

WESTERN RECORDER.

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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Do not be discouraged because you cannot understand God's providences. We walk by faith, not by sight.

A GIFT is a token of love; the highest token of love is to give one's self. Jesus loved us and gave himself for us.

BRAINS are better than brass; principle is far superior to popularity; to be good is to be desired rather than to be great.

God's people are not only to wait and watch, but to work; not simply to pray, but to press toward the mark for the prize of the high calling of God.

A MAN cannot be more liberal than God's Word and yet be faithful to Christ and truth. The less principle and conscience a man has, the more liberal he is in religion.

FAITH is taking God at his word. If we can say with Paul, "I believe God that it shall be even as it was told me," then we shall be able to appropriate the promises.

JOSEPH PARKER does not "improve the occasion," as some men in this country call taking secular subjects from which to preach. On the Sunday before the Jubilee in London thousands were turned away from his church, unable to get standing-room. But Christ and not Queen Victoria was his topic in the morning, and at night his text was, "Without faith it is impossible to please him."

It is written, "If we believe not yet he abideth faithful." The opinions of men, however sincere, do not alter facts. The belief or disbelief of men does not change any truth. For centuries men did not believe the world was round or was a moving orb, yet their belief did not disturb the great solar system. You may not believe the Bible, but its truths remain unalterable. You may not believe there is a heaven, but the home and rest remains to the people of God. You may not believe there is a hell, and yet the wicked shall be turned into it. "He that believeth not shall be damned."

THE average net increase of the Northern Methodist church for ten years has been 76,970. For last year it was only 19,738. The Methodists are trying to account for this. Rev. J. T. Crippen, in the N. Y. Advocate, says the reason is the present "sensational evangelistic methods." He adds: "In the West we are overrun with this class. Usually they are well organized, with a singer and tent and a 'roundabout' to sell books and 'phases.' Their addresses are often nothing but tirades of abuse, holding up both pastors and people to censure and even ridicule." There is nothing sinners enjoy more than to hear the saints abused, and they will go in crowds to enjoy it. It gives them a pharaonic pleasure, and keeps them from being troubled with a sense of their own guilt.

GRIEVING THE HOLY SPIRIT.

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

Who would willingly grieve a friend? Willingly grieve! Indeed, he who would willingly grieve any one, friend or foe, must be seriously wanting in those tender and more delicate sensibilities which are instinctive in our nature, and which the Christian spirit develops and nurtures. A lash, a stab on the shrinking flesh would be cruel, barbarous and brutal unless some crime demanded the infliction. But the heart may be cruelly hurt as well as the body, and many an unkind word, a cold neglect, a heartless act, goes deeper to the quick and cuts deeper than the dagger's thrust. And what is the mystery and marvel of it all is that people—good people often, usually kind and Christian—hurt the feelings, grieve the hearts of their friends, often of their best friends, more frequently than of any others. Of strangers they will be more careful; even of enemies, if they have them, they will be more cautious. From such they would expect a return in kind, therefore they take heed of their words and deeds. But their friends, their dear friends, their dearest friends often, will bear with them and suffer their cruelty as others will not. That makes the bane of so many homes: cutting words, cold neglect, unkind acts, and hearts shrink, suffer and bleed under the thoughtless barbarity. Possibly we repel the implication and insist that we have never been guilty of such unlovely traits, but on the contrary condemn them as severely as any can possibly!

But there is one Friend vital to our comfort, more important to our best and highest life, absolutely essential to our welfare in two worlds, on whom we are dependent for the strength we lack and for the light we need, without whose guidance we shall be lost in the wilderness and never reach the land of peace. A friend constant as our breath, faithful as our heart beats, tender in his ministry as a mother with the child she loves; a teacher in ignorance, a counsellor in perplexity, a comforter in sorrow, a sanctifier from the perversities of our nature. A friend who introduces us to the fellowship of the pure and the holy, makes us meet to be partakers with the saints in light, prepares us to be kings and priests unto God and heirs with Christ to an incorruptible and fadeless inheritance—the Holy Spirit of God! And come to think, not a few Christians think this is romance, a fiction, were not and are not away they have any such friend. And if by a metaphor they admit the existence of such an one, they would deny the imputation that they treat him so illy as is here implied. Paul says: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The need of being warned against it implies the possibility and the liability of doing it. But it may be asked, with a touch of surprise, Can we grieve God's Spirit? Why not! His personality is conceded as being possessed of sensibilities capable of feeling joy or grief, though not capable of actual unhappiness. The word *grieve*, as we use it well expresses the force of the term used by the Apostle to Ephesian Christians. To occasion grief, to bring sorrow, to cause distress, to afflict and cause pain.

We believe in the Holy Spirit as our Illuminator, Comforter, Sanctifier, with a kind of dead faith, which does little to mould our character or shape our life. And yet he is to us all and more—not different, but more—than what Jesus said he would be. He said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth." "Ye know him; for he dwelleth with you, and shall be in you."

"The Comforter, the Holy Ghost; whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:10, 26). There are many things in God's people to grieve this divine friend. He is our careful and tender teacher, and tries to lead us into the mysteries of grace and godliness. But we do not care to learn. We neglect our lessons and our teacher. He urges us to grow in grace and in the knowledge of our Lord Jesus Christ. But we do not care to grow in that kind of knowledge. Almost anything else pleases our foolish hearts. We wish to grow in wealth, in influence, in popularity, in pleasure.

And the Spirit is grieved when in the churches and in the homes are bickerings and alienations and strifes, since he himself, through one of his messengers, had commanded to be kindly affectioned and tender hearted one to another, as becometh saints, keeping the unity of the Spirit in the bonds of peace. He had taught the disciples that they were not their own, being bought with a price, and that they should not seek their own, but the things which are Jesus Christ's. That whatever they eat or drink, or whatsoever they do, all should be done to the glory of God.

Is not he grieved when all this seems utterly ignored or forgotten! He had it written down that they might read and not forget, that the saints should not live as other Gentiles live, and as they themselves sometimes lived when in their carnal minds. Now they should come out from the world and be separate from sinners. They should not be conformed to this world; alas! how they forgot that injunction. They should be transformed by the renewing of the Spirit. How little does this come to pass. All to the end that they may prove to the world what is the good and acceptable and perfect will of God. How imperfectly are Christians, as object lessons, showing to the world—not simply *telling* the world, but *showing* to the world—what is the good and acceptable will of God. And the Spirit is grieved because his teachings have so little effect, and are so soon forgotten, and so little light goes out of Zion to the world.

The Master said to one of the leaders and shepherds of his flock: "Feed my sheep; nourish my lambs; shepherd my flock; feed them with knowledge and understanding." And the Spirit afterwards spake to another: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." But if the Spirit sees the shepherds self-seeking and ambitious of notoriety, striving to attract the idle to themselves with empty fancies, rather than lead the lost to Christ and feed the flock, will he not be grieved! It is our friends who are most likely to cause us grief. Strangers may irritate, may offend, may anger us; our friends are most likely to hurt our feelings, to pain our hearts. Of all our friends, let us most carefully not grieve our best friend, the Holy Spirit of God in Christ Jesus our Lord.
Mount Vernon, N. Y.

PRAYERS for goodness and purity in a sense, answer themselves, for you cannot pray for these things without in some measure receiving them in the very act. To lift up the soul to God calms and ennobles it. It was this, I imagine, that was the beginning of Christ's Transfiguration. The absorption and delight of communion with His Father overpread His very face with beauty and glory. In some degree this happens to all who pray, and it may happen in a high degree to those who pray much.—James Stalker.

PASTORS AND PARISHES.

BY REV. HARVEY BROKAW.

"Parishes are seeking pastors who are good looking have finished manners and a good delivery. Spirituality is not considered in these days, when a call is to be given. The churches seek some one who will please; they do not care much for instruction. The pure, simple Gospel is not an element, so long as they secure a pastor who will tickle their ears with fine language, shine in their social circle, and above all, rank a little higher than Pastor B—, around the corner. The solid, earnest, pure-souled preacher hunts for a pulpit; the gay, superficial, but attractive candidate is above par."

Such is a resume of a conversation held with the writer one day recently. We were a small company of missionaries, and were talking of the condition of the home churches, the finances and "the terrible cut." How was the existing state of affairs to be accounted for? What was the reason that the Lord's army must not merely halt, but actually retreat! What was the secret cause that threw our Board of Foreign Missions, the seven hundred missionaries and the vast company of native workers into this great confusion? The above-quoted conversation was given as the reply to these questions. "Worldliness in the church and froth in the pulpit" would explain it all.

In the heat of controversy the writer quite indignantly refused to agree with any such statements, and vigorously denied the charges.

Never were the churches so eager for the whole Word of God. Never did the pulpit preach it so conscientiously. Never before were so clean-minded, Spirit-filled pastors more sought for. Never before were the appearances and accessory pastoral qualities less considered.

So we replied, and such we still believe to be the truth, when any past age is to be considered. Nevertheless, we were set to thinking, and have not completed our thinking yet. While we believe that our churches and pastors excel those of any past age in all the highest Christian graces, and refuse to agree with any such ink-colored, pessimistic statements as head this article, still there may be a great deal of truth in what was said. We certainly cannot count ourselves to have already attained, nor to have reached the ideal conditions in church life, but are still only striving. Some victories we can claim. We are not going backward. "Forward and upward" is still our motto words. But alas, there is still much worldliness present in many churches. Unspiritual men do creep into the pulpits. Social qualities do at times overbalance sacred qualities. In every church more or less of the results of these evils can be found. They may not be there in the quantity or quality of some past age, but they are still there. And they should not be there. Present-age achievement brings present-age responsibility. Since more has been accomplished than ever before, God has been demanding of us more than ever before. The Master is not contented with part. He wants all. Lives half Spirit-filled are almost an abomination. What God asks for now is live pastors, churches that are completely filled, yes, overflowing, with the Holy Spirit. So long as spirituality is not the chief thing sought after, so long as any pastor preaches or practices worldliness, so long as the divine, Christ-like spirit is neglected for that which is earthly or secular, missionary boards will struggle with debts, cuts will be ordered and halts will be commanded.—Ex.

VILLIANY, when detected, never gives up, but boldly adds impudence to imposture.—Oliver Goldsmith.

THE SUPPER OF THE LORD.

BY JARED MARIS.

In view of calvary and the cross, the resurrection and ascension, Jesus gathered his disciples in an upper room in Jerusalem to close the old and open the new dispensation. Types and figures had from the beginning pointed saints of old to the great Sacrifice and Atonement; and now a symbolic link was introduced to guide the believer's heart in all time to come to the redemptive offering completed, when Jesus said, "It is finished." This link and that symbol was and is the Supper of our Lord. The last Priest was soon to serve and the last life go out by the altar, and a priest after the order of Melchisedec was to supersede them, and an offering made once for all when Jesus died on the Roman cross. Priest and altar, sacrifice and oblation, had done their preparatory work and had ceased to be, when the Son of God reconciled the world to himself in suffering his body to be sacrificed and broken and his blood to be shed as a propitiation for sin. How beautifully the divine teacher coupled the grosser antitypes with the more spiritual by this symbol when He introduced the Spirit which is life by the blood its emblem, the one testifying of the other. "This is the New Testament in my blood." Church and State were now separate and the people no longer subject to the priests. The flock was now to be led by a shepherd for and in the name of the Good Shepherd who gave his life for the sheep. When in that upper room Jesus gave the emblems of his redemptive sacrifice to his followers, it was for his disciples forever, and access to the elements was the sacred right of all who could discern that which they represented, having become subjects of his spiritual kingdom. Under the guide of inspiration and necessity, the followers of Christ formed themselves into associations called churches, and in so doing they ceded some privileges and individual rights to the body, putting themselves under regulations adopted by common consent, which received the divine sanction through inspired apostles. To these bodies loyalty was due so long as the relation continued. The church has no authority however over conscience. The right to dissolve the relation always inheres in the individual. And also the body has the right to withdraw its fellowship. The relation being founded in mutual agreement. The church is now the custodian of the elements and has control of both the administration and participation of the Supper by its membership; whom the church designates having the only authority to serve it. The right of the Supper being limited to such as are spiritually able to discern the Lord's body, the church may not invite to the table any except those whose qualifications they have a right to question.

The question as to whether one called of God is not also called to administer the ordinances, as evangelists outside the church, does not arise here. Certainly a pastor who is a member and a servant of the church must be subject to it so long as thus obligated. If a member of another church may not demand a seat at the table, on what grounds shall it be tendered to him so long as he is a subject elsewhere? Liberalism, that curse and bane of Christendom, replies, "to express Christian fellowship." He who partakes of the Supper for that purpose eats and drinks unworthily. And he who invites him so to do is a partaker with him of the responsibility. The purposes for which the Supper was instituted are definitely set forth, and their sanctity asserted by a threat of damnation to the soul of him who violates them. And yet there are those who bandy it about as a test of fellowship, a compliment, or the not less weak subterfuge inviting "all of the same faith and order," as though it were an ordinance bequeathed to the Baptist denomination as such. I have heard ministers with English men and home-brewed unclean announce that the memorial table belongs to the Lord, and therefore not subject to the minister or the church. And as soon as through with this cheap catch-phrase, that panders to popular prejudices, he would commence restricting it (regardless of his assertion) to such as claim to love the Lord Jesus Christ in sincerity. This covers Greeks, Romans and Mormans, when they are thus left to judge. And yet he ex-

cludes enough to show he is insincere in his statement, that the Supper is not subject to human guardianship. The table is not the Lord's by ownership more than any other table. True sovereignty persists, but the church is the steward. The Master gave the ordinance to his disciples in the upper room, saying, "This do in remembrance of me," and the apostles by the Spirit's direction presently set the table in the individual church, thus surrounding it with the best possible safeguards.

THE ANSWERED PRAYER.

BY REV. D. S. GREGORY.

In my early ministry it was my good fortune to meet Colonel William C. Alexander, the first head of the Equitable Life Assurance Society. He had a kindly side for children and young men, and so I came to know him well and to be the recipient of various courtesies from him. As I was spending a few hours in Princeton one day, I called on him. The Alexander home had been years before removed from the well-known house on the Seminary grounds to the residence that stood on the main street. That building was then about to be removed to make room for a more imposing structure for public purposes, so that the home was again being broken up. I found the Colonel engaged in the sad task of making ready for the removal.

Just then he was going through the private papers of his distinguished father, Dr. Archibald Alexander, the first professor of theology in Princeton and the founder of the famous Alexander family. It was a precious collection, the accumulation of a long lifetime; and it was large, for Dr. Alexander had been looked up to as one of the wise men of the nation, and had been confidentially consulted by those in high places in State and Church, in the professions and in business. But it must all go now!

When I entered the library, the Colonel had just come upon a paper bearing successive records concerning a leading family in Virginia, dating back for its beginnings to the days when his father was known as the eloquent "boy-preacher" of Virginia. He read it to me. It was headed somewhat on this wise: "This record I make for the benefit of those who shall come after me." Then followed the several entries, of which only the substance is here given.

"In my early ministry I was preaching in the country church at A—. One Sabbath morning, as I went very early, according to my custom, to the woods back of the church, to make ready for the service, I met Mr. B—, the leading elder in the church and a planter of wealth and social position, coming out of the gate that led into the woods. I said to him: 'How in it, Elder B—, that you are here so early!' He replied: 'I came here by daybreak this morning to pray for my son. You know that he is becoming wild and dissipated. I have been wrestling with God in prayer for him, and God has assured me by His Holy Spirit that he will be saved. I am just as sure of it as if he were already saved.'

Then followed a record of date perhaps twenty years later: "Tidings recently came of the death of Elder B—, of A—, in Virginia, after a long life of usefulness. I have inquired concerning his son for whom he prayed on that morning long ago, and have learned that he has continued in his downward career, and, through the influence resulting from his wealth and social position, has come to be the leader in drunkenness, gaming, racing, and all forms of dissipation and wickedness, over a large region of country; and that he is ruining great numbers, especially of the young men."

Then came the closing record of perhaps twenty years later: "I lately received a newspaper from A—, in Virginia. It contained an account of the death of a Colonel B—, aged about fifty years. It told the story of his remarkable Christian character and wonderful influence for good, especially with the young; and deplored his loss as irreparable. The name was the same. The age was the same. It was the same man! The journal proceeded to tell the recklessness of his later days, of the ruin he had wrought; and then followed the story of his wonderful conversion, of his complete

transformation in character and life, and of his heroic efforts to undo as much as possible of the evil he had done. The father's prayer had been answered.

"I leave this record for those who shall come after me." That was the end. I saw tears dropping as Colonel Alexander finished the reading of that dingy record. It was plain that he had been reading between the lines. It was his father's way of saying to his children that he had himself prayed such an inwrought and energising prayer for his children, and had received God's answer in the assurance of their salvation.

When the record had been put away, most of Dr. Archibald Alexander's children—five of them at least—were already Christians, two of them, James W. and Joseph Addison, distinguished preachers and professors. But two of the sons were not yet saved. They had been the cause of much anxiety. Colonel Alexander was one of these. When he read the record to me that day he had been for several years in the church, an efficient Christian lay helper to his brother in this city. One thing that moved him so deeply was that his father should have passed away leaving him still estranged from God. But what moved him still more deeply was the fact that a younger brother still remained "without God and having no hope." Was it possible for the grace of God to rescue him from his life-long evil habits so late in life? Would his father's prayer be answered in his case, too?

Not long after Colonel Alexander went home, leaving that brother still Christless. But Dr. Archibald Alexander's prayer was fully answered later. The last son was rescued from the slavery of sin and of his evil habits, and became a humble, grateful Christian. It was my privilege to learn the story of his experience from my father-in-law, who had been his classmate in college and who in later years, having gone to Princeton, had taken up the father's prayer in behalf of the son, and who was in some degree instrumental in bringing him up and out into the light of God. The turning-point was a sermon from the text: "And the stone was rolled away." He said to his sister when he reached home after the service: "The stone is rolled away!" The duties of family prayer and grace at the table were at once taken up, and with almost trembling joy he soon after united with the church.

It was my privilege to see him walking the streets of Princeton many times, clothed and in his right mind. Would he be able to withstand the power of temptation and remain steadfast to the end? That was the doubting question of many. But the grace of God was sufficient. There was never even a momentary falter by the way, until he, too, passed into glory. The father's prayer was answered.

Another "inwrought supplication of a righteous man" had proved "exceedingly mighty." Another illustration had been given of what is possible to prevailing prayer, and another inspiration furnished to Christians to seek great—seemingly impossible—things at the hands of their Lord by the power of the Holy Spirit.—N. Y. Observer.

The nearer one comes to an utter sinking of self in Christian service, yielding all to Christ and for His glory without reserve, the more acceptable that service will be to Him. There is room for the closest self-examination at this point on the part of everyone. Am I jealous of my own rather than God's glory in what I undertake? Do I really suffer pain when the discovery is made to me that a form of selfishness still remains? Do I resist God's methods of showing this weakness to me? Am I more anxious to have the hidden evil entirely removed than to make a "fair show in the flesh" before men?

It is pitiful to mark how the choicest talents are sometimes lost to the world by a reluctance to yield all to God and for His glory. Could we measure the true standard as God wishes it to be realized in our Christian activities, we would see occasion, doubtless, for deepest contrition on account of our self-examination in what we say and do in His name.—N. Y. Advocate.

It is proof positive of a man's essential soundness if he improves as he grows old.—James Parton.

THEY SHALL NEVER PERISH.

BY REV. GEORGE L. SMITH.

A sheep may wander away from the fold. He may go very far away, and persist in his wandering, and if left to himself he might be lost.

A careful shepherd would watch his flock, call back the wandering sheep, and if need be leave his ninety and nine and go after the one that has strayed. Such might be the course of a human shepherd with the flock of dumb animals of which he had the care. This is an illustration, but it is only an illustration of the treatment that our Savior, the Good Shepherd of the flock to which all Christians belong, gives to His sheep.

They, too, may wander far away from the fold, and if left to themselves might be forever lost; but He says: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

Such language is very strong, and if it means anything it seems to mean that the sheep that belong to the Good Shepherd shall never perish.

The Christian may go astray, he may wander off into sin, but he shall never perish. The Good Shepherd does not forget His sheep, and no man is able to pluck one of His sheep out of His hand.

What a comfort should this be to the Christian who knows that he belongs to the flock of our Savior because he entered by the door into His fold. That door is Jesus Christ. He may through his own folly, or by his persistent waywardness, go very far astray. He may wander into sin. He may suffer greatly from his recklessness. He may be badly treated by the world, and may do many things that are not only very foolish, but are very wrong for one who belongs to such a flock; but what joy and gladness should it give him to know that he shall not be forever lost.

The Shepherd knows His own, and they shall never perish, neither shall any man pluck them out of his hand.

Will this truth make the sheep careless? Will a sheep desire to leave such a fold, and get away from such a Shepherd?

Will a Christian desire to get away from such a Savior?

Will a sheep desire to wander off into the mountains, where there are rocks, and hills, and briars, and brambles? Are the experiences in such wanderings of a kind that are enjoyable and to be sought?

Are the experiences of a wandering Christian such as to make him desire them, and seek opportunities to repeat them?

Surely there are many reasons why the security that the Christian enjoys by reason of his union to Jesus Christ should tend to keep him near his Savior's side, and cause him to restrain every impulse to leave him, and suppress every emotion that would urge him to wander away from the fold of the Good Shepherd.

How strange the conduct of the Christian and how unchristian, how unworthy the name he bears, and the rich blessings he receives, who wishes to get away from the flock of the Good Shepherd.

Oh how delightful to belong to the flock of that Good Shepherd who says concerning His sheep, "I give unto them eternal life and they shall never perish," and we know he is able to accomplish all that He says He will.—Ex.

In the course of his address on the Shorter Catechism, at the London Westminster Celebration, Mr. Gillie told a story which he believed had never been in print. In an assembly of Roman Catholics, at which a Cardinal was present, the talk fell on theological subjects, and a Protestant lady, who was present, joined in. Some one happened to say to her, "And what do you consider the true definition of sin?" She at once replied with the answer of the Shorter Catechism, "Sin is any want of conformity unto, or transgression of, the Law of God." The Cardinal looked testively at her. "Madam," he said, "that is a very good definition." "Yes, your Eminence," replied the lady, "and there are other good definitions where that came from."

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898. SECOND QUARTER. SUNDAY, APRIL 10.

SUFFERINGS OF THE LORD FORETOLD.

Matthew 16:21-28.

MOTTO TEXT.—"He was bruised for our iniquities."—Isa. 53:5.

From Decapolis, the region of the ten cities where he had fed four thousand, miraculously, our Lord had moved northward toward Caesarea Philippi, and he was in the neighborhood of that city.

"From that time forth began Jesus to show unto his disciples."—This is connected with Peter's declaration, and from the connection in Mark this conversation seems to have followed that noble confession. His miracles had convinced the Apostles he was the Messiah so long promised to Israel. But their conceptions of the kingdom of the Messiah upon earth were so deep-seated, time and patience were necessary to make them understand how different was the true Messiah from the conqueror of the Romans whom they were expecting.

"How he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."—He must go and die—so only could he save men. The elders, chief priests and scribes were the three parties of whom the Sanhedrim was composed. What he suffered at their hands is told in the closing chapters of Matthew. The disciples seem not to have paid attention to his words about rising again so much were they overwhelmed by his foretelling his death. After the crucifixion it was his enemies who remembered, not his disciples.

"Then Peter took him"—drew him aside to make a personal appeal—"and began to rebuke him."—Peter's self-confidence was always great and had to receive a very severe lesson. "Be it far from thee, Lord: this shall not be unto thee."—He must continue to keep out of the way of the Jews, as he was now keeping out of Herod's jurisdiction. It seemed almost madness to Peter. How could the Messiah reign upon the throne of David if he were killed in Jerusalem?

"But he turned and said unto Peter, Get thee behind me Satan."—Peter had presumed to rebuke the Lord; he is sternly rebuked in reply. He was engaged in Satan's work of tempting the Christ to give up making a vicarious atonement for the sins of the world. "Thou art an offence to me."—A stumbling block, alas! that the rock Peter should be that. Our Lord knew what the awful wrath of God which he must bear was. The temptation was ever before him to let the guilty race of men go to the death they deserved, and to go back to his heaven with its angels without suffering in the sinner's stead.

"For thou savourest not the things that be of God, but those that be of men."—Thou "mindest" not the Greek is: Peter was not thinking of God's plan, the salvation of souls, but of the things of earth—strong men, temporal power and magnificence. All those who seek the growth of church by other means than the regeneration of souls fall into an imitation of Peter's sin.

Mark tells us that then the Lord called unto him the multitude of his disciples and spoke what follows to them: "If any man will come

after me, let him deny himself, and take up his cross and follow me."

—He must renounce self, and its rule, and take God to be his sovereign. It was a custom to make condemned criminals carry their own crosses to the place of crucifixion. To carry a cross meant to be crucified on it. Our Lord thus indicates that he was to be crucified, though it is not probable they understood him as meaning literal crucifixion in his own case. Just as all those who follow him would not have their bodies crucified. But they must crucify the old man with his affection and his lusts, and they must be ready for the crucifixion of their bodies if that were God's good pleasure.

"For whosoever will save his life shall lose it."—Life is used in three verses in two senses, the life on this side of the grave, and the eternal life as contrasted with eternal death. The man who denies the Lord for fear of death or suffering may save himself from immediate death. But at the longest, death is coming to him swiftly and sure. And he shall lose the life of blessedness hereafter. "And whosoever will lose his life for my sake shall find it."—Many a martyr has found these words true. They are true for those who know no martyr fire, who give up their self-will to rule their own lives, and trusting in the atonement for forgiveness of their sins live the life God would have them.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"—On the low ground of profit and loss what a marvelous folly sin is. A man cannot gain the entire world; at most he can hope to gain but a very small part of the world. But as life ends so soon, what would a man gain if he could get the whole world and lose his own soul? Let us all face that question while yet our souls are not forever lost. "Or what shall a man give in exchange for his soul?"—When the poor sinner stands before the bar of God, his soul lost, what can he give to purchase it back? Why will men lose their great possession, the soul, when they know there is no recovery for it when its doom is spoken?

"For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works."—Reward includes the idea of penalty as well as of blessing. Then the Lord turns from his great final coming to a nearer one which some of those present would see. Some commentators think the reference is to the Transfiguration which occurred soon after, and in which three of his disciples saw him transfigured. Others that he referred to his coming forty years after at the destruction of Jerusalem, to the end of the Jewish Dispensation.

BAPTIST MINISTERS' DIRECTORY OF KENTUCKY.

It is desirable to have our Directory as complete as possible. For this purpose the Secretary is constantly on the watch—even then many changes will be overlooked, or not come to his notice. So I am compelled to ask the brethren to aid me. If any minister has come into the state since June 1st, 1897, or changed his address, or any whose name was not in last minute, or whose name or address was printed incorrectly, he will please drop us a postal card calling attention to the same. Brethren who are well acquainted can greatly aid by sending a list of such changes. Please send all information by June 1st, 1898, and oblige

Yours fraternally, J. K. NUNNELLEY, Secretary.

AN OPEN LETTER TO THE EDITOR OF THE WESTERN RECORDER.

DEAR BROTHER:—In an editorial in the WESTERN RECORDER of March 24th, you make special reference to my open letter to Dr. Christian, and, in direct connection with this reference to me, you say: "Last November, in the Watchman, of Boston, Dr. Henry M. King, pastor of the First Baptist church of Providence, R. I., contradicted a number of Dr. Whitsett's statements. Why did not some one say then that Dr. Whitsett's veracity was attacked? Why was no reply made to Dr. King? Why should a contradiction by Dr. Christian be any more an attack on Dr. Whitsett's veracity than a contradiction by Dr. King?" These are straightforward questions, and they call for straightforward answers. Without the slightest irritation on my part, I will answer for myself with the utmost frankness. And, as you have asked publicly for the answer, I tend you my answer in the form of an open letter.

1. It has never come under my observation that Dr. King, or any one else, had seemed to charge upon Dr. Whitsett deliberate falsehood. When I read Dr. Christian's article, I honestly thought that he had. For it seemed to me utterly impossible that he could believe that Dr. Whitsett had written over thirty editorials and not be able to recall having written any one of them. And I was moved to ask Dr. Christian if he really meant to make a charge of falsehood against one who had been chosen by his brethren to the presidency of the Southern Baptist Theological Seminary. My understanding of Dr. King's "contradictions" is that they have been rather attempts to controvert some of Dr. Whitsett's statements as to matters of history. But even if they were contradictions, still to say that one has misstated history is a very different thing from saying or broadly suggesting that one has lied. The particular "contradiction" by Dr. King to which you refer escaped by notice, and I have never heard of it as containing the slightest intimation that Dr. Whitsett has ever intentionally falsified. But I do not hesitate to say that, if I had ever believed that he, or any one else had made such a charge against Dr. Whitsett, I should not have had a moment more of hesitation in asking of him an explanation, or in protesting with all the earnestness of my nature against such treatment of one brother by another. The difference, Brother Editor, between contradicting a man's statements as to history (statements that have to be made often upon incomplete, and sometimes quite uncertain and even conflicting, evidence) and charging or intimating or even suggesting that a Christian brother has deliberately told a falsehood, is to my mind so vastly great that the two things cannot at all be compared. I marvel that you should have tried to compare them. I can hardly conceive of a greater stab to the cause of religion than that the President of the Seminary should be held guilty of deliberate falsehood. My whole nature revolts at the idea that one occupying such a position could be guilty of such a thing. If it were true, I should not want to protect him, but I would rather my tongue would be palsied than to proclaim it, or help men to believe it. I would rather see every building that we have swept by cyclone or fire than to have the world believe such a thing. This, I think, is sufficient

reason for raising the question I did, even when, for the sake of the Seminary, I have been trying to keep out of this unpleasant controversy, and trying, as I have said, to keep my colleagues out of it as far as possible. And this is the reason why I said that Dr. Whitsett would not appeal in vain to the sense of justice among his brethren so long as nothing but the evidence of Higher Criticism is offered for "proof" against him. I only claim, Brother Editor, to have the sensibility of an average Christian man, and I judge of the feeling in others somewhat by my own; and, if this intimation, or suggestion, that Dr. Whitsett has falsified has not produced a shock and a revulsion among Christian people, then I have lost my bearings and do not know how to estimate the Lord's followers.

2. There is one other reference in your editorial, and it pleases me that you made it, since it gives me opportunity to say something which I think ought to be said. You refer to certain efforts which you say have been made impugning the motives, and, to some extent, impeaching, or trying to impeach, the moral character of the Editor of the WESTERN RECORDER. I want to say, my Brother, that I hold in the same estimation all attempts against the personal character of those recognized as Christian brethren, no matter from what source such attempts may come. More than once, when I have heard brethren charged with this or that, have I said: "If I believed that they did such things, I would stop recognizing them as Christians." I have heard some things charged upon prominent brethren on both sides in this controversy, and have said promptly, "I do not believe it. I do not believe it. I would myself be almost tempted to lose faith in Christianity if such things could be true." When I have heard charges of this kind, I have asked brethren how we could expect outsiders to have faith in our religion if we could believe such things against our most prominent Christian leaders. I hailed a short time ago an article in one of our papers entitled "Are we as bad as we think each other to be?" I will hail anything that will take this discussion from the plane of bitter personalities and crimination and recrimination into which it has fallen, and lift it to a plane which will be more edifying to the world and more honoring to God. God pity us that we have made such a spectacle! This last development gives terrible emphasis, it seems to me, to the need that we should call a halt. We be brethren: what a spectacle for brethren! Can we not at least avoid suspicion of each other, and assault upon personal Christian character? F. H. KERFOOT. Louisville, Ky.

P. S. I understand, of course, from various announcements, that I am not at liberty to answer through the RECORDER Dr. Christian's open letter to me; otherwise, I should be glad to have a word more with him. F. H. K. [See comment on 8th page.—Ed.]

THE Rev. W. T. Jolly's death brings sorrow to many hearts in Kentucky. He died in the midst of his usefulness in Richmond, Va. He did a fine work there, as he did at Ashland, Ky., where his work was so blessed, in planting our cause. A good man has gone home. We sympathize with the sorrowing hearts saddened by this death.

HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Ralph Odworth.

Oh, My Heart!

Palpitation—Weak—Unconscious at Times—Sleepless—Asthma—Kidney Troubles

Recovery Would Seem Like a Miracle Yet Hood's Sarsaparilla Cured

"I had been in very poor health for several years, and two summers I was so weak I was obliged to lie in bed 3 months at a time. I was all run down, had

Unconscious Spells lasting for an hour at a time. The doctors thought the trouble came from my heart. I used to say that if I could only be up around, I should be so thankful, and that it would seem like a miracle if I should be well. The neighbors all know of the poor health I had been in, and how much better I am now. I had asthma for many years, and some nights

I could not sleep my breathing was attended with so much difficulty. Sometimes I would have to sit bolt upright in bed. As my general health grew poorer, my asthma grew worse. I had kidney and other troubles and seemed to be generally 'out of sorts.' I heard so much of Hood's Sarsaparilla that I decided to try it, and I experienced great benefit from it. I have recommended it to many people, and I cannot say too much in praise of Hood's Sarsaparilla. I have not been in bed for over a year on account of illness." Mrs. B. WATSON, 423 S. Columbia St., Warsaw, Ind.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. Get only Hood's.

Hood's Pills cure liver ills; easy to take, easy to operate. 2c.

FROM GEORGIA.

Suffer me to tell you some of the good things the Lord has done for us. We have just closed a very precious meeting with the old historic First church. Dr. J. L. White was with us for eleven days, and did splendid work. He preached with great power and effectiveness. He is a noble brother and a true yokefellow. I carried on the meetings three days before he came and four days after his departure. To date we have had 61 additions, nearly all by experience and baptism. Others are to join next week. The church is greatly revived. Since coming here ten months ago our congregations have greatly increased, more than doubled, our prayer meetings have as many as 300 present, our Sunday-school has gone from 150 to 300 in attendance, 134 have joined the church, the church has kept up current expenses, contributed to all of our organized work, paid off an old debt of \$1,100 on the pastor's home and raised nearly \$1,000 to pay on our beautiful mission lots in the Southern part of the city. Last Sunday the church unanimously and heartily invited the Georgia Baptist State Convention to meet here in 1899. Pastor and church thank God and take courage. Greetings and love for my friends wherever the dear old WESTERN RECORDER may go, with a request for an interest in their prayers.

Fraternally yours, JOHN D. JORDAN.

We were pained to hear last week of the death of Mrs. Scott of Somerset, Ky. She was a woman of rare gifts and graces; and she was a most devoted Baptist. By her benevolence and her efforts, very largely, the handsome Baptist house of worship at Somerset was erected. She was a helper of all good causes, and she will be greatly missed. She was a sister of Governor Bradley. We tender our condolences to the bereaved.

Old truths are always new to us if they come with the smell of Heaven upon them.—John Bunyan.

THE GREATER NEW YORK.

It may be interesting to your readers to have presented to them some facts about the Greater New York that came into existence on the first of January last. The new city charter unites into one municipality, under the corporate name of the City of New York, the various communities lying in and about New York harbor, including the city and county of New York, the city of Brooklyn and the county of Kings, the county of Richmond and part of the county of Queens. The territory thus indicated is known as the City of New York, and is divided into five boroughs. The borough of Manhattan comprises that portion of the late City of New York known as Manhattan Island, Governor's Island, Bedloe's Island, Ellis Island, the Oyster Islands, Blackwell Island, Randall's Island and Ward Island. The borough of the Bronx takes in all that portion of the City of New York lying north and east of the borough of Manhattan, between the Hudson and East rivers, on Long Island Sound, and including the several islands belonging to the old municipal corporation of New York not included in the borough of Manhattan. The borough of Brooklyn consists of the city of Brooklyn. The borough of Queens comprises that portion of Queens county included in the City of New York. The borough of Richmond includes the territory known as Richmond county, or Staten Island. The area of the municipality is about three hundred and fifty-nine square miles. It contains twelve hundred miles of streets, exclusive of common roads, and seven hundred miles of sewers. Its annual tax levy is between \$55,000,000 and \$65,000,000. It contains about 167,000 buildings, and its daily consumption of water is 350,000,000 gallons. The population of this great city is almost as great as that of the whole United States at the time George Washington was elected President, and is equal to that of the combined population of the following twelve states: California, Delaware, Florida, Idaho, Montana, Nevada, North Dakota, Oregon, South Dakota, Utah, Washington and Wyoming, with the District of Columbia thrown in. Its population is nearly as great as that of swarming Holland, one-third greater than that of all Norway, twice as great as that of Cuba, equal to that of Chili, greater than that of Switzerland, Greece, Denmark or Venezuela, and equals the combined population of half a dozen of the minor countries of Central and Southern America.

The direct appointees of the Mayor of New York include commissioners, judges, magistrates and other designated leading officials, whose annual salaries aggregate over \$500,000, and most of whom will hold their offices for terms of six years. Here, then, is \$3,000,000 in patronage to be distributed directed by the Mayor. These are only his own direct appointees, who, in their turn, have the appointment of hundreds of minor city employes in the various departments. Thus, for example, the Mayor having appointed four police commissioners at \$7,000 a year each, they will have the appointment of one chief of police, five deputy chiefs, ten inspectors, 127 captains, 698 sergeants, 127 constables, 40 watchmen, 254 doormen and 6,382 patrolmen, besides a long list of election officials, with salaries ranging from \$6,000 to \$10,000 a year. In other words, the pay-rolls of the great city will carry an average of nearly 35,000 employes all the year round, nearly one-third

as many as the entire civil service of the nation and more than the number carried on the rolls of the army and navy. Not less than \$50,000,000 a year will be paid out of the consolidated city's treasury for salaries and wages, either to the direct appointees of the Mayor or on the signatures of those appointees.

With expenditures that will exceed \$300,000,000 during the four years' term of the new Mayor, it is hard to imagine the power that has been placed in the hands of Mr. Croker and Tammany.

H. ALLEN TUPPER, JR.
Montclair, N. J.

MEMPHIS, TENN.

The Baptists of our city await the coming of Dr. Fred D. Hale, of Kentucky, with great expectancy. He is engaged to assist Dr. E. A. Taylor, pastor of the First church, in a series of meetings, beginning April 3. Dr. H. is known in Memphis only by reputation, his brother of Birmingham held two very successful meetings here in the last few years—one in the First and the other in the Central church. Dr. Taylor is now "at home" in the parsonage lately purchased. It is a handsome brick, roomy, admirably located and in every way most desirable property. The church is to be congratulated on their purchase. The Central church has recently enjoyed a visit from Dr. J. B. Hawthorne, who gave them a fine oration on "noted orators." Dr. Potts is doing very faithful work as pastor of this church. Additions are frequent.

Rev. W. T. Hudson, of Johnson avenue, and Rev. T. J. Davenport, of Germantown and Collierville, have recently resigned to work for the "Home Finders' Association of Nashville." This is to be regretted. I hope some good churches shall call them back to the pastorate so loudly that they shall soon return to our denominational work. They are both fine preachers and good pastors.

Rev. L. E. Barton, a student at Jackson, has been called to Johnson-avenue. This is a step in the right direction. It seems to me wise for our weak and mission churches to call these young brethren and not try to support a pastor who has a family.

Rev. G. B. Thrasher is encouraged in his mission work in the eastern suburbs. Rev. W. A. Hamlett and R. P. Luceado are doing well in their work—the former at Trinity and the latter at Rowan Memorial.

Rev. C. L. Owen has accepted Galloway church for half of his time. For the other half he has to decide between Liberty, Oak Grove, Ebenezer and Mt. Pisgah. This shows his popularity in the churches.

My work at Millington and Macon is pleasant and very encouraging.
J. D. ANDERSON.

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

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

SAVE THE SABBATH!

BY REV. THEODORE L. CUTLER.

In the porch of Solomon's Temple were two massive pillars called "Jachin" and "Boaz"; the one name signifies "He will establish," and the other signifies "in strength." The two pillars on which Christianity rests are God's Book and God's Day. The Bible and the Sabbath are the supports of our religion; and in these times there is a constant attempt to undermine them both. The Word of God is undermined when it is lowered from its supreme authority as an infallible Divine revelation to merely a beautiful and valuable sacred literature, divested of the supernatural. The Sabbath is lowered when it is not regarded as God's own day for God's worship, and the spiritual profit of immortal beings, but merely a day for bodily rest and recreation, and every sort of secular amusement. The solid basis on which to plant the authority of the Sabbath is that God owns it, and to steal it is robbery of Jehovah; it was "made for man," but for man's immortal nature as well as for rest to his toiling body. No one will dispute that Christianity cannot exist without the worship of God, and that worship cannot be maintained without the Sabbath.

A new idea of the Sabbath is coming in—and its worst feature is that God is put out of His own day. And this new style of Sabbath is becoming fearfully prevalent. One of its fruits is the almost omnipresent Sunday newspaper. Our cities on the Lord's day morning are sown "knee deep" with them and they are carried, by the ton, on special trains, all over the country! Many of these huge journals are a mass of hideous cuts, and criminal intelligence, and mental garbage of every description. The best and most reputable of them carry the week into the Sabbath, and load their readers with business, politics, sporting news, and no little frivolous comicities. They secularize God's one day for preparing for eternity. They break down reverence for divine law and thus for all law. They pre-occupy the minds of millions on every Sabbath morning and keep multitudes from the sanctuary and the Gospel of salvation. What right has any conscientious Christian to buy them or patronize them in any way!

A second growing method of Sabbath desecration is from the abuse of that admirable invention, the bicycle. The devil seems to get hold of about every good thing—of the press, of music, and of the marriage-relation; and now he is capturing the bicycle. When on a fine Sabbath morning I see an army of young people—older ones, too—all heading away from the house of God towards the parks or the sea shore, methinks I see the Prince of the darkness leading the procession, and one of his imps mounted on every wheel! Bodily pleasure is purchased at the cost of the soul. Unless this style of Sabbath-desecration is checked we shall have a generation of church neglectors and imitators of the frivolities that make a Parisian Sunday. Some Christian young men are striving to check this flagrant evil by forming bicycle clubs which forbid "Sunday spins," or any profanations of sacred time. This effort ought to be encouraged. It is the use of the bicycle during hours of worship, and to carry their riders away from all the blessings of the Gospel that I am especially deprecating, and it is right against that abuse of the bicycle that the

friends of God's Sabbath must direct their efforts, and dissuasive powers. The loss of the Sabbath is apt to be the loss of the soul!

That there is a steady and sad falling off of attendance upon Church—both in town and country—is incontestably proved by accurate statistics. Dr. Josiah Strong has collected a mass of statistics which establish this painful fact beyond dispute. One great cause is the new and secularized Sabbath. Shutting God out of His own day means shutting His creatures out of the sanctuary. Lowering the Sabbath means emptying the churches.

A very able and devoted minister of a rural parish in Massachusetts informs me that with all the best preaching he can do, and the best pastoral work he can perform, "the majority even of the reputable class will not come to church. They prefer to lounge away the time over the Sunday newspaper, or to go visiting, or to do something which they can not well attend to on the six working days. The children as soon as they get old enough to quit the Sunday-school, join their elders in remaining away from church. Even professing Christians are too easily led into this secularizing of the Sabbath—beginning very often with family visiting." The writer informs me that what is true of his parish is sadly true of many other rural districts in New England.

Fellow Christians we must all make a stand to save the Sabbath! The salvation of Christ's Church, and of a Bible conscience among the people—yes, and the perpetuity of our Republic, depends on saving God's day. A Sabbath-desecrating, God defying nation cannot have a wholesome and enduring life. Have professors! Christians no responsibility for this deplorable secularizing of God's holy day? Do our pulpits speak out often enough, and plainly enough? Do all church-members keep the Sabbath as sacred and as sweet as they ought to do? Christ's Church never can be saved, or save the world around it, unless it determines in God's name and with God's help, to save His Sabbath.—Evangelist.

A STRIKING COINCIDENCE.

On yesterday the Foreign Mission Journal went to press with an article in it, asking every reader to give one dollar extra for foreign missions and in this way we could pay all we owe before the Convention. Last night the Corresponding Secretary was looking over his papers just received and found in the WESTERN RECORDER a suggestion from the Woman's Foreign Mission Society of the Walnut-street church, Louisville, which contains exactly the same idea.

Will not all the readers of the Recorder act on this suggestion and then the readers of the Journal and other papers where the suggestion is made?

We must not be waiting for one person to give ten or twenty thousand dollars to our work. There are ten or twenty thousand of us who can easily give one dollar extra. Remember it is when "a thousand rills from a thousand hills" come flowing together that the mighty river is formed.
Yours fraternally,
R. J. WILLINGHAM.

MARRIED

At the home of the bride's uncle, Col. A. B. Mullins, Covington, Ky., Miss Julia A. Stitt and Rev. Robert H. Tolle, of Maysville, Ky.

Time wasted, is existence; used is life.

THE PROBLEM SOLVED.

THE NEW MEDICAL DISCOVERY TESTED.

Results of the Test in Various Forms of Dyspepsia.

Chronic indigestion or dyspepsia, while a very common trouble, has for some time been looked upon by able physicians as a serious thing, and that no time should be lost in treating it properly at the start, because recent researches have shown that the most serious, fatal and incurable diseases have their origin in simple dyspepsia or indigestion.

Diabetes is simply one form of indigestion, the sugar and starchy food not being assimilated by the digestive organs. In Bright's disease the albumen is not properly assimilated.

While consumption and dyspepsia are twin diseases, and it is beyond question that dyspepsia makes a fertile soil for the seeds of consumption.

But the trouble has been to find a remedy that could be depended upon to cure dyspepsia, as it is notoriously obstinate and difficult to cure.

This has been the question which has puzzled physicians and dyspeptics alike, until the question was solved three years ago by the appearance of a new dyspepsia cure in the medical world known as Stuart's Dyspepsia Tablets, which it was claimed was a certain, reliable cure for every form of stomachic trouble.

Physicians, however, would not accept such statements without first giving the new remedy many tests and carefully observing results.

For three years the remedy has been thoroughly tested in every section of the country and with surprising and satisfactory results.

Stuart's Dyspepsia Tablets can be honestly claimed to be a specific a radical lasting cure for indigestion in the various forms of acid dyspepsia or sour stomach, gas or wind on stomach, too much bile, undue fullness or pressure after eating and similar symptoms resulting from disordered digestion. Stuart's Dyspepsia Tablets were not placed before the public until this three year's trial left no doubt as to their value and they have recently been placed in the trade and can be found on sale at all druggists at the nominal price of 50 cents per package.

No extravagant claims are made for the remedy. It will not cure rheumatism, pneumonia, typhoid fever nor anything but just what it is claimed to cure and that is every form of stomach trouble.

No dieting is necessary, good wholesome food and plenty of it and you may rest assured that Stuart's Dyspepsia Tablets will digest it.

Druggists claim for it that it is a pleasure to recommend it to dyspeptics, because it gives such universal satisfaction.

Little book on stomach diseases sent free by addressing Stuart Co., Marshall, Mich.

A MODERN SPELLING-BEE.

Unique Contest in Which Everyone Can Test His Ability to Spell Ordinary English Words.

The value of advertising depends upon the number of persons who read the advertisement. Realizing this, the publishers of Godley's Magazine have instituted a contest which, while it increases the value of their magazine to advertisers, at the same time provides one of the most fascinating and amusing educational features of the day. In each issue a number of words are purposely misspelled in different advertisements and 25,000 of such prizes are regularly offered each month to those who find the greatest number of misspelled words. There are 75 prizes in all ranging from \$5 to \$100. The contests are conducted with absolute fairness, and those who take pleasure in solving puzzles and have ability to spell correctly should find this new feature of Godley's both profitable and entertaining.

The April number contains many interesting and valuable articles and stories with a wealth of illustration which makes it additionally attractive.

GOOD NIGHT.

Good night!
To each weary, toll-worn wright,
Now the day so sweetly closes,
Every aching brow reposes
Peacefully still morning light.
Good night!

Home to rest!
Close the eyes and calm the breast;
Stillness through the streets is steal-
ing,
And the watchman's horn is pealing,
And the night calls softly, "Haste!
Home to rest!"

So, good night!
Slumber till morning light;
Slumber till another morn-
ing
Brings its stores of joy and sorrow;
Fareless, in the Father's sight,
Slumber on. Good night!

—Korner. Translation of Charles T. Brooks.

OUR PULPIT.

UNTARNISHED DISCIPLESHIP.

—BY REV. BURDETT HART, D.D.

Though ye have late among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. —Pa. 68:13.

The doves of God, flashing with their plumage of silver and of gold, above the earth, while yet of it, are the significant emblems of those who are aspiring to the renewed life. The greater the light is in which they soar, the greater is the beauty reflected on feather and pinion. The stronger the gale is against which they sweep, the quicker will be the flash of light from beating wing and quivering plume. Above all foulness and all deadly miasms, above the low-setting mists and the entangling nets and the destructive shots of the fowler, they mount into the unobscured fields of the firmament and, from the glorious vision-place of the upper air, look down on the dimmed and fouled world beneath them!

It is the symbol of saints overcoming and aspiring. It matters but little what interpretation we give to the obscure opening clause of the text, whether we read as in our version, among the pots of the kitchen, with their defiling crock and smut, or among the hurdles, or among the sheep folds, or within the boundaries, all of which meanings have been given to it. Nor does it matter much whether we make the wings of the dove refer directly to the people of God, as when the Psalmist speaks of "the soul of the turtle dove" in his prayer to God, or as when the prophet speaks of them as "trembling as a bird out of Egypt and as a dove of the land of Assyria"; or whether we consider this as a description of the opulent spoil which should inflame the world-conquerors and should rebuke those who lie at ease without a struggle to gain it; or whether it is the promise and figure of the brilliant lot appointed to victorious believers in the lap of coming peace; all of which meanings have been gathered from it.

Whether now, living among the corruptions of a world with which they are at war, they keep clear of its defilements and soar above its degradations as on the wings of doves flashing in the sunlight with silver and with gold; or whether hereafter, all the struggle and the sorrow past, as those who have returned from battle to their homes in peace, they will be adorned with jewels of immortal splendor, like a dove with wings of silver and pinions of gold; in either case it brings before us in brilliant figure the disciples of Christ untarnished by the world and prepared for the purity of the heavenly state. Perhaps the meaning which St. Cyril gave it a millennium and a half ago is as good as any: "They will no longer mind earthly things, but mount up to

heaven as on the wings of the divine dove." So it harmonizes with that other Scripture in the same Book, "Blessed are the undefiled in the way, who walk in the law of the Lord;" and with that characterization which an apostle gives of "pure religion and undefiled before God and the Father," as "to keep himself unspotted from the world."

That we who would serve God and follow Christ are in the world is a palpable condition of that service and following. Christ himself would not pray that we should be taken out of the world, but that his Father would keep us from the evil that is in it. For the discipline from which comes highest character, life in this world is well adapted. There might be happy sentiment and pusillanimous purpose and feeble faith under conditions of ease and carelessness, and that involved no struggling. But it is better to have some risk and even some failures, than to have dead uniformity and unmitigated mediocrity, if out of the whole trial shall proceed strong and enduring character that shall fit those who have it not only for honor, but for eternal service, so that they shall mount up with wings as eagles, and run and not be weary, and walk and not faint.

That the world, separated from God, given over to the corruptions of sin, whether considered as made up of the men who know nothing else but to serve it, or of the enticements which it holds out to lust in many ways, is to Christians a source of constant defilement, is simply a matter of ongoing history and unwritten biography. Its temptations are continual and perpetual, and those who ought to soar like doves on gleaming wings of speed and strength, lie like scullions among sooty pots. Those who are "called to be saints" and are washed with the water of regeneration, are defiled with the impurities of ungodliness, so that the hands which should be clean are fouled and the souls that should be cleansed are like the nests of unclean birds. The life in the world is full of risk and disaster; many who appear well for a time are overthrown to their dishonor and to the discredit of the church. So the ecclesiastical records have on them names that are smirched, names that would be worthless on a promissory note and would carry no weight as an endorsement on business paper.

That real Christians, though in the world and though exposed to the polluting enticements of it, should live above it and as not of it, like doves that have their home and get their living on it, yet breathe the pure air on high and spread their shining wings in flights toward the sky, is the plainest duty of their heavenly calling and their holy profession. It is not for them to wear the grime of the pots though they lie among them, to get the contamination of sin, though their business is in the midst of it, to fall into the polluted habits of sinners though necessarily in their society. Every Christian should be like a shining light in the midst of darkness; like a precious gem in the refuse and rubbish of the mine; like salt in the corrupting and spoiling masses. He should come forth from all the world's affairs in which he must be engaged, from its business and its politics and its society, with a character untarnished, a mind clean and heavenly, a person pure, a conscience unseared, his whole individuality free from contamination, as out of the crock and soot of pots sails the dove with her wings covered with silver and her feathers with yellow gold.

The Christian faith demands this incorruptibility by reason of the supreme purity of its Founder. That divine life, which appeared in human garb, subject to the conditions of our real life, yet maintaining evermore its heavenly quality; making one path of light through the enviroing darkness of the world, is a model and an example for all who profess to follow it. He knew no sin. He was indeed touched with the feeling of our infirmities, yet it was without the stain or smirch or distress of sin. He was holy, harmless, undefiled, separate from sinners, and, though on the earth, made higher than the heavens.

He did no sin, neither was guile found in his mouth. Righteousness was the girdle of his loins, and faithfulness the girdle of his reins. He suffered for us, leaving us an example that we should follow his steps. And that example is the brightest thing in all history. It is the only pure light in the darkness of a world that would be all night without it. It has worked on men in these latter centuries of the Christian dispensation with the same power that it had on the disciples in the earlier centuries. It has inspired the noblest life among men of culture and taste and high position, even as it has dignified the lowly life of poor and ignorant and overworked, blessing the cottage as it has blessed the scholar and the statesman, as of the street sweeper and the wash-woman. We know what grace it has added to learning, and to the manliest accomplishments, and what a leading force it has been in the progress of the Christian civilizations and of the world's later enlightenment. It has also worked downward into the lowest strata of society and brought up, with its quickening forces, large enrichment from the otherwise degraded elements of humanity, as from deep and dark mines the richest jewels are quarried for sword-hilts and crowns. In his "History of European Morals," Lecky observes, "It is the peculiarity of the Christian types that, while they have fascinated the imagination, they have also purified the heart. The tender, winning, and almost feminine beauty of the Christian Founder, the Virgin Mother, the agonies of Gethsemane and Calvary, the many scenes of compassion and suffering that fill the sacred writings, are the pictures which, for 1800 years, have governed the imaginations of the rudest and most ignorant of mankind. Associated with the fondest recollections of childhood, with the music of the church bells, with the clustered lights and tinsel splendor that seem to the peasant the very ideal of majesty; painted over the altar when he received the communion of his life, around the cemetery where so many whom he had loved were laid, on the stations of the mountain, on the portal of the vineyard, on the chapel where the storm-tossed mariner fulfills his grateful vow; keeping guard over his cottage door, looking down upon his humble bed, forms of tender beauty and gentle pathos forever haunt the poor man's fancy, and silently win their way into the very depths of his being."

And thus it comes to pass that throughout the people to whom Christ is the one living example, and on whose lives he has wrought as the one object of an undoubting faith, for whom they can live, for whom equally they can die, there is developed a character of strength and purity and incorruptibility which would grace and dignify any annals. Out of black mines, out of the smoke and soot of fur-

Is sweet and clean, Careful housekeepers will have no other in the kitchen.

IVORY SOAP

99 ¹¹/₁₀₀ PER CENT PURE

naces and forges, out of the slime and ooze of mud-flats and tan-vats, out of the dust and grime of mills and engines, out of the close air of the forecastle and the soil of plantations, has come the clean character of those who were there, walking with the immaculate Redeemer, and aspiring to the heavenly life, as from the soot of pots, doves might soar with wings covered with silver and feathers with yellow gold.

It shows the might of the Saviour's power, the influence of his supreme purity. That which came upon him during the prayer which he offered when he was being baptized—when "the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said: 'Thou art my beloved Son; in thee I am well pleased'"—has come upon those who have taken him as their one Saviour and Example, and they have felt his renewing power and his sanctifying grace, purging them of foulness and viciousness, and giving them ability to walk in newness of life. The Holy Ghost has created in them a clean heart, and has renewed a right spirit within them, so that they have put off the old man, which is corrupt, according to the deceitful lust, and have put on the new man, which, after God, is created in righteousness and true holiness. And thus they have been brought into oneness with the Son of God, "for as many as are led by the Spirit of God they are the sons of God."

The Christian life is a simple following of Christ. The standard which we need to hold before us is Christ himself.

Again, the Christian faith demands that believers should be undefiled in the world by reason of the pureness of the early Christians. To this they were enjoined by the Apostolic writings, as they were stimulated to it by the Apostolic example. Amidst the open and abounding corruptions of the pagan world they maintained a pure deportment and conversation, which was a rebuke to their enemies, as it was a renown to themselves. It was a standing and an irremissible and unanswerable testimony to the superiority of their faith over whatever tenets of pagan belief. Their conversation was in heaven. Though in the world, though exposed to peculiar and great hardships as followers of Christ, they proved that their thoughts and their love went to one who had died for them, but not reigned for them. They were exposed to the hardest trials, to persecutions, to death. They had but one answer. They were Christians in life, in death, as well. One who was threatened with torments without mercy, if he did not renounce Christ, replied: "There is nothing which we more earnestly desire than to endure torments for the sake of our Lord Jesus Christ." And one of the noblest of the martyrs, while his hands were bound behind him at the stake, and the fagots were piled around him for the fire, prayed: "Omnipotent Lord God, Father of thy beloved and blessed Son, Jesus Christ, through whom we have received the knowledge of thee, I bless thee that on this day and hour thou

hast counted me worthy to make one of the number of thy martyrs, to partake of the cross of Christ, and to look for the resurrection to eternal life, both of soul and body, through the power of the Holy Spirit, praying that I may be received to-day among the number of thy saints as a rich and acceptable sacrifice."

About ten years after the death of St. John, the younger, Pliny became a Roman proconsul in a region where the Christians were numerous. He wrote to the Emperor Trajan for instructions as to the treatment of the professors of Christianity. He says that he could collect nothing against them except what he regarded as "a depraved and excessive superstition." And, as he described it, their religion was—that "they were accustomed, on a stated day, to meet before daylight and to repeat among themselves a hymn to Christ as to a god, and to bind themselves with an oath, by an obligation of not committing any wickedness; also of not violating their promise, or denying a pledge; after which it was their custom to separate and to meet again at a harmless meal." The strong writer from whom I have once quoted, says: "The fathers were long able to challenge their adversaries to produce a single instance in which any other crime than his faith was proved against a martyr, and they urged, with a just and noble pride, that whatever doubt there might be of the truth of the Christian doctrines, or of the divine origin of the Christian miracles, there was, at least, no doubt that Christianity had transformed the characters of multitudes, vivified the cold heart by new enthusiasm, redeemed, regenerated and emancipated the most depraved of mankind. Noble lives, crowned by heroic deaths, were the best arguments of the infant church." The Christianity which commenced with this separateness from the world's defilement, and stood by it against the terrors of indignity and death, should be maintained to the end, as above reproach, and free from contamination. In the early and dark days a dove was represented as issuing from the mouth of dying Christians, and winging his swift flight to light and glory inaccessible. The latter church caught the meaning of the beautiful symbol of the earlier church and transfigured it!

Also, the Christian faith calls for undefiled deportment and character in its professors in the world, in virtue of the immaculate purity of the world to which they aspire. They desire a better country, that is, a heavenly. Their Lord has gone to prepare a place for them; and he will receive them unto himself, and where he is they may be also. And they shall see his face, and shall behold his glory, and shall be like him, and shall be presented faultless before the presence of his glory with exceeding joy, and shall shine forth as the sun in the kingdom of their Father.

It is that a people may be prepared here for the pure world of light and glory that Christ's great work was done. He gave himself for it, that he might sanctify and

cleanses it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. His redeemed will ascribe glory and dominion unto him, who loved them and washed them from their sins in his own blood, and made them kings and priests unto God. They are forever to possess an inheritance incorruptible and undefiled and that fadeth not away.

And it is clearly stated, as a warning against the intrusion of the polluted, that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or lies. The pure in heart shall see God. Those who see his face will see it in righteousness and in incorruption.

Now they are in a world that is soiled by sin. They cannot touch it, with longing or with lust, without bearing away the foul marks of its grime, without knowing that the smutch of its pollution dishonors their calling. The temptations abound. The appeal is made to imperious passions, to the downward proclivities of a fallen, inherited nature; sometimes to habits that were formed before the renewal by the Spirit, sometimes to desires that are good in themselves and wrong only in their abuse. It is most easy to have the fine gold of the Christian profession tarnished, and the silver speech of sainthood sullied. Many and many come up from the world's ways contaminated, the beauty and glory of their vocation gone. But there is another world that draws us. Eye cannot, indeed, see it; but we know that it shines on high, and that the path on which we should walk leads straight to its gates of pearl. The victorious saints, washed and made clean, wear their white robes within its walls, and the purest music of golden harps floats through its open doors. There Christ, the heavenly Lamb, leads his redeemed into pure fields and beside clear waters. No stain of sin is ever there. No defilement tarnishes the character of any who are privileged to enter. They go on, they grow and mature, in the excellence and brilliance of an unsullied life, of an immortal angelhood. Here then and now and evermore, hold to your high calling. Let your conversation be in heaven. As you are journeying toward it, be filled with the spirit of it, and let your lives resemble the lives of those who are now what you hope soon to be.—Treasury.

THE PAINTER'S PLATFORM. IT NEEDS TWO ROPES.

I saw a painter at work on the side of a tall building. He was supported on a platform suspended by two ropes fastened with hooks to the top of the structure. If either rope had broken his death would have been sudden, swift and sure. It was not necessary that both should give way to precipitate his ruin. The snapping of the lesser one at its weakest point would have brought the end.

If I can help it I will have no part in the Whitsett controversy, but I cannot longer repress my feeling of alarm as it daily becomes more certain that many of our dear brethren have placed their Baptist life on a painter's platform, supported on the one side by the Word of God and on the other by historical conclusions. I have no objection to the history, for like them I believe that the glorious story of our Baptist people reaches through the ages back to Christ. The thing that troubles me is the sad fact that unlike our ancestors some of us are making a

certain set of ideas concerning it a condition of a rising or falling church. We are staking our life upon it.

Our father's taught us that we were to plant ourselves on "Thus saith the Lord," and on that alone. What means this cry, then, "If certain historical theories be correct I can no longer be a Baptist." I tremble—not for the ark of God—but for those brethren whom I love and who seem to need besides the Bible some sort of history to support their faith. I rejoice when any man produces an argument or a fact that establishes, or helps to establish, the unbroken chain of our succession, but God forbid that we should stake our Baptist life on that belief, even though all men should acknowledge our claim. "I am what I am" because with God's Word in my hand I can be naught else, and this, too, regardless of whose historical views are right or wrong. If Dr. Whitsett is right, my position is no weaker; if he is wrong, it is no stronger. I am planted on divine inspiration and not on human history.

In the present controversy the warmest friends I have on earth are on both sides. No matter who is victorious I will suffer a personal defeat and enjoy a personal triumph. But away and beyond any question of victory, friendship, ambition or pride of opinion stands this one issue of paramount importance: Are we Biblical Baptists, or Biblicio-historical Baptists? Until that is settled it is useless to discuss any man's historical opinion, or to argue concerning his wisdom or fallacy. If we are on the painter's platform, it is high time we knew it.

I repeat, I tremble for my brethren who believe with Dr. Whitsett that Christ was immersed, and that he commanded us to be immersed, and to immerse the nations as they became his children, and yet who declare they cannot obey their Lord except Dr. Whitsett is mistaken in his historical views. Isn't this the very essence of Romanism?

I am not writing in anybody's behalf. I seek to condemn no man's action, nor to defend any man's position. "I am no man's man, and exist in no man's interest," except indeed as I exist in the interest of all. But my heart is sore; my very soul is troubled about the basis upon which our people rest their faith. In this I am not alone. Thousands of our most thoughtful men cannot see anything in all this storm, after personal matters have been removed, except this one all-important question, "Do we rest on the Bible alone, or on the Bible plus history?"

If the brethren who are leading this fratricidal war will put themselves right on this essential point, the whole thing will easily adjust itself. When they have so done, and not till then, we will be in a position to enter into an earnest, scholarly, brotherly discussion of any historical opinion, and without fear of disruption call in question the wisdom or folly of our public servants.

"My hope is built on nothing less Than Jesus' blood and righteousness. I dare not lean upon the arm of man; most agreeable, the strongest, the most unassailable historical theory."

"But wholly lean on Jesus' name," and seek my guidance from his blessed Word, and from that alone, for I will have none of the Painter's Platform, however strong may be his historical rope.

L. O. DAWSON.

Tuscaloosa, Ala.
[Dr. Dawson seems to us to misunderstand the issue. Nobody, so far as we know, wishes to estab-

lish a new test of orthodoxy. Those who believe in Baptist continuity believe that the Bible teaches it. Hence, so far as they are concerned, the issue is not at all between those who rest on the Bible, and those who rest on the Bible plus something else; but rather between those who rest on the Bible, and those who rest on the Bible minus some of its teachings. But the question of Baptist continuity is by no means the chief issue in the current controversy. The controversy passed that point a good while ago.—Ed.]

MISSOURI LETTER.

Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, has been in Missouri for some time, and in connection with Dr. J. Manley Breaker has visited some of our largest cities and best and strongest churches, and is doing good work in the interest of the Board. *The Word and Way* says editorially: "Very few men can rehearse the history and workings of one of our Boards simply and hold the undivided attention of a promiscuous audience who have assembled to hear preaching." This Bro. Tichenor seems to be doing.

One of Virginia's best men, Rev. J. B. Turpen, has recently been called to the care of Carrollton church (one of the best in the State) as a successor to Bro. West, who is now State Corresponding Secretary. Bro. West left the church in fine condition, and Bro. Turpin will find a most encouraging state of affairs.

Since our last correspondence many good and successful meetings have been held in different parts of the state, and our cause seems to be on rapidly rising ground—we might also add educationally as well as religiously, since the colleges throughout the domain of the commonwealth are doing fine. Especially is this interesting since there are so many of them: Columbia, Mexico, Liberty, Lexington, Gallatin, Pierce City, Dr. Blewitt's near St. Louis, LaGrange, Clarksville and others. The Baptists of Missouri seem to be making a grand move this year. No seeds of discord have as yet sprung up, and God forbid that any should.

This is a fine and remarkably early spring. Wheat and grass are growing splendidly, and the fruit buds are not injured, as far as I know or have heard. March up to this writing (30th) is the finest we have had for three or four years—in fact, somewhat remarkable for its warm, nice growing weather.

God bless the dear old Record—It is doing such a grand and noble work, and its praises are among all the brethren, if I may be allowed to express myself in that manner.

The next communication will be from near Ashburn, ten miles north of this city, on the Burlington railroad. It'll be on a piece of land half mile north of Ashburn, where I will raise chickens, have fruit, raise some hogs, have something for my twin boys to do while out of school and be near my married daughter and my grown son.

JOG. N. BARBER, Louisiana, Mo.

PRAY modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practice in life whatever you pray for and God will give it you more abundantly.—Pusey.

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- 73c For Ladies' two clasped good quality Kid Gloves, in tan, red, green, worth \$1.00.
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- \$1.00 For our special Ladies' Kid Gloves, in tan or black, worth \$1.25.
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LOUISVILLE

THURSDAY MARCH 31, 1898

We have felt sorry for the news-mongers during the agitation of the subject of a war with Spain. That being the subject of general interest, the papers must manage somehow to keep full of it, giving in each issue under flaming headlines the latest "war news." But events have taken place so slowly that it has been a hard matter to keep the papers filled thus, and the news mongers have been brought to their wit's end. They have had to manufacture war news out of the silliest material. The people must be kept on the qui vive so as to buy the papers freely, and each paper must get a little ahead of all the rest. So the telegraphic despatches make items out of very curious material. When they can say nothing else they say the President is "seriously thinking" about something, or that he is "alive to the situation," or that he "will soon" send in a message, or that he "is believed to have private information" on some point, or that he "is confident" of something. The other day we noticed a flaming headline, "He is calm" referring to President McKinley.

Then it is heralded that somebody says that some member of Congress thinks something. Often the sayor is anonymous, and the suspicion is that the news monger evolved the item from the depths of his own consciousness. One dispatch told of a man in Boston who told of a friend who had been in Washington and had heard something. Quite a roundabout and unreliable way for the news to spread.

Perhaps the richest specimen is the following from a "special" dispatch from Portsmouth, Va., viz.:

"It is said that one of the men on board the Puritan told a friend before departing that he expected to do war duty before he returned to shore again. This is considered significant."

"It is said," but we are not told who said it. "One of the men on board the Puritan told a friend"—of course every man on board a warship must necessarily know all the plans of the Government, so there is no need of telling who is "the man on board." He "is said" to have "told a friend"—but no information is given as to this friend—that "he expected," etc. "Significant," but only that it is "considered" so. Who considers it so we are not informed. Surely no one with any judgment would so consider it.

And this has gone on from day to day and from week to week. Ever and anon something exciting does take place, but such events are too few for the news mongers.

We have clung to the hope that there would be no war, and the only thing that seriously interferes with that hope is the continued preparation for war. For two countries to keep getting ready to fight each other, is almost certain to bring on a war. Cuba must be freed, and the barbarities of the Spaniards on that fair island must be stopped; but we have believed this could be done without war, and we still believe it. But if war must come, we hope the United States will make the reason of it to be the cause of humanity. If war must be, let it be to stop the horrible brutalities in Cuba.

We have a right to interfere in Cuba so far as may be necessary to protect our land from yellow fever, even if there were no barbarities there. One country has no right to maintain a nuisance in close proximity to another country. And the country affected has a right to abate the nuisance.

OPEN ANSWER TO DR. KERFOOT.

FOOT.

We call special attention to Dr. Kerfoot's open letter to us on our 4th page. We cheerfully respond. 1st. Dr. Kerfoot admits that he has not read Dr. King's articles in the *Watchman*, and yet he assumes to point out differences between Dr. King's contradicting Dr. Whitsett and Dr. Christian's doing the same thing. If Dr. Kerfoot had read those articles he would not have written as he has done. Dr. Whitsett affirms that certain authors say such and such things, and Dr. King affirms that they say no such things. It is purely a question of fact, and not one of interpretation either of authors or of history. The issue is not did certain authors mean certain things, but did they say certain things? Dr. Whitsett affirms that they did, and Dr. King contradicts him. Similarly Dr. Christian affirms that Dr. W. wrote more than four of those *Independent* editorials, while Dr. W. affirms that he did not. Dr. King did not say Dr. Whitsett had "intentionally falsified," nor did Dr. Christian say this. When called on Dr. C. expressly denied that he said, or intended to say any such thing. Why not give Dr. Christian the benefit of his denial?

2nd. Since Dr. Kerfoot did not know of Dr. King's articles in the *Watchman*, of course no fault can be found with him for not calling Dr. King to account; but he can call him to account even now. But Dr. Whitsett must have known of them, and others certainly saw them. Hence our question remains—If Dr. Christian's contradicting Dr. Whitsett is an attack on the latter's veracity, why was not Dr. King's doing the same thing last November such an attack? If such contradiction be an attack on Dr. W.'s veracity, then Dr. King is in the same boat with Dr. Christian. Why, then, is Dr. King's contradiction allowed to pass unchallenged, while Dr. Christian is thus assailed?

More than this, Dr. King contradicts Dr. Whitsett's statements about authors and documents (on purely questions of fact) in the former's book, published last summer, "The Baptism of Roger Williams." On page 83 he speaks of Dr. W.'s "improper use of authorities," of which he gives what he claims are examples. He also says (p. 19) of Dr. W.'s book: "His quotations are terminated sometimes where they need to be in order to serve and not defeat his purpose." This is as pointed as anything in Dr. Christian's articles.

3d. It would indeed be painful to have any honored brother, whether he be President of the Seminary or not, proved to be a deliberate falsifier; but if ten thousand of our preachers were proved so, that would not shake our faith in religion. "Let God be true, but every man a liar." However many men may be proved false, we will not, on that account, doubt the Word of God. And when any man's veracity is attacked, it is not enough to say that it is impossible that he should deliberately falsify. "It is impossible for God to lie," but not for man.

4th. We are glad Dr. Kerfoot condemns brethren's smearing each other's motives. We heartily endorse what he says in that regard. We have not consciously attacked any brother's motives in all this controversy, and if any brother thinks we have attacked his, we hope he will point it out, and we will gladly make whatever explanation or amend the case requires.

5th. In regard to publishing a reply to Dr. Christian from Dr.

Kerfoot, we will cheerfully publish such reply if Dr. Whitsett will endorse it and assume full responsibility for it. Dr. Whitsett can get into our columns whatever he really wants in, as a defender of himself against Dr. Christian's charge. We would be very glad if he would furnish us a defense. We do not think he can afford to leave the matter as it stands; but of that he must be his own judge. Aside from all that has so far been said, there is certainly evidence in existence which is decisive. This evidence is in the hands of Dr. W.'s advocates, his opponents being unable to get at it. If, then, this evidence is not produced, the public will believe that it is unfavorable to Dr. W., and is withheld for that reason. Let all the facts be brought out, now that the issue is raised. If the facts, when fully brought out, clear Dr. W., we will all rejoice at his vindication, while if they condemn him we will all be deeply pained. We say let the full light be turned on. That is exactly what we would want, were we in Dr. W.'s place. That is exactly what we do want in regard to all who have any charges to make against us. We would be delighted to be treated exactly as Dr. Christian has treated Dr. Whitsett.

The launching of the battleship Kentucky last week at Newport News was an event of special interest. Miss Bradley, daughter of our Governor, "christened" the ship with a bottle of water from the Lincoln spring where Abraham Lincoln drank when he was a boy. The rule has been to "christen" ships with bottles of whiskey, and we congratulate Miss Bradley on introducing this improvement. We do not believe in the "christening" business, but if it must be done, let water be used instead of whiskey.

Ungraciously, as it seems to us, Gov. Tyler, of Virginia, who was present, objected to the use of water, and urged that whiskey be employed. Gov. Bradley administered a rebuke to Gov. Tyler in this fashion: "Kentucky has imitated all the virtues of Virginia, but you, sir, will pardon her for declining to imitate any of her vices."

Good for Gov. Bradley. We turn Gov. Tyler's case over to the *Religious Herald* for treatment. It appears that several persons threw bottles of whiskey against the ship anyway, but it is not stated from what state or states they hailed.

The Rev. E. D. Burr, pastor of Ruggie-street Baptist church, Boston, said in a recent ministers' meeting: "About the bravest thing to do nowadays is not to organize. It is high time that we recognize the efficiency of the church itself as an organization." This is certainly true, and yet it depends on what you organize in the church. If you organize a society that will feel and act independent of the church, you have done harm. Yet you may organize within the church in a way to do good. If a church has a standing committee on any subject, as on finance, or missions, or discipline, that is an organization within the church. A woman's missionary society in a church is virtually a woman's committee to raise mission money, to distribute mission literature and to arouse missionary enthusiasm. Let the church always decide what organizations there shall be, and let the work done be directed and controlled by the church. Let the supremacy of the church be constantly recognized and emphasized. Let all the work done be regularly reported to the church, and let nothing be attempted without the formal approval of the church.

The coming of President E. B. Andrews to Louisville is a notable event. He first made an address Saturday morning at the Seminary. Dr. Whitsett in introducing him spoke of Brown University as first the earliest Baptist college, and then the earliest Baptist University, and then complimented Dr. Andrews. The latter referred to Dr. W.'s "eloquent words, some of which are true." He then told the story that Dr. Jeter once in closing a sermon said: "May God rebuke the truth and bless the error, for Christ's sake, amen!" He said that while he hoped Dr. Whitsett's truth would not be rebuked, he hoped his errors would be blessed. He spoke of the favorable impression made upon him by what he saw at the Seminary, and he particularly praised Drs. Broadus, Boyce and Manly.

At 8 P. M. Dr. Andrews addressed a large assembly at the Board of Trade building on the Kindergarten from the University standpoint. It was the ablest presentation of the case we have ever heard.

At night he delivered his famous lecture on Robert E. Lee. It was a lecture of the highest order. It was a masterly delineation of character, and an enthusiastic tribute to real greatness. Dr. Andrews was an officer of artillery in the Union army during the war. When he paid a tribute to the Army of the Potomac, and said: "I am proud of the army to which I belonged," he was roundly cheered, the old Confederates leading in the cheering. He was cheered many times, but for this cheer he specially thanked his auditors. After the lecture there was a reception given him by the Sons of the Confederate Veterans at the elegant Howe residence on Chestnut Street. He spoke on the value of the soul. Not its immortality, nor his moral character gives chief value to the soul, but its being made in the image of God. The loss of the soul he pictured as ruin, more than punishment, though he recognized it as both.

Dr. Andrews captured Louisville as few men have ever done. He will receive an enthusiastic reception when he comes this way again.

We wish Georgetown College the best success in securing a Woman's Endowment. Too little provision has been made in our land for the higher education of our girls. Educated women are as essential to the prosperity and well-being of a country as are educated men, and there is as much reason for endowing female as male schools. Now that girls are being admitted as students of so many colleges and universities the need for such endowments is less, but many people desire separate schools for girls, and these should be endowed. Then, too, there are funds provided to help worthy young men to become educated, but very little has been done to help worthy young women in the same way. This endowment for Georgetown College is to be devoted to this purpose especially. In view of the changes in modern society, and the ever-increasing number of girls who have to earn their living, it becomes more and more urgent to have an endowment that will help them.

Dr. Crook writes us from Jackson, Tenn., saying that the proposed J. E. Graves monument is the endowment of a professorship in the Southwestern Baptist University. This is just as it should be, and we hope the money will be promptly and heartily forthcoming.

Editorial Varieties.

Dr. A. G. Dixon is to conduct the "Summer Meetings" at Kenia Park, N. Y., July August 31st, this year. It promises to be an interesting series of meetings.

Old Beaver Dam church will celebrate her centennial on the fifth Sunday in May and the Saturday before. The editor has consented to make an address on Saturday on Baptist history.

The Arkansas Baptist says that the Southern Baptist Convention will probably be invited to hold its session next year at Hot Springs. The Convention has never met in Arkansas, and this fact gives that state peculiar claims.

We have received Vol. I, No. 1, of the *Bible Digest*, published in Atlanta, Ga. The Rev. E. R. Carlwell is editor and the Rev. J. Howard Carpenter is associate and field editor. It is a very bright and interesting paper.

We had a pleasant visit from Dr. Malcolm McGregor last week. He was engaged to aid Pastor Timberlake in a meeting in Richmond, but the smallpox scare prevented. Dr. McGregor has been greatly blessed in his evangelistic work.

The question recently came up in a prominent Kentucky church whether a preacher could be a deacon. The preacher is not pastor, of course, but lives in the town. We have known one or two instances where preachers served as deacons, but we do not approve it.

Bro. Sigmund Bagovsky has been highly commended for a missionary to the Jews. Many Louisville ministers commend him for such work. Recently the Cincinnati Baptist Ministerial Conference, an honorary member of the commendation gives him by the Louisville brethren.

An exchange spoke recently of what "one of our denomination's highest officials" said. We would like to know who are "our denomination's highest officials." The high Baptist official we know anything about, is the pastor of a Baptist church, and we have many thousands of them.

The Rev. H. M. Aulick writes a letter of hearty endorsement and mentions that he has eleven children, of whom nine (all that are old enough) are members of Baptist churches. One is a preacher and one is a missionary to China. It is a family greatly blessed of God. We appreciate Bro. A.'s approval.

We are glad to learn that a new edition of the *Religious Herald* is to be issued by the American Baptist Publication Society. These masterly lectures, in defense of Christianity, were translated by the Rev. D. Heagle, D. D., L.L.D., of Jackson, Tenn. An interesting feature of this new edition is the photographs of the distinguished lecturers.

Some of the partisans of Dr. Whitsett (see all of them) seem to start out with two propositions as axioms, viz.: 1st. Dr. Whitsett is infallible in all the same. And now Dr. McGiffert is always, everywhere, essentially, entirely and in the superlative degree to blame. On these two propositions hang all their mutings and murmurings. No wonder they reach fantastic conclusions.

Is it a question what the Presbyterians will do with Dr. McGiffert of Union Theological Seminary. Dr. Briggs, a professor in this same seminary, was suspended from the ministry, but the Synod held him in his place in the ministry all the same. And now Dr. McGiffert has gone much farther wrong than did Briggs. That is the order—first Briggs and then McGiffert. A seminary that holds on to a Briggs will soon have a McGiffert to deal with.

Mr. E. F. Strickland, Jr., called to see us and told us that his father, the Rev. E. F. Strickland, is living in Boston Harbor, Mich. During Dr. Ervick's pastorate at Walnut-street church in a meeting conducted by Dr. Treadwell's response to a special invitation from Mrs. Ervick, two young actors attended church and were converted. They were Geo. C. Lorimer and E. F. Strickland. They both became preachers. Dr. Lorimer has been prominently before the public mind ever since, while the Rev. E. F. Strickland has not been so widely known. We had lost track of him, and are glad to hear from him.

The statement was published that Dr. John L. ... We were glad to hear it, and were thinking of turning over to him a share of the many begging letters we receive. But he comes out and enumerates his assets, which indeed do foot up more than four million dollars, but valuable as they are, they are not such as to enable him to make the best use of his contributions to broken objects. Here is the list: "Wife, \$1,000,000; six children, \$50,000 each; friends, \$100,000; enemies, \$50,000; acquaintance with great men, \$50,000; character, \$10; reputation, \$5; experience, \$10,000; sundries, \$10,000; total, \$4,170,107.50."

A year ago the Presbyterian Theological Seminary in this city ... We were curious to see the result of the experiment. The other day we asked Dr. Dennis, who was one of the persons who had told us that while the number of students had fallen of somewhat, yet the results were quite satisfactory. He prophesied that it would not be long until all Presbyterian seminaries would abolish their students' funds. He says the trend is plainly that way. We will watch with interest the further results of the experiment.

Address all communications intended for the Paper to WESTERN RECORDER, and all business connected with our Book or Publishing Department, to Baptist Book Concern, Louisville, Ky. Observe notice, avoid delays and insure promptness.

SOUTHERN BAPTIST CONVENTION.

The Committee on Entertainment, Wm. T. Anderson, Chairman, and Wm. N. Grubb, Secretary, for the Southern Baptist Convention, which is to meet in Norfolk May 6, make the following announcement: (1.) Homes will be provided only for duly accredited delegates bearing proper credentials. (2.) All requests for homes must be made to Mr. Wm. T. Anderson, Chairman, Norfolk, Va., before April 25. (3.) No assignments of homes will be made after that date.

Dr. O. F. Gregory, one of the Secretaries of the Southern Baptist Convention, says that "the Southeastern Passenger Association has granted a rate of one fare for the round-trip to the Convention at Norfolk. This practically settles the rate in the South. All other roads will fall into line." The Southern Railway has also decided to grant the same rate. The railroads have nearly always been especially kind to Southern Baptists. We hope that the cheap rates will insure a large attendance.

For the information of those who contemplate attending the Convention at Norfolk, May 5th, we publish the following round trip rates to Norfolk:

Table with 2 columns: City and Rate. Includes Louisville (\$17.00), Lexington (16.80), Nashville (18.15), Chattanooga (15.25), Knoxville (15.25), Birmingham (18.75), Mobile (24.50), Montgomery (19.00), Selma (19.00), Rome (15.25), Columbus (Ga) (18.00), Meridian (23.25), Vicksburg (18.75), Jackson (Miss) (25.50), Atlanta (14.50), Augusta (13.50), Macon (15.50), Savannah (14.50), New Orleans (25.50).

Corresponding low rates from all other points.

We have letters from brethren of different states in the bounds of the Convention, asking if we are going to make an offer similar to those made before, to aid them to the Convention to meet in Norfolk next May, by securing a liberal commission for new subscribers for the WESTERN RECORDER. In regard to this we have not concluded to make a general offer, but we ask those who desire to make an effort to write us, telling us the cost of ticket from their homes and return, and they will hear from us promptly. W. P. HARVEY.

DR. LORIMER delivers the Gay lectures before the faculty and students of our Theological Seminary, this week, March 20th, 30th and 31st. We will speak of them next week. We go to press before the first lecture.

WHAT'S WRONG WITH YOUR SINGING?

You need a new book with stirring new songs and yet plenty of familiar old songs—every number a "hook." "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose, Gospel song book. Barnes & Beach, 2714 Olive St., St. Louis, Mo. 35c each; \$3.50 per doz. \$5.75 any pastor one for \$10, to combine with a view to 50 use.

Among the Churches.

LOUISVILLE. Walnut-st.—Bro. E. B. Andrews, of Brown University, preached in the morning and Pastor Eaton at night. One baptized. Bro. Sid Williams begins a meeting Wednesday night. Broadway—Pastor Jones preached. One received by letter, and one baptized. Five arose for prayer. Chestnut-st.—Pastor J. M. Weaver preached. One received by letter and one baptized. East—Pastor Christian preached as usual. McFerran Memorial—Pastor Eager preached as usual. Twenty-second and Walnut—Pastor Hunt preached in the morning and Bro. W. B. Crumpton at night. Two received for baptism and baptized. Franklin-st.—Pastor Edwards preached. Three received for baptism. German—Bro. W. M. Wall preached in the morning and Pastor Ritzmann at night. The church is within \$870 of the required \$10,400. Highlands—Pastor Daves preached at night and Bro. W. B. Crumpton in the morning. Logan-st.—Pastor Dew preached. He began a series of Sunday night sermons to young people. Parkland—Pastor Gordon preached. One scholar by letter. Portland-ave.—Pastor J. B. Shelton preached in the morning and Bro. H. C. Risner at night. Meetings every night. Five received by letter, ten for baptism and four baptized. Southgate-st.—Pastor McFarland preached at both hours. Third-avenue—Pastor F. W. Taylor preached at both hours. Twenty-sixth and Market—Pastor Thompson preached. One received by relation and one baptized. Clifton—Pastor Masters preached at both hours. Eight-mile—Pastor Hill preached. He also preached at 3 p. m. at the Kentucky Military Institute. Bro. W. B. Crumpton was present at the Pastors' Conference. He reported 35 ministerial students at Georgetown. He spoke of his efforts to raise a Woman's Endowment. He also spoke on agency work as a means of grace to the agent.

SEMINARY NOTES.

This is a week of "if" things." A. Volmer has accepted a call to New Haven, Ky. Many of the students attended Walnut-street Sunday to hear Dr. Andrews. W. W. Lee has accepted the call to Dallas-ave. church, Huntsville, Ala. Dr. Lorimer lectures this week, and Dr. Hawthorne will speak next Monday night. Dr. Robertson honored us with his presence at supper, but did not favor us with his usual witty remarks. The stupendous success of missions is one of the decisive proofs of the divinity of Christ.—Canon Farrar. The Baptists have sixty-one missionaries laboring among the forty-two million people in the country of Japan. Dr. Sampsy will deliver eight lectures at the third annual Convention of Ministers and Christian Workers in Chicago. Dr. Whitsett gave a banquet at his home on Friday evening in honor of Dr. Andrews. All the members of the faculty were present. Dr. Dargan has been engaged by the executive committee of the Baptist Young People's Union to prepare the next course of study on the distinctive principles of Baptists. Dr. Carver is not all in smiles now-days; he looks like he's used to before. Mr. Carver came to Louisville, and that is what makes him doleful now—Mrs. Carver is in Tennessee. Dr. Sampsy has gone to Chicago to attend the meeting of the International Sunday-school Committee. At the banquet Friday he will speak as a representative of the Baptists of the world. Our Senior Class this year there will be five graduates from Richmond College, and also in the Senior Class at Crozer Theological Seminary there will be five graduates from this historic old institution that has sent out so many great men. Pastor Williams, accompanied by Bro. Finkler of Georgia, filled his regular appointment at Sanders, Ky., last Sunday. Bro. Finkler preached a very earnest and instructive sermon on African missions last Sunday morning. THE STATE. Pastor J. F. Hancock writes: "March 12th and 13th was my regular service at Macedonia church in Grant county. I received 4 for baptism, 1 restored and 1 by letter. I have only preached there three times since I took charge

of the church, and have had 12 additions and organized a Sunday-school which has a membership of more than 70. The ladies have organized a Ladies' Aid Society, and the time is set to organize a prayer-meeting. On the 6th of March I baptized 7 from Oak Ridge church in Kenton county and received 3 for baptism. All three of my churches are in the upper part of the county ahead; all of them are taking a good interest in mission work, and we hope to go up to the association this year with the best report from each of these churches that they have ever had. Last year Pleasant Home reported more money raised for missions than any church in Ten Mile Association, although it is one of the weakest churches in the association, and they are doubling their efforts this year."

Bro. E. K. Shultz writes from Irvington: "The church here is working nicely. At present we are leading the injunction, 'Grow in grace.' Congregations are good and increasing. Our splendid Gospel singing aids materially in the attractiveness and power of the worship. The writer is supplying at present at the church in Irvington and call of the church. Our Sunday-school is proving a power for good under the most faithful leadership of Bro. Bate Herndon."

Bro. W. W. Payne writes: "We had a delightful service at Providence, Simpson county. Dismissed 2 by letter, after an excellent after service performed, at the home of the bride, near Priceburg, a marriage ceremony between Mr. Leon Bottoms and Miss Effie Babh."

One of the noblest men whose lives have honored Kentucky passed away when Bro. J. T. Hedger died. Verily a man of God, whose one thought was to glorify God and save men. We can make no better wish for his descendants than that they shall make just such men, mentally and spiritually, as he was.

Bro. D. F. Matthews writes: "I closed a 11 days' meeting at Lyons school house, 10 miles from Fatesville, Hancock county, the 6th inst., resulting in 10 conversions, 8 approved for baptism and sinners greatly aroused and Christians generally awakened. We expect to organize a church there in April."

Bro. J. H. Moore writes: "Just closed a most successful meeting at Foxport, Fleming county. Church greatly revived and many good deeds. The congregation made me a present of a nice Bible."

Pastor Fred Whit-braker writes: "Mt. Liberty church is getting along nicely with her new house of worship. The old one was destroyed by storm January 9. The brethren met at once and decided to build. The work has begun, and nearly enough money has been subscribed to complete it, and, as this church rarely loses a subscription of any kind, they are encouraged to go ahead. I have served this church for three years, lacking a month, and there has not been a day in that time that they have owed me a cent of money. After due deliberation I have decided to preach for them another year."

Bro. B. J. Davis writes: "March 21 was a good day with us at Little Mount. The new house of worship had just been completely furnished, pulpit, pews, carpet, chairs, table, chandeliers and all the things had in place. The house, including the lot I have just bought, has cost about \$4,000. After the sermon it was announced that we lacked just \$107.58 of having it all paid for. It was decided to raise the amount at once, and in a few minutes we had the whole amount, with several dollars over. They are a noble, generous, consecrated people. They have a perfect system of finances. For years they have given the pastor a check for all money owing him. They have a baptismal font during the winter in the building. The new house will be dedicated on the third Sunday in April. By unanimous vote of the church the pastor was requested to preach the dedicatory sermon. This, too, after the church had been consecrated for a month by a special committee. Our regular invitation was extended to all our brethren and friends to be present at the dedication. All who attended will be royally entertained in the homes of the good people of that community."

Pastor C. W. Freeman writes: "Another glorious meeting closed March 13th. It is truly good to report. I began a series of meetings with the Baptist congregation on the 7th inst., continuing fourteen days. I did all the preaching but three sermons. They were preached by the Methodist preacher present. Lewis' chapel is a fine building, two and a half miles from Highland church. It is no mean structure, to many of our Baptist readers to see that a Baptist preacher would hold a meeting in a Methodist house, but read on: There were 47 conversions, and when the day came for baptism, which was March 20, we had

BRIGHT'S DISEASE A Patient of 74 Years Rescued from Imminent Death, by BUFFALO LITHIA WATER

A case stated by Dr. E. C. Laird, Members of the North Carolina Medical Society, Member American Medical Association, and formerly Resident Physician at the Springs:

"Mr. —, age 74, arrived at BUFFALO LITHIA SPRINGS in an exceedingly prostrate condition, exhibiting unmistakable symptoms of Bright's Disease, viz.: puffiness of the face, eyes suffused, motion impaired, breathing labored and distressed, heart involved, inability to take a recumbent position for any length of time, feet and legs so swollen that he could not wear his shoes, and Uremic poison to such an extent that he was generally asleep when sitting in his chair. Examination of the Urine the day after his arrival, both chemical and microscopic, showed the presence of albumen, tube-casts, and epithelium, confirming the diagnosis of Bright's Disease. This situation, especially in view of his advanced years, seemed to preclude the possibility of benefit from any remedy. He was put, however, upon the water of Spring No. 2, which, to my equal surprise and gratification, proved promptly and highly beneficial, and to such an extent that he rested comfortably in bed, which he had not been able to do for several months previous. His improvement, excepting an intermission at one time of a few days, was continuous and steady during a stay of two weeks at the Springs, and so rapid that when he left, not only had all symptoms of his trouble entirely disappeared, but he had gained largely in flesh, and possessed a healthful vigor by no means common to men of his years."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Pamphlets on application. PROPRIETOR, BUFFALO LITHIA SPRINGS, VA. \$1.00 open for guests from June 15th to October 1st.

39 approved, and, as disagreeable as the weather was, I buried 28 happy converts with the Lord in baptism. Among the number were Campbellites, Methodists and Presbyterians. This was the most powerful meeting it has ever been my lot to attend; it remained the one of postecost. The hardest sinners in the whole community were quickened by the Spirit of God; every home in the entire neighborhood was blessed and whole families were converted. Every one says this was the greatest meeting ever held in this section. To God be all the glory. Old Highland church, when I accepted the pastorate, was at a low ebb spiritually and numerically—only 47 members. Since last April, when I accepted the call, I have received 68 by baptism and have 14 more approved, which gives us some strength, for among the number are the best citizens in the county. Let the good work go on."

Pastor A. B. Gardner writes: "I have just closed a meeting of several days' duration with my church at Mt. Pleasant, Logan county. The meeting was held at the mission chapel in Lewisburg and resulted in 150 good. The church had been somewhat divided, and several personal differences had existed, some of old standing. These have all, by the help of God, been removed and the church is now in perfect peace and harmony. After the church had been united in the possession of the Gospel the Lord gave us 100 happy converts and 18 were added to the church by baptism. Bro. J. C. Thompson, of Lewisburg, a member of the church, did some of the preaching to the delight of his brethren. Give God the glory."

Bro. Geo. S. Wickereham writes: "Clear Branch church, Casey county, has lately called Rev. J. M. P. Simmer, now of Middleburg, and I think by the time his year is out some of the Baptists will be stronger in the faith. I did not hear him on his last trip except on Sunday, when he gave us a sermon on baptism, and he is urging the church to discharge their duty. I understand that Rockford church has called him for half his time, and that Ellsburg is talking of calling him. If they do, and he accepts, he will have to preach at two places—one Saturday and Sunday."

Prof. C. C. Case, the national author and singer from Cleveland, O., writes from Cedar Creek: "Allow me through your columns to mention the work in this place of Bro. E. C. Risner. I saw him on baptism last week. He is a man very much surprised to find not only a large and crowded church, but a large membership that was alive to every department of the work. I am conducting a six days' musical convention here this week, and find the young people of this place and the work in on are far above the average musical. I wish you could hear the strong, healthy voices here sing the same choruses I taught my Louisville classes last winter. Bro. Risner is just the man to lead and guide such grand church workers. I learn that about

75 have joined the church here since he became their pastor, and some 60 at his church at Mt. Washington, where he preaches one-half the time. He preached a grand sermon for us on last Sunday on personal consecration. Text: 'What is that in thy hand?' (Ex. 4:2). In the evening Bro. Estuminger, missionary from Brazil, gave us a fine talk on his work in Brazil."

OTHER STATES.

Bro. A. N. Couch writes: "On the second Sunday of this month, by invitation, your scriber went to Dixon, Tenn. Though this town is in the destination of Tennessee, a splendid crowd met me at the church on Sunday morning; at night the house would not hold the crowd which assembled. By request I preached on Monday night to a splendid crowd, after which the church attended a unanimous call to me for two Sundays, or half time. I think I shall accept the work. May the Lord direct and help in the decision."

Pastor W. D. Gay, of Montgomery, Ala., goes to Valencia-street church, New Orleans, to take the place left vacant when D. I. Purser was called home to glory. Pastor Gay has been greatly blessed in his four years' pastorate in Montgomery. Five hundred and forty-three have been added to the fellowship of the church, which has established South Montgomery church with over 100 members, and has now two flourishing missions which may soon develop into self-supporting churches. His church surrounds Pastor Gay with the greatest reluctance, and their prayers will follow him.

A weeks' meeting in the Elknoth church, W. Va., closed with 33 additions to the fellowship of the church. Elder J. W. Crawford held a meeting in the Talcott church, W. Va., which resulted in 13 additions to the fellowship of the church.

Pastor Bailey, assisted by Pastor H. C. Pender, of Denison, held a meeting in the Midlothian church, Texas, which closed with 20 additions to the fellowship of the church.

The Five Mile church, Dallas Co., Texas, was specially blessed in a meeting which added 61 to its fellowship.

The papers have been saying that Bro. J. N. Hal: "was going to leave Fulton or St. Louis, and then that he had gone. One went far to meet another by their into his house. But we kept hoping it was a mistake, as it has proved to be. We should very much regret losing him from the state, even though he was as near as St. Louis."

CAUTION TO THE PUBLIC.

Many imitations of Walter Baker & Co.'s well-known "chocolate" in the wrappers and yellow labels have been put on the market. The genuine article bears the name of WALTER BAKER & CO. LIMITED, DORCHESTER, MASS., and its trade-mark, "La Belle Chocolatiere," in an ornate package.

FAMILY CIRCLE.

THE GOOD OLD TIMES.

BY ROBERT J. BURDETTE.

When Washington was President He saw full many an aisle; But never on a railroad went, And never rode a bicycle.

MISTRESS POLLY'S RED SHOES AND WHAT THEY CONTAINED.

BY MARION MOBLEY DURHAM.

It is said of Mr. Gaspar Johnstone that whenever he was asked how he spent his time, he proudly replied, "With a pen and a pencil." He always spoke as if he considered these two letters alone were sufficient to make up his course.

More than a century ago there lived on Tiger river, in Fairfield county, in a certain Southern State, a Mr. Gaspar Johnstone, a Scotchman, and reputed to be very wealthy in his generation.

his wife's shoes. The red shoes Polly looked away in her bewilderment. Why did she wear them family tradition does not say.

The young man stated breathlessly that some time after the family had left, upon looking up from the said where he was working, he had seen flames shooting up from the chimney.

The heart of a child turns from past troubles to present joy as frowns lift their heads to laugh when the rain comes in over.

Mr. Johnstone, his wife and Mistress Polly remained in the Windfall house until other arrangements could be made for their accommodation.

After a few years Mr. Johnstone built a house better than the one he had lived in before.

CATARH CANNOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies.

A. N. & G. Graduate of an Eastern University, who has spent a year in the laboratory of the University of Chicago, writes a paper to your Western Recorder.

Southern Baptist's Route to Norfolk, Va., Convention, May 1933.

Southern Baptists should know that the Chesapeake route is the only line to Norfolk, Va., connecting every important city on the extensive route.

A HOME IN TEXAS

is what you want. We have hundreds of acres of land for sale or lease in the most beautiful and healthful country in the world.

BAD COMPANY.

BY VIVIAN BACHELOR.

"Girls," said May Lewis to a group playing in the shade of the trees, "do you see that girl over there standing by that tree? She is a new scholar that I overheard Miss Barker telling the Professor about. She said that the girl is a mixture. Doesn't seem to understand the regulations of a school."

"Well, we shall have to sound her and see if she is good fun," said Jennie Dicks, her eyes dancing with mischief as she glanced at the new scholar.

The first class called was the reading class. Ruby's labored efforts and ludicrous blunders so convulsed the class that the teacher took pity on her and told her to be seated, resolving to save up her so kindly that she felt suddenly warmed and encouraged.

Next came the mental arithmetic class and Ruby was on familiar ground at once. She listened to each formula with interest and interest, and what was the use of going through all that riddle, when she had the answer long in advance.

"What, as one says? 'don't believe it! Whether it is a book that I never killed eighteen ducks at one clip in all his born days!'"

"But, Ruby, I didn't make the statement. It is only an example which I ask you to solve," said the teacher kindly.

"The children burst into a laugh. "Such remarks disturb the class, Ruby, so please don't make them."

"You are 'way up in elevation, I noticed," she said, with a slight glance at the group.

calness instead of pleasure while listening to her. Her part in the "learning" process proved unalike for Ruby, for even her mates thought the joke too good to keep, and from that hour teased her about her "yelloution."

"Do you think you will like the school here?" asked gentle-faced May Lewis who never approved of the "sonding" process.

"I'm bound to. Pap says none of us is addicted, and he wants me to get educated, so I'm going to," said Ruby with determination.

"How do you like town society?" asked the girl with the white-blue eyes.

"I'm just as pap said; dogs and town young'uns are alike."

"There, Clara, that serves you right and you brought it upon yourself!" one girl exclaimed.

"Oh, we don't mean any harm! It's only a 'fun,'" exclaimed one, feeling ashamed to be reproved by the untaught country girl.

"For several days Ruby avoided the 'charmed circle' as they flatteringly called their special group, and played very contentedly with the little girls.

"Don't you like us?" asked one. "My folks are very strict about the company I keep. They are always telling me not to go in bad company, but



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to choose such as will help me to be good," said Ruby thoughtfully.

The girls looked at each other aghast. "Bad company!" and they asked some of the best families in town. Preposterous! Yet this simple-hearted, backwoods girl honestly believed that they were undesirable associates.

"You think we would harm instead of help you, do you, Ruby?" asked Janie with a girlish frown. Ruby slowly glanced around the group, then nodded reluctantly.

"You see," she explained, "my folks say we got to be like those we go with—and—and I want to learn manners and how to do things proper. Like Miss Barber. I never had much chance, and I want to grow up the best woman I can. The little girls don't make fun of other girls nor of their teacher, nor make faces and be sly, so I guess I'd rather play with them, if you'll excuse me." And Ruby walked away with half a dozen little children, clamoring for her help.

"There, girls!" exclaimed May Low. "We have had an honest mirror held before our faces, and the reflections ought to be good for us. We see our own faults as they are. We are looked upon as 'bad company,' and I don't wonder. We have behaved shamefully. 'Bad company!' and May laughed bitterly.

"I for one am ashamed of myself, and I mean to win the girl's respect yet," exclaimed Janie indignantly.

"Now I understand," said May after a thoughtful silence, "another way by which Ruby has been measuring us—it is by the expression of Miss Barber's face. She has taken Miss Barber for a model, and well she may, for she is a saint. And I hope to see that we have not treated Miss Barber well, either. I have often noticed that when one of us has annoyed or worried her, Ruby would look so indignant, and, no doubt, mentally placed a black mark after our names, and so has decided to avoid us. So the only way we can win her friendship will be through Miss Barber, by making teaching a pleasure instead of a burden to her."

"Then I mean to be so good that Miss Barber's face will be wreathed in smiles when I'm in school," said Janie with a little choke in her laugh.

"Girls!" exclaimed Blanche impulsively, "let us all agree to turn over a new leaf, and be good and make our influence be felt for good."

"Who votes for the new leaf?" said May, holding up her hand. Hand after hand went up, even the two curts joining.

Miss Barber was certainly amazed at the sudden good behavior of her "special trial" as she mentally termed the "charmed circle." Being girls looked up to their ways were copied by others of their age. There was no more aim fun in school hours, and their attention to the work in hand helped their teacher to give them of her best. Ruby began to regard the girls in a more favorable light. Her genuine nature and honest-heartedness had so attracted them that each felt a desire to show up the best woman I can." and Ruby little dreamed that it was herself who had awakened in them this desire.—The Advance.

ON returning to England after a prolonged absence, one is painfully struck by the fact that there is one thing in which the modern English girl, with all her advantages, tends to be deficient—and that is charm of manner. The boy remains much the same, but the girl has lost a good deal of the natural dainty diffidence which she thinks too much of herself, too little of other people; and that this too little of the case is anything but a credit to her. In return for all that society concedes to her to-day in the way of education, physical training and independence, she should at least show a desire to please. She has a great objection to disagreeable people, yet she takes no trouble to make herself agreeable. When she is out of temper who does not conceal the fact. In her home life she is apt to be selfish, and in society she is apt to be entirely selfish herself. She walks with a stride, she allows people about in a crowd, she asserts herself on all occasions, and there is a concealed "I'm-as-good-as-you-are" sort of air about her, a want of becoming deference to people older than herself, which is peculiarly unlovely, not to say offensive, and precludes her at once underbred and ungenerous—ungracious in that she snubs every privilege bestowed upon her, but offers nothing in return, unless it be the grudgingly given smile, the smile which means with it no more than the beauty of life. In this world, if we would be happy, we must give as well as take; but, for the moment, the policy of the modern girl seems to be to take all that she can get, and give nothing.—Sarah Grant.

"FOR HE CARETH FOR US."

When everything in life is going along smoothly, it is an easy matter for us to feel that "God is a good God, and that he really cares for us, his children." But when the trials and cares of life bear down heavily upon us, how many times are we tempted to feel that God has forgotten us entirely, and that he has made no provision in the future for his struggling, burdened children? But God does not forget, and his loving kindness is from everlasting to everlasting. We are never beyond his love and care, even when the darkness is the deepest. This we must simply accept and believe, even if we do not feel a sense of his presence, and thus accepting and believing, we shall in due time find that our faith is honored, and that he has been, through it all, preparing a place for us, where he receives us unto himself, bringing us out into light and joy and peace at last.

There was a little story told by one of the hospital nurses in the great civil war that well illustrates this. She said that upon entering her ward one morning, she saw a new face—that of a mere child, who smilingly looked up at her.

"His name is Henry _____, not yet twelve, but he has been in the army over three years," the attendant said.

"The nurse went to the cot where he lay.

"Good morning, mother," he said, cheerfully, holding out a tiny hand.

"You dear little fellow, how came you here? You are so young."

"My father was drafted and I got them to take me with him for a drummer boy. I've got no mother nor brothers or sisters."

"Ah, so you are an orphan. You do need some one to take mother's place, I'm sure."

"Yes'm. The boys told me you would take care of me."

"And where is your father?"

"He was killed three months ago at Antietam. I was wounded then—in my hip—same ball that killed my father. The surgeon says I shall be a cripple always."

"The eyes of the nurse were growing moist. "My little boy looks very happy, after all. What makes you so?" she asked.

The child pulled a little Bible from his pillow and replied: "In the Bible it says: 'When my father and my mother forsake me, then the Lord will take me up.' If I get well, and try to be good, I guess I shall have a home somewhere. If I don't get well, I am sure I shall."

There was more than one deeply interested listener now; and each had some new question to ask the lad. Child-like faith like his was rare, even in the hospital, where it was common for men to feel that they could not die unless they listened to a hymn or a prayer.

"My little lad," some one asked, "who taught you to trust in God?"

"My mamma, until she died; then my papa."

"You get a better, he was heard one Sunday plaintively to say: "I wish I could go to Sunday-school." Then there followed a pleasant sight. Two of the ward attendants said: "Get the child ready. We'll look after him."

They crossed their hands and carried the cripple to Sunday-school every Sunday while he was in camp. But they did not go alone. By ones and twos and threes the big soldiers followed the little fellow and stole into church. They all loved him, and some one, looking on, said: "A little child shall lead them."

One day a surgeon came to the nurse and said: "Here is a man looking for a soldier orphan boy to adopt. Tell him all you know of Henry."

The nurse told of the lad's brief life, his beautiful spirit, and his longing for an education and a home.

"You are a good man, and his going," said the man with moistened eyes. "My wife and I had planned to go to Camp Denison, but we both dreamed on the same night that we should come to Camp Chase. I am sure she will wish to take the boy."

In a few minutes the lad's feeble arms were twined around the man's neck. He was crying for joy. To those who clustered around to bid the little fellow good-by, the lad said: "I was sure God had a home for me."—Exchange.

We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves. And this sort of happiness often brings on much pain with it, that we can only tell it from pain by its being what we would choose before anything else, because our souls see that it is good.—George Eliot.

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84-inch Pure Dye Figured Taffeta, colored edge	93c
84-inch Pure Dye Figured Taffeta, colored edge	\$1
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HELP THE POOR GIRLS.

Georgetown College is inaugurating a plan to do this. Poor girls have but little to encourage them to hope for an education. There are so many things that stand in the way and but few to extend the helping hand. In the family of moderate means if the question arises which shall have the advantages of education, the son, or the daughter, the daughter is almost certainly the one selected for sacrifice.

On the farm, the son is given every advantage. He is put in possession of a horse when he is scarcely able to ride. A little later, to encourage him, he becomes the owner of other stock and in a little while he is a successful trader. Extra time is given him in which he may make something for himself. If he is very bright at school and has ambition, every body hears of it, the teacher brags on him, the neighbors talk about it. By the time he wants to go to college he has either accumulated sufficient funds to pay his expenses or some person of means has been attracted to him by the reports current about his intelligence and offers to assist him. All this while his bright sister has been at home patiently "helping mother," cooking for the family and farm hands, washing and ironing, making and mending. She has nothing she can call her own, nor does she expect anything. When the public school opens she is reluctantly spared from her duties to attend a part of the time. Now and then she hears that there is such a thing as a college where girls are allowed to go, and perchance she has seen a college trained woman; but she has no hope of ever enjoying such advantages. If sometimes in her castles-building, she allows her fancy to paint before her vision a time in the future when she shall become an educated woman, she keeps the secret close locked in her own bosom. Her mother could not enter into sympathy with her if she should mention it to her. Her pastor may be a cultivated man, but he seems to feel that it is not his business to talk to his young members about such things. And so, without a murmur the patient, faithful girl settles down to what seems to be her fate. She marries early in life and makes a good wife and kind mother, as her mother did before her.

But many times, we will find our bright ambitious girl in a far worse condition than has been described. She may be an orphan with no home and no friends. Or she may be in a town or city, the child of a widow or of a man who lives upon his daily toil. She has seen more and knows more of life than our girl on the farm; she has had better advantages maybe and is more ambitious; but an education is more necessary for her, for she has no home and no one to look to. In both cases there is no hope; nobody to help. True, the condition of these girls, which we have pictured, might be a thousand fold worse. Many a fine woman has been a plain country girl with little education. It is not a bad thing for one of these girls to become the wife of a plain farmer who will make her a kind, affectionate husband. For the other to grow up to be a plain, honest, working girl, making the best of her opportunities and content with her lot is not as bad as it might have been.

But how much more might these girls have been to the world with an education! How much more capable to fill their places! How much easier might have been their lot, how much happier! And if

they had been Christians, using their cultivated brains for the advancement of the kingdom of our dear Lord how much they might have been to the lost world!

Modest, timid and hopeless, they may not speak of their longings, but let no one suppose that they would not eagerly embrace the opportunity if it was offered. We have letters from many who want to come to Georgetown, and work their way through school. One wrote that she would be willing to clean up rooms and wait on the table; another, that she had fifty dollars to pay on her expenses and wanted to supplement this small sum with some sort of work.

The utter indifference of the most of people to the higher education of women is amazing. The writer was at an association last fall where he made the request that parents and friends would bring the young people forward and introduce them to him so that he might talk to them about education. A mother brought her son, a father his boy, a friend his friend—so that first and last I must have made the acquaintance, in this way of twenty or more young men. But not a soul brought a young woman, though there were as many young women as men on the ground.

This instance serves to show how indifferent the people are upon the subject of female education. At Georgetown we have provided a beautiful and commodious home for the girls; they are on perfect equality, in the classes, with the boys. We want to put them on an equality in every other respect.

We have a few scholarships which we give to young men; we expect the number of these to increase. The money was put in the hands of the trustees for this purpose. The object of the present movement is to make similar provision for deserving young women who may need our aid.

OUR PLAN

To ask the good women of our State to establish the "Woman's Endowment" by the contribution of \$60,000. The interest on this sum only to be used. Each girl would be required to pay her own expenses as far as she might be able. A series of notes, extending over five years, will be taken where parties prefer it.

It would be an easy matter for a church to take a scholarship in this way. The value of a scholarship will be one thousand dollars. The interest on this sum would pay the tuition and a part of the other expenses of one pupil. Churches or individuals who would establish scholarships could name the beneficiaries if they wished.

We expect some large sums to be given to this fund, but by far the largest part, will come from persons of moderate means.

OTHER STATES IN THE SOUTH

Are moving towards increased endowments. Richmond college, aided by a committee of the strongest pastors in the State, is likely to add twenty-five thousand dollars to its endowment in a little while. One hundred thousand dollars is the sum set for Mercer college in Georgia, and the *Index* speaks hopefully of the effort. In Florida, fifty thousand dollars is offered to the Stetson University, by that prince of givers, John B. Stetson, provided a like sum is raised in the State, and they are besting every agency to its accomplishment. In Alabama, the Society of the Alumnae, with the aid of the pupils are modestly beginning an endowment of the *States Female Institute* by trying to raise a memorial to their late President S. W. Averett. In North Carolina the effort is concentrated on a purpose to erect a magnificent

building for a female school. In Texas they do business on a gigantic scale. After the federation of their seven colleges they appointed one agent and he has gone to work and makes encouraging reports.

In the great and wealthy Baptist State of Kentucky, there ought to be no trouble for us to raise all the money for educational purposes needed.

I want to ask the pastors to help me by furnishing me the names of parties whom I might interest in the enterprise.

While it is the "Woman's Endowment" we expect to receive valuable gifts from men who will give in the name of Wives, mothers or sisters. We enter into this work for our Master, and in his name we hope to press it to a successful ending. We invoke the help of every good woman who shall read this.

W. B. CRUMPTON,
Georgetown College.

CENTENNIAL

OF BEAVER DAM BAPTIST CHURCH.

This will be held in Beaver Dam May 28-29th. Services will commence at 9 A. M.

It is the request of the church that all the churches that are either directly or indirectly the outgrowth of this church send one representative to represent them in this meeting, and also a free will offering to a mission fund; and that all such free will offerings, together with whatever may be secured on this occasion, go to create this mission fund to be known as the "Beaver Dam Centennial Fund"—this to be placed in the hands of either the Home or Foreign Board, as the church may direct, and in the establishing of a new mission station; this fund be used and such name be given this station as will commemorate the name of Beaver Dam church; and that this mission point ever after be sustained through the regular channel of the Board. It is hoped that other churches will do likewise and thus make all our Centennial meetings result in the salvation of souls. This is not to interfere with the regular mission work.

The programme for the occasion is as follows:
What a Baptist church stands for.—R. T. Bruner, J. T. Barrow.
The History and Progress of the Baptists.—T. T. Eaton, J. T. Christia.
The History of Beaver Dam church.—J. S. Coleman and all former pastors.
The Baptist Outlook for the 20th Century.—Prof. A. F. Williams, G. L. Morril.
What the World Owes to the Baptists.—J. H. Boyet, Fred D. Hale.
Most of the speakers have notified me that they will come. Your worthy editor, Dr. Eaton, wrote me he would be present on the 28th.

Everybody is invited and ample arrangements will be made for all. Let every one who will attend send their names at once to the writer at Beaver Dam, Ky.

Fraternally,
J. N. JARNAGIN,
Chairman Committee on Programme.

DEAR BRO. EATON:—The hint that Dr. J. E. Graves had any sympathy with what is termed "Modern Spiritualism," is so absurd that contradiction is not even necessary. Ridiculous the charge, but his word: I was in his office the year he had the famous debate with Dr. Watson, of Memphis, on this issue. He not only routed this distinguished disciple of Spiritualism, but reclaimed him from

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If you're a good speller, you can win a prize. It's very simple: Scattered through the advertising pages of Godey's Magazine for April are words purposely misspelled. The person sending the largest list, with spellings corrected, gets our first prize of \$200; second largest, \$100; and so on—73 cash prizes, amounting to \$1000.

Our Monthly Spelling-Bee

is an original feature of Godey's—unique, fascinating, instructive. It is absolutely fair to all—no catches, no tricks, nothing to conceal or explain. Any one who can detect misspellings of common English words has a fair opportunity to win from \$5 to \$200. How do we do it? Your careful reading adds more than \$1,000 a month to the value of our advertising space. Full particulars in April Godey's. Get it promptly from your newsdealer, or send 10 cents (coin or stamps) to

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any further affiliation with this monstrous heresy. At the time there was much excitement regarding the lecture of these two notable platform champions in Memphis and out. I was not only associated with him in his office work, but boarded in his family and knew most intimately his opinions touching

Spiritualism. He had about as much sympathy with its theories as for those of Romanism. Fraternally,
B. G. MANN.

If a young man is going to avoid evil habits, he must have some good ones to hold him.—Wm. R. Campbell.

ENTIRELY IMPERSONAL.

BY A. J. ROWLAND, D. D.

Editor of the Western Recorder:

I have read the communication of Dr. J. M. Frost in last week's RECORDER, and avail myself of your kind permission to reply to the same. Really I think a serious reply is hardly necessary, but, as Dr. Frost seems to think the matters alluded to by him are of importance, it is perhaps due him that some rejoinder be made. I shall not attempt to follow his paragraphs, but will number mine for the convenience of the reader.

1. As to the publication and circulation of Dr. Frost's Washington address. This address was originally published in the Annual Report of the Society, and was given for this purpose, with no reservation by Dr. Frost himself. Several thousand copies of our Annual Report are issued every year, and are widely circulated. It is our custom also to print special editions of addresses or speeches contained in the Reports bearing upon the work of the society and valuable in calling public attention to its claims. This has been done in scores of instances, and we were merely following an ordinary precedent in republishing the address of Dr. Frost. This address seemed to us in every way so excellent, so comprehensive, so sympathetic with the aims and endeavors of the society, and so eloquent in its presentation of the society's claims that we were glad to give it a wider circulation than it already had in the Annual Report. Dr. Frost must not think that we are simply using it in the South. We are using it elsewhere as well. We are sorry if it is unpleasant to Dr. Frost to be confronted with his own utterances, and that he thinks these utterances are prejudicial to his present work. We are sure also that we deeply regret that he should have changed his mind in any respect since 1888, and can only hope that within the next ten years he may return to his original convictions.

2. As to the circular entitled "A Bit of Baptist History," to which Dr. Frost makes mysterious and threatening allusion, this circular was sent to us from the South, and was printed by us for those who wished it. It simply gives the concluding paragraphs of the report of the Committee on Sunday-school Work at the Birmingham Convention, of which committee Dr. Frost was himself the chairman. The friends of the society in the South—and there are a good many of them—felt that the basis of agreement with regard to Sunday-school periodicals adopted at Birmingham had dropped out of sight, and that the Southern Baptists ought to know what it was. They therefore requested that a little circular giving this basis of agreement, and not bearing the society's imprint, should be issued. Why the society should be blamed for granting this request and merely stating the exact facts as found in the printed minutes of the Convention, is certainly difficult to see. Surely these facts are public property already. No one ought to complain that the Convention's own action should have the widest publicity given to it. If a knowledge of this action inures to the prejudices of the Sunday-school Board, it is surely no fault of ours.

3. I hesitate greatly to refer to what Dr. Frost says concerning Drs. Hawthorne, McDonald and others. These brethren have certainly never complained to us of unfair treatment, as we think they must have done if there had been ground for such complaint. Indeed, our MS. and letter files tell

quite a different story. This is particularly true of Dr. Hawthorne's address, which is "ipseissima verba," as he gave it to us, and we published with his full knowledge and consent, a large number of copies being sent to him for his own private use. But it is hardly in good taste to drag these dear and honored brethren into a second-hand controversy, especially as some of them have gone beyond appeal and are where the strife of tongues no longer reaches them. I therefore drop this part of the subject.

4. I do want, however, to say a word with regard to the general policy of the society in circulating addresses, papers and other printed matter commendatory of its work. Does Dr. Frost really think that we should not publish such things at all, or that if we do we should seek to it that none of them go beyond the mythical Mason and Dixon line? When a Southern man speaks at our anniversaries or writes an article for our periodicals does he mean to say that we are to put the address or article among our private memoranda or send it to the North Pole? This would hardly be just to the speaker or writer, to say the least. We publish these things like any other publishing house, to extend the society's influence. That we have any sinister motive in doing so we most emphatically and positively deny. If Dr. Frost, or anybody else, can find a word anywhere printed by the society or spoken by any of its officers against the Sunday-school Board of the Southern Baptist Convention, we will be glad to have our attention called to it, and will make the simplest apologies. We have no fight whatever against that Board, and entertain no evil designs against Dr. Frost personally. All we desire is, by legitimate means, to push the interests of the society in all parts of the land. In this work we can make no distinctions as to sections. If brethren in the South do not like the circulars we send, we trust they have capacious waste baskets in which they will at once hurl them. We cannot but think Dr. Frost unduly sensitive. We beg to remind him that we live in a free country, and that Baptists especially are very liable to do their own thinking and to form their own judgments.

5. And now a final and serious word with reference to the relations of the society to Southern Baptists. It should be remembered, we think, that the society is something a great deal larger than a publishing-house for Sunday-school literature. Its main work is to issue Bibles, books, booklets and tracts for use in churches, families and Sunday-schools. It also has a large number of colporteurs, Sunday-school and chapel-missionaries working in almost every state and territory, who carry their Bibles, books, booklets and tracts to the homes of the people. In this larger work we think all the Baptists of the country might unite, or at least rejoice, whatever their preference as to Sunday-school literature.

In the matter of Sunday-school literature we cheerfully recognize the fact that there are differences of judgment on the part of Christian brethren. Southern Baptists are of course entitled to exercise their liberty in regard to this matter. There are a great many people in the South, however, who seem to prefer our publications. Our periodical trade in our three Southern branches amounted last year to \$78,802.51, and this does not include part of the trade from our home office, which has a considerable slice of Southern territory to look after. This trade will be probably as large, if not larger,

this year, notwithstanding the stampede of our colored brethren. Whether this state of things be due to the fact that Southern Baptists prefer a literature which brings them in contact with the best minds, North as well as South; or from the great mechanical excellence of our literature; or because the society has planted branches and agencies throughout the South for the better accommodation of Baptist people; or to make some adequate return to the society for the expensive missionary and chapel-car work it is doing in Southern territory, and give it the means for enlarging this work; or from old associations' sake, since the society practically held the Southern field before the creation of the Sunday-school Board; or to show gratitude for what the society did for Baptist Sunday-schools in the South for ten or fifteen years after the war—whether for any or all of these reasons, or others which might be mentioned, we do not know. The fact remains, and I presume will remain, since, as before hinted, Baptists are a free people, and will do what they themselves think best. But Dr. Frost must disabuse his mind with regard to the policy of the society. There is no intention whatever to "sweep anybody from the face of the earth." We would not do this if we could, and it is an insult to Southern Baptists to even intimate that they would allow themselves to be so "swept." As to the charge of sectionalism, that is really too amusing to talk about. We sincerely trust that Dr. Frost will keep an even temper, will not be unduly excited at what the society is doing, and will, above all, think no ill of his neighbor. From the necessities of the case the society and the Sunday-school Board are competitors in one field of the society's activities. What is needed in this state of things is that each organization shall do its best by legitimate business methods. Appeals to simple prejudice, or foolish charges of supposed intentions, if made by either party must have dangerous reactions. The people at large are to be trusted, and we can safely leave the whole matter to their decision.

A TRIBUTE.

I want to add my testimony to the worthy tribute recently paid to Eld. Lampton, who was truly a prince and a great ruler in our Kentucky Israel, who recently fell at the Gospel post fighting the battles of the Lord as he had been constantly doing for the past half century.

During the period from 1866 to 1870 it was our good lot to meet and mingle with Eld. Lampton in the annual gatherings of the Daviess County Association. It was at that time, as it still continues to be, one among, if not the best of the four great associations in the State of Kentucky. But, like Bethel Association, it had hitherto not so heartily co-operated with the State Mission Board in the general work, though all the time doing a great work in its own field through its local Board.

It was felt by the State Board that the time had arrived for a more general co-operation throughout the whole State, and we were sent as corresponding secretary to seek to induce the District Associations to enter into such a system of auxiliaryship between the State and all the District Associations as would most effectually subserve the desired purpose of giving the Gospel to the destitute throughout the whole State. It was with the Daviess County Association that we first met in 1867, at Sugar Grove, and it was truly

A Suffering Soldier.

This veteran fought for his country; suffered untold hardships, and returned with health shattered. Many a brave soldier has the same history. To-day this one rejoices in a new-found strength and tells his experience to benefit others.

No man is better known and liked in that rich tier of Illinois counties, of which Peoria is the centre, than genial Chester S. Harrington, of Princeton, Ill.

Mr. Harrington is a veteran of the late war. Like many another brave soldier, he suffered not only during that service, but for years afterwards from disease contracted then.

For years his health was shattered; his sufferings increased. He was unable to gain relief, but now he tells a story which is of profit to many.

"I served three years in the 124th Illinois, enlisting at Kewanee, Ill.," said he. "I was in Libby Prison and suffered like many another Northern soldier."

"The strain of army life did its work in undermining my health, although the collapse did not come for some time after."

"For fifteen years I suffered from general debility and nervousness so badly that I could not sleep. Indigestion resulted and my misery increased. My eyes began to fail, and as my body lost vitality my mind seemed to give way. I could scarcely remember events that happened but a few weeks before."

"For two years I was unfitted for business. I was just able to creep around during part of this time, and there were many times when I could not get up."

"My brother is a doctor, but all his efforts to help me failed to give any relief."

the battle of the giants—Lampton, Coleman, the two Dawsons, Maple, Bennett, Peay, A. J. Miller, B. T. Taylor and a score of wise laymen evolved the great system of co-operation which was afterward adopted by all the associations throughout the State, and which has successfully continued ever since; and immediately raised our State contributions to State evangelization from less than \$5,000 annually to within a fraction of \$20,000 annually; and the beloved Lampton, with the other noble brethren, helped to inaugurate this system. I shall never forget (pardon the personal allusion) when about 40 of the brethren kept us up all night at the dear brother's house, at which we lodged, endeavoring to explain to the satisfaction of all concerned the exact relation of auxiliaryship, contemplated, and about cock-crowing, the plan was perfected, and next day it went through at the association with a whoop.

Lampton, Colgin and Miller were active in that noble work—peace to their ashes. They have joined the others who were active in the establishment of universal co-operation throughout the State, viz.: D. Dowden, J. Armstrong, S. Haycraft, D. M. Williams, S. L. Helm, W. M. Pratt, A. D. Sears, T. G. Keese, Geo. Hunt, John L. Smith, Sandy Holland, Colin Hodge, W. W. Gardner, Jake Rust, J. W. Goodman, W. B. Caldwell, E. G. Berry, Lewis H. Salin, R. L. Thurman, John M. Delph, E. G. Phillips, W. B. Smith, B. M. Dudley and many others, though dead, they still speak, and were, all of them, the prime movers, together with those left behind, in that grand, forward movement. Among the survivors that were in the inauguration of that great work we call to mind those already mentioned, to whom we would add the names of Dr. Ireland, Arthur Peter, J. M. Weaver, Olson Keyes, W. H. Felix, N. G. Terry, Mordcael Ham, F. C. Plasters, Dr. D. N. Porter, Wm. Fores, Clark Riley, Andrew Shirley, A. C. Graves, Geo. Loring, T. C. Stackhouse and W. E. Powers. Besides these we cannot call to mind others just at this

"I tried a number of remedies without avail. Finally, having read articles regarding cures that had been effected by Dr. Williams' Pink Pills for Pale People, I decided to try them. That was in 1898. I bought a box and took the pills according to instructions."

"Four days later I had the happiest hours I had known for years. That night I went to sleep easily and slept soundly as a child and awoke refreshed."

"After I had taken four boxes of the pills, I found that I was cured and had also increased 27 pounds in weight."

"This greatly surprised my friends, who thought my case was a hopeless one. I began my work again and have continued ever since in excellent health."

"Another valuable gain to me was, that while I was taking those pills I had been cured of the smoking habit, which had formed when I was a boy and had clung to me all these years."

"The craving for tobacco left me and I have never experienced it since."

"I cannot say enough for these pills and have recommended them to many."

To verify this statement Mr. Harrington made affidavit to its truthfulness before Lincoln M. Coy, Notary Public.

Dr. Williams' Pink Pills for Pale People strike at the root of the disease by acting directly upon the impure blood. Their power is marvelous and many wonderful cures have been made. Druggists consider them a potent remedy, and all sell them.

time, though there may be others still living.

What have these noble men, both dead and living, done in behalf of missions both at home and abroad, for literary and theological education, Sunday-school and all benevolent enterprises!

They were God-called and God-endowed ministers, and they first gave themselves to God and then all that they possessed, both of influence, time and money to the Lord according to his will.

Men of might for God and his cause! We would kneel in reverence beside their graves and shed the tears of sorrow.

The few survivors of that noble band of brethren we would take them one by one in our loving arms, covered all over, as all of them are, with faithfulness to the Master—which is the highest praise that can be paid to any minister.

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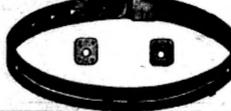
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The Farm.

Good horses are again in demand and bringing fair prices. The Register reports growing wheat in Madison at 75 and 80 cts. At Paris hemp is quoted at \$3.50 per cwt., and bluegrass seed at 35c per bushel. Clover seed are worth from \$2.75 to \$3.25 per bushel in the Burgin neighborhood. The Lexington Gazette says Edd & Bro. bought recently five lots of fat hogs at \$3.75 per 100. The Elizabethtown News says 30 cars of mules, representing \$45,000, were shipped from there this season. Jonas Weil, of Lexington, sold to W. H. Leach 25 head of yearling dehorned cattle at \$24.50 per head. Mr. Hutch Gordon, of Woodford county, sold to Nicholasville parties about 8,000 pounds of hemp at \$3.50. Bright & Lillard, of Boyle county, sold to J. W. Jean & Sons, of Jefferson county, a fine jack for \$500. B. G. Fox & Rice, of Boyle county, sold fifteen work mules at \$80 to \$90. G. W. Bramblett, of Nicholas county, sold a pair of geldings to a Cincinnati buyer for \$750. About 500 lambs for June and July delivery have been sold in the edge of Clark and Montgomery at 5c.—Mt. Sterling Advocate.

W. C. Rogers, of Marion county, shipped to George Gould, of Harper, Kansas, eighty-six Shorthorn cattle, for which he received \$2,400. In this city last week 3 hhd. Scott county tobacco sold at \$12.75 to \$13; 3 hhd. at from \$11.75 to \$6, and 10 hhd. at \$9.20 to \$6.60. At J. S. Kincaid's sale in Fayette, Shorthorn cows and calves averaged \$73; Shorthorn feeders, \$5.95; sheep, \$5.90 per head, and corn in crib, \$3.35. J. C. Lynn sold to J. T. Crutchfield, of Madison, 14 heifers at \$10, and to G. T. Wood 5 heifers and steers at \$16. He bought of Dr. J. T. Morris 17 calves at \$13.50.

About 600 cattle at Stanford on Court day, but only about a third of them sold. A shade over 5 cts. was the highest price realized, but 44 and 47 were the ruling prices for young steers. Heifers sold at 34 to 4. Butcher staff was not in very great demand, but some sold at 4 cts. In this month's report Leon Moore, Commissioner of Agriculture, states that wheat has been damaged somewhat. The percentage of the old crop in the hands of the farmers is 14. The price is 91 cents. Forty-four per cent of the old corn is still in the hands of farmers. Live stock is in a good condition. There is little hog cholera.

ERRONEOUS PRUNING OF FRUIT TREES.

Whoever attempts to prune a fruit tree of any sort before cutting off any limb, branch, twig or fruit-spur, should be able to assign a scientific reason for pruning off one or more of such portions of the tree-top. If a pruner is not able to give a scientific reason for cutting back or removing any part of the top, he will be quite as likely to damage a tree as to improve the growth or the fruit productiveness of any tree.

When I was a small boy, my father sent an illiterate wood-chopper to prune his apple trees, using no tools but a wood-chopper's ax. The man was an expert with a woodman's ax. He knew how to chop down trees, how to trim off the branches, and how to pile up the brush and the wood; but he had not the slightest conception of the scientific knowledge essential to enable a pruner to prune a tree so as to improve its lateral or its upward growth, or its fruit-productiveness. Consequently he went to work in the orchard as he would when clearing ground of a forest. Such pruning! Such reckless cutting and slashing and such damaging vandalism was really provoking and heart-sickening!

The trees were large and in full bearing; very few of them needed any more pruning than cutting off, here and there, a small branch. But that pruner chopped off with his keen-edged ax many large and leading limbs from every tree. Many of the limbs were fourteen to eighteen feet long, and six to eight inches in diameter, at the butt end where they were severed from the parent stocks. Then the branches that were allowed to remain were all trimmed neatly and clean of every twig, leaf-spur and fruit-spur, leaving nothing but a large bush at the end of a long limb. I well remember how long, and destitute of branches and twigs, most of the limbs were. In many instances more of the top was slashed away than remained. Huge and gaping wounds on every tree, which were never covered with wax of any sort, were exceedingly damaging to those trees. From the time of that reckless pruning, the rapid decay of the most fruitful trees commenced. Every season the yield of fruit continued to diminish. Many of the trees, I well remember, continued to decay, at the heart, until there were nothing left except an old, half-decayed tree, standing on two prongs, like an old decayed tooth.

Now, let us contemplate a better and more philosophical mode of pruning. Here is a point of immense importance, which only a few persons understand. Every fruit tree (if it is a generous producer of fruit) will send out fruit-spurs, on the side of all the limbs and small branches, covering the sides and upper surface with fruit-spurs and leaf-spurs from the body of the tree to the extremity of the branches. These should never be removed; yet many owners of orchards, with saw or hatchet, clip off every fruit-spur from the main part of the large limbs and small branches, leaving only a denuded branch. Fruit-spurs are small shoots only one or two inches long. These should not be cut off, nor felled off by one's feet when he is plucking the fruit. Fruit-spurs produce fruit-buds in one season for the crop of fruit the following season. Leaf-buds may appear one year and the following season they will produce fruit-buds, and the succeeding season the fruit-buds yield fruit. Dame-Nature is a scientific philosopher. She would cover all the large branches

with leaf-buds or fruit-buds and leaves, for the purpose of protecting the bare branches from the scalding heat of summer's sunshine. That is one point of transcendental importance to be remembered by every one who owns a fruit tree of any sort. Still another consideration should be well remembered. When the fruit-spurs of any tree are replete with fruit, the crop will not be half so liable to be shaken off by furious winds as is the case when the fruit grows at the extremity of long and swaying limbs. Most cherry trees will produce fruit-buds in abundance on every limb and branch if they are not cut off, or jammed off by the reckless feet of people who pluck the fruit. Thoughtless pickers will often claw off a large cluster of cherries and take also the fruit-buds, thus destroying the crop of fruit for the next season. Such pruning of fruit trees is always very damaging to the fruit productiveness and to the growth of any fruit tree.

We have only one large cherry tree, the limbs and branches of which are well covered with fruit-spurs. No one is allowed to climb into that tree-top to pluck cherries until he or she is made to understand that the fruit-spurs must not be clawed with the fruit. The branches of our apple and pear trees are well covered with fruit-spurs, and the spurs always yield a generous amount of fruit. It is a wrong practice to prune away all the small branches, twigs, fruit buds and leaf buds from the interior of a tree-top, making it like the interior of a tent. The old stereotyped rule is to cut away the interior of a tree-top so as to let in the sunshine and air. There is no sound reasoning in such direction for pruning trees. The foliage at the extremities of the branches will exclude all direct sunshine. Fresh air and wind will sweep through a tree-top, even when the top is so dense that a person cannot climb around among the branches. Fruit trees require but little pruning. Many need none at all. The fruit buds should not be removed at all.

Every tree that needs pruning should be pruned when the superfluous branches are small. When the branches are allowed to grow *ad libitum* or at random until they are as large as a man's arm, it will be very damaging to the tree to cut off such large branches. If we examine any fruit trees and some ornamental trees we can see at the point of articulation or junction of the limbs with the main stem a sort of crease or seam or cicatrice extending around the base of each branch. That natural seam indicates the better place for severing the limb from the main stem. If a branch is sawed off at that seam, the wound will always heal much sooner than if the kerf or cut was made on either side of it. I have directed the attention of many intelligent men to this important point; but not one of them have ever observed that seam. Wherever I go about the country or city or village, I see many fruit trees and ornamental trees ruined by ignorant pruners, who saw off large branches several inches from the main stem; whereas, they should be severed at the seam indicated in the growth of the bark.

My own practice has always been to keep a small bottle of grafting wax on hand, by melting a pound of rosin with a pound of tallow, which is applied warm to the wounds, with a small paint-brush. If this proportion of rosin and tallow should be too brittle, add a small quantity of linned oil. Should the wax be too soft, add more rosin.—SERRANO E. TODD, in Country Gentleman.

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Items of Interest.

Orders have been received at the Vancouver barracks from the War Department to send an exploring expedition into the interior of Alaska for the purpose of establishing a route to the gold fields through United States territory. The expedition will be commanded by Capt. Bogardus Kidridge of the Fourteenth Infantry, and the men will be taken from that regiment. Two hundred reindeer will be given them for their transportation.

A despatch from Bhangal says that a mob maltreated the native assistants of a United States Mission in the suburbs of Chung-King-Pu on the Yangtze Kiang, murdering one. They did not attack the missionaries, but only the native Chinese, which showed a shrewd avoidance of foreign complications that indicates the mob was engineered by officials.

In Manitoba there was a unique temperance law. When a man had been convicted three times of drunkenness, he was sentenced to wear a brass collar to mark him out as a man to whom no one must sell liquor. It is said that this law proved an effectual cure in many places.

Madame Dreyfus, the wife of Capt. Dreyfus, who was accused of selling war secrets to the Germans and about whom France has had one of her worst attacks of hysteria, asked permission of the French Government to be allowed to share her husband's exile on Devil's Island. And the Government was small enough to refuse her request. Who was it said something of French gallantry?

Germany has thrown up her part of the job in Crete. The German flag has been taken down from the camp of the Powers, and the German marines have embarked. This is semi-officially said to mean not her retirement from the concert of the Powers, but merely that since the advent of German credit in Greece have been settled, Germany is not concerned with the fate of Crete.

There is great activity in the French navy. The big ships are getting ready to sail with all possible expedition. The squadron at Cherbourg is all ready to sail at any moment, and all the Admirals have received notice to hold themselves ready for a twenty-four hours' warning. The explanation is given that France is preparing to assist Russia in the East with a naval demonstration.

A company of vandals are busily engaged in destroying the Palisades, blowing them up or down, whichever it may be called, for the sake of the rock in them. Efforts have been made to get the Legislature of New York and New Jersey to interfere, but without success. And it is now thought the Palisades are doomed.

If half the reports of strikes made in Alaska and the Klondike regions are true, gold would seem in danger of becoming a drug in the market. The latest report is of a very rich strike on Long Shorty Creek in Alaska. The man who discovered the gold arranged with some men to go with him and locate claims on the condition that they would sell their claims to him for \$10,000 each. But there was a quarrel and the secret was told.

Mr. Heinrichs, a missionary in India, writes to the Examiner that the plague is so bad in Bombay again as this last year. What is worse it has spread to many parts of the country which have hitherto escaped. There have been a number of cases in the Madras Presidency.

The English government has decided to build great reservoirs on the Upper Nile in which to store the water and enable the Egyptians to irrigate between the floods. It is doubtful whether Nature has not done better for Egypt than man is proposing to do. The fertility of the soil is such that it has raised crops for years through the Nile floods. But if by these reservoirs more crops are raised a year, how long will even that soil last? Forging things is not always best.

The Outlook says that the loss in one department of business alone, that of railway and winter stocks and bonds by the war, was in just four months amounted to two hundred and fifty millions of dollars.

That the jury did right in clearing the Sheriff of the charge of murder in the tragedy of Lattimer, Pa., every one believes. But every one is in error from believing the Sheriff did right. The miners were walking quietly along the public road and the Sheriff forbade their doing so, for fear they might do wrong somewhere if they went on. Feeling that they had the undeniable right to walk on the highway they pushed ahead, and knocked the Sheriff to his knees as he stood in their way. The crowd was an unarmed one; though a few of them may have had revolvers, they were not to be taken as armed men.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. You know all about what the charge will be. If the money accompanies the notice, it will be brought down to 100 words.

KITCHEY.

The subject of this sketch, Miss Lena Kitchey, departed this life in St. Louis, Mo., Jan 6, 1924. A young heart ceased to beat, a young life went out in death here to burst forth with heavenly radiance and immortal beauty in the realms of supernal joys. She was born in Auburn, Logan county, Ky., in January, 1879, and consequently was nearing her nineteenth birthday. She was on the threshold of young womanhood and, until that fall destroyer, consumption, made its appearance, her young heart throbbled with high hope, and the horizon of her future was illuminated with bright promises, like so many shimmering stars abiding upon her pathway their lustrous beauty and glory. Lena was popular among her schoolmates, ambitious to achieve distinction in her studies, and diligent and faithful in the performance of duty.

Lena attended school in Auburn until she was sixteen years old, advancing rapidly in her studies and developing an intelligent grasp of the subjects pursued and a mental aptitude that would have given her a place in the front rank of educated women. The last two years of her college life were spent in Jennings College, near St. Louis, Mo., under the presidency of Dr. B. B. Blewitt. Here disease began to make its alarming inroads and to dim the hopes of this aspiring girl. Alas, how sad! The night brings out the stars. The storm precedes the beautiful bow that spans the track of the receding tempest. During this time of sickness Lena's heart, like so many noble traits of Christian character were developed. Lena was uncompelling, so cheerful and radiant, and so unselfish through these months of a mission, that she enticed herself strongly in the hearts of her numerous friends. Several years before her death, Lena had given herself over to the Savior, had joined the Baptist church at Auburn and had followed the blessed Master in the beautiful, impressive and significant ordinance of baptism, this solemn symbol of Christ's burial and resurrection being administered by Rev. B. W. Neal of sainted memory, who was the pastor of Auburn Baptist church. Her brief was this precious life. The end was so peaceful. She fell "asleep in Jesus. Her spirit went to God who gave it." The transition was glorious. She laid aside the armor and donned the habiliments of a blissful immortality. Dear friends, weep not. In this land of heart-breaking glory, Lena has been laid to rest, suffering, no sorrow, no tears, no death. Let us ask God to help us in the conflict of life to be faithful and to sustain us by His grace and to lead us by His Spirit that there may be a happy reunion with our loved ones that have gone before in the beautiful "home of the soul." J. H. BRADSHAW, Pastor.

RUSHING.

John R. Rushing was born Aug. 12, 1842; died Feb. 28, 1924; aged 84 years, 6 months and 16 days; united with the Woodbury Baptist church by experience and baptism on Oct. 7, 1882; was united in holy wedlock with Miss Fannie B. Gault, of Elder L. R. and Emma Bethel, Jan. 21, 1868, who survives; his wife and this union was blessed with one child, Aubrey B. Rushing, who also survives his father.

Bro. Rushing has long been an exemplary, useful and influential Christian. He served his church as Session for seventeen years, superintendent of the Sabbath-school, without intermission for almost twenty years, and as agent for a number of years, in fact the present attainment of our church both spiritual and benevolent are largely due to his indefatigable labors and exemplary life—"an aptle known and read of all men." In the death of our brother, we consider his loss as a citizen and country officer, his loss as a pain and sorrow, his loss as a member of our church, his loss as a church-member irreparable. "And I heard a voice from heaven saying unto me, Write blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works shall follow them." To the immediate family our sympathies are extended with sincere condolence. To the bereaved widow we would say, Look up, the link that has been broken on earth has been re-united in heaven; he has only gone before. He will be waiting and watching for thee. It will not be long until you will see him again. Your loss is his gain. To be absent from him is to be present with the Lord. To his son we would say, Let it be your endeavor by all laudable means to fill, in some measure, your father's place in both church and state. In a well-rounded life as an citizen and Christian, he has left to you a legacy more precious and durable than gold. He has vacated a noble position, his reward is in the hearts of the people that have seen him, but, more to be in his spirit than in his name, but, more to be in his spirit than in his name, but, more to be in his spirit than in his name.

The funeral services were conducted by the pastor, assisted by Rev. C. E. Sullivan, pastor of the Presbyterian church, from 11 O'clk. S-S. A. and a large number of friends. The family grave-guard to await the resurrection. Respectfully, J. C. NEW, S. B. REARD, W. L. SULLIVAN, D. B. YANOR. Woodbury, Tenn., March 28, 1924.

CRAWFORD.

Died at his residence in Madisonville, Ky., March 27, 1924, John William Crawford, of cancer of the stomach. He was born in Elyton, Ky., March 18, 1834. He was one of the constituent members of the Madisonville Baptist church, which was organized by the present pastor and the writer of this notice in January, 1878. He has been one of the officers of the church—true, faithful and consistent up to the hour of his death. He leaves an affectionate and faithful wife and four children, two sons and two daughters, to mourn his absence. To-day, after funeral services by his pastor, he was followed to the cemetery by a concourse of brethren and sisters, friends and neighbors who delighted to pay him a tribute of public respect. May the afflicted family find comfort in the hope of a happy reunion in the sweet by and by.

J. B. COLLEMAN, Pastor. March 19, 1924. O'NEAL. Dr. Wm. S. O'Neal was born at Verona, Ky., Oct. 1, 1858; married Miss Mattie Yancey Aug.

V. 1881; joined Verona Baptist church in 1891; Lanesboro in 1893; subscribed for the RECORD-ER for over two 15-year years. He was an affectionate husband and father, kind kinsman, attentive, skillful physician, a good citizen. He died, after a brief illness, from bronchial pneumonia, at his home in Lancaster, March 15, 1924. He leaves a wife, daughter (Mrs. Frank Hubble) four brothers, a sister, other relatives and many friends to mourn his death. He attended his church services quite regularly and bore his part of the expenses cheerfully. He quoted parts of II. Tim. 4th chapter, especially 6-8 verses, just before dying. We shall greatly miss him.

T. H. CAMPBELL, Pastor. Lancaster, Ky.

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Items of Interest.

Spain has sent 50,000 soldiers to Cuba, but they have done no fighting as yet. General Froster says there are only 50,000 there now, poorly clothed, poorly fed boys, with poor equipments. When they go out to fight, as soon as they see the enemy, they form a hollow square and fire away till the enemy leaves, and then they go back into their entrenchments.

It is doubtful if a war with Spain, privatoring left out of the question, would last a week. The trouble with the Spanish army is that officers are corrupt. Weyler's one idea was to make money for himself. When the army is corrupt, the soldiers cannot rely upon their powder or their guns, and in such cases the bravest men will not fight. That was the trouble with China in the war with Japan.

The Omnidirectional Baptist evidently thinks what has been surmised by others, that the great preparations for war made in such haste by the United States may not be intended merely as preparation against a weak country as Spain, and it adds: "Seeing that Great Britain is also hastily and enormously adding to her equipments, it may not be so very wild a guess that the preparations may look to some joint operations in the East." But that the United States propose to pull England's Chinese chestnuts out of the fire for her is not probable.

A good example of debt-raising has just been given in New York City. Two years ago when the present pastor was sent to the Methodist church on Seventh Street St. there was a debt of \$100,000 on the building. On last Sunday the final collection for paying it was taken. One hundred and five thousand dollars has been contributed and the debt is wiped out.

The Boardman of Agents has assembled for another session. The beginning seemed to threaten as stormy times as they had in the last session when the delegates spent their time throwing ink stands and cork tops at each other. Herr Fuchs was, elected President and said about of "Diagnosis", "He is a state criminal, and ought to be in jail," etc.

The Brazilian cruiser Amazonas, which was purchased a few days ago by the United States Government in the British ship-yard where she had just been finished, she is named the "New Orleans" by Secretary Long. Several other cities petitioned for the name of the cruiser, but New Orleans won.

On the 24th two large cruisers were launched at Newport News, Va. The first was the Keokau, named for the old Keokau of law fame. Mrs. Winslow, the daughter-in-law of the commander of the famous old frigate, broke a bottle of water over his brow, saying, "I christen thee, Keokau. At 11:30 the Keokau was launched, and Miss Christine Bradley, the pretty young daughter of the Governor, broke a bottle of water from the spring from which Lincoln drank in his boyhood, on the prow, saying, "I name thee, Kentucky." Miss Bradley has acted in a most admirable spirit throughout the entire affair, and deserves all the praise she has received. These ships are cruisers and not battleships, but they are most formidable engines of war.

Columbia University of New York City has received a great gift. J. F. Loubat has given the University \$1,000,000 as a library fund which is to be called the "Gallatin-Loubat Library Endowment Fund," being a memorial of his father and mother.

The surplus in the British treasury for the year, is said by the *Statist* to be about \$10,000,000. Mr. Gage says Mr. Goschen, for the deficit in the United States revenues since last July amounts now to \$60,000,000. What surplus received from the sale of the Pacific railroad, however, more than covers this.

President McKinley on Monday sent the report of the Court of Inquiry to Congress. This report says the Maine was blown up by a submarine mine whose explosion occurred on or near the magazine, but adds that no evidence was found by which the responsibility could be fastened on any person or persons. The report also states that the report of the Court of Inquiry in the Spanish Government, and a speedy reply was expected. Nothing is suggested until that answer is received and transmitted to Congress.

Naturalists in Europe are making a stir over the fabled in hunters of the last stronghold of the giraffe in South Africa. They have been comparatively safe in the Kalahari desert, but hunters take water curds with them now and kill the giraffe because their skins sell for \$50. This region is under British control, and the naturalists have appealed to the government to save the giraffe from extermination.

VISIT TO GLASGOW AND LIBERTY COLLEGE.

We greatly enjoyed our recent visit to the prosperous city of Glasgow. We enjoyed the hospitality of Prof. Greenwell, President of Liberty College. The college is growing in popularity, as the matriculates have greatly increased, and the boarding department indicates quite an increased attendance over last year. The institution belongs to Liberty Association, and deserves their hearty support. We met Prof. Geo. J. Burnett, graduate of Bethel College and a man of experience and rare gifts as a teacher; also Miss Moore, a graduate of the Judson College, of Marion, Ala. She is highly spoken of as a teacher. We called on our old friend, the popular pastor, Rev. Mat. Terry. We found him well, and, from appearances, he has many years of usefulness before him.

We attended a temperance rally on Thursday night and learned, to our surprise, that while Glasgow and Barren county have by a decided majority voted for prohibition, that the city is infested with "blind tigers." We were shocked to learn that two men who pose as pillars in one of the churches were the principal offenders in violating the law. Thank God they are not Baptists. The good people, irrespective of party or creed, are determined to enforce the law and bring lawbreakers to justice.

We attended the New Era Institute and greatly enjoyed the meeting. These meetings are being held in different parts of the state under the auspices of Dr. J. W. Warder and Rev. P. H. Kennedy as representatives of the General Association of Kentucky, the Home Mission Board of the Southern Baptist Convention, and the Home Mission Society. Such meetings cannot fail to greatly benefit the ministry, especially of our colored churches.

W. P. H.

WRONG WRITING.

In the WESTERN RECORDER of March 17th, under the caption, "Wrong Preaching," we find such language as this: "Were such masters in Israel as Luther, Calvin, Knox, and Chambers, such masters as Edwards, and Candler and the Alexanders, and Skinner, and Hodge, and McLaren, and Spurgeon ignoramuses?" Baptists have but one Master, and that is Christ.

Why do so many of our Baptist brethren in writing on various religious topics associate the names of Luther, Calvin, Wesley and other Pedos, with the names of Christ, Paul, Spurgeon and other Baptists? They, nor any other Baptist ever taught or practiced sprinkling, or pouring for water baptism, nor infant baptism. Luther, Calvin and Co. did: Their followers do yet. Luther and Calvin hated the Baptists. To teach the doctrines of Luther or Calvin would not build up the Baptists. They have no church fellowship with Baptists: Baptists are much older than either one of these. Baptists were not born of Rome. (Popery). Lutherans and Presbyterians were. See Rev. 17:5, 6. "And upon her forehead was written, Mystery, Mystery, Babylon the Great, the MOTHER of Harlots, etc. Verse 6: "And I saw the woman drunken with the blood of the saints," etc.

Now who does this mystic woman represent? And who were the saints? This mystic woman is a mother, and her children are called harlots and abominations of the earth. Who are her children? and when were they born? Jesus says: "He that is not for us is

against us." No true Landmark Baptist will practice pulpit affiliation with any but Baptists, nor partake of the Lord's Supper with any others. We are not of the same doctrine and fellowship; these who should Baptists hold up any other than Baptists? Why should we be so liberal as to be always giving them a puff? We have enough to do to attend to our own business. They crow over our Seminary troubles, holding Dr. W. up as one of the greatest historical lights of modern times. I am sick of so much hypocritical liberalism, in writing and preaching. A. A. ANDRUS, Bradford, Ark.

FIFTH SUNDAY MEETING OF SALEM ASS'N. AT BRANDENBURG.

The meeting convened on Thursday before the fifth Sunday. It was largely attended, and the discussions on missions and general church work were highly interesting. On Sunday morning the writer attended and preached to a large congregation. Most of the pastors left on Saturday to preach at their churches. Bro. B. F. Hagan, one of our most useful and successful pastors, and Rev. I. W. Bruner remained over Sunday. Bro. Bruner is well known in Salem Association, and added much to the interest of the meeting. The pastor, Rev. J. P. Jenkins, is greatly beloved by the church, and he is enjoying the love of his people, and doing a great work among them. The church being first-class in all respects, have made arrangements to send their pastor to the Southern Baptist Convention—a good example to other churches. The WESTERN RECORDER is popular with the brethren, and we succeeded in adding many names to our already large list in the church and community.

W. P. H.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses, every book we read, every conversation we have, add something to the invisible building.—J. R. Miller.

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34 "Loyal Heart" (Vocal) Knapp... 50c
35 "Home, Sweet Home" Bishop... 50c
36 "I know that my Redeemer Liveth" Handel... 50c
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THE MARKETS.

Report for the Week Ending Saturday, March 26, 1898.

Cattle—Monday there was a liberal attendance of buyers, and the market ruled steady to strong, all classes of butcher cattle changing hands readily at former prices. The market remained steady and unchanged during the remainder of the week.

Hogs—Monday the market ruled firm and higher than last week's close, but heavy weights selling at 35c. The market continued steady and unchanged until Friday when a decline of 5c set it. Saturday the market ruled steady to firm.

Sheep and Lambs—The market on Monday ruled steady, with the bulk of the offerings selling at top quotations. The market remained steady during the week.

Extra shipping cattle, 1,000 to 1,500... 4 50c to 5 00c
Fair to good butchers... 4 50c to 5 00c
Common to medium butchers... 4 00c to 4 50c
Thin, rough steers, poor cows and calves... 3 50c to 4 00c
Good to extra cows, 1,000 to 1,500 lbs... 4 50c to 5 00c
Common to medium cows... 4 00c to 4 50c
Feathers, 500 to 1,000 lbs... 4 00c to 4 50c
Sheep... 4 00c to 4 50c
Bulls... 4 00c to 4 50c
Veal calves... 5 00c to 5 50c
Cotton mink cows... 5 00c to 5 50c
Fair to good milk cows... 5 00c to 5 50c

RECEIPTS AND SHIPMENTS. Receipts from all sources... Shipments to all points... Market for various commodities including flour, sugar, and other goods.

LEAF TOBACCO MARKET. Report for the week ending Saturday, March 26, 1898.

Table showing tobacco market statistics: Year 1897, Year 1898, Total new crop sold to date, Sold to date in 1897, New crop sold to date, etc.

Receipts for this week in 1897... Receipts same time in 1898... Percentage of rejects to leaf's sales, etc.

Receipts for this week in 1897... Receipts same time in 1898... Receipts since Jan. 1 to date, etc.

Table showing market statistics for various commodities: Fresh green mixed, Fresh, ground, Common lugs, Medium lugs, Good lugs, etc.