia. Address—The Practical workings of our Union, William H. Smith, Georgia. Miscellaneous business.

EVENING SESSION.

Devotional exercises, Harry A. Bagby, Virginia. Address—The church of tomorrow, John O. Rust, Tennessee. A captured and Fettered Generation, William L. Pickard, Kentucky. Closing remarks by general secretary.

We will follow "Eastern time." Since the Committee on Hospitality has been compelled to limit their entertainment, we do not expect so many present from a distance, but we hope as many as can, will go. Entertainment can be had for a reasonable cost. The Executive Committee congratulates itself that the work has grown to such proportions that Wilmington could not have entertained the numbers who would have gone.

The Executive Committee takes pleasure in announcing before hand that they are prepared to go to Wilmington with all bills paid, and an encouraging outlook.

B. D. GRAY, Chair'm Ex. Com. JOHN D. JORDAN, Gen'l Sec. Birmingham, Ala.

Following Christ brings some up-hill climbs but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow His leading and endure to the end who will be saved. "Abide in me, and ye shall bear much fruit," and that is the one sure way to be delivered from the curse and infamy of a barren life.—Theodore L. Cuyler, D.D.

MISSOURI LETTER.

The first Sunday-school Convention of Salt River Association for 1897 was held in this city from the 20th to the 23d, inclusive, of this month (April), and was a brilliant success, and especially so far as the programme and its design and discussion were concerned; the programme having been arranged with reference to the study of the Sunday-school lessons for May and up to the 20th of June, beginning with Paul's First Missionary Journey and ending with the lesson on Personal Responsibility, Romans 14:10, 20, June 20. During the progress of the convention and the elucidation of the programme, time, places, history, description, customs, in fact everything involved in and growing out of the lessons was discussed, along with an exposition of each lesson, and independent of such exposition, and a sermon on each golden text by appointees.

Rev. Bland Beauchamp, who was appointed by our Mission Board to make arrangements for this convention, conceived this unique and striking way of furnishing for the convention this programme, which is a departure from the old and worn-out methods of such meetings. It was not a place for speech making but for the close and helpful study of the Word of God. A similar convention will be held in Ralls county, at New London, from May 4-6.

Rev. Harvey Hatcher, who has been in Georgia for a dozen years, will return to Missouri, says Rev. N. R. Pittman. Bro. Hatcher will receive a hearty welcome.

The Central Baptist says that Missouri has 1,256 Campbellite churches, and has 500 more Campbellite churches than any State in the Union. Do any of our brethren know any special occasions and causes for the unparalleled growth of Campbellism in Missouri?

I believe I can answer Bro. Pittman's question in the latter part of the above paragraph, and in a few words. It grows out of the fact that the religion they preach is a worldly religion, and it catches worldly people and brings them into the church without a change of heart. After their converts, as they are called, get into the church they rest in the arms of carnal security. The way their preachers present the truth is misleading.

Two Missouri brethren will deliver addresses at the Southern Baptist College Conference at Wilmington May 6—Vice President J. W. Million, of Harden Ladies' College, and Rev. W. Pope Yeaman, President of Grand River College and President of the Missouri General Association.

The Central Baptist says that Rev. W. B. Bellamy has come to Missouri from Virginia and located at Rothville. He is said to be a good, useful and successful minister, and well and favorably known throughout southwestern Virginia.

Rev. S. H. Pollard, formerly of Columbia, has taken charge of the Hooper Institute at Clarkburg. This institute was established by Prof. J. N. Hooper in 1876, and was conducted by him for nearly twenty years. President Pollard and his two accomplished daughters, Jennetta and Jesse, who will be his assistants, will run the institution. Prof. Pollard is a Virginian and a good and true man, and he and his daughters will succeed at Clarkburg.

Rev. J. W. Crouch was recently ordained to the Gospel ministry at LaGrange. Bro. Crouch has a father at home—both attended the ordination. A son ordained, a brother preached the sermon and a father offered the prayer. Something that does not often occur.

The speakers for commencement

day at William Jewell have been chosen. They are Messrs. Armstrong, Barley, Bowman, Gore, Hulsten and Smith. William Jewell attain a higher and nobler record as each year passes, and President Green ought to be one of the proudest men on earth.

Bowling Green church numbers about 300, has a Sunday-school of 150, superintended by Bro. Pollard, has a most excellent prayer-meeting, a large Bible-class that meets once a week for drill by Pastor Hacker, who is an old Seminary student, the author of a most excellent and new book on "The Church of Christ Viewed in the Midst of Rival Claimants," and is one of the best preachers in the State.

J. N. BARBEE.  
Bowling Green, Mo., April 23, 1897.

SOMEBODY TOLD ME

That the Baptist Book Concern did not handle books. I got that impression somewhere anyway, but that's a mistake, for I was in their place not long ago and was shown their stock of books, and then I wanted a book they didn't have. Mr. Burnett told me he would order it, and he did. I got a new, fresh book, and as cheap as I could have gotten it any other place too. They have a nice mail-order business, and when any one wants anything in the way of books I would advise them to send their orders to Baptist Book Concern, J. Henry Burnett, manager Book Order Department, Louisville, Ky.

Sincerely,  
INQUISITIVE.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' Meeting of the Sulphur Fork Association to be held with Middle Creek church, May 28th to 30th.

FRIDAY NIGHT.

Introductory sermon by L. M. Theobald.

SATURDAY MORNING.

Devotional exercises. For what purpose was the church organized? J. T. Sampson.

Discussion—Why should the church member attend all the services of the church. R. M. Priest.

Discussion—How to better organize our association for mission work. J. W. Porter.

Discussion.

AFTERNOON SERVICE, 2 P. M.

Devotional exercises.

Soul winning—(a) Its importance; (b) Qualification for it; (c) Reward attending it; Evan Rogers, J. M. Fowler, D. N. Porter.

Preaching Saturday night.

SUNDAY MORNING.

Devotional exercises, E. S. Reeves. Our Sunday-school work.

The meeting to be directed by chairman of the Sunday-school committee of the association.

Preaching.

2 P. M. Devotional exercises, Walter Arnold.

The Bible doctrine of sanctification, J. S. Satchwell.

Discussion—Needs of the field, short talks by ministers and laymen.

Preaching Sunday night.

N. B. The preaching services will be under the direction of Middle Creek church.

J. H. SPENCER, Programme  
W. S. WILSON, }  
JEFF. D. RAY, } Committee.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meaneast of us, have an end!—Thomas Carlyle.

THE BURNING OF THE KITCHEN GOD.

Dear RECORDER:—On the 23rd of the Chinese 12th month the kitchen God was burned and sent up to make its report to "Pieu lou yie," the old Heavenly Grandfather, of the household conduct for the year. This kitchen god is a hideous picture that the Chinese keep pasted up all the year over the furnace where their cooking is done, to take note of the household conduct and report the same. On the 23rd of the 12th month it is burned and sent up to make its annual report. Before this god is sent up they make it an offering of wine and candy, the wine to make it drunk and the candy to stick its mouth together, so that it can not talk when it gets up. They know that the household conduct has not been good, and hence they adopt this method to prevent the god from reporting. The Chinese try very often to deceive their gods and to cheat the devil. This is what Confucianism and Buddhism are doing to lift up a fallen people.

Christ and Christ alone to lift up, cleanse and purify this people, and to present them to God, a people prepared for His kingdom.

THE CHINESE NEW YEAR.

This year the first day of the Chinese new year was Feb. 2nd. This is the only national holiday that they have. The night preceding this day is rendered sleepless, especially to persons who are nervously tempered by the almost incessant exploding of fire crackers. These are not fired in mere sport, but, in the main, as some kind of religious rite. The Chinese have plenty of gun powder and they seem to consume the most of it in making a noise. On New Year's day every Chinaman who possibly can, eats meat for his dinner. He generally puts on his best clothes which sometimes consist of those left him by his grandfather or great grandfather. The first two or three days they do a great deal of visiting among their kin and friends, wishing them the happiness of the season. The third day is considered an unlucky day, and no heathen Chinaman can be persuaded under any circumstances to begin business. Tomorrow the fourth, after firing a lot of fire crackers to scare the demons from their places of business, they will open and begin operation for another year.

THE WOODEN HORSE.

How did it ever happen that the Chinese believe that Western people have wooden horses? Some may ask, do they really believe that we have wooden horses? Indeed they do. I have been asked a number of times about our wooden horses. Before answering allow me to preface my answer by a few remarks that may enable you the better to understand why they believe such things. In the first place, the Chinese are not a people devoid of reasoning faculties. When a Chinaman of any mind sees anything new or strange, he begins to reason how that could be. He reasons in his mind and draws his conclusions from certain premises which he has laid down. As, in the main, his premises are false, so are the most of his conclusions. In the second place, Chinese horses are small when compared with our horses, and especially those of the blue-grass region of Kentucky, and their feet are still smaller. Now to the answer. A great many old horse shoes have been shipped here and sold as old iron from Western countries. (By the way the old horse shoes make about the best iron that the Chinese have.) When the Chinese first saw these large horse shoes on the

markets, they began to wonder and inquire where in the world such a horse shoe could have come from. "No such horse as that in China," they would say. The first conclusion reached was that they were not horse shoes at all, the thought never having occurred to them that, perhaps, in some other countries, if they know of such a thing, there might be horses larger than those of China, or than any they had seen. Then at this period some fellow, more wise than the rest, offered the following solution of the difficult problem of the big horse shoe. "Oh I tell you where those big shoes come from, they come off of a wooden horse," and they all accepted this as final. All that a Chinaman wants is a possible solution of something difficult, never thinking of the improbability or the impracticability. I dare say the thought never occurred to them how utterly useless a wooden horse would be or how it would be made to go, unless it was moved in the same way as our four wheel carts, railroad trains.

Perhaps the following example will more fully illustrate the reasoning of some Chinese.

A few years ago a traveller in the Eastern part of this province was caught in a shower of rain, where upon he immediately hoisted his umbrella and sat down on a stone to wait for the shower to pass. It soon passed and he proceeded on his way. Soon another traveller came along the same way, watching the spot where the other had sat during the shower, and seeing it dry in the immediate neighborhood of the stone and the ground all around wet, he began to wonder how this thing could have happened. Here was a wonderful freak in nature to him. He said only a god could have caused this, and therefore, there has been a god here. He went to work to raise money to build a temple on the spot in honor of the god that had performed such a wonderful miracle.

MORE SERIOUS IGNORANCE.

The rank and file of the Chinese, it is true, are ignorant of Western science and learning, but a man may be ignorant of these things, and yet have a wisdom that surpassed any that the world can give in height, depth and breadth. This wisdom the Chinese do not possess, because they know Him not, who alone can impart this wisdom. His wisdom comes not through the introduction of Western science and other things peculiar to Western people, but through faith and trust in Jesus Christ.

We can well afford to let these people remain in ignorance of Western science and learning, until they are better acquainted with the things that pertain to their eternal good, with good results. To introduce Western science here without the gospel would make China a fertile field for atheism, materialism and atheism as Japan is to day.

I said that we could afford to allow these people to remain in ignorance of Western learning, but we can not allow them to remain ignorant of the plan of salvation, that has been wrought out by Jesus Christ for them, without violating the command of our Lord to give the gospel to all the people of earth. The Holy Ghost applying the word of God to the hearts and conscience of this people, making them wise unto salvation is what China needs above everything else. And is it not our duty to supply the greater need first? Jesus taught men to seek first the kingdom of heaven, and this is what we are trying to teach men to do.

Brother, sister, how you obeyed the great commission of our Lord to give the gospel to the world? If not, why not? What excuse have you to render to God for failing to do that which he has commanded? Think not to excuse yourself by questioning whether or not missions pay. You have nothing to do with the paying part, more than to do what has been commanded of you. Human institutions depend upon their utility as to their right to exist and I may be abandoned at the will of those who created them, but the work of missions is of God and men have not the right to question whether or not God's work pays. God will see to it that His word is blessed to the conversion of souls, when it is proclaimed. It is ours to obey, looking to and trusting in God for results, which will be sure to come, if we are faithful to the trust that has been committed to us. God has promised to bless His word and all the powers of darkness combined cannot thwart His purposes. We are not commanded to bring the world to Christ but we are commanded to bring Christ to the world, as has been very aptly put by Dr. A. J. Gordon

Yours fraternally,  
THOS. J. HUDSON.  
Shui Poi, China, Feb. 4th, 1897.

NOW IS THE BEST TIME

to cure Catarrah 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 a sweet relief, and makes a lasting cure. For free trials apply by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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Nature's Nerve Tonic and a Powerful Restorative in Nervous Dyspepsia. A Miserable Dyspeptic Eats "Hog and Hominy."

Statement of F. L. M. WOOD, of Wyandott, Kansas.

"I first saw Mrs. — a woman of large frame, but greatly emaciated, laboring under Hyperacrid Coma, from which she had not been sufficiently aroused to take nourishment for four days. From her husband I obtained the following history of her case:—  
"She had been previously in robust health and led an active, laborious life, doing all the work for the household. For several years, however, she had been a sufferer from a severe form of dyspepsia, her stomach often rejected the lightest articles of diet. For some time she had been subject to occasional attacks of Coma, increasing in frequency and duration. Under appropriate treatment there was a return of sensibility and consciousness, and she took nourishment, but there was no permanent improvement of the general health; and a recurrence of the Coma. Recalling the opinion expressed by Dr. Huxley McGuire, she

**BUFFALO LITHIA WATER**  
was a Powerful Nervous Tonic. I put her upon it. The result was a gradual, decided improvement in the digestive trouble, and in a few months she was able to eat heartily of and digest readily the most solid diet. At the same time the nervous symptoms were relieved and she is now in robust health, doing as much hard work and eating as much of it as any woman in the West."

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## FREE IN CHRIST.

BY REV. THOMAS NIELD.

No more a slave in Satan's power,  
By lusts and passions bound,  
I am a freeman since the hour  
When I the Saviour found.

The blood for me on Calvary spilt,  
Atoning for my sin,  
Has freed me from the sense of guilt  
That burdened me within.

I saw in him my substitute,  
Whose merits are divine,  
And he those merits did impart,  
As though they all were mine.

Then came the Spirit's gracious power,  
And power to me he gave,  
So, ever since that blessed hour,  
I am no more a slave.  
—Herald and Presbyter.

## OUR PULPIT.

## HELP FOR YOUR SICKNESS.

BY C. H. SPURGEON.

"When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."—Matthew 8:16, 17.

It was the evening; in all probability it was the evening of a Sabbath day. The Jews were so tender not to break the Sabbath that they did not even bring forth the sick to the Saviour until the even was come. The Saviour would gladly have healed them on the Sabbath day, for that was to him a high day for holy work; but they did not think it right, and so they kept back their sick till the day was ended. If any of you have thought that the time has not come for you to approach the Saviour, you have labored under a great error, for he would not have you delay for a single hour; but I hope you are now satisfied that you have waited long enough, and that at last the evening is near in which you should come to Jesus. God grant that any superstition which has kept you back may be removed; and may this be the set time, the hour of grace to your souls!

Now the parallel of that is this—Jesus Christ can forgive sins of all sorts. There are different grades of sin. Some are exceedingly defiling and loathsome. Other sins are scarcely hurtful to the general commonwealth, and so are often almost unnoticed. Yet any sin will ruin a soul forever. It may be thought to be little, but as a little prick with a poisoned arrow will heat all the blood, and bring on death, so is sin such a venomous disease that the least of it is fatal. But from whatever kind of sin you are suffering, I would encourage you to come to Jesus with it, be it what it may. Is yours an extreme case? Have you been grossly guilty? Come with it, then, for our Lord healed the worst diseases. On the other hand, have you been kept out of gross sin from your early youth? Have you been preserved from outward vice? It may be that your chief sin is the forgetting of God and living without love to Christ—a deadly sin, let me tell you; but bring it to the Saviour. Have you been idle? Have you been proud? Have you been lascivious? Have you been untruthful? Have you been profane? Have you been malicious? I can not tell, but know that—whom you can read your heart as readily as we read a book. But whatever the sin may be, remember that in all manner of sin and of blasphemy shall be forgiven unto men. "The blood of Jesus Christ his Son cleanseth us from all sin." Oh, hear this, and look up to the Saviour, and pray him of his great mercy to exercise the healing art of his redeeming love on you this

evening, now that the sun has set! They brought to Jesus all sorts of diseases.

The remarkable point about this miracle-working was that all were healed, and there was no failure. When a man brings out a patent medicine he publishes verifications of the efficacy of his physic. He gets a number of cases and he advertises them. I suppose they are genuine. I should not like to be hanged if they were not. I suppose, therefore, they are all accurate and authentic. But there is one thing which you never knew a medicine advertiser do: he never advertises the failures of the medicine. The number of persons that have been induced to buy the remedy and have derived no good from it; if these were all advertised it might occupy more room in the newspaper than those who write of a cure. My Lord Jesus Christ is a Physician who never had a failure yet—never once. Never did a soul wash in Christ's blood without being made whiter than snow. Never did a man, besotted with the worst of vice, trust in Jesus without receiving power to conquer his evil habits. Not even in the lowest pit of hell is there one that dares to say, "I trusted Christ and I am lost. I sought his face with all my heart and he cast me away." There is not a man living that could say that unless he dared to lie, for not one has with heart and soul sought the Saviour, and trusted in him, and then had a negative from him. He must save you if you trust him. As surely as he lives he will save you, for he has put it in His hand that cometh to me I will in no wise cast out." I will repeat it, "Him that cometh to me I will in no wise cast out." You have never come if he has not received you, for he must save those who trust in him.

II. May God give you a bearing ear and save you while I speak, secondly, of our Lord's personal power to heal! Whence came it that he was able to save? We are pointed to the secret of his power by these words, "That it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities and bare our sicknesses."

Jesus Christ took upon himself our sickness by his championship of our humanity. Satan misled our first parents, and the power of darkness held us captive. In consequence of sin we have become sick and infirm, and liable to suffer.

Now, when our Lord Jesus came on earth he as good as said, "I am the Seed of the woman, and I have come to bruise the head of men's adversary." So Christ, in that respect, took upon himself all the consequences which come of sin. He stood forth as the Champion of fallen manhood, to fight Satan and cast him out of men's bodies; to battle with disease and to overthrow the evil which lies at the root of it, that men might be made healthy.

But here is the pith of the whole matter. The reason why Jesus is able to heal all the mischief that he has wrought is this—because he himself took our sin upon him by his sacred substitution. Sin is the root of our infirmities and diseases; and so, in taking the root he took all the bitter fruit which that root did bear. Oh, tell it out again, and tell it out again, and tell it every day, and tell it in the dead of night, and tell it in the glare of noonday, and tell it in the market, and tell it in the street, and tell it everywhere, that God took sin from off the back of sinners and laid it on his innocent and only-begotten Son! O mystery divine, never to be known if God had not revealed it; and not even now to be believed if God himself

had not assured us of it! He laid sin upon Christ. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Hearken, then, ye guilty ones! Hear how freely God can forgive and yet not injure his justice. If you trust Christ you may be sure that you are among the number of those whose sins were laid on Christ. He was punished in your room, and place, and stead. Now, it is not just that if another was punished in your stead you should be punished too; and therefore the very justice of God requires that, if Christ suffered in your stead, you should not suffer. See you that?

"But did he suffer in my stead?" I must answer this question by another, "Dost thou believe that Jesus is the Christ? Wilt thou trust thy soul with him?" Well, if thou dost, thy transgressions are not thine, for they were laid on him. They are not on thee, for, like everything else, they cannot be in two places at one time; and if they were laid on Christ they are not laid on you. But what did Jesus do with the sins that were laid on him? Can they not come back to us? No, never; for he took them to the sepulchre, and there he buried them forever. And now, what saith the Scripture! "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "Thou wilt cast all their sins into the depths of the sea." Our sins are gone. Christ has carried them away. "As far as the east is from the west, so far hath he removed our transgressions from us." Believers are the seed for whom the victory has been gained. They are the seed to whom the promise is sure. It is not to those who are of works, but to those who are of faith. Those that are born again of the Spirit of God, through faith which is in Christ Jesus—these are "redeemed from among men." Suppose I owed ten thousand pounds; if a dear friend should call on my creditor and pay that ten thousand pounds for me, I should then owe the creditor nothing. I could meet him with a smiling face. He may to-morrow morning bring his account-books if he likes, and say, "There, you see, there are ten thousand pounds down there against you." I would joyfully answer, "Yes; but look on the other side. You have been paid. Here are the words at the foot of your bill, 'Received in full of all demands.'" Now, when Jesus took the sins of believers upon himself, he discharged them by his death; and every man that believes has the receipt in full in our Lord's resurrection. "Therefore being justified by faith, we have peace with God." Yea, those that believe in Christ have the complete forgiveness of every sin. As for me, I like to sing with Kent—

Here's pardon for transgressions past,  
It matters not how black their cast;  
And O my soul, with wondrous view,  
For sins to come here's pardon too!"  
All blotted out at once with one stroke of the sacred pen—obliterated once for all. God does not again lay to the charge of men what he has once forgiven them. He does not forgive them half their sins, and visit them for the rest; but, once given, the blessing is irrevocable; as it is written, "The gifts and calling of God are without repentance." He never draws back nor repents of what he has done. He saves, and the salvation which saves is everlasting salvation.

Now I see why Christ can heal. Dear heart, you have come here to-night full of the disease of sin, and you are saying, "Will he heal me?" Look to him! Look to him! Look to him! The morning that I found Christ I did not think to find him. I went to hear the Word as I had heard it before; but I did not hope to find Jesus there and then. Yet I did find him. When I heard that there was nothing to be done but simply to look to Jesus; and when the exhortation came so sharp, and shrill, and clear, "Look! look! look!" I looked, and I bear witness to the change that passed over me—such a change as though I died and rose again. And such a change, my hearer, shall pass over thee if thou believest.

# IVORY SOAP



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"There is life for a look at the Crucified One; There is life at this moment for thee." God give thee the look, and give thee the life, even now, for Jesus Christ's sake! Amen.

**SUNDAY-SCHOOL.**  
INTERNATIONAL  
Bible Lessons, 1897.  
SECOND QUARTER.  
SUNDAY, MAY 16.

PAUL PREACHING TO THE GENTILES.  
Acts 14:11-22.  
MOTTO TEXT.—"I have set thee to be a light to the Gentiles."—Acts 13:47.

The Jews had persecuted the apostles at Iconium and they had gone to Lystra and Derbe, cities of Lycaonia, whose exact position is not known. It would seem there was no synagogue here, and the apostles preached in the market place. Paul had healed a man who was born a cripple, to the great joy of the Gentiles. Immediately the crowd cried out in their own language, "The gods are come down to us in the likeness of men."—It is possible Paul and Barnabas did not understand the language. They had been preaching in Greek, which language was known to the Lycaonians, but in their joy and amazement the people used their own familiar tongue. They were talking to each other, and even if they intended their words for the apostles, they would take it for granted the gods understood their language.

Had the apostles understood what the people said they would have instantly replied, "And they called Barnabas Jupiter."—Jupiter was their chief god, and Barnabas was probably older and more imposing in presence than Paul, whose personal appearance seems to have been against him. Mercurius was the messenger of the gods and the god of eloquence. "Then the priests of Jupiter which was before their city."—Jupiter had a temple outside the gates which was often the case. "Brought oxen and garlands."—The garlands were placed on the necks of the sacrifices, sometimes, also, on the priests and on the altars. Opinions differ as to whether the gates mean the city gates or the gates of the

court of the house in which the apostles were. It seems that little is most probable. The heathen will rise up in judgment against many a careless Christian. When a blessing had been granted to one of their city they quickly showed their gratitude.

"They rent their clothes"—which expressed horror as well as grief. The Jews rent from the neck front down to the girdle. In the eagerness to stop the sacrifices, they ran out among the people, calling as they ran. "Sirs, why do you do these things? We also are men of like passions with you."—They were neither gods nor demigods. They were just ordinary men. "And preach unto you that ye should turn from these vanities."—Evidently Paul and Barnabas would not have done for a "parliament of religions." The construction shows they were calling Jupiter and Mercurius "these vanities," these nonentities. "Unto the living God."—Paul and Barnabas were horrified that the miracle which God wrought should thus be turned to the glory of idols. Their gods were vanities—empty nonentities. The living God was the creator of all things.

"Who in times past suffered all nations to walk in their own ways."—When his own people went into idolatry they were sharply punished. But the heathen nations were allowed prosperity, though they worshipped idols. God did not restrain them as He did the Hebrews. "Nevertheless he left not himself without witness."—They had the religion of nature which shows God to thoughtful hearts, and they had the law of God written on their hearts. They should have looked up to God through the blessings He gave. They had had the light of revelation once at least in Noah's days. How long before God gave them up to walk without direct revelation no one can say. Instances like Job, Melchisedek and even Balaam show how the knowledge of God was still left among the Gentiles.

"Filling our hearts with food and gladness."—He gave them the food and clothing, &c., and all the blessings needed for their bodies, and also gave them many joys in their lives.

"And with these sayings scarce restrained they the people, that they had not done sacrifices to them."—The people were so rejoiced to think their great god had come to them in human shape and had wrought a great miracle, that they gave up the idea with much reluctance. The denunciation of their gods does not seem to have angered them, not even the priests. It is evident from the following verses that Paul made disciples here.

"And there came thither certain Jews from Antioch and Iconium."—The work of the apostles was sufficiently successful to rouse the attention of their enemies in these cities. Also for poor human nature! The men who were eager to offer sacrifices to Paul were led to stone him. It is the old story—one day crying Hosanna and casting palm branches in the way—the next crying, "Crucify him! Crucify him!"

The Jews not only incited the people, but took the lead, for stoning was a Jewish mode of punishment. We wonder if these Jews used against Paul what he had said of the heathen gods? As this was not Jerusalem, they did not scruple to stone Paul in the city, and afterward drag his body out beyond the walls and leave it to the dogs and birds of prey.

*Houbert* is the disciples stood about him. "The rage of people was sated; very likely malicious Jews had gone back into and Iconium. "He rose and said, 'The disciples thought him or they would have been try-restoratives. It seems evident, that he was not really dead, but his rising up was mirac-

For a body which had been k with stones till the murder-thought it dead would have i so wounded and bruised Paul d not have risen, walked into city and gone on his journey soon without a miracle.

"The next day he departed with Barnabas to Derbe."—The Jews who came from a distance hated Paul vehemently, and Barnabas escaped. Derbe was about thirty-five miles distant. How long they stayed in this city before they turned back to visit the churches they had established before is not told us. They had many converts in Derbe, and, so far as is known, they were not persecuted in this city.

But Paul had even a fatherly love for the churches, which he had been the instrument in God's hands of establishing. He returned to the city where he had been stoned with the calm courage when in duty's path, which was one of his characteristics.

"Confirming the souls of the disciples."—Strengthening them. They needed strength against the evil in their own hearts and against the many temptations which surrounded them in the heathen cities. No doubt they needed also strength to endure persecution. "And exhorting them to continue in the faith."—They would be sorely tried; many would be the sufferings they could escape by renouncing their religion and engaging in the sacrifice to Jupiter.

"And that we must through much tribulation enter into the kingdom of God."—Which is as true to-day as it was then, and will be to the end of the world. One great temptation to which Christians in our cities in these days are especially exposed is that subtle form of Catholic error which dwells complacently upon "work." "Christian workers" mean not the godly, not those who are doing justly and loving mercy in their homes and in their business; not those who are building the walls of Zion over against their own houses, but those who run around and talk and hustle about, etc.

It seems to you that that tickling, hacking cough is all in the throat. But your doctor will tell you that this sensation is often deceiving. The cough is often the signal of deeper trouble in the bronchial tubes or in the lung tissue itself. These inflamed membranes can only be healed by treating the system. For all lung troubles, especially in the earlier stages, no remedy equals Scott's Emulsion of Cod-liver Oil. Its special power is in healing the inflamed tissues of the lungs.

**GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.**

The sixtieth session of the General Association of Kentucky Baptists will meet in Georgetown, Saturday, June 19th, 1897, at 10 A. M. The annual sermon will be preached by Rev. E. V. Baldy, of Bowling Green, or his alternate, Rev. A. M. Vardeman, of Trenton. The Ministers' Meeting will convene Thursday, June 17th, at 10 A. M.

**RAILROADS.**

The following railroads have arranged for one and one-third fare from starting stations or to connections with roads leading to Georgetown:

Illinois Central to Louisville; the L. & N. to Frankfort, Midway, Lexington or Paris; the Lexington & Eastern to Lexington; the Eastern Kentucky to East Kentucky Junction or Riverton; the R. N. I. & B. to Nicholasville; the C. & O. to Cincinnati or Lexington; the Southern to Burgin, Lexington or Georgetown; the Queen & Crescent and the Frankfort & Cincinnati to Georgetown.

You will pay full fare one way and get a certificate from home agent stating that fact. On changing to another road do the same. The certificates will be signed by the Secretary of the Association. This will give one-third of the full fare on return trip.

J. K. NUNNELLEY, Sec. Gen. Association.

**GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.**

All delegates to the General Association who expect to attend the meeting at Georgetown next June, will confer a favor on the Committee on Entertainment if they will send their names to the undersigned at the earliest possible day. Free entertainment is offered all delegates.

E. B. YATES, Ch'n. Com. Georgetown, Ky., April 24, '97.

**KEEPING GOD OUT.**

It often seems as if there were a sense in which it might be said that nothing so tended to keep God out of our lives as work for God done in a wrong and superficial spirit. . . . The Scripture reader, the Sunday-school teacher, the evangelist, the minister, the working hymen—all of them, I am sure, have felt how religious work tries to push out religious thought and to kill the soul's receptivity. Thought made practical, turned into duty, tends to become like air turned into wind. . . . The more earnestly you are at work for Jesus, the more, on need times when what you are doing for him passes totally out of your mind, and the only thing worth thinking of seems to be what he is doing for you. That is the real meaning of the days of discouragement and self-contempt which come to all of us, O fellow-laborers for the Lord!—Phillips Brooks.

THERE is still a yoke and a burden. The rest of heaven is not a quiescent state, but it is the pleasant exercise of the faculties developed here. As Fairbairn beautifully says: "Surely the idea is inadmissible that an instrument wrought up at so much expense to a polished fitness for service is destined to be suspended forever on palace walls of heaven, as a glittering bauble, no more to make proof of its temper?"

Be sure if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises.—Jean N. Grou.

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

**Colored Dress Goods.**

Solid color Serpentine Cloth, in all colors, cream, lemon, ciel, pink, green, heliotrope, chartreuse and cardinal, yard. **12c**  
Stylish Scotch Mixtures, in the new combinations, are going fast with us at, per yard. **25c**  
Mozambique, a pretty new dress material, 36 inches wide at, per yard. **50c**

Those beautiful Bourette Suitings, 42 inches wide, in the new spring combination shades of beige and green, blue and tan, chartreuse and cardinal, only, per yard. **75c**

**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 Broadcloth 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.**

**15c** For Ladies' Tan Ribbed Hose, 3-stainless; worth 25c.  
**25c** For Ladies' Fine Fast Black Opera Hose length; worth 50c per pair.  
**25c** For a lot of Pretty Boot Pattern Hose; worth anyway 50c a pair.  
**35c** For Extra Long Black Lisle Hose; worth 50c.

**Ribbons.**

4-inch All-silk Cream Ribbon, with colored stripes, regular price 40c; our price. **23c**  
3 1/2-inch All-silk Cream Moire Antique, with colored striped edges, at. **24c**  
3 1/2-inch All Colors, Extra Quality Moire Antique, worth 40 cents; per yard. **25c**  
Exquisite Striped All Silk Ribbons, 3 1/2 inches wide, worth 50 cents; at. **29c**  
Those Stylish 3 1/2-inch Checked Ribbons, in numerous combinations **30c**  
4 1/2-inch Elegant All-silk Taffetas, with checked edges, worth 60c; per yard. **39c**

**Black Dress Goods.**

All-wool Black Henrietta, 38 inches wide; go on sale as a great bargain at. **40c**  
Extra quality Black Serge, 40 inches wide, regular price 60 cents and 75c per yard. **50c**  
Fine All-wool Black Cheviot; the very thing for Stylish Coat Suits, 40 inches wide; per yard only. **60c**  
Lupin's Celebrated All-wool Crepe de Chine, 40 inches wide, worth \$1 per yd.; goes at. **60c**  
Presley's Black-figured Soliel, 44 inches wide, a very popular fabric; per yard. **\$1**

**Our Ladies' Waists are Beauties.**

**50c** For Ladies' Light or Dark Shirt Waists in fancy figures and stripes with narrow cuffs, new style sleeves and detachable collar.  
**74c** For Ladies' Light or Dark Shirt Waists, in all the new shades, large or small figures, new styles sleeves and detachable collar.  
**98c** 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 Leather Belts with neat Buckles **25c**  
Extra quality Lined Leather Belts, all colors and sizes, each. **50c**  
Those cute little Leather Chatelaine Bags in black or colors, each. **25c**  
Another line of Chatelaine Bags in new colors at. **50c**

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are the riders of Waverley Bicycles. The '96 model, greatly improved, is now sold at a price popular with all. For those who want the very best, none better than the new 1897 Waverley Bicycle can be found. Perfect bearings, beautiful finish and the acme of mechanical skill. The price is \$100. INDIANA BICYCLE CO., Indianapolis, Indiana.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MAY 6, 1897.

THE SITUATION.

Great interest centers around the meetings this week of the Trustees of the Theological Seminary, and of the Southern Baptist Convention, and the question is—What course will be pursued in regard to what is known as the "Whitsitt matter?" There is quite a divergence of views among the brethren. Some partisans of Dr. W. regard all opposition to him as hostility to the Seminary, and consider that any concession from him would be a surrender to "malcontents" who seek to destroy the Seminary, and who have simply seized this opportunity to make their long meditated attack. The only thing these partisans have to say to the other side is to hush up and stop the agitation. One of them went so far as to say that further agitation would "not be tolerated," though he did not say what would be done to those who declined to hush at his bidding. They do not seem to recognize that the Seminary belongs to the Baptists of the South, and that every brother has a right to form and express his opinion as to its management and teaching.

Others, who wish Dr. Whitsitt sustained, think that a conciliatory policy should be pursued toward those on the other side. Some of them think he should make an apology for some things he has said and done, but that he should not be disturbed in his position.

On the other hand, there are those who think well of Dr. W. but disapprove of his course, and believe that he has so alienated so many of his brethren that the good of the Seminary and the peace of the denomination would be promoted by his retirement. Some of them think that a change of chairs might answer, giving him some other subject on which his belief and teaching are not objectionable.

There are yet others who feel deeply grieved at Dr. W.'s posing as a Pedobaptist editor in attacking what Baptists have generally believed. They regard his saying that wives ought to join their husbands' churches, because the family comes before the church, as inconsistent with his entertaining sound Baptist views. They also consider some of his utterances in his Independent editorials, and in his encyclopedia article, as contrary to true Baptist views. And they believe that he ought not to be at the head of a great Baptist institution, and a teacher of our rising Baptist ministry. Some of these brethren already oppose the Seminary on his account, and declare that they will not support the institution so long as he occupies his present position.

As to the relative number and weight of these classes, we have gathered no statistics. It is manifest that there are wide and decided differences of opinion as to what is the proper course.

WHAT KENTUCKY THINKS.

Being a trustee from Kentucky, we thought it well to take the sense of our constituency. Instead of writing to men of our own section, we thought it best to write to men selected by the denomination. So we addressed to the moderator of each district association in the state the following letter:

MY DEAR BROTHER:—As a Kentucky trustee of the Southern Baptist Theological Seminary, I desire to get the sense of my constituency in regard to an important matter affecting the interests of the institution; hence I am addressing letters to the moderators of

the district associations in the state, and I write to you as moderator of your association. Will you not kindly answer these two questions?

1st. What is your deliberate judgment as to what should be the course of the Board of Trustees in regard to what is known as the Whitsitt matter? 2nd. So far as you know, what is the sentiment of the brethren of your association on this subject? An early answer will oblige.

Fraternally yours, T. T. EATON.

We were careful not to suggest any action at all; hence we asked not what action the brethren thought should be taken, but simply what course they thought should be pursued. Moderators are sure to be representative men, and men well acquainted with the denominations in their respective regions, and we could think of no better way to get at the sense of our constituency than this.

The result was a great surprise to us. There came 58 replies. Of these, two said that Dr. W. should remain undisturbed, three were non-committal, while fifty-three called for his retirement. One of the two, who wished him undisturbed, afterward recalled his letter, and the district board, hearing of the matter, had a meeting and passed a resolution strongly urging Dr. W.'s retirement. One of the three who were non-committal represented an association that last fall passed strong resolutions in opposition to Dr. W.

From the one remaining association whose moderator favored leaving Dr. W. undisturbed, a leading pastor wrote that he had incidentally heard of our letter to the moderator, and added: "I have had extensive opportunity of learning the views of the members of the Association, and I do not believe that twenty could be found favoring the views of Dr. Whitsitt." We did not write to any one but moderators. In one instance we wrote to an ex-moderator by mistake, and then wrote to the moderator in office.

In answer to the second question, a few said the sentiment was divided, but most of them said the brethren generally agreed with them, while many of them claimed that the sentiment of their associations was unanimous. So, then, we have one answer favorable to Dr. W., three non-committal and 53 out of 57 (there being one duplicate, as explained,) in favor of his retirement. We confess this was a great surprise to us. We believed the great majority of the Baptists of the state were not in sympathy with Dr. W.'s views; but we had no idea that the opposition to him was so general and so intense. We do not offer any comments.

We do hope the matter will be settled at Wilmington, and we hope that settlement will be reached which will be most satisfactory to the most Baptists for the most time. To pass the matter over, as some wish done, would be to have the war go on under worse conditions than those which have thus far obtained. Surely the facts are now in, and the jury can render their verdict. While the matter rests primarily with the trustees, yet every Baptist in the South is concerned, and the Convention is especially so. The Seminary is the creature of the Convention, which is the only Baptist body that has any organic relations with the institution. Some have said that the Convention had no right to speak on the subject. Such a claim is ridiculous. There can be no doubt that the Convention has the right to speak, the doubt is whether the Convention will speak right. If the trustees can reach a wise conclusion, and one that can be backed by the moral force of the Convention, in accordance with Dr. Carroll's resolutions, certainly this

would be "a consummation devoutly to be wished." The interests involved are too great, and the situation too serious for partisan or personal feelings to be allowed to control. The cause and the Seminary are greater than any man or any set of men. To fail to reach a settlement that will prove satisfactory to the great body of the Baptists, is to continue the strife and to do untold harm. The policy of telling Baptists to hush up, cannot succeed and ought not to succeed. The matter should be settled, and settled speedily. A leading Baptist divine in the North lately wrote to a friend in the South: "I am in hearty sympathy with Dr. Whitsitt. I believe he is a great and noble brother, but he has made a great blunder, discovered nothing new, but put it in such a way as to give our enemies a club to whack us over the head. Rest assured that the affair will not be settled very soon." Let us hope this brother is not a true prophet, and that the affair will be settled very soon. May the Holy Spirit give the brethren at Wilmington wisdom and grace.

The Standard, of Chicago, bestows high praise on Dr. Christian's book, "Did They Dip?" Among other things the Standard says: "His examination of original authorities has certainly equaled, if not exceeded, that of any other party to this controversy, including Dr. Whitsitt; and the spirit of the investigation is that of a historian rather than of a partisan, which is more than can be said of some that have written on the subject. Dr. Christian's array of authorities exceeds even Dr. Whitsitt's, and those who have critically examined both books say that his quotations are more accurate than those of the president of the seminary."

This is high praise. The charm of Dr. Christian's book is the absolute reliability of his quotations. Not one of them has been assailed. Dr. Newman has denied the validity of a quotation from Fox, but he did not deny that Dr. Christian quoted with perfect accuracy and fairness from the edition of Fox, from which the passage claimed to be taken. And so fair is Dr. C. that in the new edition of the book (just published) he leaves out that quotation entirely, so anxious is he to have no citation that is in any way open to question.

Dr. Newman also denied the correctness of Dr. Christian's translation from the Latin of Ottius. But the fact is Dr. C. did not make that translation himself. So anxious was he not to make it unduly favorable to the Baptists, that he asked some members of the faculty of the Presbyterian Theological Seminary in Louisville to recommend a man for the purpose. They recommended a Presbyterian minister, who made the translation as published. Dr. Christian claims and Dr. Newman denies that tintus and tintor, in Ottius, may rightly be translated dipped and dipper. The Ciceronian meanings of tintus and tintor are dyed and dyer, but since dyeing was done by dipping, the words were used to mean dipped and dipper and these meanings are given by the lexicons. Andrews defines tintus as a "dipping into," Harper's Latin Lexicon has it "tintus dipping into," and gives as the meaning of tintorius "of or belonging to plunging in or dyeing."

Among the old lexicons we find Scotus, Stephanus, Schlousser, Scapular and others on the same side. The work of Ioanne Harmarou, (London 1637) "Etymologium Lingue Græcæ (p. 254), has: "Baptis, mergo seu immergo: ut quæ tingendi aut abluendi gratia aqua immergimus." This is plain

enough. The copy of Ottius we have was published in 1672, and it is the copy which Dr. Wm. R. Williams of New York owned. Hence the testimony of authorities of about that time are especially in point. In Basilii Fabri Thesaurus, (Leipzig, 1696), we find—Tingo tingere, immergere, inficere, tachen, farben, eintauchen. Hence Ottius, coming between these, must be understood as using the word in the sense they both agree it had.

We have just received a translation of the passage in question, from the professor of Latin, in one of the leading universities in America, and he, though not a Baptist, renders the words "retinctos et retinctores," by "redipped and redippers." Thus Ottius did say that the Anabaptists, whose history he was recording, were "redipped and redippers," and Dr. Christian's translation will stand.

The books are now open in the office of the WESTERN RECORDER for the enrollment of those who wish to go to Europe in 1900 to attend the Paris Exposition. The trip is a very attractive one, the rate is cheap, considering the accommodations furnished, and the terms are easy. Our experience is that travelers should be well cared for so as to be ever at their best. Nine days will be available for London and fourteen days for Paris and the Exposition. The entire cost, from New York back to New York, except the registration fee, will be \$245, payable in monthly, quarterly, semi-annual or annual installments. Arrangement will be made for part of the time in England to be spent in a visit to Stratford, Kenilworth and Warwick Castle, or to the home and haunts of Sir Walter Scott. Competent guides are provided, and entrance fees and servant fees are included in the price of the trip, as well as traveling and hotel expenses.

Many persons have long cherished the plan to go to Europe, but have never found it convenient to pay the money needed. Here by paying it in instalments the difficulty will be overcome. If the party should die before the time, the entire amount paid in will be refunded. If you should decide to withdraw, all will be refunded except ten per cent. The various dates for sailing will be announced, and every thing reasonable will be done.

The parties are to be select, and ladies need not hesitate to go without companions. We will furnish desirable company, chaperones etc. If you wish to go, send stamp for a pamphlet giving full particulars. The registration fee is ten dollars.

MARRIED.

At the residence of the bride's father, Dr. W. P. Harvey, in this city, on the 28th of April, at noon, the Rev. J. W. Loving of Campbellville, and Miss Lila K. Harvey. The ceremony was performed by the Rev. W. E. Mitchell, a cousin of the bride, assisted by the editor of the RECORDER.

JOHN ROBERTSON tells of a town in Scotland where "the men wore out the knees of their pants in getting religion all winter, and the seats of their pants in backsliding all summer." After two or three years of such performance, the temptation would be strong to kill them in the early spring before their backsliding began.

WHEN Christ brings His cross He brings His presence, and where He is none are desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them.

Editorial Varieties.

We have received the first of the series of articles from Dr. A. H. Newman and it will appear week after next. Next week's issue will be given up very largely to the proceedings of the Southern Baptist Convention.

At the beginning of this century the Bible was by translations accessible to only one-fifth of the human race. Now it is accessible to nine-tenths. We hope are long the remaining tenth will have the Word of God in their own tongues.

It is stated that Dr. Lansing Burrows will not edit the Baptist Year Book any longer. We are sorry to hear this. He has done the work so well, and is so used to it that it seems a pity to make any change. It is known how well this difficult work can be done.

We congratulate Pastor Bruce and our church at Elizabethton on the completion of their new and handsome house of worship, free of debt. Sunday was a high day there. This is perhaps, the oldest church West of the Alleghenies, and now it enters upon a new career of usefulness.

The Rev. Archibald G. Brown writes from White Hills, Arizona, under date of April 28th: "I make straight tracks for London to-morrow," and he adds: "With every kind wish and grateful memories of all the kindness I have received from the Christians of America, believe me, etc." We greatly wish he could have remained in this country longer, and we earnestly hope he will come again ere long.

The Presbyterian Theological Seminary in this city held its commencement exercises for the year, on Thursday night of last week. There were 67 students enrolled and 11 full graduates. A charge of policy in regard to adding students was announced. "For the next session, therefore, there will be no promise to any student of financial assistance, coming direct from the Seminary treasury; but the board and faculty will encourage individuals and churches to aid students and will co-operate with them in securing mission work to assist them in meeting their necessary expenses." We will watch the result of this change of policy with much interest.

We publish elsewhere the basis of agreement reached between the committees of the N. Y. P. U. A. and the B. Y. P. U. A. S. H. C. at the meeting "behind closed doors" in Chattanooga. The meaning of it is, so far as we can see, that the Southern organization go out of existence and bequeath its name to the Department of the Green of the N. Y. P. U. A. S. H. C. We shall be agreed to by the B. Y. P. U. A. S. H. C. at Wilmington, it will show a complete change of front on the part of those who formed the Southern organization. We would like, if this change be made, to see a statement of the reasons for the change of front.

The N. Y. World tells of the ascent of Mt. Toluca, Mexico, by Miss Annie S. Pock, and speaks as if she were the first white woman to make this ascent. The fact is, we accompanied a number of ladies to the top of this mountain, 15,000 feet high, in May, 1894. We were told by people living in the city of Toluca that no white woman before that time had ever made this ascent. So our ladies congratulated themselves, as Miss Pock is now congratulating herself. Mrs. Agnew, of Ocala, Fla., Mrs. Johnston of St. Joseph, Mo., Misses Harvey and Dearing, of Louisville, were among the ladies who climbed into the crater of Mt. Toluca and took dinner there on that May day in 1894. Honor to whom honor is due.

How precious to some brethren is the thought that nobody in England three hundred years ago was baptized, and how eager they would be to be obliged to admit that somebody there did obey the commands of Christ at that time! What a pleasure it should be to Baptists to believe that for ages there was no man on earth who held to the great principles for which Baptists stand, and whose love of truth should rejoice to be told that for centuries the truth had no place in any human heart! Some may regard such statements as "glad tidings," but to us they are quite the opposite—contrary alike to the facts of history and to the promise of God.

We take the liberty of publishing the following letter from one of the most eminent men of America: "Dear Bro. Eaton:—I send you an article which you may publish in whole or in part or throw into the waste basket. If, on the latter, I shall not murmur or complain, but, on the contrary, commend your editorial judgment. As you are, your sincerity." Now, this is a model letter. It has nothing to say that would be if all articles sent in were accompanied by such letters. But that might spoil the editors and might lead them to think they knew how to edit papers better than some of their brethren. We will show our "editorial judgment" by publishing the article. We beg his pardon for printing his letter, but it was so good we just had to publish it.

Miss J. Savage, the Unitarian preacher, recently called the story of the origin of man as given in the Bible contrary to science. On the other hand Prof. J. W. Dawson, confessedly the most eminent scientific man in America, says: "I find nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all." Lord Kelvin (Sir William Thomson) is confessedly the most eminent scientific man in England.



FAMILY CIRCLE.

HIS IDEA.

BY VIRNA SHEARD.

"What are you going to be, dear Jack... When you're quite grown up?" said...

HOW MRS. GRAFON BUILT UP THE PLAINVILLE CHURCH.

BY FRANKIE PARKER DAVIS.

Mrs. Grafon was a prominent member of the Plainville church, and a very enthusiastic worker in the Baptist cause.

Notwithstanding Mrs. Grafon expressed herself as a true, conscientious Christian, and had great confidence in her religion; for they knew that her zeal was fully equalled by her liberality.

But, despite the best efforts of Mrs. Grafon, the Plainville church did not prosper as she had longed to see it, and sometimes she almost despaired of ever seeing that pentecostal outpouring for which she so earnestly prayed.

Now brother Harrington had no warmer friend in his church than Mrs. Grafon, yet she knew that some obstacle lay in the way of the pastor's success at this place.

"Pray be seated and administer your soothing powers to my drooping spirits. I have been lost in thought for the last hour, and sitting at the door as the wind aroused me like one from a dream.

"I do not trouble myself much about church matters," answered Miss Hamilton, "there are other things of greater weight with me. I just accept the inevitable in regard to church affairs and go ahead.

"I have never united with any church," she replied. "What Sunday-school do you attend?" "I go to the C. P.," answered Miss Hamilton.

"Is not your mother a member of the Baptist church? And are you not a Baptist in principle?" questioned Mrs. Grafon. "Yes, my mother is a member of the Baptist church, but my brother and sisters all joined the C. P. church, and I was the only one who did not.

"Yes, but if you are a Baptist in belief," replied Mrs. Grafon, "you are using your influence against your principles. I thought ever so little, each one exerts some influence, and I heard you say yours to a church you do not believe in.

"I am glad to see you this morning," said Mrs. Grafon. "I have been thinking of you very much lately, and I hope you are well and happy."

prejudiced against him, Carrie," said Mrs. Grafon. "Don't know," she answered wearily, "and still I know he has done good and much for me, and he would not have remained here so long as he has."

"Why is it that you do not know him better? Does he never visit your house?" Mrs. Grafon asked. "Visit our house?" and Carrie Hamilton looked a great surprise.

"And they invite him," said Mrs. Grafon. "Some natures differ widely from yours, and I am sure you are a modest, very retiring in his nature. He is so fearful of intruding or of happening in at an inopportune moment.

"He would go, in his own cherty way, but he had anticipated, or while in any way caused any inconvenience. And the sister who had caught the cheerfulness and divine influence of her pastor would go singing to her duties, not seeming to care if she had been put back with her work, and she would wonder why Bro. Camden's visits always seemed to fill the house with sunshine, and even her husband said his work seemed lighter.

"But how are we to know him only as a cold, indifferent, distant man if he never comes about us? How can we be otherwise than prejudiced? I think of preachers as of teachers—it is their duty to visit their members, their patrons, cultivate the friendship of the younger members of the family and teach them to look upon him as their leader, their shepherd."

"Still ministers, like teachers, want to know that they are appreciated. We are all human enough for that," said Mrs. Grafon. "That is very true," said Carrie, "but if I were a minister I would try to look to God all the time. I would put the world away from me and forget self, knowing it was the Master's cause in which I was engaged. To be able to say, 'Pure and undefiled religion is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.' Now, Bro. Harrington preaches this, but he does not practice it."

Grafon, "but I was just thinking that I have a book I would like for you to read. It is a new copy of a very old book, the title is 'Grace Truman,' if you will read that," she said, as Miss Hamilton arose to go, "and do not come out a Baptist, ready and willing to unite with the church, I shall be sadly disappointed."

THE GRATITUDE OF THE BOTTOMS.

BY ARTHUR W. BARNES.

The old gentleman wore a tall hat and had on spectacles, and was picking his way through the mud and snow down in the Platte river bottoms, a poor suburb of Silver City, when his overshoe came off and he reached forward, balancing on one foot, to pick it up. He did look a little funny, as he bent over the mud. Just then a boy's shout was heard: "Go it, old Stick-in-the-mud!" and another struck the old gentleman's hat and knocked it out into the mud, too. He picked it up, as well as the overshoe, and looked at it with a smile, and after wiping a little of the mud off with his handkerchief, he put it on. An honest Irish brogue was heard as Mrs. Maloney stepped onto the sidewalk, out of her little house: "An' it's a shame, Mr. Snow. Shure, an' I saw him. He's a new boy. He's not here long. But my Teddy is after him. Bad luck to him! Come in an' let me clean it a bit."

"No, thank you, Mrs. Maloney. 'Twon't hurt the hat much. I guess I'll get acquainted with him if he stays long here. While the urchin had dodged around a corner. As he did so, he saw Mrs. Maloney's back door open and sturdy Ted made a rush for him. He didn't know Ted, but he didn't like his looks, for he looked as though he might fight. Just then he noticed another boy dashing across the street in his direction. He didn't know what it all meant, but he thought it best, on general principles, to run. So off he went, with the boys in full chase. They passed the Duke-street school house, where several other boys, who were playing, joined the chase, too. In and out the alleys, through mud and water, they splashed, till finally he was cornered and captured, panting and puffing with his long run. The boys surrounded him, and he was led back, with a boy on each side, holding an arm.

"Say, you fellows, what's yer goin' to do with me? What's yer chasin' me for?" "Yes, what's he been doin'?" chimed in some of the boys, who joined in the chase last. "He was snowballin' Father Snow, and any feller that does that, has got to settle with me," said Ted. "Wal, who's Father Snow?" inquired the new boy. "Does yer see that buildin'?" asked one of the boys, as he pointed to a neat wooden chapel with a belfry at the top and a bell in it. "Yes," answered the new boy. "That's where Father Snow hangs out."

"He ain't no Catholic priest, is he? Co? I noticed he had a cane, and whiskers, an' priests don't have whiskers." "No, he ain't a priest, but he's just as good as any priest. Father Murby says he's a good one for a school." "Wal," explained the boy, "he built that buildin'." It used to be smaller, and when 'twasn't big enough, he built it bigger, an' he's done that twice, an' that's where we kids gets acquainted with him."

"Is it a Sunday school?" asked the new boy. "Yes. But we don't go there cos it's a Sunday-school. We go there cos it's Father Snow's there. Why, just time I went to school for a day, I went to see the boys told me about Father Snow, an' when you git in there—course, there's music, an' papers, an' teachers, but I always looks for Father Snow. He never talks much on the platform. He says he can't make a speech, but he's there, an' he's always walkin' round the room, an' he sees a feller, an' he says: 'Hullo, Bob, an' how are ye, Billy?' an' he just laughs an' looks as though he likes yer, an' he does."



Love is the natural heritage of many an attractive young woman, now doomed to loveless spinsterhood by ill health. No woman should enter upon the duties of wifehood that position and for the responsibilities of motherhood. If a woman suffers from weakness and disease of the organs that make wifehood and motherhood possible, she should remedy these conditions before assuming the responsibilities of a wife. Otherwise, she stands little chance of proving a happy and capable wife, and motherhood will always menace her with the terrors of death.

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the merits of the case. He proclaimed in a loud voice:  
"There won't be no jury to-day, but Tom Smith will present the case, and Mike Leary may defend the prisoner."  
But Mike refused, and they all refused. So the judge told him he might defend himself. Tom Smith stepped forth.  
"May it please yer honor an' fellers." Clapping by the audience.  
"Silence," said the judge, pounding on the head of the barrel.  
"May it please yer honor."  
"You said the before," put in Ted.  
"Yer ar right, Father Snow."  
"Yes, yes," from the crowd.  
"He's a brick."  
"There was a murmur of approval."  
"When the Millans had smallpox down here, who got two nurses an' brought 'em down here to take care of 'em? Yer know. When Tommy Garrit's brother died, who paid for the coffin an' funeral?"  
"Yes," yelled Ted. "An' when our house burned down, who put us in a house an' helped us start again? Father Snow."  
"An'," broke in another boy, shaking his fist at the new boy, "an' he can go anywhere in these bottoms, day or night, or about a polliceman, an' he can carry his gold watch in his pocket an' take it out an' look at it, if he wants to, an' his pocketbook, too, an' he'll be all right, an' yer was snowballin' him. That don't go here."  
"Father Snow set me up in business bootblackin', an' lots er fellers in buyin' papers, an' there's the Christmas tree an' the excursion every year. An' yer honor, I'll p'ose maybe the prisoner didn't kn' 'bout him, an' if he say he'll do better, p'rase yer better be light on him."  
Ted hemmed.  
"Prisoner, stand up."  
As the prisoner was already standing, this was only form.  
"The sentence of this court is that— that"—and then as he saw Father Snow on the other side of the street, "that you come over an' apologize to Father Snow, or take the consequences. Which'll yer do?"  
He looked around the circle and muttered feebly:  
"Guess I'd better 'pologize."  
Half running and half dragged, he was rushed across the street, and Ted hailed Father Snow.  
"Mr. Snow, here he is, the chap that bit yer. He's come an' wants ter 'pologize. Now then," and Ted punched him in the ribs, but he only hung his head.  
Father Snow looked at him, smiling in his quiet, happy way.  
"Don't hurry him, Ted."  
"Yes, sir, he wants yer ter excuse him this time, cos he didn't kn' about yer."  
"Don't yer, now?" said Ted.  
"Yes," replied the new boy.  
"Well, shake hands on it, then," Father Snow answered, "and tell me where you live, I may be down your way."  
"Number ten, Argo alley."  
"Think you can bring him round Sunday, boys?"  
"Seem' he knows yer now, I think maybe he'll come."  
As Father Snow walked away he said to himself:  
"Queer introduction, but how this work pays; best business I was ever in." And he had been a very successful business man, as he had managed to have done it unto the least—the rest of it he thought, but didn't speak.  
The new boy turned out well. Will you try doing something in his name, if only unto the least—N. Y. Observer.

sweetness of his song, while I perched in marvelling at his delicate little organ of music. Soon Avis came down stairs to find her Christmas present, Chick, as he was named. The child was fond of all birds, and as a proof of this affection it may be cited—that she was very kind to me.  
We were all happier after Chick came, for I was now in admiration, which made the master exceedingly good-natured, and the mistress saw with delight that Avis sat for hours listening to the soft tones swelling from the wonderful little throat.  
One day as I sat, the bird's song seemed to speak to her of longing for the boundless freedom of the air, for his native land. We were on the piazza, as was permitted during the summer months, and the child, in the momentary impulse her tender sympathy, sprang to her feet, opened the cage door, and Chick flew away beyond the trees, and was lost to sight.  
We saw no more of Avis that day. In returning to the family heard her story with amazement.  
"But, mamma, I was right, wasn't I? He could not have been happy here with us," she cried. Then came the mother's voice telling that the little bird would never reach his native land; that his battle against hunger would be terrible, because he would not know where to look for food; and Avis wept. Indeed, the house seemed desolate without the gladness of his voice, and I began crying in company with Avis; for a parrot deems this no weakness, and it was one of my most perfect accomplishments.  
The next day there were only two of us on the piazza, Avis and I. I wanted to tell the little girl what sympathy I felt for her, but you know a parrot's vocabulary is limited, and I could not think of a word to say.  
Then, all at once, the cry "Chick!" came upon my heart, and suddenly a small yellow speck flew from among the green trees, and Chick alighted on Avis's shoulder.  
We afterwards learned from the bird-dealer of whom Chick had been purchased, that the former master had allowed him perfect freedom, and had trained him to come at call. Thus Chick's return was explained, and let me add here that he was never again confined to a cage.—Animal Friends.

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**MY STORY.**  
BY HARRIETTE WRIGHT.  
I am only a parrot, and entered the family under very unfavorable circumstances. I have a vague recollection of a small room filled with the varied shrieks and cries of many others of my race and family, an uncomfortable hour in a small wooden box, and then my arrival here.  
My coming was evidently a surprise to one member of the family, an unpleasant one, I thought, as the loud, angry voice of a man exclaimed:  
"If that parrot comes into this house, I get out!"  
But then a woman's voice, with a woman's tact, smoothed the tempest, and I was installed in a spacious and comfortable cage by the kindly care of my mistress and her little daughter, Avis. I knew up my sprits, and by and by the master, like the rest of the family, began to be amused at my melodious voice calling them all by name, telephoning, crying, laughing and repeating expressions in daily use. Indeed, he went so far as to express his admiration upon hearing me sing "Yankee Doodle" and "The Bowery."  
Now, my friend, the canary bird, arrived under quite different circumstances. It was Christmas morning, and all the house thrilled with the

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Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkaviv, and was promptly cured of kidney disease, and other ailments peculiar to woman.  
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SOME ROMAN CATHOLIC ERRORS.

I. CONCERNING PRIESTS.

- (1.) They are unknown under the New Testament requirements, compare Heb. 8:1, 2; 4:14; 7:17 where Christ takes the place of such.
- (2.) Earthly priests can't absolve from sin, Eph. 4:32; John 10:9; 10:1; Acts 26:18. In all these Christ alone is seen to be the one to absolve.
- (3.) We may confess to one another, but are not told to visit a confessional, Jas. 5:16; Heb. 4:15, 16.
- (4.) "Priests" can marry if they choose, Heb. 13:4.

II. CONCERNING POPES.

- (1.) They are fallible, for even Peter, whom Romanists claim as the first one, was not infallible, Gal. 2:11.
- (2.) A pope is not the head of the church because: (a.) Christ is the Head, Eph. 4:15; 1:22; (b.) The body cannot have two heads, Christ and the pope.
- (3.) The office of "pope" is not mentioned in God's Word.

III. CONCERNING THE CHURCH.

- (1.) Not promised infallibility, for the Holy Spirit and not the church guides into all truth, Jno. 14:26; Acts 20:29. (He is a perpetual guide, Jno. 14:16).
- (2.) We should not believe all "The church" tells us without careful investigation for ourselves, 1 Th. 5:21; 1 Pet. 3:15.
- (3.) Churches and governments should be separate, Jno. 18:36.
- (4.) We mustn't worship God only in church, while drinking, swearing, etc., through the week, Jno. 4:20; compare 24 w. 1 Cor. 15:58; II Tim. 4:2.

IV. CONCERNING CERTAIN ROMAN CATHOLIC PRACTICES.

- (1.) Bowing before images of Christ and Mary sinful, Ex. 20:5; Lev. 26:1.
- (2.) Using beads with a lip service is displeasing to God, Matt. 15:7, 8; Jno. 4:24.
- (3.) Much ritualism has an evil tendency, I Tim. 4:8; Jno. 4:24.
- (4.) Fasting on Fridays and commemorating certain times and days very useless, Gal. 4:10, 11.
- (5.) Wrong to "do evil that good may come," Rom. 6:1. (a.) Persecuting "heretics," Jno. 16:2, 3; I Cor. 13:4-7.

V. CONCERNING CERTAIN TEACHINGS.

- (1.) Purgatory not spoken of in the Bible, Rev. 22:11, and Luke 16:22-31, prove this dogma a gross error.
- (2.) Half communion (the laity communing without the wine), I Cor. 11:26.
- (3.) "Mortal" sins carrying the soul to hell and "Venial" sins only taking it to purgatory, is not a teaching of the Bible because: (a.) The Bible knows no such distinction, James 2:10. (b.) All unforgiven sin brings eternal death, Rom. 6:23; Rev. 21:8; Rev. 14:11.
- (4.) Transubstantiation untrue (i. e. the elements in communion becoming the actual blood and body of our Lord). (a.) It would make us cannibals towards our own God. (b.) Christ did not eat himself when He instituted the supper. (c.) I Cor. 11:26, shows that we are not to eat the Lord's body, but eat the bread and drink the wine to show forth His death till He come. (d.) Matt. 26:26 to 28 not to be taken literally any more than Jno. 10:9; (Christ a door) and Jno. 15:1, (Christ a vine).
- (5.) Praying for the dead unscriptural, Isa. 38:18. No example or precept in the Bible for us to do so.

VI. SAINT WORSHIP.

- (1.) In general, Rev. 22:8, 9.
- (2.) Virgin Mary not to be blessed by us above others, Matt. 12:49; Luke 11:27, 28.

VII. CONCERNING "SACRAMENTS."

- (1.) Extreme unction is misapplied in Jas. 5:14, 15; for when the oil is administered, the sick is not even expected by them to recover.
- (2.) Penance not in keeping with God's plan of showing mercy, Isa. 55:1.
- (3.) Baptism doesn't save adults nor infants. (a.) Adults and all, (Eph. 2:8, 9) saved by grace. (b.) No infant baptism in the Bible.

VIII. THE BIBLE AN ALL SUFFICIENT GUIDE.

- (1.) For all, (laymen as well as minister), P. 19:7; II Tim 3:16; Luke 11:52; Matt. 24:15; II Tim. 3:15.
- (2.) Tradition not to take the place of God's Word, Matt. 15:3; 15:9.
- (3.) The Bible, without tradition, is sufficient to prove Jesus the Christ, Acts 18:28.

A BAPTIST.

PROPOSED Basis of Agreement Between the Baptist Young People's Union of America and the Baptist Young People's Union, auxiliary to the Southern Baptist Convention:

In our judgment the interests of our common cause will be best subserved by a union of the forces of the Baptist Young People's Union of America and the Baptist Young People's Union, auxiliary to the Southern Baptist Convention.

To this end we agree:

I.

That *The Baptist Union*, published at Chicago, shall be the organ of the B. Y. P. U. A. and the B. Y. P. U. A. S. B. C. In order that the work of the B. Y. P. U. A. S. B. C. shall be adequately presented, space, not to exceed one page per week, shall be allotted in the *Baptist Union* to the publication of news and other items to be furnished by the secretary of the B. Y. P. U. A. S. B. C., who shall be an associate editor. Said material to be distributed in the columns of the paper according to its nature.

II.

Adoption of the Christian Culture Courses.—The B. Y. P. U. A. S. B. C. to adopt the Christian Culture Courses as published in the *Baptist Union* with the proviso that if it seems advisable to the executive committee of the B. Y. P. U. A. S. B. C., alternative topics on the work of the Boards of the S. B. C. shall be allowed.

III.

The B. Y. P. U. A. S. B. C. agrees to press the interest of the Christian Culture Courses and the circulation of the *Baptist Union* with all possible vigor, receiving for this service compensation to be hereafter agreed upon.

IV.

In order to the preservation of the autonomy alike of the B. Y. P. U. A. and the B. Y. P. U. A. S. B. C., and to the adjustment of relations with the existing department of the Green we advise:

That the department of the Green and the B. Y. P. U. A. S. B. C. be merged into one body to be known as the B. Y. P. U. A. S. B. C., which shall develop the work of the young people in the territory of the S. B. C. and further to the best of its ability the interests of both.

The plans of merging shall be, as fast as vacancies occur in the representation of States, within the S. B. C., on the Board of Managers of the B. Y. P. U. A.,

these vacancies be filled with the representatives of said States on the Board of Managers of the B. Y. P. U. A. S. B. C., to be elected in accordance with the provisions of the constitution. The work of the department of the Green being merged in that of the B. Y. P. U. A. S. B. C., the executive committee of the latter be recognized as the representatives of the B. Y. P. U. A. in the territory of the S. B. C.

Upon the foregoing this conference is unanimously agreed.

E. E. CHIVERS,  
L. O. DAWSON,  
JOHN D. JORDAN,  
CHAS. M. NESS, Sec.,  
IRA M. PRICE, Ca'm.

ONE OF KENTUCKY'S GIFTS TO CONNECTICUT.

There are many Baptists in Connecticut who feel grateful to the Southern Baptist Theological Seminary, and to a certain Baptist church in Kentucky, for the gift they made about two years ago of a pastor to a church in New Haven. The young church, called Pastor A. K. Foster just organized with about fifty members, and planted strategically, yielded their hearts to him upon their first meeting, in spite of the fact that in some quarters there is serious doubt as to whether all New Englanders have hearts.

The Olivet Baptist church has had a phenomenal history. Its growth is doubtless without a parallel in this conservative commonwealth for a generation, for it must be remembered that a great many churches congratulate themselves if at the end of the year they are no worse off than they were at the beginning. Within a year from the beginning of his pastorate Mr. Foster had seen his church roll double, nearly all additions being by baptism, and at the close of the second year it has tripled. The salary of \$1,000 which the people had courageously promised, largely upon faith, was easily met the first year, and has been raised to \$1,300, the pastor refusing to allow his people to pledge him more. The church and pastor are thoroughly established in the confidence and affection of the community. The chapel seating 300, is altogether inadequate to accommodate the Sunday evening congregations that want to hear this preacher, who is first of all a man, without any cant with a gospel message direct, emphatic and thoroughly evangelical. At this time when so many expedients for drawing Sunday evening congregations are being tried, Foster has hit upon the most novel of them all, the plainest gospel truth proclaimed with a direct purpose to secure the conversion of the sinner. His experiment works. Men are saved almost every Sunday, numbers often. The man who is being used of God to accomplish these results is coming to be widely known through our state and honored.

The Lord has laid on him the necessity for building such a church as is needed by the community in which he works, and he of all men seems to be the man to do it. He already has the movement happily launched, and the qualities of the man, with the grace of God, guarantee success. No man in the state has a brighter future, none a more sure promise of abundant success; none walks more unaffectedly, or labors more unceasingly.

I feel sure that his friends in Kentucky will be pleased to know how graciously God is dealing with our brother and blessing him in his ministry.

Fraternally,  
FRANK DIXON,  
Hartford, Conn., April 20th, 1897.



Safety comes first,

in washing. What is the use of making the work easy, as long as it's risky or dangerous? What does it matter how little a thing costs, or how many prizes you get with it, if it rots and ruins the clothes? It can't be that you want to take any chances. Use Pearlina. Nothing that has ever been used for washing or cleaning is more absolutely harmless than Pearlina. It gives you the easiest, the quickest, the most thoroughly economical work.

Millions use Pearlina

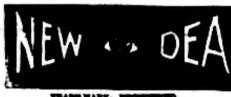
NEW YORK STORE NEW YORK STORE

STEWART DRY GOODS CO.

Louisville, Ky.

Paper Patterns.

Every pattern 10c.  
S. by M. H. 12c.



Wash. Artyc. - Cut Fits Correctly.  
Although low in price, they are of equal value with the highest cost.

New Prices in Silk Stock

Warp Print Taffetas.

- 633, former price 90c.
- 733, former price \$1.00.
- 833, former prices \$1.25 and \$1.50
- 933, former prices \$1.75 and \$2.00.

All our Warp Print Taffetas are divided into these four lots and will not last long.

Plain Taffeta, all shades (this is a great goods for lining).....45c

Extra Body Taffeta, all shades, 65c.

Twenty pieces Gros de Londres, street shades and black.....73c

These Goods Make Beautiful Separate Skirts or Full Suits.

85c The only assortment of Changeable Taffeta in the market.

\$1.00 Silk Grenadine in dark and light colors.

\$1.25 Silk Grenadines, in new designs.

Novelty pattern Grenadines \$18 to \$40, were \$30 to \$60.

In Ready-to-Wear

Specials in Shirt Waists and skirts

SILK SHIRT WAISTS.

\$4.98 Changeable Taffeta; the best waist for the price in the market.

\$4.48 Figured India Silk, all sizes; sold at \$6.00.

SILK PETTICOATS.

\$4.98 Taffeta Silk Petticoats, deep cord ruffles, our pride.

Summer and Washable Fabrics.

- 35c Fancy Shirting Linen, checks, 4 pieces and solid colors.
- 50c Printed Irish Linens, figures, stripes and solid shades.
- 12c 300 designs, pretty Sheer Lawns. Patterns to suit everyone.
- 12c Duck Suiting and Fancy Wash Tailoring for Bicycle Suits.
- 10c Big line of 40-Inch Lawn, in 12 patterns.
- 50c Silk Stripe Grass Linen.
- 10c Printed French Jaconet, in neat and large designs.
- 22c French Gingham, in checks, plaids, stripes and solid shades.

Shoes. Shoes.

- We Have a Great Line of Shoes
- \$3.00 and \$3.50—Men's Shoes, tan, Russia and calf, bulldog and opera toes.
- \$3.50 and \$4.00—Men's Oxblood and Chocolate, lace, new toe.
- \$2.00 and \$2.25—Boys' Bicycle Shoes, black, all sizes.
- \$3.00 and \$3.50—Ladies' Lace and Button Oxford Kid and chrome; new Lenoir toe.
- \$3.50 and \$4.00—Ladies' Russia and Mahogany, lace, Oxford, Manheim and bulldog toes.
- \$3.00 and \$4.00—Patent Leather Oxford, needle and Colonial toes.
- Infants' and Children's new shades, button and lace, just received.

New Prices in Carpets and Upholstery.

- \$4.00 Damask Portieres, were \$6.
- 14c Matting by the roll only, 40 yards in roll, were 20c.
- 10c Matting by the roll only, 40 yards in roll, were 15c.
- \$1.00 A Pair—500 pairs Lace Curtains, 31 yards long, full width
- Enameled and Hardwood Tabbourets 65c to \$1.50.
- A beautiful line of Cretonnes, 74c, 10c, 12c, 15c and 25c.

Mail Orders Solicited and Promptly Filled.

The Stewart Dry Goods Co. (INCORPORATED)

**NEW YORK STORE**

LOUISVILLE, KY.

Send For Samples and Prices

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,

THE OLD SISTER AND THE NEW DRESS.

The aged sister to whom I refer lives in Elizabethtown, Ky. She was born June 18, 1781, and so in a few weeks will be 116 years old.

Now this good old servant of the Lord has been wearing the same dress for 64 years. We therefore, her children at home, knowing she much needs, and feeling she deserves a dress worthy of her history, so full of noble deeds, have purchased for her a most beautiful and substantial robe in which she may worship God for many years.

Dr. J. H. Spencer and other competent historians tell us that she is the eldest born of all Baptist sisters west of the Alleghany mountains, and that to her belongs the high distinction of having planted the first Baptist standard in the great Mississippi valley.

This sister is known in Salem Association by the name of Severns Valley. By this name you will discover that reference is had to the old Severns Valley church organization and her new church building, just completed last week, and was dedicated last Sunday, May 2.

The above mentioned dress is a "figure of speech." We worried much how to make \$7,000 pay a ten-thousand debt. Dr. E. C. Dargan, by the help of the Lord and the brethren, solved the difficulty. Before preaching he asked for \$3,500, and promptly secured \$3,700. The beloved pastor, Rev. J. M. Bruce, always liberal, set the example and the faithful flock followed, and after an able sermon the beautiful house of worship was dedicated free from debt.

WESTERN RECORDER—I have read Dr. Thomas' criticism of my book, and have prepared an answer, which will meet the case, to be published in the RECORDER next week. I have never said that Crosby expressed any opinion that 1641 was the date at which immersion was restored in England; but I maintained in my book, as I hold now, that Crosby's facts as stated in their form and order, with the Kiffin MS., or James Reynolds, confirm the position of Dr. Whitsett that 1641 was the date.

Dr. Lofton has been understood by others besides Dr. Thomas as claiming that Crosby believed with Dr. Whitsett that the Baptists of England began to practice immersion in the year 1641. Even Dr. Whitsett himself so understood Dr. Lofton, for in commenting the book Dr. W. says: "It has of late been triumphantly demonstrated from original sources that immersion was first introduced among English Anabaptists about the year 1641. Dr. Lofton has now shown that this conclusion was accepted by Thomas Crosby, the earliest English Baptist historian, and was acknowledged by him without embarrassment." (Italics ours).

And now here comes Dr. Lofton saying that he never said at all "that Crosby expressed any opinion on the subject!!!"

We suggest that those who write on Dr. Whitsett's side of this controversy privately post him as to what they mean before they ac-

cept and send out commendations from him.

And we do not see that Dr. Lofton's explanation helps his case much anyway. He now claims that Crosby stated facts that proved immersion began in England in 1641, but did not have the historical insight to see what he had proved. Dr. Lofton, however, has the needed historic insight, and sees that Crosby proved what that historian himself had no idea he had proved.

FREEDOM.

It truly seems that God has implanted in all his creatures a great love and desire for freedom. We see this love and desire manifested by a universal striving for freedom. In mankind we observe it in all ages and conditions, from early childhood to old age, among the rich and the poor. Children early manifest a desire to throw off all restraint and exercise freely their own will; and this desire does not lessen with passing years.

We not only see this love and desire manifested by individuals, but by nations. All people vigorously rebel against bondage, and nations willingly pour out their blood for freedom.

There are but few who are not in accord with the expression, "Give me liberty or give me death." But while all have this love and desire for freedom, all do not have the right conception as to what freedom is, and how to obtain it.

What is freedom? A great many have a mistaken idea as to what freedom is, and as a consequence of this misunderstanding their search for freedom only leads them into greater bondage.

The idea almost universally prevailing that freedom is a lack of governing laws, or is gained by disobedience to existing laws. This is just the opposite of the truth. God has given the greatest freedom to creatures that are subject to the most laws. As proof of this, we have only to study his dealings with his creatures. In every instance we find the greater the freedom the greater requirements. Every creature and object is subject to some law, but only in proportion to their freedom.

Inanimate objects are subject to such laws as are essential to their nature—laws of growth, decay, etc. Animals are subject to the same laws that govern the objects below them, and yet are subject to greater requirements, because they have greater freedom.

Man, the highest type of earthly creatures, has greater freedom than any other creature, in fact, exercises dominion over them all, yet we must admit that his greater freedom subjects him to greater responsibilities and obligations; so we see that freedom is not a lack of requirements or laws.

This being the case, man, the freest of all earthly creatures, is subject to more laws than any other creature. A free agent, yet seeking and longing for freedom. Well might we ask, How shall freedom be obtained?

Not by disobeying laws to which we are subject. Many take this view and bring upon themselves the penalty of violated laws, and, seeking freedom in this way, they only plunge deeper into bondage. Disobedience brings slavery rather than freedom; this is made plain by everyday experience and observation. If we disobey the laws to which our physical natures are subject we suffer the consequences. If we rebel against human law, based on moral principles, "prohibiting what is wrong and prescribing what is right," and therefore by destroying their effect, we rob ourselves of our religious and civil freedom.

If we destroy the moral law, God's requirements, in which our eternal interests are involved, we cannot escape the penalty of such violation. Men who seek freedom by disobedience only go deeper into sin and lose just what they think they gain. Ingersoll and other false teachers, who teach disobedience and unbelief and throw off the yoke that is easy and the burden that is light, stray from the only source from which freedom comes, and become slavish victims to their own folly. How then shall we obtain freedom?

By conforming to such laws as secure it. We thus avoid the evils of disobedience. The better we are in this life the more freedom we have. President McKinley well said in his inauguration speech, in speaking of the freedom of the people, "The great essential to our happiness and prosperity is that we adhere to the principles upon which the government was established, and insist upon their faithful observance. Equality of rights must prevail and our laws always and everywhere be respected and obeyed."

As our happiness and prosperity in physical, social and political matters depends on the observance of laws to which we are subject in these things, so it is in our spiritual interest. We must conform to God's requirements in order to obtain freedom.

Thus we see how important it is to know and do what God requires in order that we may be free. We should seek to know the truth, for the Scriptures tell us, "The truth shall make you free." What is truth? Jesus is the truth. He said, "I am the truth." It is only by accepting him that we find perfect freedom. "If the Son of man shall make you free ye shall be free indeed." Let us rejoice that while we cannot keep the law perfectly, that "Christ is the end of the law for righteousness to every one that believeth." Let every lover and seeker of freedom learn that it cannot be found by unbelief and disobedience, but by accepting Jesus, who is able to make and keep us free.

J. W. VALLANDINGHAM. Leitchfield, Ky.

PIMPLY FACES

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

Cuticura

THE MARKETS.

Report for the Week Ending Saturday, May 1, 1897.

Cattle—The receipts light; limited demand by local buyers. Prices steady. Pens cleared. Calves—Receipts light; all sold. Prices unchanged. Market steady. Hogs—Market firm and higher. Receipts of fair quality. Heavies sold at \$3.90; mediums up to \$3.90; lights up to \$3.90, and pigs ranged from \$2.90 to \$3.00. Pens cleared. Sheep and Lamb—Market steady at unchanged prices. Receipts light of fair quality. Spring lambs active at \$5.67. All sold.

CATTLE. Extra shipping cattle, 1,400 to 1,600. \$4 25 to 4 50. Light shipping, 1,800 to 1,600 lbs. 4 00 to 4 25. Best butchers, 4 00 to 4 25. Fair to good butchers, 3 50 to 4 00. Common to medium butchers, 3 00 to 3 25.

A STROKE OF PARALYSIS.

The Patient an Old Man. But Recovers.

From the Sun, Schaghticoke, N. Y.

Peter G. Thompson is the foreman of the carpenter shop of the Schaghticoke Powder Company, at Schaghticoke, N. Y. Mr. Thompson recently had a stroke of paralysis, which at his advanced years may very well have proven fatal. Here is what he says: "I am sixty-seven years old, and have been employed as the foreman of the carpenter shop of the Schaghticoke Powder Company for many years. In 1894, while coming home from church, I was stricken with paralysis of the right leg. Very shortly afterward my right leg was affected, and so was my head and left eye. This latter affliction was so serious that all objects appeared double, and my sight to a certain extent was useless. "I had two physicians attending me, and also two noted occultists, one from Troy and the other from Albany, though they could not help me, but of course their services cost a great deal of money, and as I was not earning anything, this alone was a great source of worry and discomfort to me, for things looked blue. "It was then that I took notice of an advertisement of Dr. Williams' Pink Pills for Pale People and read of a person similarly afflicted as myself, who had been cured in the summer of 1894. "I at once procured a supply of the Pills and began taking them. I used at least four boxes before I noticed any change, but then I began to improve, my vision became normal, my limbs recovered their usefulness, and I was once more restored to manhood.

"I am absolutely recovered, which at my advanced age seems a little short of a miracle. I really am better than I was for years before I had that stroke and Dr. Williams and his Pink Pills for Pale People are the upmost thoughts in my mind night and day, and my thankfulness for having passed through Providence seen that newspaper advertisement, I can never adequately express." The proprietors of Dr. Williams' Pink Pills for Pale People state that they are not a patent medicine but a prescription used for many years by an eminent practitioner who produced the most wonderful results with them, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill to which flesh is heir. The pills are also a specific for the troubles peculiar to females, such as suppression, all forms of weakness, chronic constipation, bearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork, or excess of whatever nature. They are entirely harmless and can be given to weak and sickly children with the greatest good and without the slightest danger. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price. Six or six boxes for \$2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

BOTH HEMISPHERES

Have contributed style and fashion to our stock, and in colorings we show from the primaries to the softest tones of the Orientals. These new goods cost you no more than past seasons' patterns. Keep in touch with the latest Housefurnishings by buying from us.

Carpets, Mattings, Rugs, Art Squares, Lace Curtains, Silk, Velour, Bagdad and Tapestry Portieres, Sash Muslins, Nets, Shades, Table and Couch Covers, Etc.

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL. 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY. Highest in quality, correct in style, cheapest to use. Just received a shipment of Oriental Rugs.

Table with 2 columns: Item description and Price. Includes items like Thin, rough steers, poor cows and calves, Good to extra oxen, Common to medium oxen, Feeders, 900 to 1,200 lbs., Stockers, Vast calves, Choice milk cows, Fair to good milk cows, HOGS, Cattle packing and butchers, 225 to 300 lbs., strictly corn-fed, Pair to good packing, 180 to 200 lbs., Good to extra light, 120 to 150 lbs., Fat hogs, 120 to 150 lbs., Pigs, 60 to 100 lbs., Roughs, 120 to 400 lbs., SHEEP AND LAMBS, Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Bucks, Extra shipping lambs, Fair to good lambs, Medium to butcher lambs.

Table with 2 columns: Item description and Price. Includes items like Total new crop sold to date, Sold to date in 1896, New crop sold in 1896, New crop sold to date, orig. inspec'ts, Sold to date in 1896, orig. inspec'ts, REJECTIONS, Rejections this week, Rejections same time in 1896, Percentage of rejections to date, Percentage of rejections to date, orig. inspec'ts, Rejections since Jan. 1 to date, Rejections same time in 1896, Rejections same time in 1896, REBUTALS, Receipts this week, Receipts same time in 1896, Receipts since Jan. 1 to date, Receipts same time in 1896, Receipts same time in 1896.

LEAF TOBACCO MARKET.

Table with 2 columns: Year and Price. Includes items like Following were the sales for the week ending May 1, with comparisons: Week. Year. 1897, 1896, 1895, 1894.

151,000 boxes made from American tin are daily used in the manufacture of ENAMELINE.

**Now** is the time when the nervous system generally becomes disordered, more than at any other season. There comes that tired, weary feeling, lack of energy, weaker dullness and you run down sensations, etc., which seem almost unaccountable. The true cause of all most troubles is due to the inactivity of the nerve centers of the brain which supply the nerve fluid or life force to every part of the body. When these small but all-important organs become deranged, the supply of nerve fluid is insufficient to meet the demand, and consequently the whole system is affected.

**Dr. Miles' Nervine** is a remedy for all diseases of the nerves. It acts directly upon the nerves, invigorates, strengthens, and creates new life and vigor throughout the entire body, and thus it **Restores Health.**

All druggists guarantee first bottle benefits or money refunded. Write for particulars. DR. MILES MEDICAL CO., Elkhart, Ind.

**98 Cents for WEBSTER'S UNABRIDGED**



**DICTIONARY** of the English Language. Edited by Dr. Noah Webster. Enlarged by Chamberlain, Gould, and Peck. 1232 pp. 10,000 additional words, over 100,000 definitions, and 10,000 illustrations. Each page over 100 lines. Contains every word that is used in the English Language. 10,000 additional words, over 100,000 definitions, and 10,000 illustrations. Each page over 100 lines. Contains every word that is used in the English Language.

**OUR OFFER FOR CASH** per page 98 cents for cloth. Each copy over 100 lines. Contains every word that is used in the English Language.

Send for particulars. Write for particulars. DR. MILES MEDICAL CO., Elkhart, Ind.

**Champlion** **Churn** **MAKES BUTTER** in from 3 to 5 Minutes. Easiest Operated and Cleaned. Send for particulars. Write for particulars. **CHAMPLION CHURN CO.,** 25 E. 2d St., CINCINNATI, O.

**EARN A BICYCLE** 500 CENTS. Send for particulars. Write for particulars. **N. K. MEAD CYCLE CO.,** 420 N. 2d St., CINCINNATI, O.

**WATCHES** Send your watch by registered mail or express, prepaid, and we will examine and tell you what it needs and what it will cost to fix it. **C. P. BARNES & CO.,** 104 S. Market, Louisville, Ky.

**REPAIRED** This firm is reliable. - Western Recorder.

**HOTEL ALBERT.** European Plan. Cor. of 11th and University Place. One block west of Broadway, New York City. Location Central, yet quiet. Most convenient for Merchants, or ladies visiting the Metropolis. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

**CHURCH BELLS** Send for particulars. Write for particulars. **J. W. BARRATT & CO.,** 2025 Walnut, ST. LOUIS, MO.

**Buckeye Bell Foundry** Send for particulars. Write for particulars. **Buckeye Bell Foundry,** 1000 Broadway, New York City.

**BELLS** Send for particulars. Write for particulars. **Send Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO.,** Hillsboro, O.

**THE GREAT CHURCH LIGHT** Send for particulars. Write for particulars. **L. F. FRANK,** 81 Pearl St., New York.

**The Farm**

Competent authorities say that apples, grapes and the small fruits have been in no way injured by the sharp frosts of the 10th and 20th, nor by the continued rains and low temperature of the month.

Jas Stevens, of Merritt, sold a lot of corn at \$2 per barrel. A. B. Hampton, of Indian Fields, sold a few days ago 40 hogs that will average about 200 lbs. at \$3.55. -The Democrat.

On account of the continued wet weather some of the farmers are just finishing breaking their hemp. The acreage of this crop in Woodford this year will be considerably smaller than last year. -Woodford Sun.

J. L. Bohannon bought several crops of hemp the past week at \$3.15. Hardin field sold last week to Sol. Vanmeter, 25 two-year-old cattle, averaging 1,000 lbs., at 4 cents. They had been fed corn all winter and were extra good. -Versailles Sun.

Spring lambs are being engaged by buyers in Shelby county at 5 cents, the first to 15th of June, and 4 cents the 1st to 15th of July. The majority of the lamb crop has been sold at these prices. The number raised this season will fall short of the yearly average.

Anderson & Spillman bought today from Granville Cecil, Jr., 60 acres of growing wheat at 60c. B. G. Fox sold to G. C. Lyon, Hustonville, four work mules at \$40; to North Jellico Coal Co., two for \$175; to Thomas H. Fox, one for \$82.50 and two to Dolph Rice for \$185. -Advocate.

Sheep are selling a cent higher than this time last year. T. C. Rankin sold to George Wade a yoke of oxen for \$60. Dan Holman sold at Lancaster recently 10 calves at \$11. Isaac Hubbard bought of T. L. Carpenter 15 calves at \$16. W. H. Murphy sold in Cincinnati a lot of hogs at \$3.10 to \$3.90. T. J. Culton sold a lot of steers at Lancaster recently at \$23.50. -Interior Journal.

At Georgetown Monday there were 325 to 350 cattle on the market, all common. Calves sold at from \$4.50 to \$4.75; large cattle sold at 44 cts; plug horses at from \$45 to \$65. Wm. Holland sold to Harve Harp about 800 lambs at 5c, and to J. L. Luke 450 at the same price for June and July delivery. He also sold to J. Mulberry a car load of hogs at \$3.60 to be taken within 10 days. -Times.

As yet the dreaded Buffalo gnat has not found his fatal way into McCracken county, says the Paducah news, in numbers, but he is perilously near the western border, and occasionally a stray insect is seen on the side of this line. Farmers within a radius of fifteen miles of Paducah, deeming an ounce of prevention worth a pound of cure, are sending or coming to the city for oil and tar with which to smear their stock.

Black knot on plum and cherry trees can be removed by cutting out all branches three inches below each knot.

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

**RAISING DUCKS—HOW TO DO IT.**

PROFITABLE AND NOT DIFFICULT.

Raising ducks is simpler, easier and more fascinating than raising chickens. Those who have never tried it should make the experiment. The most satisfactory method is with a good incubator of standard reputation. Duck's eggs are now at their best as to fertility, and therefore it is the most fitting season to make a first trial. The most popular of all breeds is today the Imperial Pekin. A few hints on hatching, brooding and raising may be of benefit to the beginner.

Start the incubator and set it at 102°. When you can control the heat at this temperature, put in your eggs. In three or four days you will be able to test your eggs, as they, unlike hens' eggs, show the developing germ in a much shorter time. Running the machine with ducks' eggs does not differ materially from running it with hens' eggs, except that the former, being larger and the shells thicker, require more airing to dry them down or, in other words, develop the air cell. On about the 25th day, stop turning and cooling. Some eggs may pip on the 26th and many more on the 27th day, and all will be out on the 28th, if the heat has been kept at an even temperature of 102°. Unlike chicks, the ducks will pip and wait quite a while, often twelve or more hours, before they break the shell, so do not be alarmed if they are much slower hatching. When all are out, leave them in the bottom of the machine an extra twelve hours in a temperature of 90°, that they may all be well dried off before removing to the brooder. Take pains to open your slides, however, and give them all the air you can.

Your brooder must be prepared to receive the little beauties, and must have been running at 90° for at least a day. Handle them carefully when removing, taking pains not to injure their legs or feet, as these are very tender. Keep them dark and quiet for at least half a day in the brooder, and then coax them to eat. Ducklings are very timid, much more so than chicks, and will not bear handling.

For a first feed, mix two parts of stale baker's bread crumbs with one part yolks of hard boiled eggs and moisten all with milk, adding a pinch or two of sand, so that it will be soft but not sloppy—sprinkle some of this quietly on a clean board in a bright place so they can see it, and coax them gradually to eat. Have water in a low fountain close to the feed board where they can easily find it. Once on teach them to eat and drink, and it is decidedly easy, they will give you but little trouble in the future. The feed board is only a temporary arrangement. It is best to construct a small V-shaped trough, 3 inches deep, with slats running up from it perpendicularly and about an inch apart. Feeding in this trough permits them to stick their heads through the slats and prohibits them from trampling on and spoiling their food. Make the trough long enough and the slats numerous enough that all can have a place. This prevents crowding, and gives each an even chance, hence promoting a uniform growth in the flock, which is very important. They should be fed every two hours all they will eat up clean. The first feed mixture may be continued a week or ten days, when gradually, a little at first, may be substituted a mess consisting of two parts bran and one part corn meal, mixed thoroughly with boiling water, and fed cold. Always add a small quan-

ty of coarse sand to every mixture of food; this is important, and they must have it to aid in their digestion. Green food should be given when two weeks old, and often earlier, depending on the season. As they grow, and they will grow faster than anything you ever saw, increase the proportion of corn meal, and add beef scrap, soaked 12 hours before using, to the regular mash. They can be let out to run in the young short grass within a week from hatch, depending upon the weather. This short grass will be their best green food, and they should have free access to it as they grow.

If you intend to fatten them for market increase the corn meal until, at about eight weeks old, you are giving them about 90 per cent of it. At ten weeks they should weigh five pounds apiece, and will give you the finest sweetest roast you can desire, or if sold in market will bring you a large price and a handsome profit.

Water, to swim in, is not necessary. In fact, it is rather an injury to a soft, green duckling, as it develops too much muscle, and renders the carcass tough. Many amateurs are deterred from attempting duck-raising because of "no pond," as they say.

Ducks are not subject to diseases, as a rule, but have ailments which are easily prevented. They are not troubled with vermin, and, unlike chickens, do not have gapes. The lack of coarse sand in the food will give them indigestion, and damp quarters at night will cripple them with rheumatism. Bowel trouble the scourge of the brooder chick, does not trouble the duckling.

The duck industry, from a small beginning a few years ago, has now reached vast proportions, and plants which turn out twenty-thousand and ducklings annually are becoming numerous; the demand is ever increasing, and the prices, in the early spring season, are very high, and consequently the profits are very satisfactory. -E. E. E. in Country Gentleman.

**HONEY IN COOKERY.**

A few hives of bees are so easily managed, and give the care-taker such generous returns for his labor, that no owner of a bit of land can afford to exclude them from his or her modest possessions.

While nothing can be more delicious than honey served in its natural state, or simply strained, yet it may be advantageously used in the preparation of many cakes and puddings. Indeed, where economy is an object, honey may often do duty in place of sugar more satisfactorily than one would imagine. A few well-tried receipts may be welcome to those whose country pantries are already "with milk and honey blest."

**HONEY JUMBLES.**—One tablespoonful of butter, half a cupful each of sugar and thick strained honey, one tablespoonful of cream, one egg, one heaping teaspoonful of bakingpowder, and sufficient flour to make a rather stiff dough. Do not roll, but simply form them into rings with the fingers, and bake a light brown. They are better eaten fresh.

**HONEY CAKE.**—Half cupful of butter, one small teaspoonful each of sugar and honey, two eggs, two cupfuls of flour, and one large teaspoonful of baking powder. Bake about thirty-five minutes.

An old-fashioned receipt is for—**LITTLE HONEY CAKES.**—They will keep indefinitely, and are particularly relished by the children. Cream together a quarter of a pound each of butter and sugar, add three quarters of a pound of strained honey, one teaspoonful of ginger, a quarter of a nutmeg,

half a teaspoonful of soda, and one and three-quarters pounds of flour. Roll thin, cut in small rounds, and bake quickly.

**HONEY CANDY.**—Boil one large cupful of granulated sugar with a quarter of a cupful of water until it becomes hard almost brittle when dropped in cold water; take off, and add third of a cupful of strained honey and a small cupful of butter nut meat; stir steadily until almost stiff, then pour on a buttered plate, and when cool cut in squares. -LINA DALTON, in Country Gentleman.

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Grand National Prize of 16,600 Francs at Paris

Prepared at the Depot of the Sole Importers, E. FOUGERÉ & Co., 25-30 N. William St., New York.

Items of Interest.

Judge McPherson, of Pennsylvania, has given a decision in regard to insuring children for life by insurance companies.

A Frenchman is reported to have invented a new and improved mirror. He puts a coat of mercury between two sheets of transparent glass and thus has a double mirror which is very light, and which is not as easily broken as glass.

Old Henry the VIII was not a model character. Proud to the contrary notwithstanding but when one reads the records of his reign in football and remembers that in his reign football was a crime, one is tempted to wish for him for awhile.

A child recently swallowed a coin which lodged out of sight. The X rays were turned on and the coin located. By the light of the rays the doctors grasped the coin with their instruments and drew it out of the esophagus.

The Court of Appeals in this state has made a decision, that when a passenger in a railroad train puts his head out of a window while the train is going through a tunnel and is killed, the heirs cannot recover damages from the railroad.

A tariff bill before the Mexican Congress will be passed in retaliation if the Dingley bill passes. It puts such a tax on many of the things our farmers raise as to be prohibitive.

The independent acts of the management of the Tennessee Centennial: "The whole affair has been managed with great public spirit and executive ability. Its financial basis is sound.

Not more parks, but playgrounds for the children is the idea of Mayor Cooper of Baltimore. His desire is that the city shall hold vacant lots within the poorest parts of the city and let the children play upon them.

The Sewall mansion at Burlington, Mass. has been burned. It was built in 1722 and it was here that John Hancock and Samuel Adams were sheltered on April 19, 1775, after the battle of Lexington.

The N. Y. Evening Post says an agreement has been reached between the Republicans and the Union Senators, to the effect that the Vest resolution is not pressed, the Senate will strike out the ex-post facto clause of the Dingley bill.

Congress passed a joint resolution suspending the law against allowing Chinese laborers to come into this country in favor of those coming to work on the Chinese exhibits at the Tennessee Centennial.

We are afraid the next generation will not enjoy the Arabian Nights as former ones have done, for the electricians of this day will make the dolls of the genie seem tame and commonplace.

The Christian Intelligencer of New York has been an ardent advocate of the Arbitration Treaty, as have been well nigh all the newspapers of the land.

The desire of the people for an arbitration treaty is becoming less ardent and a disposition to provide for each difference with force as it may occur is increasing.

Senator Hoar resents the talk of the people in regard to the Senate and does in return some plain talk about the House.

Mrs. Matilda Morrill, widow of the late Henry Morrill, was born in Meade county, Ky., in 1818; joined the Baptist church at the age of 19; married to Mr. Morrill in July, 1837.

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DEATHS.

For actual obituaries we insert an obituary notice of 100 words free of charge. For all notices over 100 words, variable in advance.

MRS. MARY ANN LONG.

The death of this estimable woman was a heavy blow to the entire community in Russellville, to her wide-spread acquaintance and her numerous kindred. It occurred at Winter Haven, Florida.

Her funeral, which was practiced in Russellville by her pastor, Rev. J. A. Anderson, was attended by a large concourse of friends, by marriage many of her kindred and connections by friends.

A tariff bill before the Mexican Congress will be passed in retaliation if the Dingley bill passes. It puts such a tax on many of the things our farmers raise as to be prohibitive.

Rev. J. Williams (better known in Kentucky as Mrs. Eliza J. Revell) died in Washington, D. C., at the home of her daughter, Mrs. O. B. Hallam, March 26, 1897.

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FROM A LIFE OF MISERY - PERISH AN EARLY DEATH.

GREENFIELD, O. Jan. 28, 1895. Doctor France-Dingley: I was afflicted with disease peculiar to ladies for ten years.

After long years of suffering I came to you, and you very kindly let me know that you had a remedy for my trouble.

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Items of Interest.

On April 23 a wave of water passed down the Cottonwood valley, striking Guthrie, Okla. crushing many houses. The river there was 20 feet above its ordinary height. Hundreds took refuge in the trees, and were rescued as rapidly as possible. Fifty were drowned. In other parts of the territory the destruction of property was great.

Col Jesse E. Payson died at Haddonfield, N. J., on the 25th. He was born in Nicholas county, in this State, in 1815. He was popularly known as the "father of centennials," having originated several, the chief being in Philadelphia in 1871. Lieut. G. A. Cuthoun, Naval officer, fell dead on the street in New York City from apoplexy.

The Confederate monument at Dallas, Tex., was unveiled on April 20. It is of Texas granite, the shaft being fifty feet high. There are four life-size statues on the base, Jefferson Davis, R. E. Lee, T. J. Jackson and Albrit Sidney Johnston. John H. Reagan, the last surviving member of the Confederate Cabinet, delivered a eulogy upon Jefferson Davis.

The manuscripts known as the log of the Mayflower have been in England. Historical

societies in New England petitioned for them, and their request has been granted. A copy was taken and retained, and the Chancellor formally presented the manuscripts to Mr. Hayward to bring to the United States.

The long contest in the Legislature ended with the election of Dr. W. J. Debow to the U. S. Senate. He is said to be a Republican endorsed by the A. P. A., who has written a letter to a Populist which pleased the stiver men; and is said to be a man of ability who will do credit to the State. Every one is rejoiced that the election is over.

The Greek troops are showing that a mob, no matter how brave and patriotic, headed by politicians, cannot stand before disciplined soldiers led by military officers. The retreat from Larissa was an utter rout. Turkey is understood to be willing to make peace on the terms that she will withdraw from Thessaly and Greece from Turkish territory in Crete and Cyprus, and she shall be paid by Greece the actual expense incurred by mobilizing the Turkish army.

Although the disturbance in Crete was begun by Greek revolutionists, as the foreign consuls declared, yet every one sympathized with Greece when she sent troops to Crete, because all the people outside of Russia would delight in seeing Turkey wiped off the map of the world. But when the Powers pledged that if the Greek troops were withdrawn the Powers should be that Crete should be independent except a tribute to Turkey and Greece refused to withdraw her troops, she lost much of that sympathy. Because she showed her motive was not disinterested, and she preferred disturbances to the autonomy of Crete.

The New York Central and the New York and Harlem Railways have made a contract with Messrs. Morgan, bankers, by which all their outstanding bonds at 5 and 7 per cent interest are converted into new 100 year gold bonds at 4 per cent. The case with which the arrangement was made shows the willingness of people to invest at a low rate of interest where they know their investments will be safe and will have a long time to run.

Have You Eaten too much? TAKE HORSFORD'S ACID PHOSPHATE. People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

Several towns in southwestern Virginia fell earthyquake shocks on May 24. There were two shocks, one about noon and the other at four o'clock. Chimneys were thrown down but no other damage is reported.

The outlook for Greece grows worse. There has been a riot in Athens, the whole business quarter of the city having been looted, and for awhile the royal family were thought to be in danger. The soldiers refused to guard the palace, but armies were landed from the ships. This week will probably see the end of the war.

There have been slight earthquakes at Lima in Peru. In theeward islands in the West Indies there were very destructive shocks. The severest was on April 30, and lasted 40 seconds. Houses were destroyed and many hundreds of lives lost. All the islands suffered.

The Centennial Exposition at Nashville was opened on May 1. The opening ceremonies were simple but impressive. President Thomas made an address of welcome, and was followed by Gov. Taylor, Ch. of Justice Shoemaker and Director-General Lewis. President McKinley in Washington City touched the button which set the machinery in motion. All Tennesseans have reason to be proud of their Exposition.

\$100 REWARD \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that fails to cure. Send for list of testimonials.

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SUNDAY-SCHOOL PICNIC GROUNDS.

The Baltimore and Ohio Southwestern Railway has leased the Charlestown Fair Grounds and have converted it into a most charming spot for picnics. Nothing like it has ever been attempted in this part of the country. It will be a revelation to picnic parties when they see it. It will be conducted on a pure, wholesome plan. No drinking or gambling will be permitted under any circumstances, nor will the grounds be opened for the Sabbath, which should commend itself to church people who will appreciate the effort in this direction from their past experience elsewhere. There will be amusements for the young and the old. There is a new Pavilion 59 by 101 feet, Bowling Alley, Roller Skating, Shooting Gallery, Lawn Tennis Courts, Croquet Grounds, Swings, See-Saws, Pony Track, saddle horses for ladies and gentlemen, croquet drives, croquet ball, croquet, and a fine mile track for bicycle races, with Grand Stand for 1700 people, and an elegant Dining Room with kitchen equipment, plenty of good water, and shade and shelter. In case of rain, for six thousand people, no mud. Grounds which cover 25 acres are enclosed and will be in charge of responsible superintendents. The R. & O. S. W. Railway desires to cater to Sunday school and Church Picnics. Terms reasonable. Apply to R. B. Brown, O. & S. W. Railway, Corner 4th and Main streets, Louisville, Ky.

TO ATLANTA FROM LOUISVILLE WITH-OUT CHANGE.

Commencing May 2nd, the Southern Railway in connection with the Queen & Greenback Route, will extend its present Louisville & Chattanooga Train to Atlanta through the Birmingham, Meridian and New Orleans. Also at Atlanta for Georgia and Florida points. When traveling South or Southwest, see that your tickets read via Louisville and Southern Railway. For tickets or sleeping car reservations, apply to City Ticket Office, 214 Fourth Ave., or Union Depot, Seventy and River. Wm H. Taylor, Gen'l Pass. Agent, Louisville, Ky.

IRRIGATED LANDS.

The Union Pacific System has just issued publications giving in condensed form a full directory of all the irrigation companies and irrigating land associations in Nebraska, Colorado, Wyoming and Utah. Same will be mailed free on receipt of ten cent postage. Jas. P. Agler, Gen'l. Agt., Union Pacific, St. Louis, Mo.

SUMMER SCHEDULE SOUTHERN RAILWAY.

The Southern Railway will change schedule May 20, after which time trains will leave Louisville 7:45 a. m., 7:35 p. m.; arrive Lexington 10:30 a. m., 7:25 p. m.; leave Lexington for Louisville at 8:15 a. m., 7:50 a. m., 6:10 p. m. These trains run daily and carry Free Observation Chair Cars or Sleeping Cars. For copy of the new schedule apply to any ticket agent of the Southern Railway. Wm H. Taylor, Gen'l. Pass. Agent, Louisville, Ky. Wm H. Taylor, Gen'l. Pass. Agent, Louisville, Ky. Wm H. Taylor, Gen'l. Pass. Agent, Louisville, Ky.

Will Retire July 1.

Kleiphans & Simonson have transferred their leases and sold the fixtures, power plant, good will, etc., to Messrs. Whiteson & Co., of New York, who, on July 1st, will take possession of the Mammoth. In the meantime the

Stock Must Be Closed Out,

and the last and lowest slaughter prices have been put on 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

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