

WESTERN RECORDER.

Faith, Hope and Love, these three.

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All the men and women who have made their mark in this world and have achieved the best results have kept the eye clear and single toward one noble purpose.—Cayler.

DR. TUCKER, who has been greatly blessed in missionary work in Uganda, believes most strongly in self-support for the native churches. He says: "Nothing is so fruitful of disaster, in my opinion, as the misuse of European funds. The power of the purse in hindering the development of the native churches is truly appalling."

THIS from the *Congregationalist* is enough to make the fathers of New England turn over in their graves. It says: "Easter Sunday as well as Easter has certain religious claims upon the Christian mind and heart." We have always said that give ritualism an inch, it will take an ell. Bring in Easter, and the whole Catholic church year will steal in its train.

M. HALEVY, the French Hebrew scholar, has been one of the higher critics. But in the recent meeting of the International College of Orientalists he attacked the higher critics and came to the defense of Moses. Briggs and Harper would do well to get into the procession which is headed toward the old orthodox standpoint, if they wish to keep abreast of the times.

THE sensational evangelists are devoting much of their time now to berating the Christians, and they say little to sinners of the awfulness of God's wrath. The unconverted are very much pleased at hearing Christians denounced, and they are ready to crowd the house and laugh and applaud. Instead of making them penitent, it gives them the pharisaical feeling of being better than these miserable Christians. Is this right?

A SUNDAY SCHOOL teacher, writing to the *Congregationalist*, speaks of the ignorance of the Bible among the young to-day, saying that "the average girl or boy in our Sunday-schools has little knowledge of the Bible, while in my day, fifty years ago, we committed to memory Psalms by the score and chapter after chapter, which are still familiar to us. Few to-day can repeat even the Ten Commandments correctly." What will the harvest of this neglect be?

At the welcome to a new pastor in a church in Massachusetts, England, Dr. MacLaren spoke. He said that experience ordinarily showed that wherever they opened a church and "put a live man into the pulpit who would resist the temptations of this generation to sensationalism, and to turning churches into places of entertainment and concert rooms, and would preach the Gospel of Christ as if he believed it and thought it was of some consequence, that the people to whom he was speaking should believe in, and that man would gather people around him, by God's help."

A REAL SERVICE TO CHRISTIANITY.

BY REV. J. W. LOVING.

I refer to the work of the Christian Literature Company, New York, in reproducing the Clarendon Press edition of "The Sacred Books of the East." The above edition was published some twenty years ago in 24 volumes, at a cost of \$65.50. This price of itself greatly limited the circulation, and the additional heavy cost of importation practically precluded its sale in this country, except within very narrow limits. The edition now being published by the Christian Literature Company is entirely unabridged, but it is to be in 12 volumes, issued at intervals of about three months, at a cost of \$2.50 a volume to advance subscribers. This price will put the edition within the reach of practically all who care to read such. So far only one volume has appeared. This may be taken as a representation of the work to be expected.

A few quotations from the general preface by the editor-in-chief, Prof. F. Max Muller, who is certainly not too partial to Christianity, and a few general observations, may serve to show the real service claimed in the heading.

Within relatively recent years the study of Comparative Religion has attracted great and increasing attention. Various causes naturally help on the interest in such study. Commerce, steam, electricity, immigration, etc., have brought the ends of the earth comparatively near together. Christian missions have also powerfully increased interest in this study. So the interest of one portion of the world in all others has been strongly felt. The World's Parliament of Religions, held in Chicago some five years ago, gave a great impetus to this study. Among the dire results of this untimely and ill-advised enterprise has been the glorifying of many of the heathen and local religions. This naturally arises from the fact that the very best specimens of men living under these religions were selected to speak for them, and they gave only the best side of their teachings. In many cases the ones chosen did not fairly represent their faiths, because through education, international relations, etc., they had felt the power of influences such as their own culture could never have produced. Add to this the fact that the study of such religions in our own land has been largely at a great distance from, and in practical ignorance of, the lives produced by these religions, and we see more clearly the service that may be rendered by accurate translations of the text books whence these religions have drawn their tenets.

Prof. Muller says that readers of some of these books mentioned by names, who have been led to believe that such books are full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teachings, will be disappointed on consulting the volumes in this translation. "Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised; but I have long felt that it was high time to dispel such illusions, and to place the study of the ancient religions of the world on a more real and sound, on a more truly historical basis. It is but natural that those who write on ancient religions, and have studied them from translations only, not from original documents, should have had eyes for the bright rather than the dark sides. The former absorb all the attention of the student; the latter, as they teach nothing, seem hardly to deserve any notice. Scholars also, who have devoted their lives either to the editing of the original texts, or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some

solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them. . . . It is but natural that scholars in their joy at finding one or two fragrant fruits or flowers should gladly forget the brambles and thorns that had to be thrown aside in course of the search."

"I cannot help calling attention to the real mischief that has been done, and is still being done, by the enthusiasm of those pioneers who have opened the first avenues through the bewildering forest of the sacred literature of the East. They have raised expectations that cannot be fulfilled, fears also that, as will be easily seen, are unfounded."

Speaking of the need of accurate translations, Prof. Muller says: "It often requires an effort to spoil a beautiful sentence by a few words which might so easily be suppressed, but which are there in the original, and must be taken into account quite as much as the pointed ears in the beautiful Faun of the Capitol. We want to know the ancient religions such as they really were, not such as we wish they should have been. We want to know, not their wisdom only, but their folly also; and while we must learn to look up to their highest points where they seem to rise nearer to heaven than anything we were acquainted with before, we must not shrink from looking down into their stony tracks, their dark abysses, their muddy moraines, in order to comprehend both the height and the depth of the human mind in its searchings after the infinite." He adds that some things are altogether too coarse for translation, even while others have been translated in their outspoken simplicity, though there was a strong feeling to suppress.

Now when we come to read the volume before us we are at once impressed with the unpeppable difference between the plain, straightforward style of the Bible appealing directly to the heart of man, and the strained repetitions and mixed sentences of this book. Then contrast the subject matter: the Bible appealing at once to the heart, offers that which satisfies its deepest longings; it not only tells of the good way, but also tells who is the Way, how we may get strength and guidance for the way; it tells of our Substitute, Companion, Rewarder, etc. In this book we have a round of cold, heartless repetitions, offering no consolation or hope to the undying nature. Queer notions of natural philosophy, astronomy, etc.; transmigration of souls, are presented; and although the ideas and influence of the invisible world are felt, no sure promise of it, no way of reaching it are offered. One is inevitably forced to the conclusion credibly attributed to Dr. Jno. Henry Barrows, who engineered the World's Parliament of Religions, and who has since delivered the Haskell lectures in India. He is reported to have said that the Light of Asia is a veritable darkness that can be felt.

So, then, if these books may be read and their contents known it will be easy to refute the extravagant claims of those who argue for these gloomy religions, and to show the immeasurable superiority of the Bible containing the "more sure word of prophecy." In this way will be rendered to Christianity a great and just service. God speed the day when Christianity may have the opportunity to exhibit in and over the whole world the real Light of the World, even Jesus, the Nazarene.—Campbellville, Ky., March 25.

LET us do our duty and pray that we may do our duty here now, to-day; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of others, but in the realities of now.—F. W. Farrar.

MEMORIALS OF VICTORY.

BY ALEXANDER MACLAREN, D. D.

Paul's name was that of his first convert. He takes it, I suppose, because it seemed to him such a blessed thing that at the very moment when he began to sow, God helped him to reap. He had gone out to his work, no doubt, with much trembling, with weakness and fear. And lo! here, at once, the fields were white already to the harvest.

Great conquerors have been named from their victories: Africanus, Germanicus, Nelson of the Nile, Napier of Magdala, and the like. Paul names himself from the first victory that God gave him to win; and so, as it were, carries over at his breast a memorial of the wonder that through him it had been given to preach, and that not without success, amongst the Gentiles "the unsearchable riches of Christ."

That is to say, this man Paul thought of it as his highest honor, and the thing best worthy to be remembered about his life, that God had helped him to help his brethren to know the common Master. Is that your idea of the best thing about a life? What would you like to have for an epitaph on your grave, professing Christian? "He was rich; he made a big business." "He was famous; he wrote books." "He was happy and fortunate." Or, "He turned many to righteousness?" "This man flung away his literary tastes, his home joys and his personal ambition, and chose as that for which he would live, and by which he would gain be remembered, that he should bring dark hearts to the light in which he and they together walked."

His name in its commemoration of his first success, would act as a stimulus to service and to hope. No doubt the Apostle, like the rest of us, had his times of indolence and languor, and his times of despondency when he seemed to have labored in vain and spent his strength for naught. He had but to name himself to find the antidote to both the one and the other, and in the remembrance of the past to find a stimulus for service for the future, and a stimulus for hope for the time to come. His first convert was to him the first drop that predicts the shower, the first primrose that prophesies the wealth of yellow blossoms and downy green leaves that will fill the woods in a day or two. The first convert "bears in his hand a glass which showed many more." Look at the workmen in the streets trying to get up a piece of the roadway. How difficult it is to lever out the first paving stone from the compacted mass! But when once it has been withdrawn, the rest is comparatively easy. We can understand Paul's triumph and joy over this first stone which he had worked out of the strongly cemented wall and barrier of heathenism; and his conviction that having thus made a breach, if it were but big enough to get the end of his lever in, the fall of the whole was only a question of time. I suppose that if the old alchemists had only turned one grain of base metal into gold they might have turned tons, if only they had had the retorts and the appliances with which to do it. And so, what has brought one man's soul into harmony with God, and given one man the true life, can do the same for all men. In the first-fruit we may see the fields whitening to the harvest. Let us rejoice, then, in any little work that God helps us to do, and be sure that if so great be the joy of the first-fruit, great beyond speech will be the joy of the ingathering.—Watchman.

GOD is not a crutch coming in to help your lameness, unnecessary to you, if you had all your strength. He is the breath in your lungs. The stronger you are the more thoroughly you are yourself, the more your need of it, the more your need of Him.—Brooks.

THE EARLY CUSTODIANS OF THE "JESSEY CHURCH RECORDS" AND THE "KIFFIN MANUSCRIPT."

BY ALBERT HENRY NEWMAN, D.D., LL.D.

The general superscription of the large body of documents of which the so-called "Jessey Church Records" and the so-called "Kiffin Manuscript" form the first two numbers, is "A Repository of Divers Historical Matters relating to the English Antipædobaptists. Collected from Original papers or Faithful Extracts. Anno 1712." The collector gives this further intimation as to the time when the documents were gathered: "I began to make this Collection in Jan. 1710-11" (that is in 1711, New Style).

☐ The caption of document "Numb. 1" is as follows: "The Records of an Antient Congregation of Dissenters from wch many of ye Independent & Baptist Churches in London took their first rise: ex MSS of Mr. Henry Jessey, which I received of Mr. Richard Adams." The second document was also received from Mr. Adams. The questions arise: Who was Richard Adams and what confidence are we justified in placing in his intimations as to the origin of the documents whose custodian he had been, and who was the collector of the body of documents in 1711-12?

I. RICHARD ADAMS.

According to Ivimey (II., 256) "he was originally a member of the baptized church formed by Mr. John Tombes at Bewdley, and by that learned man was educated with Captain Boylton and Mr. Eccles for the ministry." "It is probable," he adds, "that he obtained the living of Humberstone in this county by the favour of his Tutor and Pastor, who was one of the Triers appointed by Cromwell in 1653." It is well known that under the Cromwellian arrangement, which was intended to put the leading evangelical bodies on a footing of equality, and to allow the prevailing evangelical party in each parish to select a minister of its own persuasion, subject to the approval of a Board of Triers made up of leading representatives of the leading evangelical denominations, a considerable number of Baptists occupied the old parish churches and were supported by the revenues attached to these foundations.

The subsequent career of Richard Adams may best be given from Crosby's "History of the English Baptists" (II., 37-38), which Ivimey follows from this point onward: "He was ejected from his living at Humberstone, in the county of Leicester, by the black Bartholomew act in 1683. After his ejection he married a wife at Mount-cornel, and there set up a meeting in his own house. Many persons at first were afraid to appear there; afterwards it increased much, and he kept it about fourteen years. Justice Babington was very severe against him. He fined him twelve pence per day, and sent to the officers of the parish to make distress for it. The poor men were so troubled in conscience, that they could not tell what to do. At length, upon the justice's threatening them, they seized his pewter, and sent it to the purveyor's, who refused to buy it. After this the justice sent for him, and told him he was not against his keeping of school in his house; but if he would not leave off his meeting there, he must expect to be troubled. Soon after this, the justice died by excessive bleeding. . . Mr. Adams returned to London. 'He was,' says Dr. Calamy, 'an Anabaptist, and succeeded Mr. Daniel Dyke, in the care of the congregation at Devonshire-square, a man of great piety and integrity.' He lived to a very great age, by reason of which, he could not preach some years before his death; but was assisted by the reverend Mr. Mark Key, who also succeeded him in the pastoral care of the church. . . Ivimey adds that 'after the death of Mr. Daniel Dyke in 1688,' he 'removed to London and became Assistant to the excellent Mr. Kiffin at Devonshire Square. He is mentioned as co-pastor with him in 1692.' Elsewhere (II., 331) Ivimey informs us that Adams was ordained to the pastorate of the church in London 'in October, 1690, and the service was conducted by Mr. Knollys, Mr. William Collins, Mr. Hercules Collins, &c.," and that he "finished his course in 1716," that is, about five years after the docu-

ments referred to had been entrusted to the keeping of another.

In July, 1689, we find his name, along with those of Kiffin, Knollys, Keach, Harris, Barrett, and Man, appended to a letter by "the elders and ministering brethren of the churches in and about London" on the condition of the churches. In the list of the members of the great Baptist Assembly of 1689, in which representatives of one hundred Calvinistic Baptist churches adopted a famous and influential Confession of Faith, his name appears as minister of the Shad Thames church, Southwark, London. In the list of members of the Assembly of 1699 his name appears as co-pastor with William Kiffin of the Devonshire Square church. In this relationship he doubtless continued until Kiffin's death in 1701, when he became sole pastor.

Supposing that Jessey, Kiffin and others had preserved records of the early proceedings of the ancient church out of which a large group of Baptist and Independent churches had grown, it would be difficult to conceive of a more likely or more trustworthy custodian than Richard Adams. Henry Jessey had died in 1663, some years after Adams had entered the ministry. As the most influential of the London Baptists, Kiffin might have been expected to be the custodian of documents pertaining to the early history of these churches, alike such as may have been written by others and such as had been written by himself. What more natural than that he should commit them to the trusted colleague of the last ten years of his life, and what more reasonable than that Richard Adams, already ensuebled by age, should commit these documents to some younger minister, who might be expected to gather other materials and to prepare a history of the denomination?

II. THE COLLECTOR OF THE DOCUMENTS.

Professor Henry C. Vedder, in editing for the *Christian India* a copy of this body of documents procured from England by Dr. W. H. Whitaitt, reached on internal grounds the conclusion that these documents are identical with those used by Crosby in the preparation of his History. Of the substantial identity there can be no doubt. Crosby himself in his preface to volume I. has given us a frank statement as to the origin of the collection employed by him. "This now many years," he writes, "since the materials, of which a great part of this treatise is formed, came into my hands. Had the ingenious collector of them [margin: Mr. Benj. Stinton] lived to digest them in their proper order, according to his design, they would have appeared much more beautiful and correct, than now they do. I might here expatiate in his praise, and say a great deal of my own knowledge, both as to his industry and acquirements: But, as I shall hereafter have occasion to mention him, I omit it here: And shall annex to this preface the several opinions of the first rise of the Baptists, which he designed as an introduction to his intended history of them; being the only piece of that work which he had completed. I was in hopes that some able hand would have undertaken to complete what was wanting in order to finish this work. To render the same less burdensome, I employed my spare hours, in the best manner I could, to digest the materials in their proper order, and supply the vacancies; till at length, at the request of two worthy Baptist ministers, both since deceased, I communicated them to the Reverend Mr. Neal, who had undertaken to write a History of the Puritans; under which general name, I did apprehend the English Baptists might very well be included: And he had them in his hands some years. The good character of the gentleman, with the importunity of my two friends aforementioned concurring (though I must confess it was with doubting) yet made me yield so to do. But I was surprised to see the ill use Mr. Neal made of these materials; and that the rise and progress of the English Baptists, their communion of faith, their character, and their sufferings, were contained in less than five pages of his third volume; and that too with very great partiality, as shall hereafter be proved."

Neal's ill use of these materials gathered by Benjamin Stinton and arranged and supplemented by the school-master Thomas Crosby, was the occasion of the writing of the first history of the English Baptists by the latter.

A few further facts regarding Benjamin Stinton will be of interest. According to a later notice by Crosby (IV., 848-865), he was born February 9, 1676. "He married a daughter of Mr. Benjamin Keach, and succeeded him in the pastoral office of his church." This was the dying wish of Keach. Keach died in 1709, only a year after Kiffin. Crosby gives us an exalted opinion of his industry, zeal and intelligence. Deeply interested in the history of his denomination and diligently employed in gathering the materials for a faithful record, he might have been expected to be made the custodian of the precious documents that the aged Adams had received from Kiffin and others who were eye-witnesses of the events described. Stinton died in February, 1718, still a young man, and left his materials, including no doubt the Jessey and Kiffin collections received from Richard Adams, to Crosby.

The custody of these documents since the death of Crosby has not at the present time been accurately traced. But the copies that are available bear every evidence of careful *verbatim* *et literaliter* work.

It need scarcely be said that no new discovery is involved in the above statements. That Benjamin Stinton made a collection of documents which Neal and Crosby used is well known to every careful reader of Crosby. The inference that the anonymous collector who in 1711 received several specified documents from Richard Adams, Kiffin's colleague and successor, was the Benjamin Stinton, who at this very period is known to have been an enthusiastic collector of Baptist documents, is well nigh irresistible. That Stinton's collection, which fell into the hands of his relative Thomas Crosby and was used by him in the preparation of his "History of the English Baptists," is identical with that used by George Gould in 1860 and whose principal documents (the "Jessey Church Records" and the "Kiffin Manuscript") have been published from a certified copy, in the WESTERN RECORDER, is so highly probable that it may be regarded as a practical certainty.

[We do not think it can be regarded as "a practical certainty." When so much is made to depend on a document, its authenticity should be established beyond doubt. Here is a confessedly anonymous document, the oldest extant copy of which is less than forty years old. It bears certain resemblances to a document of which Crosby "gave the substance."

What Prof. Newman says about Mr. Richard Adams is interesting and well-verified history, and also what he says of Benjamin Stinton. But that Benjamin Stinton was the anonymous gatherer of the manuscripts is only an inference, and we have had too much teaching history by inference.

The most suspicious thing in regard to the Epworth-Crowle Records was their disappearance soon after they were found (1) and copied. This MS. appeared suddenly in 1860 in the hands of Mr. George Gould, was copied by him and disappeared. No one knows from whom he received it; no one knows what went with it.

That George Gould foisted upon the world a document which he knew to be a forgery, we do not believe. Some one, it may have been in joke to see if Mr. Gould would detect the fraud, or it may be as an offset to the Epworth-Crowle Records which appeared about that time, may have given this to Mr. Gould under promise of secrecy. One thing is sure; the only thing in existence is a copy which Mr. Gould had made.

The points of resemblance between this MS. and Crosby and Neal may only show that the forger had Neal and Crosby before him. One thing indicates this. Neal makes a man a signer of the Confession of Faith of the Seven Churches who had not been in England for ten years. The writer of the Kiffin MS. puts this man among those baptized by Blount and Blacklock.

Even if the MS. is not a forgery, it is at best an anonymous document, giving only negative testimony. Ambrose and Cove assert that there were no believers baptized in England when they wrote in the latter part of the 17th century. Spurgeon, son of a minister, did not know any one in England held to believer's baptism when he himself was made a Baptist by the Scriptures.—Ed.]

CONVERT-MAKING TRUTH.

There is an easy-going theology now much in vogue. It talks much of the love of God and of the humanity of Jesus Christ. It exalts human nature and prates of its dignity, power and development. It rings the changes about religion resting upon a scientific basis. Sin is minimized and future punishment tabooed. The problems of the present are given precedence over those of the future. Eternity is left in the hands of the all-loving Father, and the duties and joys of this life are emphasized. The sweetness of Christianity is extolled, but its moving, converting, regenerating and sanctifying power is lost sight of. A robust, vigorous, Scriptural piety, having its source in God's infinite and distinguishing grace, is put aside for an all-comprehending divine mercy which finally gets all mankind into the celestial kingdom.

This sort of pulpit out-giving has its attractions for many, and, in some localities, draws for awhile; but it lacks converting efficacy. It is not sin-convicting, and so has no need for a sin-stoning Christ. It may lure by its delineations of the mortal, the aesthetic and the beneficent, but it has no sacrificial offering for the sinner burdened with the sense of guilt. It tenders a human Christ for admiration, inspiration and imitation, but has no dying Son of God as an expiation for man's guilt.

John the Baptist preached a different evangel. He had no use for a Gospel of gush, or for a sickly, man-tickling sentimentality. He had no time for ventilating the ills of his day. He was a preacher of righteousness and grace. He warned men to flee from the wrath to come. He rebuked and exposed evil. He told of its dire consequences. He pointed his hearers to "the Lamb of God that taketh away the sin of the world," and as he did so one day when Jesus passed by, Andrew and John left their old teacher and followed the redeeming Christ. They wanted to know more about One who could redeem, and upon a fuller acquaintance of him gave him their hearts and lives, and entrusted to his keeping their souls for time and for eternity.]

So all who would turn from the world and sin find special interest and attraction in a redeeming Christ. Science, literature, philosophy, scholarship and culture have their place, but sinners want only a Jesus able and willing to save to the uttermost when conscience is troubling them, when evil is pressing them sore on every side, and when avenging justice stares them in the face. When they realize their undone and exposed situation as condemned offenders before God, they do not take to modern panaceas for relief, but need and demand an omnipotent and gracious Redeemer to save their souls, as well as a divine Lord to direct, beautify and ennoble their lives. Nothing else will then avail, and yield them joy, peace, comfort and salvation.

Paul, the great Apostle of the Gentiles, was so thoroughly convinced of this mighty truth that it consumed his soul, inspired his preaching, and led him to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." There can be no effective Gospel ministry without the atonement of Calvary. There can be no truly successful missionary or evangelic operations without the blood of the Crucified. There can be no soul-saving work in the home, or in the Sabbath-school, or in the church, or in the community, where the atonement of Christ is ignored or despised. Only he who truly and fully presents and magnifies the sacrifice of Christ has the assurance of a harvest of salvation benefits.—Presbyterian.

Trust psalms abound in the Scriptures. God's children are found singing them in life's darkest hours. Job, sitting in loneliness and suffering, forsaken by all, exclaims, "Though He slay me, yet will I trust in Him." Daniel, face to face with death, calmly declares, "The God whom I serve will deliver me." Peter sleeps between the soldiers on the night preceding his execution, and his confidence was not misplaced. Paul, forsaken by many and comforted by few, falls back upon the Lord. Life's pathway for every child of God is starred with promises. Trust is the Christian's life-guard. Better than legions of angels is a calm trust in our Father.—Ed.

QUESTIONS ANSWERED.

BY SENEX.

I am asked what I think of this sentence which appeared in an article in a Baptist paper and was published without an editorial protest. This proves nothing. The editor very likely credited his readers with having a little memory, and therefore with knowing what the views of the paper were on the subject of conversion. Unless a paper circulates exclusively in the asylum of the feeble-minded it is not necessary for an editor to answer everything with which he does not agree.

This is the sentence: "Under the preaching of our fathers people were convicted of sin and converted to God, not by the church, but by the Holy Spirit alone, and the church receives her recruits almost entirely from the Sunday-school where there is a growth rather than a change." I would need to have the entire contribution to judge of this sentence. From the first clause it would seem the brother does not believe in regeneration by growth, but that the church is a consequence of receiving such members as are filled with unregenerated members, and does not himself approve of such procedure.

But if he meant that children can grow up into Christians without being changed, he could not have written a more harmful sentence or one more devoid of any Scripture ground. No amount of growth or training can make a sheep out of a goat. Children come into the world with fallen natures. It does not need Scripture to prove that. Every one's experience shows it. They take to sin as naturally as ducks to water.

Their training can do much for them. It is invaluable if it can keep them from the grossest forms of vice. It may make stealing and murder impossible for them. But no training will make them love God supremely. The carnal heart, even at its best, is enmity against God.

"Ye must be born again" applies to all Adam's race, no matter how many years they have been in the Sunday-school. No amount of training or instruction may have been trained anywhere. There is no reason to doubt that Nicodemus was a man of unblemished integrity and spotless character. But he could not enter the kingdom of heaven without regeneration.

"What do you think of the 'Spirit-filled life' and how can I attain unto it?" Evidently this questioner has been listening to some of the Keewick school of thought. I have warned others of these heretics who talk of a "second" anything in Christian life. As far as true believers rouse themselves to oppose one form of this heresy it takes account. But you may know them all by their claiming a "second" something which ordinary Christians do not have.

There are but two classes, sinners and saints, the regenerated and the unregenerated. Fix that in your mind as an axiom. There are all sorts of variations in these classes. Some saints live nearer God than others; some sinners are viler than others. The more the heart is filled with some kind of every saint's life. For the first breath he draws after conversion is a blessing—the blessing of life. But there is no second blessing in any sense in which there is not a thousandth blessing.

The Holy Spirit dwells in every renewed heart. He fills it as His temple. He does not occupy a part of the heart either. He fills it all, or He fills none. Never yet has God taken a partner in a human heart. There are very feeble and faulty hearts in which He makes his abode. But they love Him, and they do desire to obey Him. And as they grow in grace through His help they see more and more clearly what will be pleasing to Him.

Some well-meaning pastors see that a large part of their membership is unconverted. They dislike to hurt their feelings by telling them plainly they are self-deceived, and have never been born again. It is a reflection upon their religion. The more moral their lives, and the more self-conviction they have, the more they will resent being told they are yet in the gall of wickedness and the root of the matter is not in them. Therefore the pastor hesitates to speak to them frankly, and is tempted to call on them to get the Spirit-filled life or the "indwelling abode," or "consecration" or the "second blessing."

He does this with the best of good intentions, not realising how he is dishonoring God's forgiveness, Christ's atonement and the Spirit's regeneration. He makes conversion, becoming a child of God, but a matter of little consequence. And many will believe in the "growth" of children into Christians.

What would be better when he realizes that many of his church-members are not Christians is to preach of the awful danger of self-deception; of the almost surely fatal mistake of joining the church when unconverted; of the marks which distinguish the child of God from a low-bred, moral sinner; of God's holiness and the horrors of hell. Let him press home the first and great commandment. Do they love God with all their hearts? Do they show that He is supreme in their affections by their lives and their conversation? If by such preaching he can open their eyes to their lost condition, he will save many a soul from death.

Along this same line is a question as to whether a Christian can re-consecrate himself as a teacher urged his congregation to do. The preacher must have been a Methodist who believes in "falling" from grace. Of course, if a child of God can fall from grace, and be plucked out of it, then he can be re-consecrated as many times as he falls.

I have always had my doubts as to whether it was right to say that any man consecrates himself to God. To consecrate means to set apart to sacred uses, and ought we not to say that God does that? However, let us not press that point. There is one thing which we can do, and that is consecrate himself. In that sense consecration is very much like taking the soldier's oath of allegiance. When a soldier joins the army he

takes the oath, once for all. He does not keep going up to his captain and offering to take the oath again because he has not been a good soldier as he ought to be. If he offered to take the oath again on any such reason, the captain would probably tell him the thing for him to do is to be a better soldier was to go and be a better soldier without any parade.

I was much surprised at seeing in so many good and sound papers a syndicate address on the "Life More Abundant." It contained the old faith life heresy tricked out in a new name. The forms of this heresy are as many as those of Proteus. Their dangerous nature has been shown again and again. There is only one life for God's children in this world—two is an impossibility. There are a thousand grades of Christian character. Possibly an two Christians stand on an exact equality in all virtues and graces. But they cannot be divided into two classes, one having life, and another a "life more abundant."

There are no short cuts in growth in grace to the full stature of manhood as it is in Christ Jesus. Let me tell you into thinking you can pray yourself or believe yourself into being a much better Christian than you were an hour before. A twelve-year-old boy might as well try to pray himself or believe himself into being a full grown man. You can grow in grace by doing justly, loving mercy and walking humbly with your God. And the more thoroughly you forget yourself and have an eye single to pleasing God in all that you do, the more rapid will be your growth; and there will be nothing morbid about your piety.

A LETTER FROM NATHANIEL GREENE.

To the Editor of the Evening Post: SIR:—In looking over some family papers a few days ago I came across a letter, which I believe is never been published, and which I also believe would prove of interest to many of your readers. It is a letter written by Major-General Nathaniel Greene to Col. Ward. They were intimate friends, and also joined together by family ties, Deborah Ward being the wife of Gen. Greene's youngest brother, Christopher Samuel Ward, their father had been Governor of Rhode Island, and a delegate to the Continental Congress. His father, Richard Ward, had been Chief Justice and Governor before him. They were, therefore, people of the best importance and influence.

I enclose a copy that you may, if you see fit, make use of it. I am, Sir, your obedient servant, Worcester, Mass., March 16.

MORRIS TOWN, May 20th, 1777.

DEAR SIR: I embrace the opportunity by Capt. Good to write you. I have little or nothing to write at all, but as there is no postage to pay it will be worth the trouble to write a few lines.

Sometime since I heard that Henry Merchant, Esq., was appointed member of the Continental Congress to represent the State of Rhode Island; I am told he hesitates about the acceptance; should he refuse, I wish some plain, honest man might be elected in his stead—that is, some one who will be content with what he means to execute, and who has many of those talking gentleman among them, that they tire themselves and everybody else with these long laboured speeches, that are calculated rather to display their own talents, than promote the public interest. One man of business that executes what he proposes and promotes the public interest, in one hour, than a captious, disputing fellow will in a month. I have no objection to Mr. Merchant, neither do I think these remarks characteristic of him, but merely mean to advert to an evil, that now prevails in Congress, and to prevent your increasing the number of such members. The members of the state is at stake in appointing a member he ought to be a man of good, sound judgment and a good English education, at least so far as is essential—anything farther will be more ornamental and consequently more respectable. Mr. William Ellery is greatly respected in Congress. His private opinions may be as good as those of the state.

I am sorry to hear of the little factions that still prevail in the state; this evil, however is inevitable. In a relaxation of Government, the distress of the people—multiplied by the calamities of the times, the natural offering of every war, convulsions and changes of administration together necessitate the state, and the distress of the masses worthless and contemptible can get into place, by feeding the jealousies and discontent of the people.

It is a great misfortune when such notions get into the councils of the state. They have neither wisdom, virtue or experience to execute the duties which are committed to them; they are as much as evil mach to be lamented, but how to remedy it I know not, as the people will not be convinced until too late. The credulity of the common people affords a fair opportunity to these miscreants to practice a temporary imposition, but the virtue and wisdom of an angel are insufficient to prevent the consequence of a people long, who are struggling with distress, and who are ignorant of everything, however unimportant, that promises the least relief. I could wish that the legislatures of every state would avoid multiplying Penal laws, unless giving the populace such a glimpse for the authority of Government as they are necessitated to enact; charge be as much as possible. The Legislature of the State of Rhode Island and the city are a great misfortune, the regulation of trade will only increase your difficulties; they will produce artificial scarcity now and real ones by and by.

The policy of these proceedings ever appeared to me, to be grounded upon the maxim of consequence, that the Legislature of the State of Rhode Island and the city are a great misfortune, the regulation of trade will only increase your difficulties; they will produce artificial scarcity now and real ones by and by.

of those two states, being shut up and the inhabitants deprived of any means of getting supplies from the neighbouring states, is thought to be a great hardship. I wish that more liberal and more equitable principles prevailed, your Councils and the Councils of all the states, that there might be a reigning harmony among the whole. I wish to see the several states consider themselves as one great body and the different states as so many limbs of the same body each essential to the happiness of the whole that they may cultivate a good understanding among one another.

The Eastern troops came in very slow, the inoculation detains them a long while, but it is necessary detention, yet it is much to be lamented.

Genl. Howe is very complaisant, he has delayed his operations a long time, to give us an opportunity to draw our forces together. We shall soon be strong enough here to bid him defiance. I hope the Peckskill and Ticonderoga divisions will soon be able to say the same. There are some very pleasing accounts from Europe—first the American cause is secure.

My love to all your family, I am with sincerity and truth your sincere friend, N. GREENE.

Col. Ward.

A NOTABLE CONVERSION.

BY C. M. M.

Fifty years ago there was no more popular writer of religious books, especially for children, than "Charlotte Elizabeth," who was the daughter of a canon of Norwich Cathedral, England. She appears to have had no religious convictions until some years after her marriage, when, living in perfect seclusion in a small town in Ireland, the Lord met her and arrested her. She says: "That active schoolmaster, the law, had got me fairly under his rod, and dreadful were the writhings of the convicted culprit. A volume of the 'Pilgrim's Progress' lay on the table, prostrated her, and though it was not of a dangerous character, she was thoroughly alarmed at the possible result. The remainder of the story I will allow the authoress to tell in her own words:

"A neighbor, hearing that I was ill, sent me some books just received from Dublin, hoping that I might find some amusement in them. Listlessly, wretchedly, mechanically, I opened one; it was the memoir of a departed son, written by his father. I read a page describing the approach of death, and was arrested by the youth's expression of self-condemnation; his father's remembrance of having done wrong to the Lord's hand, nothing but eternal death. 'Ah, poor fellow!' said I, 'he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit.' I resumed the book and found him in continuation uttering what, some books just received from Dublin, hoping that I might find some amusement in them. Listlessly, wretchedly, mechanically, I opened one; it was the memoir of a departed son, written by his father. I read a page describing the approach of death, and was arrested by the youth's expression of self-condemnation; his father's remembrance of having done wrong to the Lord's hand, nothing but eternal death. 'Ah, poor fellow!' said I, 'he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit.' I resumed the book and found him in continuation uttering what, some books just received from Dublin, hoping that I might find some amusement in them. One able to save to the uttermost, who had borne his sins, satisfied divine justice for him, opened the gates of heaven, and now waited to receive his ransomed soul.

"The book dropped from my hand. Oh, what is this! I have never wanted the world save me. Who did this for him? Jesus Christ, certainly; and it must be written in the New Testament. I tried to jump up and reach my Bible, but was overpowered by the emotion of my mind. I clasped my hands over my eyes, and then the blessed effects of having even a literal knowledge of Scripture were apparent. Memory brought before me the words of the Spirit, divine, and here and there a detached text, but whole chapters, as they had long been confined to its safe, but hitherto unprofitable, keeping. The veil was removed from my heart, and Jesus Christ, as the Alpha and Omega, shone out upon me just as he is set forth in the everlasting Gospel. I knew the same as I had been reading, because I knew it so well by rote, only much more rapid, as thought always is. In this there was nothing uncommon; but in the opening of the understanding, that I might understand the Scriptures, was the mighty miracle of grace and truth. There I lay, still as death, my hands still folded over my eyes, as I were dead in the grave. The Holy Spirit, that streamed into it through the appointed channel of God's Word. Rapture was not what I felt; exultation, enthusiasm, agitation, there was none. I was like a person long enclosed in a dark dungeon, the walls of which had now fallen down, and I looked around on a sunny landscape of calm and peace. I will remember that the Lord Jesus, in the character of a shepherd, of a star, and, above all, as the pearl of great price, seemed revealed to me most beautifully; that he could save everybody I at once saw; that he would save me never even took the form of a question. I argued thus: Jesus came into the world to save sinners; I am a sinner; I want to be saved; he will save me. There is no presumption in taking God at his word; not to do so is very important; I did it, and I was happy."—Herald and Presbyter.

It is doubtful whether any one ever takes in the full significance of a great and sudden sorrow. We're otherwise the shock of unexpected bereavements would be too much for our poor human strength. Bishop Kennebeck beautifully and truly says that "grace carries with it in such cases a certain blessed numbness of spirit." When a dear friend is snatched from our side we are, as if we speak, paralyzed by the loss. But as the slow and weary weeks pass on we gradually wake up to the full truth. It must be a shallow nature, indeed, that can speedily "get over" its own desolations. All deep and true men and women find it hard and difficult to recover themselves after a sharp and painful woe has come in the course of their lives.—Advocate.

LITERARY

Magazines.

The Bibliotheca Sacra for April presents the following brilliant array: Creation, or the Transmutation of Energy, Jacob Cooper; The New Chronology of Paul's Life, George H. Gilbert; Religious Significance of Recent English Verse, Edward Mortimer Chapman; Modern Lights on the Reformation, James Lindsay; Early Religion of the Hindus, Robert William Maguire; The Problem of the Currency, Charles Swan Walker; The Pilgrim Fathers and the Message of Puritanism, Newell Dwight Hillis; Critical Notes; Sociological Notes—the Modern Factory; Anarchist Morality; Notices of Recent Publications. If you want a first-class religious and sociological quarterly here it is, for \$3.00 a year. Oberlin, Ohio.

THE April Atlantic Monthly is well up to the mark, as evidenced by the following tempting bill of fare: A Decade of Federal Railway Legislation, Henry C. Adams; Evolution of Satellites, C. E. Darwin; Not in the Alleghenies, I. Braden; The Torrey; The Life-Saving Station, Horace O. on the Teaching of English, Mark H. Liddell; In the North, Francis Sherman; Shall We Still Read Greek? T. D. Goodell; Thrift in the Desert, W. J. McGee; The Holiday Evening, H. W. Bradley; A Florida Farm, F. Whitmore; Yellowstone National Park, John Muir; William Marsh's Award of the Life-Saving Medal; Honors of a Famous Library, Herbert Putnam; The Bible of the Strong, XII.-XIV., Gilbert Parker; Personal Impressions of Björnson and Ibsen, W. H. Schofield; The Contributors' Club. \$4.00 a year, 35c a copy. Houghton, Mifflin & Company, Boston.

The Century for April is full of interest. We have the following: Her Last Letter, Bret Harte; A Pennsylvania Colliery Village, Henry E. Root; Coal is King, Edward Atkinson; A Challenge, Richard Malcolm Johnston; Over the Alps on a Bicycle, Elizabeth H. Pennell; Gilbert Stuart's Portraits of Women, Charles H. Hart; The Fall of Maximilian, Sara W. Stevenson; The New Telegraphy, A. Slaby; The Superfuous Critic, Aline Gorren; An Artist Among the Fallahs; R. Talbot Kelly; Adventures of Francois, S. Walr Mitchell; The Seven Wonders of the World, Benj. J. Wheeler; A Famous Sea Fight, Claude E. Wetmore; Good Americans, Mrs. Burton Harrison; Heroes of the Life-Saving Station, Gustav Kobbj; Timrod, the Poet, L. Frank Torrey; A Good Fellow's Wife, Hamlin Garland; Topics of the Time; Open Letters; in Lighter Vein. \$4.00 a year, 35c a copy. The Century Company, New York.

A LARGE part of the American Monthly Review of Education is occupied in discussing the "Hispano-American crisis." We object to that designation. It should be Americano-Spanish—putting the most important nation first. But the information given is full and complete. There are articles on political Germany, Does Cosmopolitan Life Lead to Democracy? by William Brewster; G. B. Connerlin, the Golden Heart of the Sierra Madre, as well as the usual matter of interest. \$2.50 a year. Review of Reviews Co., New York.

MISS LILIAN BELL, who is visiting Europe for the first time, recording her impressions and observations in The Ladies Home Journal, writes on Berlin to the April number of that magazine that "it would be utterly impossible for the American girl to be more exquisitely misunderstood than she is by the French and Germans." To be "exquisitely" misunderstood, one can readily believe, is a rare experience.

HOW TO READ THE BIBLE.

No book is so universally read and misread, and so often quoted and misquoted, so proudly shown and so much neglected in so many homes, so much used as the authority and the excuse for every sort of purely human conduct as the Bible. By some it is read as if it were a book of superstition; by others it is viewed with indifference and treated with scoffing; and by a very few it is studied as it deserves to be. We get from the Bible, just as we get from any other book, that which we seek, and that depends upon the attitude of mind in which we approach it. When we read the Bible with an approach of superstition; or when we approach it with indifference and treat it with scoffing; and by a very few it is studied as it deserves to be. We get from the Bible, just as we get from any other book, that which we seek, and that depends upon the attitude of mind in which we approach it. When we read the Bible with an approach of superstition; or when we approach it with indifference and treat it with scoffing; and by a very few it is studied as it deserves to be. We get from the Bible, just as we get from any other book, that which we seek, and that depends upon the attitude of mind in which we approach it. When we read the Bible with an approach of superstition; or when we approach it with indifference and treat it with scoffing; and by a very few it is studied as it deserves to be. We get from the Bible, just as we get from any other book, that which we seek, and that depends upon the attitude of mind in which we approach it.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1898.

SECOND QUARTER.

SUNDAY, APRIL 17.

THE TRANSFIGURATION.

Matthew 17:1-9.

MOTTO TEXT.—"We beheld his glory, the glory as of the only Begotten of the Father."—John 1:14.

"And after six days."—Luke says "about eight days after," counting, no doubt, the parts of days as days. It is a little remarkable that the only one of the evangelists who saw the Transfiguration is the only one who, in his Gospel, does not tell of it. And that was John. He refers to it, however, in his first epistle. "Jesus taketh Peter, James, and John his brother."—The first among the apostles who were more than once chosen by their Lord to see what the others did not see. Why the Lord made this difference, he does not tell us, and speculation is idle.

"And bringeth them up into a high mountain apart."—Far from the sight and ken of men. There have been many conjectures as to this mountain, but there is absolutely no proof as to what mountain was so honored. The Holy Spirit has given little encouragement for pilgrimages and "holy places." Few spots—any except Jacob's well—can be identified as the places in which the events of our Lord's life happened.

"And was transfigured before them."—Did his body appear as the resurrection bodies of his saints shall? The Lord was praying at the time of the Transfiguration. "And his face did shine as the sun, and his raiment was white as the light."—It was the inner glory which made his raiment white and glistening. The brightness was so great—it was awe-inspiring, and Peter and his brethren were dazzled and dazed. But through all the dark days which followed they did not forget the glory they had seen on the mount.

"And behold there appeared unto them Moses and Elias talking with him."—It seems it will take eternity in which to ask all the questions we shall wish to ask in regard to the Bible. Did Peter and James and John know Moses and Elias by intuition? It would seem so. These visitors from heaven were talking to the Lord, not to the apostles. If so, then we may gather that in heaven we shall not only know our friends, but know all the saints.

Elijah took his body with him when he went to heaven. We are told by Jude that the devil had a dispute with the archangel Michael over the body of Moses. Was it at this time? Did Moses have his resurrection body as seems most probable? One of the most touching things in this event is the answering of Moses' prayer to be allowed to enter the promised land, a prayer prayed so many ages before. It is a delightful thought, especially to parents praying for their children, that their prayers remain with God and may be answered long after they have gone home to glory.

When these two mighty spirits came from heaven to earth to talk with their Lord for a brief time, what subject was worthy to fill their thoughts? Luke tells us. They speak of his decease which he should accomplish at Jerusalem. That atoning death is the one great event of time, the greatest event of all eternity for our

race at least. In these days when so much is said of our duty to our fellowmen, there is danger too little will be said of the vicarious atonement.

"Then answered Peter and said unto Jesus."—Peter was so overwhelmed that he did not know what he was saying. But Peter could be relied on to talk on all occasions while the greater John stood silent. "Lord, it is good for us to be here."—Peter was right. It was good for them to be there, but it would not have been good for them to have stayed there. The atonement was to be made, and Peter himself had much to do and to suffer before he would be ready to rest with the saints in glory.

Peter is bewildered, but he is reverential. "If thou wilt, let us make three tabernacles; one for thee and one for Moses and one for Elias."—The sharp rebuke the Lord had given him not long before seems to have benefitted Peter. He wishes to obey his Lord's will. He shows, too his belief that Jesus is indeed the Son of God by putting him before those mighty heroes, Moses and Elias, whom all Jews held in such reverence. "While he yet spake, behold a bright cloud overshadowed them."—Like the Shekinah, the symbol of God's presence. "And behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye him."—Three times during our Lord's life the voice of the Father spoke audibly to him. Once at his baptism and once when he was in the temple. It is a glorious thing for his people that God was well pleased with the Messiah, and hence his death made an atonement for their sins. If the atonement had not been sufficient! No thought equals that in horror. Spurgeon's comment on the concluding words is good: "It is better to hear the Son of God than to see saints and build tabernacles. This will please the Father more than all else that love can suggest."

"And when the disciples heard it, they fell on their faces and were sore afraid."—An man ever is in the manifest presence of God. It is his sense of sin and guilt and his deserving God's wrath which makes him afraid.

"And Jesus came and touched them, and said, Arise and be not afraid."—How long they had lain on their faces in fear and awe it is probable the disciples never knew. But when at their Lord's touch they arose, the cloud with its brightness was gone. Moses and Elias were gone, and their Lord, as they knew him without the dazzling glory, stood by them. "They had gained by the vanishing of the shining ones, since they could see Jesus all the better, and their attention was not divided."—Spurgeon.

As they were going down the mountain their Lord forbade their disclosing the vision till after he had risen from the dead. It is strange that, as often as he had spoken to them of his resurrection they did not seem to remember it after the crucifixion, while his enemies did. Why the Lord did not wish them to tell of his Transfiguration is not said, but many good reasons will readily occur to every mind.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to do something with all your might. Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God their Father.—Phillip Brooks.

THE PULPIT NOT FOR INVESTIGATION.

It is every day becoming more manifest that the "New Pulpit," now so much in evidence with its claim to "advanced methods," proposes to set aside the old Gospel of salvation from sin, authoritatively offered to men in God's name. It is proceeding to substitute therefor either critical investigations and speculations of its own, or those of like kind drawn from other sources—and that usually of a character to discredit, and with intention of discrediting, the doctrines that have always been held to be essential to the Gospel.

There is neither excuse nor palliation, but rather utter condemnation, for such substitution, in the requirements of the commission, that constitutes his divine credentials, by virtue of which the preacher enters the pulpit at all. From the point of view of God's word, he is simply a messenger of God, commissioned by Christ to proclaim the Gospel of salvation to lost men: "Go preach my Gospel;" "Preach the word; be instant in season, out of season."

The Gospel message, as accepted by all evangelical Christendom from the beginning, embraces at least three doctrines as fundamental, first, salvation through the atonement of Jesus Christ; second, an authoritative revelation and record of that salvation in the Sacred Scriptures; third, provision for application of Salvation by the Holy Spirit. In brief, atonement, inspiration, regeneration constitute the "common salvation" of which Jude wrote as "the faith once for all,"—i. e., as a finality, "delivered to the saints." The Bible, and evangelical Christendom resting on the Bible, look upon these essential truths as settled, and no more subject to change or revision than the fundamental principles of astronomy or physics. The preacher's commission is to proclaim authoritatively this Gospel Creed of Christendom, accompanied by the call to repentance and faith.

And what ground for such radical departure from all tradition and usage can be found in the position of the preacher and in his relations to his people? His particular place decides his direct personal responsibilities. In any denomination or local church that has a creed and an organic law, the preacher binds himself, in taking his place, to abide by that creed and law. There be a place for the free lance in Unitarian churches, or in a few independent organizations that have repudiated all creeds; but not in any of the evangelical churches that cordially approve the orthodox creed of Christendom as just sketched. It is not so "nominated in the bond." No true Church of Christ would ever stultify itself and frustrate the Gospel by so nominating. The preacher in becoming a preacher binds himself to believe and to deliver the message of salvation; and common honesty, even of a low order, requires him to meet the obligation.

And let it be remembered, moreover, that his relations to his church determine his ecclesiastical responsibilities, and duties. Now mutual obligation is the immutable, indefeasible law of all society, especially of all church life. Society without its recognition gives place to anarchy. And the place where the mutual obligation is stronger and most binding is that highest place of all, the Church of Christ, where life and death eternal are dependent on fidelity to the sacred mutual bond, and where the religious sanction is added to all orders.

The church cannot protest too strongly against the advice recently given to liberal ministers, who find themselves of the free lance order, and yet in orthodox churches. That advice has no uncertain sound, and it seems to be an echo of what is just now in the air:

"We say, therefore, to every liberal minister in a conservative church: Stay where you are, and preach the truth as God gives you to see the truth, without fear, without favor, without wrath or bitterness, [taking this as your motto: 'The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient.'"]

Was Paul's teaching ever before so perverted? Was such morality ever before inculcated under guise of charity and sweet reasonableness? Can a man who has any genuine, unperverted sense of right and wrong, or who recognizes the grip of moral obligation in such sacred relations, for a moment be hesitant about the duty of one so situated to withdraw without an hour's delay? Such morality as that proposed to liberal ministers, would not be tolerated for a day in a business a firm or association composed of worldly men, or even of heathen. Against it we appeal to the Christian conscience, to the heathen conscience, to any drawing or glimmering whatsoever of any conscience that has not stultified itself by shuffling the earthly, sordid and indefensible "What I want," into the place of the divine and immutable "What I ought."—New York Observer.

TEN THOUSAND DOLLAR PLAN.

The Secretary of the Foreign Mission Board has made a calculation based on the receipts for Foreign Missions last year, and fears that there will be a deficit of \$10,000 unless a united effort is made. He has sent a special letter to a thousand pastors and asked each to raise ten dollars over and above their regular contribution. These pastors are not expected to give the ten dollars themselves, but to raise it in their churches. This can be done by reading to the church the letter of the Secretary, and then the pastor adding a few words, or by privately presenting the matter to a few brethren. Surely there are a thousand pastors who can raise ten dollars each with such a noble object in view, as to pay all the indebtedness of our Foreign Mission Board. We believe that laymen will gladly join with the pastors in making this movement a success.

At the Georgia Convention, just closed, April 3, the plan was explained, and of those present one hundred and twenty-six agreed to raise ten dollars each and send it forward before April 30. Of course others in Georgia, not at the Convention, will help also. Let the people of this state rally to the movement.

R. J. WILLINGHAM.

KENTUCKY AND THE HOME MISSION BOARD.

The contributions of Kentucky to the Home Mission Board for 1897 were \$9,171.81.

This year to April 1st her contributions to the Home Board have been \$1,028.50. Last year for the same date they were about \$5,000, or \$1,000 more than to the same date this year.

If Kentucky's contributions this year shall be equal to that of last year, she must raise during the month of April not less than \$3,000. This she can easily do if she will. The Home Board has

Spring Humors

Those unassuming, painful boils, annoying pimples and other affections, which appear so generally at this season, make the use of that grand Spring Medicine, Hood's Sarsaparilla, a necessity. The accumulated impurities in the blood cause very different symptoms with some people. The kidneys, liver and bowels are overmatched in their efforts to relieve the clogged system. Dizzy headaches, bilious attacks, failure of appetite, coated tongue, lame back, indigestion and that tired feeling are some results. From the same cause may also come scrofula, neuralgia, sciatica or rheumatism.

All these troubles and more may properly be called "Spring Humors," and just as there is one cause, a cure is found in just one remedy, and that is Hood's Sarsaparilla. Hood's Sarsaparilla purifies the impure blood, enriches blood which is weak and thin, vitalizes blood which lacks vitality. Thus it reaches every part of the human system. For your Spring Medicine—to prevent or cure Spring Humors, take

Hood's Sarsaparilla

The best in fact the One True Blood Purifier. Get only Hood's.

are the only pills to take with Hood's Sarsaparilla. Hood's Pills for years been expending about a thousand dollars a year in Kentucky, mainly among her mountain people.

I. T. TICHEBOR.

PROF. ARTHUR R. SPADE.

The *Journal of Education* has the following from the pen of Prof. Arthur Spade of Wilmington, Del.:

"Poor ventilation is not responsible for all the dullness and headache among school children. In our school of two hundred pupils, at least one hundred and seventy were found to be tea and coffee drinkers, with the habit so strongly fastened upon some of them that they could not well do without coffee for one day.

If we only knew how much headache and even heart trouble the use of tea and coffee produces, a mighty crusade would be made against their use. They are positively injurious to children and young people, and many persons past middle life would be much better off without them. An experienced physician, who has spent many years in a great hospital, declares that over seventy per cent of the cases classed under nervous diseases, that came under his personal observation, were caused by tea and coffee drinking."

In another letter the Professor says: "After using Postum Food Coffee two weeks I found that I had gained four pounds in weight and that my appetite had increased."

When first tried it failed to suit the taste, but when the secret of preparation was learned, it came to the table a most delicious cup.

The proper taste and nourishment cannot be obtained unless it is allowed to continue boiling: full 15 minutes after boiling starts, not simply 15 minutes after it is put on the stove.

Many of the imitations of Postum have a favorable taste upon two or three minute preparation. The analysis shows these to be a low grade, adulterated coffee and without food value.

It requires time to extract food value and flavor from pure cereals.

A BAPTIST BEFORE RICHARD BLOUNT.

On page 77 in "A Question of Baptist History," is found the following in regard to Mr. Canne: "Referring to the passage I have given above, Mr. Stovel says: 'When introduced to us in the Broadmead Records at Easter after 1640, that is April the 25th, 1641, he [Mr. Canne] appears to have been received as a man who was well known, and eminently respected. . . . When he could gain access to the public place of worship he used it, and when driven out because he was "a baptist"—"a baptized man"—he returned to the Green,—meeting the opponents by reasonings not to be refuted, and, everywhere, speaking with fervor and effect to an awakened empire.' In a chronological arrangement of his life Mr. Stovel says: '1641, Canne is at Bristol, April 25th.' This would agree to a nicety with the fact that Hunt had begun the practice of immersion in Southwark, London, early in the year 1641, after his return from Holland, whither he had gone to obtain it in 1640. Mr. Canne who was well acquainted in Southwark, appears to have submitted to the ordinance promptly in 1641, and was in time to reach Bristol by the 25th of April, 1641.

That Canne had been immersed before April 25th, 1641 is beyond all controversy, as is shown in this extract from "A Question in Baptist History." And this proves conclusively that Richard Blount did not introduce immersion of believers into England fetching it from Holland, but that immersion was there before his immersion.

For the Kiffin Manuscript so-called says that "Mr. Blunt Baptized Mr. Blacklock, yt was a Teacher amongst them, and Mr. Blunt being Baptized, he and Mr. Blacklock Baptized ye rest of their friends" etc in the "11th month (January)" 1641. According to the reckoning in those days the year began with March, and the eleventh month (January) was January 1642, or as those dates were written January 1644. This was nine months after Canne, "a baptized man" was in Bristol.

Thus by Dr. Whitsett's own book is his thesis that Blount fetched immersion out of Holland and introduced it into England overthrown. Canne was unquestionably a Baptist before Blunt and Blacklock baptized.

When he wrote, "A Question in Baptist History," Dr. Whitsett had only so much of the Kiffin Manuscript so-called before him as Mr. Gould had quoted in his "Open Communion and the Baptists of Norwich." He overlooked Gould's quotation from that manuscript (page 129) of the date of the baptism of the 53 persons "11th month (January) 1644" or he would not have said that "Blunt began the practice of immersion in Southwark, London, early in the year 1641."

I must not be understood to accuse Dr. Whitsett of garbling or suppressing Gould's testimony as to the date in the manuscript. He merely read Gould carelessly and did not notice the date. Another evidence of careless reading of Gould is shown in quoting his book as proof that Mr. Kiffin left the Jessey Church in the year 1641 (page 73) whereas Gould argues at some length upon the subject and concludes: "Between the months of May and October; therefore, in the year 1644, Kiffin had ceased to be a member of Mr. Jessey's church, had also connected himself with and then withdrawn from Mr. Spilsbury's church, and thereupon in conjunction with Mr. Patience,

had organized a new Congregation."

Both of these dates are wrong by the way. For Crosby declares he gets his account from a manuscript of Kiffin and uses quotation marks to show he is quoting literally when he says that Kiffin joined Spilsbury's church in 1638. The only thing outside of this quotation of Crosby's which Kiffin wrote that indicates the date of his turning Baptist is in a Treatise published in 1681, in which he said he "had continued in the profession of the same these forty years," which would be consistent with his having joined the Baptists in 1638 or in 1644. He was speaking in round numbers.

But the point to which I wish to call attention and which I have not seen in print before, is that according to Dr. Whitsett's own book Canne was a "baptized man" preaching in England before Blunt introduced his immersion. . . .

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Gasper River Association, to be held at Bethel church, Butler county (instead of Monticello, as was announced when the last meeting closed) at 10 A. M., Friday before the fifth Sunday in May.

What is the duty of Parents to their Children?—J. E. Gardner.

Exegesis, Amos 8:11.—A. B. Gardner.

Synopsis of Sermon on Genesis 12:1-2.—B. M. Stuart.

What is the Duty of Church-members toward Society?—J. H. Newman.

What is the Bible Method of Preaching?—S. A. Posy.

The Bible on Missions.—G. W. Milam. (Special order for Saturday, 11 A. M.)

Exposition of Matthew 11:29.—B. S. Stuart.

How can a Pastor Best Develop His Church?—T. W. Pritchett.

How can a Church Best Develop the Gifts of Her Pastor?—W. Y. Clardy.

Saturday afternoon will be devoted to the discussion of the evils that beset young people and the importance of sound religious literature in the home.

Those who have subjects which were assigned them at former meetings, on which they have not reported, are continued on same.

A. B. GARDNER, Sec.

No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and take up their abode under my roof—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society.—William Channing.

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

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A Pure Grape Cream of Tartar Powder.

40 YEARS THE STANDARD.

DISCOVERED WHAT WAS KNOWN.

BY EDW. B. FOLLARD.

Emerson-praises the scientist, Ferguson, in that he discovered so many things that were already known. In a day when men are straining after the novel and are discovering so much that is not true, these words from Emerson are refreshing.

Dr. John Henry Barrows has somewhat recently returned from India and the East, and has discovered what everybody knew before, namely, that the great need of India is the Gospel of Jesus Christ.

It will be remembered that Dr. Barrows was more instrumental than any one else in bringing to pass the great Parliament of Religions held a few years ago in Chicago, a city which seems destined to become famous for its religious congresses! When Dr. Barrows resigned his pastorate, accepted a lectureship under the auspices of Chicago University, and started out for India, many hoped that he might remain in India (or somewhere else in the distant regions) rather than return to America to preach about "the great brotherhood of religions." But Dr. Barrows, if ever he really believed that Christianity is but one of a great number of good religions, is now thoroughly converted—should one be able to judge from addresses which the writer has recently heard him deliver.

Several months he remained in India preaching to the learned men of that land and studying their religion, both in its principles and in its practical workings. He is profoundly convinced that philosophizing about Christ is not going to save India. Even more profoundly does he believe that Brahminism and Buddhism are not saving, and cannot save India. His descriptions of some of the degradation, superstition and vice in the land where Brahms has for so many centuries done his best, well-nigh staggers the imagination. Let us quote from a recent address made in our city:

"I am more convinced than ever that the message that the missionary or Christian lecturer carries to India and the farther East must be the distinctively Christian message. The messenger who goes to Asia to emphasize something else than the divine and ever-living Christ, who goes there to air his doubts or speak with uncertain sound before men who are already bothered with an excess of uncertainties, would better have stayed at home."

And again, said he: "The evangelization of India can be achieved only by proclaiming the living Christ and by an exemplification in brotherliness and righteousness of apostolic Christianity. In preaching the truth, the whole truth, and nothing but the truth, and preaching it in love."

This should be sufficient testimony to convince any one who may have had in his make-up some of that "liberality" and ignorance, evinced by one of the Chicago dailies during the sessions of the late Parliament of Religions.

Referring to the remarkable scene of that gathering, the editor wrote: "How indicative of a new era of fraternity and good-will to see seated side by side upon the same platform a company of Christian divines and of Hindoo pundits (!)" It is to be presumed that the learned editor meant pundits. His knowledge of the teachings of Christ and of the world's need of him were probably as

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HOW TO TELL IF WE HAVE KIDNEY, BLADDER OR URIC ACID TROUBLE.

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If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent physician and specialist, and the mild and extraordinary effect is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date American and European Hospitals are endorsing it, because of its remarkable success in the treatment of kidney and bladder disorders and Uric Acid Troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, and Bright's Disease, which is the worst form of kidney disease.

It corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and get up many times during the night. It is just the remedy we need, and is dispensed by all druggists in fifty-cent and one-dollar bottles.

To prove the merits of this remarkable discovery Swamp-Root, you may have a sample bottle and book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. The value and success of Swamp-Root is so well known that our readers are advised to write for a sample bottle and to kindly mention Luauville Western Recorder when sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

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great as his knowledge of the Hindoos.

The emphatic utterances of Dr. Barrows will do good, coming as they do from one whose influence, whether he willed it or not, was toward a slackening of missionary faith and missionary zeal. Since he has seen heathenism as it is, he testifies, with no uncertain sound, that what the heathen world needs is the Gospel of Christ—and what Christians at home need is—to use his words—"a world-embracing love and a world-conquering faith."

Columbia Univ., Washington, D. C.

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

"Though other things may be the worse for breaking, yet a heart is never at the best till it be broken; for till it be broken we cannot see what is in it; till it be broken it cannot send forth its sweetest odor. And, therefore, though God loves a whole heart in affection, yet he loves a broken heart in sacrifice. And no marvel, since it is he himself that breaks it. Therefore accept, O God, my broken heart, which I offer thee with a whole heart, seeing thou canst neither except against that for being whole which thou hast broken, nor except against that for being broken which is whole in affection."—Sir Richard Baker.

THE FIRE BY THE SEA.

BY ALYON CARY.

There were seven fishers with nets in their hands, And they walked and talked by the seaside sands. Yet speak on the sweet dew-fall The words they spoke, though they speak so low. Across the long, dim ocean's flow; And we know them, one and all— Aye! know them and love them all. The twinkling, still the moon went out, In the drowing waters they boat about; Beat slow through the fogs their way, And the rain dropped down with wringing wet, And no man drew but an empty net, And now 'twas the break of the day— The great glad break of the day. "Cast your nets on the other side!"— 'Twas Jesus speaking across the tide— And they cast and were dragging hard; But this disciple whom Jesus loved Cried straightway out, for his heart was moved: "It is our risen Lord— Our Master and our Lord!" Then Simon, girding his fisher's coat, Went over the nets and out of the boat— Aye! first of them all was he; Repeating sore the denial past, He feared no longer his heart to cast Like an anchor into the sea— Down deep in the hungry sea. "Tis long, and long, and long ago, Since the rosy lights began to flow 'O'er the hills of Galilee, And with eager eyes and lifted hands The seven fishers saw on the sands The fire of coals by the sea— On the wet, wild sands by the sea. 'Tis long ago, yet faith in our souls Is kindled just by that fire of coals That streamed o'er the mists of the sea; Where Peter, girding his fisher's coat, Went over the net and out of the boat, To answer, "Lov'st thou Me?" Thrice over, "Lov'st thou Me?"

OUR PULPIT.

"MY BELOVED IS MINE."

BY C. H. SPURGEON.

My beloved is mine, and I am his— Song of Solomon 3:16. This is a verse from the Song of Songs, and I do not hesitate to say that it is the soul and heart of that divine composition. The bride in her richest poesy wears no jewel more precious than this diamond of full assured possession. There is poetry here which none of the songs of music can equal. It is the heart's minstrelsy at its very best. This little sonnet might be sung in heaven, and the golden harps would be well employed if every string went with the accompaniment. How I wish you could each one sing it now with a clear sweet voice! Now my best Beloved's am, And he is mine. Alas! many of the Lord's own chosen and called ones are afraid to take up this chorus and join with us. I do not condemn them, but I am eager to comfort them. What would they give?—say, rather, what would they not give—if they could but say "Christ is mine!" Yet they hesitate; the desire is strong, but the doubt is killing, and they dare not sing with us. It seems too good, too great, too glorious a claim to come from their lips. They sometimes hope, but they as often fear. They make a dash for it now and then, and trust that Christ is theirs; and then they subside into their former condition. They are humble, selfless, retiring; I fear I must add, they are at least in a measure, unbelonging. I want to lead these true hearts up to the table that they may feast upon the dainties provided for faith. I know that even now, as they hear the text, "My Beloved is mine, and I am his," they are saying, "Happy

people that can speak thus, but I cannot. I am afraid it would be presumption, and perhaps hypocrisy, on my part, if I were to use such language." And yet, dear heart, it is very possible that you have a perfect right to put in your claim; yes, and that you ought to be among the most confident and the most fully assured. What a pity it is that you should be losing so much joy! Yet some of the kindest children of God walk in darkness at times, and we have provision made for them under the circumstances. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." O, that might be the means of enabling some of you to trust more bravely, and hold to your Lord in the darkness, for soon that darkness would be over! Did I hear one mourn his faults and lament his temptations? This need not be a hindrance. She who first sang this precious stanza was herself warring against enemies. Read the previous verse? "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Instead of letting go her Lord to hunt the foxes, she clung the more to him, and joined him with herself in the effort to take them. "Foxes or no foxes," saith she, "my Beloved is mine." Jesus belongs to us in our imperfect condition, while yet we are beset with many mischievous and cunning foes. The Song before us is found in our own Bible, which is a Book to be used on earth rather than in heaven. While yet the foxes prow around us we may sing, "My Beloved is mine, and I am his." Indeed, it is by strength derived from such a cheering confidence that we are enabled to kill these foxes, and preserve the tender clusters till they are ripe for our Lord. Come, brethren, let us not do ourselves the serious hurt of refusing the greatest of blessings for reasons which are not valid. Let us mourn our faults, but let us not therefore forego our privileges. I will not let my Lord go because I see a fox. Nay, rather, I will cling to him the more closely. If that fox should hurt my vine, yet I have a better Vine in my Lord, and one which no fox can touch. Away, ye beasts of the field, ye sins, and doubts, and fears, for my heart dares to sing, "My Beloved is mine, and I am his." What I have to do to-night is to mention a few things which may help some timid one to say, "My Beloved is mine," and then to do the same with regard to the second sentence in the text, "I am his." Thou askest, perhaps, "May I say, 'My Beloved is mine!'" You know who that Beloved is; I have no need to tell you that. He is the chief among ten thousand, and the altogether lovely. You believe that it is he who is the ever-blessed Son of God, who became man for our sake, and, as the God-man, made atonement for our sin; and, having died, has risen from the dead, and gone into his Father's glory within the veil, where he ever maketh intercession for us. It is that Christ who is the light of heaven, the joy of everlasting bliss, the adored of angels. It certainly does seem a great thing to call him mine; to think that he should ever be mine, and that all he is, and all he has, and all he says, and all he does, and all he ever will be, is all mine. When a wife takes a husband to be hers, he becomes all hers, and she reckons that she has no divided possession in him; and it certainly is so with thee, dear heart, if Christ be thine. He is still thine, and altogether thine, even if it

does look as though you were opening your mouth very wide to be able to say it. Some of you were brought up in a school which is full of the law, and you are afraid to say what the gospel permits you to say, you have not dared yet to avail yourself of your privileges. Some of God's heirs are often kept in the back kitchen when they have a right to sit in the parlor, and to eat of the dainties of their Lord. Some are kept from the joys to which they have a fair claim, so I am going to ask you a few questions to see whether you are one of them. First, hast thou taken hold of Christ by faith? Faith is the hand with which we grasp the Lord Jesus Christ. Hast thou believed that Jesus is the Christ, and that God hath raised him from the dead? Dost thou trust thyself wholly to him? I say "wholly"—with no other secret confidence. Dost thou lean thy whole weight on him? He that hangs on two boughs, one of which is rotten, will go down. Thou hast best trust thy whole self with Christ and let him be the top and bottom of thy confidence. If thou dost that, then he is thine; this faith makes him thine to thy joyful experience. Listen to his own words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If thou believest in Christ, thou hast Christ to be thine everlasting life, and thou mayest say, "My Beloved is mine." I should hope that this is not a very difficult question for you to answer; you either are trusting in Christ, or you are not. If you are not trusting in Christ, God forbid that I should exhort you to say what would be presumptuous! But if you are resting on him who lived, and loved, and died, that he might wash us from our sins in his blood—and say, if he be all thy salvation and all thy desire, then hesitate not to say, "My Beloved is mine." There is no surer claim in the world than the claim of faith. God has given Christ to every believing sinner—be he who he may—God has given Christ to him by a covenant of salt, and Christ is his, and shall be his forever. Poor trembler, if thou believest on him, even thou mayest say, "My Beloved is mine." Let me ask thee another helpful question. Is he truly thy Beloved, the Beloved of thy soul? I remember well a dear Christian woman who frequently said to me, "I do love Jesus, I know I do; but does he love me?" Her question need to make me smile. "Well," I said, "that is a question that I never did put to myself—'If I love him does he love me?' No, the question that used to puzzle me was, 'Do I love him?' When I could once settle that point I was never again the victim of your form of doubt." If thou lovest Christ, Christ loves thee for certain, for thy love to Christ is nothing more nor less than a beam out of the great sun of his love; and the grace that has created that love in thy heart toward him, if thou dost indeed love him, proves that he loves thee. Is it not so: "We love him because he first loved us?" Did love ever get into the heart by any other door than that? I am sure that it never did; so that, if thou lovest him, thou canst say, "My Beloved is mine." There are many who love on earth, and never obtain the object of their affection; but if thou lovest Christ, raise thou no question about his love to thee; he is thine, and thou art his. That test may help some one who, perhaps, is standing trembling behind the door, full of blushes, and afraid to come in amongst God's people. To thee,

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poor timid soul, we say, "Come in, thou blessed of the Lord, wherefore standest thou without? If thou lovest him, thou art welcome to all he has." Next, I would help thee with a third question. Is Jesus dear to thee above all thy possessions? Perhaps thou hast a great deal of this world's goods. Dost thou set small stores by all that thou hast as compared with Jesus? Wouldst thou see it all burn away, or melt away, or be stolen, infinitely rather than lose Christ? If thou canst say, "Ay," to that question, then he is thine. Perhaps thou hast very little indeed, few earthly comforts, a narrow room, and a scant pittance to live upon; but wouldst thou sooner have Christ than all the riches of the world, or wouldst thou be willing to sell Christ in order to rise in the world? Wouldst thou sell him that thou mightest be made rich, and great, and famous? Thou who art sick, which wouldst thou sooner have, thy sickness and Christ, or go without Christ to be made healthy and strong? According to thy answer to these enquiries will be my answer to the other questions, "Art thou Christ's, and is Christ thine?" I hope that many of you can say, "O sir, we would give all that we have, we would suffer all that might be suffered, we would part with the very light and our eyes, too, if we could but be sure that we might each one truly say, 'My Beloved is mine.'" Well, if thou lovest Christ beyond all earthly things, rest assured that he is thine. Further, dost thou love him beyond all earthly companions? Couldst thou part with your dearest one for his sake? Say, art thou sure of this? Oh, then, he is assuredly thine! Dost thou love him beyond all earthly objects? Ay, beyond the desire of learning, or honor, or position, or comfort—wouldst thou let all go for his dear sake? Many of his saints have had to do it, and they have done it very cheerfully, and said with the apostle, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him. Canst thou go that length? If thou canst, then surely he is thine. Let me further help thee by another question. Is Jesus so fully thy hope and thy trust that thou hast no other? I have often led persons into liberty through that question. They have said, "I am afraid that I do not trust Christ." I have then asked, "Well, where do you trust? Every man has a reliance of some sort; where are you trusting?" When I have pressed them closely, they have said, "Oh, we have no other trust! God forbid that we ever should have!" When I have mentioned their good works they have said, "Good works! Why, we should be foolish indeed to talk of them!" When I have mentioned trusting in a priest, or in sacraments, they have scorned the thought, it has been loathsome to them. Then I have said, "If thou hast no other trust but Christ, and thou art sure

thou hast a trust somewhere, then thy trust is in Christ, and though thou mayest question it, and doubt it, yet if thou dost so trust in him as to trust nowhere else, he is thine, and thou art his." There is many a true believer who, nevertheless, is afraid that he is not a believer. When you are once on board ship, even if the vessel is tossed to and fro, and you yourself are ill, perhaps easily seasick, yet as long as that ship does not go down, you will not go down, for your safety now does not depend upon your health and strength, but upon the ship into which you have entered. So, if thou hast fled to Christ away from everything else, then, though thou mayest sigh, and cry, and fear, and tremble—for all of which I am sorry, for I would have every man on board ship to be well and strong, and able to handle the ropes—still, if thou canst not touch a rope, and if thou canst not even eat thy meals in thy cabin, yet, if thou art aboard ship, and if that ship gets safe to land, so wilt thou. Wherefore, be of good cheer. O poor heart, if thou art clean divorced from every confidence but Christ, then I believe that thou art married unto Christ, notwithstanding that thou tremblest sometimes, and askest whether it be so or not. Let that thought also help thee. I would further help you in this way. If Christ is yours, your thoughts go after him. You cannot say that you love a person if you never think of him. You should not, I am sure, let another person fill your heart as Christ must fill his people's hearts, and yet never let that person occupy your thoughts. He to whom Christ belongs often thinks of him. "Well," says one, "I am so busy during the day that often my mind is taken up with my business and I do not think of Christ." Do you know where those crows live that are feeding on that ploughed field? They are going up and down the furrows picking up all the worms they can find; and as you look at them you cannot tell where their home is, can you? No; but wait till the evening, when the day's feeding is over, then you will see which way the crows fly, and you will find out where their nests are. Do you see how quickly they are winging their way to yonder rookery? So is it with us; while we are busy in the world picking up the worms, as it were, we have to think about those things; we cannot do our business properly without our thoughts going that way, but when the business is over, when the evening comes, which way do you go then? When you have an opportunity for thought, when your mind is going to its resting place, which way do your thoughts fly? That shall be the true test; and if, when your thoughts are set free, they fly away to Jesus, rest assured that he is yours. That thought may help some of you poor trembling ones. We read of the apostles, "Being let go, they went to their own company." Just so, I heard a workman, who was expounding that chapter very well; he said, "If some fellows were put in prison and they were let out they would go to the first public house they

see, for that is where they would find their company." Just so; "birds of a feather flock together." Now, when you are let go, when your mind gets out of the prison of your daily business, do you go to the world for your pleasure? Do you go to carnal things for your mirth, or do you fly to Christ? If you can answer, "My thoughts go naturally to Christ," then you can truly say, "My Beloved is mine."

But supposing that thou art not enjoying Christ's presence, I am going to put another question to thee. Art thou cast down when he is away? If thou hast grieved his Spirit, art thou grieved? If Christ be gone, dost thou feel as if the sun itself had failed to shine, and the candle of thy existence had been snuffed out in utter darkness? Do you cry when he is away—

"What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill!"

Oh, then, he is thine! If thou canst not bear his absence, he is thine. Last Thursday night I preached a sermon which was intended to be a very searching one, and I hope that it was. It was upon the text, "Now if any man have not the Spirit of Christ, he is none of his." Now see the difficulty of a poor minister. If I preach very comforting sermons, there are sure to be hypocrites who suck them down, and say, "How delightful!" But when I preach a soul-searching sermon, some dear child of God, who is as precious to her Lord as gold tried in the furnace, takes everything to herself, and begins to be very sorrowful and to say, "That sharp knife is meant for me, for I am not one of the Lord's people." Well, after last Thursday night's sermon, a dear woman came to my vestry, broken-hearted, crying and sobbing. I hope that the discourse will be a blessing to her in the long run; but I protest that I never meant to preach to her at all, I was not aiming at her or at the sort of people to whom she belongs; it was a very different class whom I was addressing. If the preacher says anything about hypocrites, very often the hypocrites will not take it to heart, but the most sincere saint in the congregation very likely says, "Oh, I am afraid that I am a hypocrite!" If you are, you are an odd sort of hypocrite, for I never knew of a hypocrite who was afraid that he was one. He has not grace enough for that kind of fear, but just goes on in the self-conceit that all is right with him. I, for my part, feel more confidence in the broken-hearted tremblers than I do in the boasters who never have a question about their being all right, but set it down as an undisputed fact that they are in the covenant of grace. O beloved, I am glad if sometimes thou dost moan like a dove, and cry in the bitterness of thy spirit, "Oh, that I knew where I might find him!" It may seem to be a spot on your character, but this spot is the spot of God's children, and I am not sorry to see it upon you. If the Prince Immanuel has left the town of Mansoul, then there can be no marriage bells or joyous music there until he comes back again. We must invite him and entreat him to return, we must clothe ourselves in sackcloth till he does come back; if we do not do thus, then he is not ours.

"There," says the believer, "now that my Beloved is mine, I have no other wish or want." Now will he be like Simeon when he took that blessed Babe into his arms. "Lord," said he, "lettest thou thy servant depart in peace, according to thy Word." "Have you nothing more to live for,

Simeon?" "No," replies the good old man, "what more can there be?" "Don't you think that if you lived a little longer you might have a heavy purse of gold in your hands?" "Yes," he answers, "possibly I might; but it would be a cumbrous burden. This dear Child is better than all the gold and silver in the world. If he is mine, I have enough, yea, I have all." That blessed rest of soul, which comes of a sure possession of Christ, is not to be imitated, but it is greatly to be desired.

"I dare not take him," says one. Well, you are a strange person; I dare not let him alone, and I challenge you to shape that "dare" into any other proper form. If he bids you take him, and trust him, how dare you refuse him! Take him now and be safe and happy forever. God bless you, for Jesus' sake! Amen.

J. T. HUDSON'S ANNUAL REPORT.

Between Jan. 1, 1897, and Dec. 31, of same date, I have received the following amounts for my support as a missionary in China: From a friend in South Carolina, \$50; Miss Mattie Eaker, Kentucky, \$5; Enon Association, Tennessee, sent by Eld. J. H. Grime, \$3 05; Dublin church, Kentucky, \$2.25; Trace Creek church, Kentucky, \$15; Malber church, Kentucky, \$3.75; Pleasant Grove church, Kentucky, \$8.25; Eld. R. Y. Blacklock, \$0.25; from an aged sister in Tennessee, sent by Elder Asa Cox, \$5; Pleasant Ridge church, Kentucky, \$5; North Wilkesboro church, North Carolina, \$19.00; churches in Brushy Mountain Association, North Carolina, \$69.81; Moravian Falls church, North Carolina, \$37; Cub Creek church, North Carolina, \$21.50; Liberty church, Kentucky, \$6.10; Mt. Carmel church, Kentucky, \$8.00; Mr. Wm. Wiman, Kentucky, \$0.50; Mt. Olivet church, Kentucky, \$24.15; Oak Grove church, Kentucky, \$5.50; Wom. Mis. So., Lebanon church, North Carolina, \$6; Wom. Mis. So., North Wilkesboro church, North Carolina, \$6; Spring Creek church, Washington, \$9.25; Mr. T. A. Cross, Kentucky, \$8; Eld. J. N. Hall, Kentucky, \$31.50; Dr. B. Moore, Tennessee, \$2.50; Mr. James Newbill, Tennessee, \$1; Eld. W. D. King, missionary on the field \$61.06. Total for year, \$401.43.

THOS. J. HUDSON,
Chingling Chow, North China, West Shantung Province, Jan 1, 1896.

HEAVEN is for the heavenly mind; it is the blossoming and fulfillment of the heavenly life, begun here in weakness and sorrow and conflict with doubts and fears and temptations, but sought and won by the way of faith in God and earnest striving.—Philip Moxom.

Doctors now agree that consumption is curable.

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced.

The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites.

To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

SCOTT & BOWNE, Chemists, New York.

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Silks

For street and evening wear.

Taffeta Plaid Silks,
18 inches wide, in the swell combinations of magenta, bright red, green, blue and cerise, worth 70c per yard; special price. **55c**

Novelty Brocade Taffetas, 20 inches wide, in black grounds, with swell colors, stripes and contrasting figures. **60c**

Plain and Changeable-colored Taffeta Silks, 20 inches wide, in orange, turquoise, Nile, apple, Yale, navy, cardinal, cerise and purple, worth 80c, for. **75c**

Black Satin Brocade—a new lot just arrived—21 inches wide, in the most popular patterns **90c** only.

Handsome quality of Black Beau de Soie, 22 inches wide, sells elsewhere at \$1.50 and \$1.75 for. **\$1.25**

Neckwear For all Ages.

Ladies' new Liberty Silk Ties, extra wide and good lengths, in pink, Nile, pale blue, black and cream, at. **49c**

A swell line of Dress Fronts to wear with coat suits, in popular shades, at. **\$1.10**

Ladies' China Silk Bows, edged with lace, all the pretty, becoming shades, at. **64c**

Novelty Colored Blouse Fronts, pinks, blues, lilacs, etc., for. **\$2.24**

Ladies' Undermuslins.

Ladies' Cambric Low-neck Te Corset Covers we sell at, each

Ladies' Fine Lonsdale Cambric Corset Covers, made square front, trimmed with wide and narrow embroidery; special sale price. **34c**

Ladies' Muslin Chemises, made with a round neck and sleeves edged with neat embroidery, **29c** only.

Ladies' Extra Quality Muslin Chemises, made with a square vogue of embroidery and linen lace insertion **49c**

Dress Goods.

A Well-Selected Assortment is what you see when you come to our store.

Solid-Colored Henrietta
38 inches wide, in grays, tans, navy, green, brown—considered cheap at 65 cents a yard— **50c** our price.

Carlotta Suitings, 43 inches wide, in mixed colors or brown, green, gray and cadet blue, worth 75c per yard, for. **60c**

Eplinge Suitings, 40 inches wide, in new blues, grays, browns, green, peacock blue, worth \$1.25 per yard, for. **95c**

Imported Silk and Wool Novelties, 42 inches wide, in green or garnet mixtures, with **\$1.25** tan, only.

Ribbons.

As long as they last we will sell all shades, including cream and white, extra heavy quality, strictly All-Silk Sash Ribbon (satin) **38c** at the low price per yard of

We will sell also a Heavy Gros Grain Black Sash Ribbon—the like of it was never seen less **27c**

One lot of very handsome Heavy Silk Sash Ribbons, in lovely spring plaids—worth 75 cents a **48c** yard, for.

Laces.

Our Lace Department is supplied from our Wholesale Department, saving you many cents on every yard you buy.

Linens Torchon Laces, 3 10c inches wide, for, per yard

Inserting to match above **7c**
Dainty Val. Laces, 1/2 in wide, in Honiton effects, yard **5c**

Dainty Val. Lace Inserting, to match above lace, per yard **4c**

Extra Quality Val. Laces, 10c quality, for, per yard **8c**

Extra Quality Inserting, to match, for, per yard **7c**

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THE STORY OF YATES THE MISSIONARY.

Children's Day Program!

SECOND SUNDAY IN JUNE.

Program, Supplement and Bible Cards— all without cost. Send for samples.

"The collection on that day will be sent to the Bible Fund of the Sunday School Board of the Southern Baptist Convention. Let us have your support, and we will add a dollar to every dollar you send."

The Convention Almanac
10c Single Copy. \$1.00 per Dozen.

PAMPHLET—Twelve calendar pages full of denominational information; thirty-six pages outlining the work of the Southern Baptist Convention.

WHAT THEY SAY.

GOV. NORTHERN—"I wonder, before I opened it, what we could do with an almanac for the Southern Convention. . . . After making examination, I want to say it is a fine conception. Why you did not think of it before, I am now a little curious to understand. A wonderful amount of information in very attractive form, and I shall keep it as a book of reference."

DR. W. W. LANDRUM—"I am delighted with the book. Have hung it in my study, and expect to get pleasure and profit from it all the year round."

DR. GAMBERELL—"It is like Burrows' book. A very fine campaign document."

M. M. WELCH—"An admirable publication, and I sincerely trust it is the beginning of an annual publication, which will become universally necessary."

BAPTIST SUNDAY SCHOOL BOARD,
NASHVILLE, TENN.

J. M. FROST, COR. SECRETARY.

WESTERN RECORDER.

LOUISVILLE.

THURSDAY, APRIL 7, 1890.

The Baptist Standard very well replies to the absurd position of the Religious Herald and Baptist Courier, that the alleged attack on Dr. Whitsett's veracity is now the only issue in the current controversy. This ridiculous position was simultaneously taken by these two papers. Dr. Christian does not admit that he has charged Dr. Whitsett with deliberately falsifying; and certainly he has not any more done so than did Dr. Henry M. King, of Providence, R. I., last year, both in his book on Roger Williams and in the Watchman. Even conceding Dr. Christian's charge to be true, that Dr. Whitsett did write more than four of those Independent editorials, his denial to the contrary notwithstanding, it does not necessarily follow that he has deliberately falsified. Many men have honestly denied doing what they really did do years before, and even what they really did only a little time before, as for that. Whether Dr. W. wrote more than four of those editorials is a question of fact. Dr. Christian charges that Dr. W. did write more than the four, and brings what he regards as valid proof. This is met by Dr. Whitsett's emphatic denial. Some think Dr. C.'s proof is valid, despite the denial; others think that the denial settles the question, and they resent what they regard as an attack on Dr. W.'s veracity. But since, aside from all that has so far been said, there is certainly evidence in existence which is absolutely decisive, we say let that evidence be produced. This evidence is in possession of Dr. Whitsett's advocates, who can produce it if they will. His opponents cannot get at it. If this evidence is favorable to Dr. W., and is produced, it will relieve him. If, however, this evidence be unfavorable to Dr. Whitsett, even then it will not prove that he has deliberately falsified. Since this decisive evidence is in the hands of Dr. W.'s advocates, withholding it will make the public believe that it is unfavorable to him. Hence, for Dr. Whitsett's sake, for truth's sake and for the denomination's sake, let this evidence be produced.

But if it be conceded that Dr. Whitsett's veracity has been attacked, it is absurd to claim that this disposes of all the other issues. Adding another count to an indictment does not do away with the previous counts. If one man's charging Dr. W. with falsifying does away with all previous charges, then this last charge can be as easily disposed of by somebody's charging him with robbing a hen roost. Let some one arise and say that when Dr. Whitsett was a soldier he robbed a hen roost on his retreat from Perryville; and then the Religious Herald and the Baptist Courier would, with equal reason, be ready to claim that the "one issue now" is the hen roost issue, and that all the other points in the controversy are settled. Thus, according to these two papers, it is in the power of any one brother anywhere to settle all the issues involved by the simple process of bringing a new charge. We are happy to say, however, that we have never heard of any intimation that Dr. Whitsett, during the war, or at any other time, ever molested any

The position taken by the Herald and the Courier is but a confession of the weakness of their case. The claim that Dr. C.'s bringing a new charge against Dr. W. sets aside the latter's being a persona non grata to multitudes of

his constituents, his believing that a wife should join her husband's church because the family comes before the church, his misuse of authorities, his attacking his brethren under cover "from a Pedobaptist standpoint," and his refusing a trustee access to the list of matriculates—this claim is a revelation of the extremity to which the Herald and the Courier are reduced in finding arguments to bolster up their case.

The Journal and Messenger is greatly pleased because we said: "No Baptists, so far as we know, believe that there is any sacramental efficacy in baptism, which efficacy would be lost if there were a break in the line of succession." The editor adds: "It seems to us that in those words the WESTERN RECORDER yields the whole question." We are surprised at the state of mind our neighbor thus reveals. It appears that the Journal and Messenger has all along been thinking that we who claimed Baptist continuity have held the notion that there is "sacramental efficacy in baptism, which efficacy would be lost if there were a break in the line of succession." The fact is no man can believe that and be a Baptist. It is a flat contradiction of all Baptist faith and Baptist history to believe in the "sacramental efficacy" of baptism. Baptism is an ordinance, and not a sacrament. Neither baptism nor anything else has any sacramental efficacy whatever. The fact is that sacramental efficacy is the most anti-Baptistic notion of which we know anything. It is the notion which, more than any other, Baptists have opposed from the days of John the Baptist until now.

But we rub our eyes as we read further in the Journal and Messenger. We read and rub and wonder. Here it is, as it is printed, but we can scarce believe our eyes: "But the WESTERN RECORDER now gives it up, and says that the efficacy of baptism is not lost if there is a break somewhere in the line of succession." Why we never dreamed of saying anything of that sort. We never dreamed of admitting, even by implication, that there is any "efficacy" in baptism!

The Journal and Messenger closes its editorial with this remarkable statement: "The efficacy is not destroyed because the line is broken." Can it be that our neighbor really believes there is any efficacy in baptism? Yet his language clearly implies as much. We insist on believing that this was a slip on the part of the usually wide-awake editor, and that after all he does not hold to any such ritualistic notion. We cling to the belief that the editor of the Journal and Messenger is a real Baptist.

DR. LORIMER'S lectures on the Gay foundation last week were very notable and brilliant. They were delivered before the faculty and students of the Seminary, in the Broadway church, on Tuesday, Wednesday and Thursday nights, and they were heard by large and delighted assemblies. The subject was Christianity and the Social State; the lectures being, respectively, on 1st. The Evolution of the Social State; 2nd. Limits of Individualism and Materialism; and 3d. Corporations and Co-operation. They were masterly discussions, showing wide reading and profound thinking. Dr. Lorimer was at his best, and that is saying a great deal. Any intelligible description of the lectures within the limited space at our command, is out of the question, nor is it necessary, since the lectures are to be published. We

hope Dr. Lorimer will expand them into a goodly volume, treating more fully many points on which his limited time enabled him to touch but lightly. It will be a timely and a valuable addition to the literature of Christian sociology.

"When Dr. Eaton disavowed all knowledge of and responsibility for his son's communication in a Methodist paper (.....) we accepted it in good faith, and no amount of mere probable circumstantial evidence had any weight with us."—Religious Herald.

This language implies that the Herald had a good deal of "probable circumstantial evidence" which it set aside because contradicted by the word of the editor of the RECORDER. We are glad the word of the editor counts for so much; but the fact is that neither the Herald nor any one else had one atom of circumstantial, or any other kind of evidence that the editor of the RECORDER had anything whatever to do with that article written from a Methodist standpoint, or had any knowledge of it prior to the author's avowal of it. We challenge anybody to produce an atom of such evidence of any kind. The alternative in this case was not between probable circumstantial evidence on the one hand, and the editor's word on the other; but between an unfounded suspicion on the one hand and the editor's word on the other. We remember, however, that the Herald did not take the word of the author of the article as to his authorship—but said "somebody is skulking."

THE Bishop of Meaux wrote a treatise on "Communion in One Kind." This was translated into English, the translator styling the Bishop the "Oracle of his Age." The treatise was answered by an English clergyman, whose reply was published in 1687.

We should like very much to see the treatise of the Bishop of Meaux, whom his opponent styles "the Great James," and calls him the great champion of the Catholic church. We find some extracts from his book and some allusions to it very interesting reading. The name of the one who replied to him is not given in the old book, but he was evidently a very devoted churchman.

It seems the Bishop twitted those who objected to the change the Catholic church had made in giving only the bread to the laity in communion with the change they had made in baptism. His opponent says (page 100): "But Monsieur de Meaux thinks to find more advantage in the other Sacrament of Baptism, and therefore he chiefly insists upon that under this head [as to what is essential to the ordinance], and his design is to make out that immersion, or plunging under water, is meant and signified by the word Baptize, in which, he tells us, the whole world agree, and that this is the only manner of Baptizing we read of in the Scriptures, and that he can shew by the Acts of Councils, and by ancient Rituals that for thirteen hundred years the whole church baptized after this manner, as much as it was possible. If it be so, then it seems there is not only Scripture, but Tradition for it, which is the great principle he takes so much pains to establish. And what then shall we have to say to the Anabaptists, to whom de Meaux seems to have given up that cause, that he may defend the other of Communion in one kind, for his him in all this is to make immersion be essential to Baptism as eating and drinking to the Lord's Supper; and if Scripture and Tradition be both so fully for it, I know not what can be against it." He goes on to argue that "word baptize means only to wash

in general, as all writers against the Anabaptists do sufficiently make out," &c.

On page 109 the writer returns to his grievance: "So in Baptism which he will needs have to be commanded by Christ, and anciently practised by immersion; Was the grace of it given when part of the body was dip't, or the whole immersed? and then, whether or when the body was under water, or when it was raised out of it? And when this was performed by Trine Immersion, as 'tis commanded in the Apostolic Canons (Canon 50) was the effect of it suspended till the last immersion was over?"

It seems the Catholic scholar could not find Scriptural authority for infant baptism, for (page 133) our writer says: "One of the greatest things he urges for the necessity of Tradition and the Practice of the Church, is the Baptism of Infants, for which he says we can produce nothing from Scripture, but must be forced to resolve it wholly into Tradition." He declines to enter into that argument, referring de Merux to Ballarmin, but adds a sentence which seems to indicate that he had his own doubts: "But if it were not [in the Scriptures], does it follow because the Church may make a Law which is not contained in Scripture, that therefore it may break a Law which is? And because it may appoint some things which God left indifferent, that therefore it may forbid what he has absolutely commanded?"

He mentions the Anabaptists in another place in which he says the Bishop of Meaux "recurs to baptism as if by not using immersion, we did not observe the Sacrament," and goes on to argue there were "divers washings of the Jews (Hebrews 9:10), which were without any plunging or immersing, which is sufficiently made out by all Authors, against the Anabaptists."

THE Rev. Z. T. Taylor writes from Bahai, Brazil, that a telegram was received there telling how the Rev. Mr. Kingston, an English Baptist missionary, was killed by a mob, headed by a Catholic priest, near Pernambuco. This sad intelligence reveals the dangers to which missionaries are exposed in South America. Our authorities in Washington have not shown the interest in protecting our missionaries in Catholic countries which we have the right to expect. It is believed that one reason is the authorities fear they will offend the Catholic voters in this country. England, however, is famous for protecting her citizens wherever they may be; and we hope the fact that the Rev. Mr. Kingston was a British subject will bring a needed lesson home to the Brazilians. Such a lesson is much more likely to come from London than from Washington.

Bro. Taylor, speaking of this incident, says: "After we have received the baptism of blood, we will perhaps then get some protection." It is fortunate in this view that the victim was an Englishman rather than an American. But our people must give the authorities at Washington to understand that an American missionary in a Papal land is entitled to as much protection as any other citizen anywhere on the earth.

We are sorry to learn of the death of the bright little son of Pastor E. R. King, of McKinney, Texas. We tender our condolences.

DRUGGERY is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller.

Editorial Varieties.

The Hon. G. W. Klingley has lately given \$5,000 each to the Missionary Union the Home Mission Society and the Publication Society. Have we no Klingleys in the South?

The Baptists of Canada have arranged to send the Rev. A. B. Beckie as a missionary to Bolivia. This is the beginning of Baptist work in that country. We ought to have missionaries in all the countries of South America.

The Cumberland Presbyterian has been publishing some recent statements of the Rev. Dr. Vance, pastor of the First Presbyterian church of Nashville, Tenn., and has been pointing out wherein these utterances are at variance with the Presbyterian standards. We await results with interest.

Members of royal families have long names. For example, the full name of the Princess (or Infanta) Isabel of Spain, who would have been queen had not the present young king been born, or should he die, has the following names: Maria de la Victoria Isabel Francisca Alfonso Joaquin Ana Josefa Francisca Carolina Ferdinanda Plotonas Mary.

The Methodists of England are proposing to raise \$2,000,000 during the year 1890. The Southern Methodists in this country, it is suggested, may undertake to raise \$1,000,000 for denominational education. The Baptists of the South could do something like this. Surely we ought to do wisely work while in the year 1890.

The coming commencement at Crozer Theological Seminary will be the 50th anniversary of Dr. Weston as President. The event will be appropriately celebrated. We congratulate Crozer Seminary on having such a president and we congratulate Dr. Weston on having such a seminary. We wish Dr. Weston could live a thousand years.

When Dean Stanley returned to England from his visit to this country, he was asked what surprised him most. He replied, "Chiefly my own ignorance. There is quite a contrast between the learned Stanley and some others who, after a Pullman car ride from New York to San Francisco, go home to England knowing all about this country."

We have received a brief note from the Rev. N. W. P. Bacon, from Sharon, Ga., telling of the death of his loved and devoted wife. She had been greatly afflicted and "the most death gladly, even joyfully," her bereaved husband writes. We tender our condolences. Bro. Bacon is one of our best and most efficient preachers, and by his affliction God is giving him for greater service.

Dr. John Robertson, the immersed Presbyterian minister in Glasgow, Scotland, is anxious that the Baptists and the Presbyterians should unite. He says: "What should separate them? We need certainly, the miserable, man-invented argument of 'sprinkling.' Dr. R. is urging upon the Presbyterians of Scotland to give up body sprinkling and adopt the immersion of believers. When he secures this change, it will be time enough for Baptists to consider union with the Presbyterians."

Among the many hearty commendations of the course of the Recorder in the current controversy, there is none we appreciate more highly than the following from that sturdy Baptist Gov. F. H. Lewis: "I am on the Record side, steadily, upon the Whitsett matter, and am amazed that there should be any Southern Baptists on the other side." There are a good many brethren who, when they get cooled off, will be so contented at themselves in view of some positions they have taken in this controversy.

We were surprised to find that our reference last week to Dr. Andrews' speech at the Seminary was understood by some friends as putting him in the light of reflecting on Dr. Whitsett. Nothing was further from our intention. We thought it an interesting and amusing coincidence that Dr. Andrews, in referring solely to what Dr. Whitsett had just said about him, should say what had also been said that occasion. The very fact that Dr. A. was perfectly innocent in the matter was what made it interesting. Had he intended any reflection, he would have been extremely disconcerted, and of course that is impossible.

Bro. Sid Williams illustrates persistence in prayer by telling of a little boy who begged his father for a drum. The boy kept begging, and when supper came, he would eat nothing, but kept saying: "I want a drum." His father ordered him put to bed. While being undressed, he kept begging for a drum. When he came to say his prayers, he prayed, "Now I lay me down to sleep—I want a drum—I pray the Lord my father to buy me a drum—I would like his before I was—I want a drum—I pray the Lord my soul to take—I want a drum." Here the father got up. The boy was dressed, taken down street and presented with a drum.

The last of the week the war clouds hung heavily over the land. The Spaniards had agreed to report in favor of armed intervention. The new week, however, finds the clouds broken. The Powers are writing to Gen. Durn in urging the independence of Cuba, and the Pope is advising Spain to have an attitude. Then President McKinley is less warlike—according to newspaper reports—than he was last week. We fall to see why Spain's dignity is any more compromised in granting the independence of Cuba than it was in granting the independence of Mexico. In the matter of her American colonies, all the Spanish "precedents" are in favor of acknowledging their independence.

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 5, makes the following announcements: (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 (\$18.16), Chattanooga (\$15.25), Knoxville (\$15.25), Birmingham (\$18.75), Mobile (\$24.50), Montgomery (\$19.00), Selma (\$15.25), Rome (\$18.00), Columbus (Ga) (\$23.20), Meridian (\$26.50), Jackson (Miss) (\$25.50), Atlanta (\$13.50), Macon (\$15.50), Savannah (\$14.50), New Orleans (\$26.50).

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. HANVY.

DELEGATES and visitors to the Southern Baptist Convention, can take a cheap and pleasant excursion to Washington City. Congress will be in session and it will be a fine time to visit the Capital of the United States. The expense of the trip will vary according to the route taken, but it will not be over \$5.00 for the round trip by any route. Go to Norfolk and arrange to visit Washington.

WHAT'S WRONG WITH SINGING?

You need a new book with stirring new music and yet plenty of familiar old songs. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose Gospel song book. Barnes & Beuchamp, 2714 Olive St., St. Louis, Mo. 50c each; \$3.00 per doz. 65¢ to you for 100, to come with a view to its use.

Among the Churches.

LOUISVILLE. Walnut-street.—Bro. Eld Williams preached at both hours. He preaches daily at 3 P. M. and 7:30 P. M. Bro. Williams' sermons are clear, pungent pointed. Two received by letter.

Broadway.—Pastor Jones preached. Chestnut-st.—Pastor J. M. Weaver preached. Two additions by letter. East.—Pastor Christian preached as usual.

McFarran Memorial.—Pastor Eager preached at both hours. Twenty-second and Walnut.—Pastor Hunt preached morning and night. Two received for baptism and two by letter.

Franklin-street.—Bro. Entzinger preached in the morning and Bro. Argabrite at night. One received for baptism.

German.—Pastor Ritzman preached in the morning and Bro. Leuching at night. The church and pastor are rejoicing over securing subscriptions to cover their \$10,500 debt.

Highlands.—Pastor Dawes preached as usual. Logan-st.—Pastor Dew preached at both hours.

Parkland.—Pastor Gordon preached. One received by relation, two for baptism and three baptized.

Portland-ave.—Pastor J. B. Shelton preached as usual. Third-avenue.—Pastor F. W. Taylor preached. Bro. M. P. Hunt lectured on "Eash."

Twenty-sixth and Market.—Pastor Thompson preached in the morning, and Bro. H. B. Dement at night. Five received for baptism. There were 81 present at the men's meeting Thursday night.

Greenview.—Pastor Franklin preached as usual.

REMINISCEMENTS.

300: Turkey, Turkey! Review, Review, Examinations. Dr. Whitsett's dining on Thursday. Dr. Sampsy has returned from Chicago.

Dr. Robertson has returned from Georgia. Bro. C. E. Burts has been quite ill for several days.

Assurance of faith is not necessary to salvation.—Kerfoot. Georgia State Convention gave \$1,300 to the student's fund.

Dr. Eager will lecture at Portland-avenue Friday evening on "Italy." Dr. Carver has returned from Tennessee, accompanied by Mrs. Carver.

Dr. Whitsett addressed the Pastor's General Conference on "A Hopeful View."

Dr. Sampsy presided at the missionary services Monday. He said many good things.

If you will do your duty in a small place God will see that you get a bigger place.—Lorimer.

Bro. J. Wiley Rucker preached a sermon of unusual power at Portland-avenue Sunday morning.

Dr. Dargan preached at Bowling Green Sunday and received \$100 for the student's fund.

The ovation given Drs. H. W. Horthorn and Lorimer by the students was the greatest we have ever seen.

The Williams-Brown meetings at Walnut-street are attracting much interest. Many of the students are attending.

Dr. Whitsett has been invited by the students to deliver a lecture before faculty and students on the "Cuban Question."

The brethren are more zealous in their faith-religion than our missionaries are apt to be in the true religion.—Whitsett.

Pastor J. B. Benton was called to Smith's Grove to preach the funeral of Deacon Card. He was one of the best members in this excellent church.

A very interesting meeting with the Portland-avenue church. Bro. Risner did excellent preaching, while Bro. Leonard charmed the people with sweet gospel songs.

It was the writer's pleasure on last Wednesday to perform the marriage ceremony of Mr. Percy Molliey, of Bowling Green, and Miss Mattie Bell, of Louisville.

Dr. Hawthorne's great speech in Norfolk last Monday night was characterized by eloquence, intellectualism, patriotism, spiritualism and missionary zeal—in brief it was one of those masterly efforts as only Dr. Hawthorne can make.

Pastor J. B. Norris is much loved by his people as well as by his brethren. The ladies of his church at Belmont presented him with

a handsome gold watch, while the ladies of Mill Creek church gave him a flashing gold chain.

Among the prominent visitors for the past week were Dr. and Mrs. Whitsett, Dr. and Mrs. Lorimer, Mrs. Dr. Marvin, Dr. J. B. Hawthorn, Dr. W. B. Crumpton, John O. Keast, C. C. High, J. A. Lee, J. F. Teacook, J. C. Mitchell, and Rev. Mr. Hubbard.

Supplies for Sunday were: Dr. Dargan, Bowling Green; Dr. Carver, Galatin; J. E. Hixon, Burlington; M. J. Hoover, Maysville; H. W. Provenzo, South Montgomery, Ala.; E. Dickens, South Montgomery, Ala.; T. B. Twenty-sixth and Maple street; T. B. Home; Bros. Lorne and Anderson, Elk Creek; Bros. Nelson and Griffin, Little Flock; J. S. Ueberger, Eight Mile; J. S. Norris, Dayton; B. H. Dement, Twenty-sixth and Market; G. W. Argabrite, Franklin-street; J. Wiley Rucker, Portland-avenue; Leonard, Meadow Lawn; W. D. Bolton, Preston-street; Bros. Starkey, Strickland, Davis, Lamareux, Edenfield, and several others preached on the Gospel Wagon.

JOHN BASS SHELTON THE STATE.

The Horse Cave church unanimously re-elected their beloved pastor, Bro. Granville Dockery, who has served them five years, but he holds office in other churches. Horse Cave is one of our best churches, and Bro. Dockery must have left with great reluctance. By resolution the church commended him to his new flock "as a faithful, earnest minister of the Gospel, an able, fearless, but courteous defender of the faith, and a consecrated Christian." Bro. D. Hatcher and J. M. Perkins were the committee who drew up the resolutions which were unanimously adopted.

Elder A. P. Copeland has come from Mississippi to Guthrie, Ky., wishing to settle in Southern Kentucky or Middle Tennessee. We bid him welcome, and hope some of our pastorless churches will secure his services.

Bro. F. W. Taylor has been aiding Pastor Nowlin at Nicholasville in a meeting.

Bro. J. M. McFarland aided Pastor Ferrell in a meeting, resulting in 10 additions. The meeting goes on.

Bro. C. G. Jones writes: "April 1 was a good day for the Baptists of Millville. At the noon meeting of the North Bend Association. The next thing on the program was to ordain Bro. Wm. R. Huston to the ministry. In relating his Christian experience, call to the ministry and views of doctrine, he gave perfect satisfaction. At night he was ordained. Bro. B. F. Swindler preached the sermon; the ordaining prayer was by the writer; charge to the candidate by Bro. A. Logan Vickers; charge to the church by Bro. T. D. Ware. After this was ended Bro. M. H. D. and E. H. Horthorn were ordained deacons. Benediction by the candidate. Thus the Milldale church starts out new in every respect. New organization, new house, new pastor, new deacons; in fact everything new. I have never known a similar case. May the Lord bless them, and make them useful."

Pastor B. F. Swindler writes: "We have recently had a very pleasant and precious meeting in the Madison-avenue Baptist church, Covington. During the meeting 3 were added by letter, 8 were baptized and 7 await baptism. Our people were revived, harmonized and strengthened in the work. Pastor A. V. Sizemore, of Newport, did the preaching in a clear, direct, forcible and fearless manner, and greatly endeared himself to our people. He is doing a splendid work in the First Baptist church, Newport. The Lord be praised for his goodness and mercy to us."

Bro. A. W. McDaniel writes: "Please allow me, through your columns, to return thanks to the brethren of Friendship church for the nice wagon load of four, meat, etc., that they brought to me last Friday, which is the second time since I gave up the pastorate in December. This is a true church of Christ. These good people sold me when I preached my last sermon to them in December that they wanted to help me in my endeavor to educate myself and sister, and they have very readily done so. They are house-keeping now, and are glad of the above mentioned articles conveniently and profitably. Would that other brethren would help some more of our young ministers in the same way."

Pastor Wm. D. Nowlin writes from Nicholasville: "Bro. F. W. Taylor was with us nearly two weeks in a meeting which resulted in 4 profes-

BABIES THRIVE ON IT. GAIL BORDEN EAGLE BRAND CONDENSED MILK. OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SENT ON APPLICATION. NEW YORK CONDENSED MILK CO. NEW YORK.

sions of faith and 4 additions. I continued the meeting a week after Bro. Taylor left and had 2 other additions. Bro. Taylor did some earnest preaching, while Bro. L. A. Cooper of Georgia, did some excellent preaching for us. Fine congregations last Sunday. Baptized 3 and received 2 others."

Pastor Z. Ferrell writes from Havesville: "Bro. J. M. McFarland, of Southgate St. Baptist church, Louisville, Ky., came and assisted us in a two week's meeting, which resulted in 11 additions to our Zion. Eight by experience and baptism, two by letter and one by relation. Bro. McFarland preaches strong Gospel doctrine, and is at home in personal work. His 'Love Story' charmed us. Our church has been greatly strengthened and revived by the meeting."

Bro. I. W. Bruner writes from West Point: "Five were approved for baptism at South Carrollton instead of 8 having been baptized as reported."

Bro. L. M. Copley writes from Louisa: Pastor B. F. Caudill recently closed a two week's meeting with the Louisa Baptist church. There were five professions of faith, 13 conversions to the fellowship of the church; 7 were by baptism, with other accessions probable. Church members were benefited generally. It was a good meeting."

Pastor J. B. Hunt writes: "Our work at Cox's Creek is receiving many tokens of divine favor April 3 was a day especially full of encouragement. The Sunday-school was unusually large and interesting; a very large attendance at the preaching service, and the prayer-meeting at night larger than at any other time since I came here. Five have been added to our membership of late, and others will join soon. A spirit of unity and cooperation prevails. The people are kind to their pastor beyond his desert. All these things fill us with gratitude and hope."

OTHER STATES.

Bro. S. M. Stewart writes from Raysville, I. T.: "Effort after effort has been made to put Bibles in every home in the Territory. Notwithstanding the need is so great very little has been done. It seems the right to see the books or to handle the books has been denied to more Baptist preachers than one. It is to every one that has tried it a mystery why colporteurs can do the necessary and everything except on Indian ground. If there is a Bible Society in America that has not been appealed to to place the Bible in the thousands of homes in this Western climate, I would like to have their address. All denunciations, as so often heard, neglected the people. Not only the Indians and sinners, but the Christians and preachers, are in need of the Bible and Bible help. I have decided to make an appeal to every one who reads this article to take some steps to give the Bible and books to the Territory. If you have a home here is a Testament, a tract, a good book, that is not in use. Reader, you can send that to some one you know that will put it in use. If you do not know any one I will give you an address to whom you may send any book or tract, and it will be in use. Bro. T. M. Merchant, Lebanon Express Office, Ardmore, I. T., has often preached in this country, and would have been delighted to leave the book necessary to prove his statement. I do not doubt the desire of Baptists to do good, but I fear that I shall be unable to get them to realize the good of a book—even a small book. Take the small books, such as 'Who the Baptists Are,' 'Baptist Martyrs,' 'Communion,' 'Baptism' and others that lie in the library among them and add them to T. M. Merchant, Lebanon, I. T., and it may be as a light to a lost man."

Pastor J. A. Handrick writes from Bowie, Texas: "It will be of interest to many of our subscribers to hear that the Lord has given us a gracious response, in which He gave unitedly to Bro. C. G. Jones, of Tontal, and Keachie, La., well known to your editor, did the preaching. The Lord was with him, and he preached with great power and clearness. My people were built up and strengthened all along the line. There are several others yet to go on a result of the meeting. Every one of the converts, so far as we know, came to our church. Bro. Tom-

kins' preaching is not calculated to build up Methodist and Presbyterian churches. It is a bad sign to see converts under Baptist preaching going into other churches. The Lord bless you greatly."

Pastor B. H. Virgin writes from Lake Charles, La.: "A meeting of 15 days held with us by Bro. Kugger, of Waco, resulted in 23 accessions to the church. Since my coming here, which was in September of last year, we have had 80 additions to the church, our work is flourishing, finances in excellent condition, and we give to all missions every Sunday. I remember with much pleasure my work in Kentucky, especially during my pastorate at Nicholasville. I rejoice that the work is prospering at that place."

Pastor B. H. Carroll has been preaching in Dallas for two weeks past to the students of Baylor University in Waco, Texas. There have been 42 professions of conversion, and the good work goes on.

Eld. Walter H. Dodd held a meeting in the Lead Hill church, Ark., which resulted in 37 additions to the fellowship of the church.

An eight days' meeting in the Meridian church, Arkansas, resulted in 12 additions to the fellowship of the church, all by experience and baptism.

Eld. S. L. Craig baptized 17 into the fellowship of the Griffin church, S. C., as the result of a recent meeting.

The Coal Valley church, W. Va., has set apart Bro. F. W. Aquilino to the full work of the Gospel ministry.

Prof. J. W. Conger, President of Ouachita Baptist College, Arkadelphia, Ark., declines the Presidency of South West Virginia Institute of Bristol, Va.—Tenn., and will remain where he is.

A WORD OF ADVICE

TO THOSE COMING TO ALASKA OR THE KLONDIKE GOLD FIELDS.

One thing should be impressed upon every miner, prospector or trader coming to Alaska, to the Klondike, or the Yukon country, and that is the necessity for providing an adequate and proper food supply. Whether procured in the States, in the Dominion, or at the supply stores here or further on, this must be his primary concern. Upon the manner in which the miner has observed or neglected this precaution more than upon any other one thing will his success or failure depend. These supplies must be healthful and should be concentrated, but the most careful attention in the selection of foods that will keep unimpaired in the hands of the miner, the conditions which they have to encounter is imperative. For instance, as bread raised with baking powder must be relied upon for the chief part of every meal, imagine the helplessness of a miner with a man spoiled baking powder. Buy only the very best flour; it is the cheapest in the end. Experience has shown the Royal Baking Powder to be the most reliable and the trading companies now uniformly supply this brand, as others will not keep in this climate. Be sure the bacon is sweet, sound and thoroughly sterilized, and that the absolute necessities upon which all must place a chief reliance, and can under no circumstances be neglected. They may, of course, be supplemented by as many comforts or delicacies as the prospector may be able to pack or desire to pay for.—From the Alaska Mining Journal.

A BOOK OF RECIPES FOR ALL KINDS OF COOKERY, WHICH IS ESPECIALLY VALUABLE FOR THE USE UPON THE TRAIL OR IN THE CAMP, IS PUBLISHED BY THE ROYAL BAKING POWDER COMPANY, OF NEW YORK.

The receipts are thoroughly practical, and the methods are carefully explained so that the inexperienced may, with its aid, readily prepare everything requisite for a good wholesome meal. Every date given is the absolute necessary materials. The matter is in compact, though durable form, the whole book weighing but two ounces. Under a special arrangement, this book will be sent free to miners or others who may desire it. We would recommend that every one going to the Klondike procure a copy. Address the Royal Baking Powder Co., New York."

HOW GOD REMEMBERS.

It had been a pleasant committee meeting, so much so that the ladies lingered chatting around the glowing fire before facing the stinging cold which these last days of February had brought. The chatting continued merrily, as going out of the church door together they walked briskly toward the heart of the great city to that street which was the meeting place for the many cars going in different directions. Here, each one boarding her own car waved a bright good-bye at parting. Two were left to take the care which carried them to the southern portion of the city. Seating themselves side by side they began to talk of a subject discussed in the committee meeting, the approaching "self-denial week." One of them said: "Well I am going to tell you what happened to me last year about this very self denial matter. I had been to our Society, and when the subject was brought before us, most of us thought we were denying ourselves about as much as we could. None of us was rich, all of us needed for necessities every dollar that was coming to us. But I couldn't get rid of the thought that I ought to give something, and I conned it over while going home that afternoon. Suddenly the thought came, 'Why don't you give the \$1.50 you are saving to buy that little rocking chair.' That would be a real sacrifice. And so it would, a real sacrifice, for I had wanted so much a certain little rocking chair for my room, and had saved \$1.50 towards it. Well, self denial week two dollars went into the envelope, and I went without the little rocker I had wanted, as a woman wants things sometimes.

This was in March. The next September a dear friend came to me and said, "You know I am soon to move to a distant city. I shall probably never keep house again, and I have something that I wish to give you before I go. It is a small rocking chair. I could get a good price for it but I do not wish to sell it, for it is a sacred thing to me around which cluster many hallowed associations. Somehow I thought of you and felt that I would like you to have it and keep it for me." I took the little chair. I did not tell her of that self denial work. I had never told any one. I felt that God had remembered His child and had given to her more than she had wished, for it was not only a comfortable chair, but a gentle reminder of a loving friend far away who had entrusted to me something dear and sacred to her, and an ever present expression of my Heavenly Father's thought of me. I do not feel that I could tell every one of this incident. Some would say, oh, a chance, an accident, but I cannot feel so, and I know that He who loves as no other loves had but waited a few months to show His child that He had not forgotten."

There was a soft mist in Mrs. B's eyes as she said: "Like you, I have felt that one is not willing to disclose such dear experiences to everybody. Last spring I had a similar experience. I had listened to a very impressive sermon which brought more clearly than ever before the thought of God's continued mercies to me. I felt impressed by this thought to make a thank offering, but where was it to come from. I had a five dollar bill, the last money in my purse. I wished to give that, but my income was small and very uncertain. It was spring and my little girl needed a new dress. I had given all I thought it best to give—clearly it

did not seem my duty to give this too. And yet the next Sunday that five dollar note with "A thank offering" written on the envelope went into the Mission Fund.

And now for the sequel. There came to me in less than two weeks twenty dollars in payment of an old debt that I had forgotten, and the gift of ten dollars from an unexpected source. Thirty dollars for five. Six times the amount I had put in the envelope! Surely He giveth 'good measure, surely He runneth over."

Dear reader, these were two practical women who held this conversation. They are to-day living busy lives in a large and progressive city. One is a school teacher, daily instructing at least forty young girls; the other a busy housekeeper with only one servant to assist, with manifold duties outside of her own home.

There is no maudlin sentimentality here, but a healthy experience brought out with these two, with God's promises as their guide. This is written for the encouragement of those who believe that God keeps His book of remembrances.

This manuscript has fallen into my hands.

God loves the cheerful giver. Surely these heart experiences demonstrate this truth, for they are the heart experiences of two of His children personally known to me. God remembers.

When the Savior sat over against the treasury and saw the widow cast into it an offering richer by far than the countless millions it had received in all the years of its history, His loving heart was so touched by the unselfish offering that He exclaimed it forever in His word of truth.

When that woman's hand poured the alabaster box of ointment on His head, He gave that offering of love an immortality that will outlast all earthly glory, and be among those things of earth whose record is treasured in the skies. He who never forgets the cup of cold water, nor bread for the naked, nor sympathy for the imprisoned, nor healing for the sick, how can He forget the offerings His children make with loving hearts.

There is one view of these experiences that these sisters seem to have overlooked. They have confined their thoughts to God's acceptance of their sacrifice and the reward He had given them. They have forgotten to ask themselves what He will do with their loving gifts. How will He use them for His glory. When they went into that mission fund their work was not ended, it had begun.

As the dull element in the soil by contact with the mysterious principle of life dwelling in the plant, quits the mineral kingdom and advances to the higher realms of vegetable life, where possessed of new properties and powers it may become a leaf or flower, gathering loveliness from light and air, until its beauty eclipses the glory of Solomon. So the gifts of children are transmitted by their contact with His heart of love, take on new powers, new capacities, and by virtue of their relations to them and to Him are transmuted into the bread of life.

His hand who multiplied the loaves and fishes, will reduplicate them until famished thousands feed upon them, and bless His name forever. They will meet these offerings again. When the great harvest shall be gathered, Divine love will let them see how wondrous has been the increase. There the gathered sheaves will reveal to their astonished eyes, that while remembering them He

did not forget the seed they had scattered, but had nurtured and multiplied it until the scanty sowing had become ample harvest fitted for the garner in the sky. Your Brother, I. T. THORNER.

THE "MATTER WITH BRACKEN ASSOCIATION."

As one who is very much interested in the welfare of Bracken Association, I wish to remark on the article that appeared recently in the Recorder, written by Dr. W. P. Harvey, headed, "What's the matter with Bracken Association?" As all concerned in this matter are Baptists, and as we believe in freedom of speech, I hope what I write will prove timely and accomplish what is the writer's intention, viz: A better work for God in our bounds.

I shall briefly notice two points:

I. Is Bracken Association behind?

II. Some reasons why she is behind.

I. Is Bracken Association behind? (that is, is she falling far short of her duty to God and the denomination?) Let her record answer.

1. She gave last year to Foreign Missions only about \$300 (in round numbers it took 3,000 members to reach this amount).

2. About one-fourth of the churches are without pastors.

3. One place with a population of 2,500 is entirely without Baptist preaching, and, as far as I can learn, without a Baptist member, viz: Vanceburg.

4. Add Bro. Harvey's observations, which were correct.

II. Some reasons why she is behind.

1. She has been divorced from the State work, recognizing the independence of the churches to the detriment of the inter-dependence of the churches. Their attitude toward the State Board for years past has been "hands off." Let other associations profit by this mistake and encourage cooperation, as suggested by the brains and experience of the denomination.

2. Bracken Association has been too self-centered. While its own mission points have been more or less looked after, the cause of ministerial education, Orphans' Home and Foreign Missions, etc., have been greatly neglected. "There is that scattereth and yet increaseth." Other reasons could be given, but as I wish to call special attention to the foregoing, this is sufficient for this article. I hope the pastorless churches in our bounds will hurry up and secure overseers appointed by the Holy Spirit. You can have pastors, brethren, if you want them bad enough. J. F. CARGILE, Mt. Olive, Ky.

THE Woman's Baptist Missionary Union of North Bend and Campbell Counties Associations met with the First Baptist church, Ludlow, Thursday. The meeting was the largest in the history of the union, and every one seemed loth to say good-bye until the fall session, which will be held in Covington the third Thursday in October, at Madison-avenue Baptist church. After a splendid talk by the President, Mrs. Dr. Richards, of Dayton, the union was addressed by Mrs. Lounsbury, of Cincinnati, in which she appeals to the ladies to do something for the starving Cubans. Committees were appointed and the work begun. The meeting closed with the following: Resolved, That on the third Thursday of each month, at 7 P. M., every member of this union, no matter where she may be, will

Ironing is hard enough. Save your strength for that. Make the rest of the washing easy with Pearline. Soak; boil; rinse—that is all there is to it. The clothes are cleaner and whiter than in the old way; colored goods are brighter; flannels are softer and won't shrink. Use your Pearline just as directed on every package, and you'll get the best results. Don't use more—that only wastes it; don't use less—that only increases your work. Use it alone; no soap with it; nothing but Pearline.

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THE HOUSE THAT LEADS. Ahead of all others in quality of merchandise at the prices asked for it. Quality is never cheapened here—is never sacrificed. No matter how low the price may be, the goods are always reliable. We are enabled to take this position, because we own our own building—have no rent to pay. Expenses are cut down to the lowest notch, while our facilities for buying in large quantities, owing to our vast volume of trade, bring goods to us at lowest values. We are leaders because we deserve to be. Your trade is wanted—will be appreciated. We'll stand between you and wrong, and you may return any article not satisfactory and receive your money. Our new Spring assortment is a grand one. Clothing for Men and Boys. Hats and Furnishings for Men and Boys. Shoes for everybody. LEVY'S, 3rd & Market.

4-IMPORTANT GATEWAYS 4. THE TEXAS PACIFIC RAILWAY. 2-Fast Trains-2 DAILY. For St. Louis, Chicago and the EAST. Superb New Pullman Vestibuled Buffet Sleepers. Handsome New Chair Cars. (Seats Free.) Only Line Running Through Coaches and Sleepers to New Orleans Without Change. DIRECT LINE TO Arizona, New Mexico AND California. L. S. THORNE, E. P. TURNER, Third Vice-Prest. and Gen'l Mgr., General Pass. and Trk. Agt., DALLAS, TEXAS.

seek some quiet spot and offer a prayer to God, also to take with them an offering which at the October meeting will be used to support a Bible woman in some foreign field. Covington, Ky., March 27. FROM DR. W. D. POWELL. We expect to dedicate our new church next month. We may await the anniversary of the meeting held in Toluca, when a contribution for this object was made by the excursionists from the Southern Baptist Convention. We first bought a lot and not having the money to build with, we sold the lot and bought a two-story dwelling, thinking that we could fit up a chapel in it and have house room for a native pastor. But we found difficulties in the way, so we sold the house at an advance in the purchase price and bought a nice lot, centrally located and with some timely aid have built a neat chapel. This shows the people that we are here to stay. Our congregations are growing

and we are having some accessions. I have just held some excellent meetings with the church in Tuxco. There was one baptism. Early in the month we organized a church in the western portion of the state of Mexico. We have many things to try us, some to discourage us, often wait in tears for the harvest time, but the Lord has ever proved the promise, "In due season you shall reap if you faint not." We are praying that the churches may make liberal contributions to our Foreign Mission Board before April 30th. We need also the prayers of the people for the work and the workers. W. D. POWELL, Toluca, March 25, 1905. We are in receipt of an invitation to the marriage of Miss Livie Edenton, daughter of Mr. and Mrs. I. C. Edenton of Jackson, Tenn., to Mr. William Carlton Low, April 19th, at First Baptist church. We extend congratulations.

GEORGIA BAPTIST STATE CONVENTION.

The regular report of the proceedings will be furnished by our correspondent, Rev. Mr. Carter, next week.

The annual meeting of Georgia Baptists met with Rev. Dr. Lansing Burrows' church, in Augusta, March 31st. In this church our Southern Baptist Convention was organized fifty-three years ago. The address of welcome was delivered by Hon. J. C. C. Black, a member of Congress, and a worthy son of a noble sire, Dr. Burrows of Stamping Ground, Ky. His address was inspiring and well calculated to stir our souls to greater consecration and zeal for the cause of our Master. We remembered him as a college mate at Georgetown and could not suppress our Kentucky pride. Judge Black, as an advocate, has few if any equals, and, more than all, he is a man of honor and spotless integrity, a deacon in his church and a noble and consistent Christian. It was my pleasure to dine at his elegant home and meet his cultivated family. Drs. Henry McDonald and J. M. Frost were present and we talked of old times and friends that we mutually loved.

Fortunately I was entertained during the meeting at the elegant home of Judge W. T. Davidson, one of Georgia's most distinguished lawyers. His accomplished wife is a model keeper of a charming home. We hope to meet them again.

Those acquainted with Dr. Burrows know he has no equal as a host. When it comes to arranging for a convention, he is a master in securing the joy and comfort of all. We had the pleasure of meeting his family. Sister Burrows, nee Miss Rochester, and Miss Mary, her sister, are daughters of Col. Charles Rochester, one of Kentucky's most elegant gentlemen. It being the first day of April, some of the guests, e. g., Editors Thomas of the Baptist Courier and VanNess of the Christian Index, when they attempted to enjoy the course that looked like custard, found out that some things are not always what they seem. They discovered that a crust on top of an egg cup and cotton in the cup did not make custard. Well, we enjoyed it, and I was not a whit behind them in my efforts to discover the contents.

I had heard and read of Augusta, but seeing it convinced me that half had not been told. It is a magnificent city of wide and shaded thoroughfares, beautiful homes, elegant public buildings and church edifices. The population is about 46,000. There are already eight cotton mills representing a capital of \$7,000,000. The city is one of the most prosperous in the South. Its trade amounts to about \$85,000,000 per annum, or about double the business done by the enterprising city of Atlanta. The city has fifty-two churches, twenty-three of which are Baptist, and nineteen of this number are composed of colored people.

It was my pleasure to preach on Sunday night for Rev. C. S. Wilkins, the gifted and enterprising pastor of the Thankful Baptist church, to a congregation of about 1,200. The building complete cost \$85,000. It is a handsome building and reflects great credit on pastor and people. It is an ornament to the city.

Rev. Dr. Robertson, of the Southern Baptist Theological Seminary, captured the Convention and secured over \$1,400 in pledges for the students' fund.

The American Baptist Publication Society Year Book reports for 1896, 291,638 Baptists in Georgia,

911,160 colored and 179,968 white. According to a recent newspaper report, the Baptists in Georgia pay 57 per cent of all the taxes. Texas has 309,711 Baptists, 129-373 colored and 180,338 white. The Year Book credits Kentucky with 259,791 Baptists, 71,328 colored and 188,463 white. According to the Year Book, Kentucky leads with 2,495 more white Baptists than any other state in the Union.

The Georgia saints treated me most cordially, and I always feel welcome among them. The Baptist Book Concern and the Western Recorder have no better friends than Georgia Baptists. Many thanks, brethren, for your substantial encouragement. We journeyed over the L. & N. and the Nashville, Chattanooga and Georgia R. R. The service was all that could be desired.

W. P. H.

SOUTHERN BAPTIST CONVENTION.

The Forty-third Session, Fifty-third Year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of Norfolk, Portsmouth and Berkely, Va., be held in the meeting house of the Freemason-street Baptist church of Norfolk, beginning Friday, May 8th, 1898, at 10 A. M.

The Annual sermon will be preached by Rev. B. L. Whitman, D.D., of the District of Columbia, or his alternate Rev. J. J. Taylor, D.D., of Alabama.

By special invitation of the Convention at its last session, the American Baptist Education Society will hold its annual meeting on Thursday, May 5th, afternoon and evening, in Park-avenue Baptist church.

LANSING BURROWS, OLIVER FULLER, SECRETARIES. JONATHAN HARALSON, President.

RAIL ROAD RATES.

"A rate of one first-class fare for the round trip from all points within the territory of this Association to Norfolk, Va. Tickets of iron-clad signature form, limited to continuous passage in each direction, to be sold May 2 to 6, inclusive, with final limit fifteen days from date of sale, the going journey to commence on date of purchase of ticket, as indicated by stamp of selling agent. By deposit of tickets with agents of terminal lines at Norfolk on or before May 16th, the return limit will be extended for fifteen days additional; such extensions to be made by exchanging the return portions of tickets originally issued, for regular one way, closely limited tickets from Norfolk to starting point. Connecting lines were tendered this rate for basing purposes."

The Seaboard Air Line, Norfolk & Western Railway Co.; The Old Bay Line; Memphis & Charleston R. R.; Cotton Belt Route; Houston & Texas Central R. R., and, so far as heard from, all Mississippi, Louisiana and Arkansas Lines, and those from St. Louis, Nashville, Chattanooga, and all Texas Lines have also authorized the rate of one fare for the round trip.

The Baltimore, Chesapeake & Atlantic Railway decline to make any reductions. The Frank Line has offered a rate of one fare and one-third on the certificate plan, with such burdensome conditions that it has been declined. Delegates from this territory are advised either to use the Old Dominion Line, or else to purchase regular round-trip ticket to Baltimore, and there purchase ticket for one fare. From points in any territory where reduction has been refused, it would be best

to purchase to nearest point on some of the lines granting rate of one fare.

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY, Secy. in Charge of Transportation.

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION.

The Tenth Annual Meeting of Woman's Missionary Union will be held in Norfolk, Va., May 6th, 7th, 8th, and 9th, in the First Baptist church, cor. Granby and Freemason-street. Morning sessions, commencing at 9:30, will be held on Friday, Saturday and Monday. On Sunday, the services will begin at 3 P. M. The delegates are appointed by the Central Committees of the different States and by the Constitution are limited to four from each state besides the vice presidents. These delegates will receive the kindly hospitality of the ladies of Norfolk. It is earnestly hoped that other friends of the work, from all the states, will be in attendance, though, from the large number expected at the Convention, the invitations to homes must be limited to delegates.

ANNIE W. ARMSTRONG, Cor. Sec'y.

HOW MRS WM HENRY MAKES MONEY!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

SPECIAL LOW RATES WEST. Special low rates to leading Western points via Union Pacific R. Co., April 15th, May 1st and 15th. For full particulars address J. V. Aglar, Gen. Agt. St. Louis, Mo.

Columbia Bevel-Gear Chainless Bicycles. Thoroughly tested in every particular - not found wanting in any. Price \$65. Chain Columbia 48 in. Standard 50 and Victoria 52 and 54.

POPE MFG. CO., HARTFORD, CONN. If Columbia is not properly represented in your vicinity, let us know.

HOW TO CURE RUPTURE.



My advertisement you have seen. If so, write to the Post-Office, the bankers, my business man or city editor. We are the Government allowed Remedy for Hernia, No. 20,000. It is not that simple sufficient proof that it is a wonderful cure for all kinds of ruptures, hernia, and all other ailments. We have cured many, we cure you, if you will let us. It costs nothing to try it. Send for book of testimonials or circulars. We are now in the city of Washington, D. C. We will send you a copy of our book free of charge. We will send you a copy of our book free of charge. We will send you a copy of our book free of charge.

What is Great Britain? William W. Armstrong. I have never been troubled any since I got your medicine. I had a very bad case of hernia, but I have not had any since I got your medicine. I had a very bad case of hernia, but I have not had any since I got your medicine.

How MRS WM HENRY MAKES MONEY! I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

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Attractive Homes AND How to Make Them So. It is worthy of more than passing thought. No matter whether the house is a large or small one, we have the fitting Floor Coverings and Drapings for you. We are justly proud of the quantity, quality and style of our stock, and the minimum prices attached. In correct and attractive combinations we can please you in... Carpets, Mattings, Rugs, Linoleums, Lace Curtains, Portieres, Shades, and all Interior Housefurnishings. Keep in mind we are the largest distributors of Mattings in the South. W. H. McKnight Sons & Co., Wholesale and Retail. 232 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY. SPECIAL.—We are sole agents for the Interior Hardwood Co. of Indianapolis. Come to us for estimates on floors and interior finishings. BAPTIST BOOK CONCERN, LOUISVILLE

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travel stained, mud splattered, gray with dust and shabby looking, can be made to look as good as new with a little

VICI Leather Dressing

Pollishes leather and softens it. Gives it the lustre it had when it left the makers hands. Good for any kind of leather, any kind of shoes. Sold by all dealers. Made by the makers of the famous Vici Kid.

An illustrated book of instructions—How to buy and use for your shoes, mailed free.

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must have an Out O' Sight Waist and Skirt holder. Send waist measure and 25c for sample.



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and always get your money's worth. Five cents per paper everywhere. Always the best. Send Annual from B. F. FERRY & CO., Detroit, Mich.

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Besides many other styles of Gold Rings in stock. We make to order or repair any ring. New Illustrated Catalogue of different patterns sent on application.

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Miss Willard's Edm. By her private secretary, Miss Gordon. Invention by Lady Somers. Only authorized life. 50 pages. St. Charles, Mo. Order to-day and secure yours.

J. A. H. HARRIS, Boston, Mass.

The Farm.

John Wood sold to T. E. Adams, of Garrard, 50 sheep at \$6.

Lambs are being engaged in Metcalfe county for July delivery at 4 cents.

The *Jessamine Journal* says that Thomas Metcalf sold a lot of corn at 39c a bushel.

The continued wet weather will throw farmers behind with their work.

Owing to the extremely mild winter, the wheat crop looks very promising.

J. B. Durham, of Moorefield, sold a bunch of lambs last week to be delivered the first of August, at \$4.00.

The Sun says lamb buyers are offering 5c for June and 4c for July delivery. The lamb crop in Woodford this year will be larger than last year.

Mr. Wm. P. Bybee, of Barren county, sold to Elsy Mitchell a pair of mules last week at \$212.50.

Hemp has fallen in price considerably during the last month, and is now selling for \$3.50 or less.

The Harrodsburg Democrat notes the sales of ten steers, wt. 550 pounds, at \$24 each, and 100 barrels of corn at \$1.75 per barrel.

The best informed fruit growers and orchardists of Hardin county report that the fruit was not injured by the recent cold snap.

Sales of a car load of hogs at 3 to 3 1/2, 25 cattle at \$27.50 each, and a six months-old Short-horn for \$150 are reported in the *Jessamine Journal*.

J. E. Clay last week delivered to Moses Kahn 119 cattle for shipment to New York. The cattle will average 1,338 pounds, and will fill seven cars.—*Paris Kentuckian*.

Jas. C. Pates sold an extra good crop of 17,000 pounds of hemp to Jas. L. Bohannon at \$3.65. A good deal of hemp in the county has not been broken yet.—*Woodford Sun*.

About 900 cattle at Mt. Sterling on court day, and generally sold at \$4.50 and \$5.00. Best steers brought \$5.25. Mules sold at \$50 to \$90, and horses at \$40 to \$100.

About 500 cattle at Danville on court day. Fairly good sold at \$4.55. A lot of young yearlings went at \$39.50 per head.

At Georgetown last week steers sold at 4 1/2 to 5c per cwt.; heifers, 4 1/2 to 5c; brock mules, \$50 to \$60; good horses, \$50 to \$125; about 20 sold.

J. R. Bascom sold last week to G. W. Bramlett 17,000 pounds of tobacco at 10 1/2c. Ben T. Wright also sold to Mr. Bramlett a portion of his crop at from 7 1/2 to 10c.—*Carlisle Mercury*.

We have heard of several growing crops of wheat being sold for 75 and 80c. Sheriff H. H. Colyer has 150 acres of as fine wheat as can be found in Madison county, which he has offered at 90c at the threshing.—*Richmond Register*.

Lancaster Court.—Rain ruined business, and hardly one-fifth of the 200 cattle on the market changed. A splendid bunch of 800-pound steers were taken down at \$49.50. A small bunch of young steers sold at 5c. Some heifers brought 4 1/2c. Roscoe Hubbs sold a yoke of oxen at \$90. There were very few people in town.

G. A. Swineboard sold at Danville last week a yoke of oxen at \$4c and a bull for \$40, and bought a bunch of calves for \$10.—*Interior Journal*.

WARNING AGAINST SMALL-POX.

OFFICE OF STATE BOARD OF HEALTH, Bowling Green, Ky. March 31, 1904. To the Officials, Physicians and People of Kentucky:

This Board again gives warning that our State is seriously threatened with an epidemic of small-pox. Grave conditions already exist in Bell, Whitley and Madison counties, and cases are reported in Knox and Mason counties. So far the disease has been almost exclusively confined to negroes, but this exemption of the white race cannot long be hoped for if it continues to spread.

In spite of repeated and continued warnings from this and county and municipal boards, each community so far attacked was unprepared, a large per cent of the population was unvaccinated, and dangerous and costly delays occurred before the character of the disease was recognized, and hospital and other provisions could be made for the sick and exposed.

Under our laws this expense must be met by the counties and cities affected, and it can only be made small by proper preparation before a case appears. Had Middleboro and Bell county been thus forehanded and ready to care for the first cases, thousands of dollars would have been saved in actual outlay, very many thousands in loss of business, and the officials and community the mortification of clamoring for outside aid to do what they were amply able to do for themselves.

At this time every person in Kentucky should be vaccinated or re-vaccinated. If properly protected it will not take, and if it takes there is need of it. The vaccination should always be done in three places about an inch apart, by a competent physician, with clean hands and instruments upon a well cleaned arm, by scraping off the scarf skin without drawing blood, and should be allowed to dry thoroughly before the sleeve is put down, and should be protected for a few days with a clean cloth or absorbent cotton. This will give the best chance for a successful result, with much less soreness and suffering.

Fresh, reliable virus may always be had from the National Vaccine Establishment, Washington City, or from its agents, The Henry Drug Co., of Louisville. Vaccination from the arm of a child known to be healthy is equally reliable.

This Board holds itself in readiness to aid local boards to the full extent of its powers, but little aid will be needed from it if each community will intelligently prepare to take care of itself.

By order of the Board.
J. N. McCORMACK, M. D., Secretary.
J. M. MATHEWS, M. D., President.

SOWING RED CLOVER IN OATS.

Common red clover is a great soil renovator in the central West and, in fact all over the corn-growing region. Of late years it has been extremely difficult to get a good stand, and as a consequence the area has been much smaller than it should have been. Last season, however, the prevalence of much moist, damp weather enabled farmers to successfully seed quite an area.

The most successful method, takes one year with another, seems to be in seeding the clover with oats in the spring. Some farmers still object to this plan, saying that the oats foliage is so heavy that the clover will be smothered out before cutting time. This may be true provided the usual amount

of oats seed is sown per acre, but in quite extended experiments made by the practical farmers in central Illinois it has been conclusively demonstrated that, particularly during dry seasons and seasons when there is a dry period some time during the summer, clover "catches" much more readily when seeded in oats, provided about half the usual amount of oats seed, or one and one half bushels, and double the ordinary amount of clover seed, twenty to twenty-five pounds, per acre are used.

The plan adopted by those most successful is to plow the ground shallow, as is ordinarily done for oats, or disk it thoroughly if it is clean and mellow. Then sow the one and one half bushels of oats per acre and harrow them in. If the ground is in good condition at the beginning, go over it only once with the harrow, but if it is rough two workings may be necessary. After this sow on the clover seed and cover by one harrowing, aiming always to get the clover seed about one and one fourth inches below the surface. If the season is at all favorable the clover plant will come up, and being shaded when it is tender, will get a good top growth and develop excellent roots by the time the oats crop is ready to be cut. After harvest the clover will receive more sun and will grow nicely. In many cases it will furnish a good fall pasture, and in some instances even gets high enough to make a crop of hay. It is not advisable, however, to fall pasture this clover or to mow it. Let it die down, and it will form a mulch which will protect the roots during the winter and be beneficial in conserving moisture in the spring. When clover is to be sown with oats it is best to do the seeding as early as possible, so that the clover plant will get a good start before the grain crop is removed.

If the season promises to be a wet one, good results in sowing clover can be obtained by putting the seed on winter grains along about the middle of March, or possibly a little later. The slight freezing and thawing at that time will cover the seed, and it will be ready to start when warm weather comes. The one great difficulty with this plan is, if there happens to come a dry time during the spring the clover plant is liable to be killed, as the roots are so near the surface that they cannot withstand the dry weather. In some cases it is possible to sow the clover seed on the winter grains in the spring after the frost has left the ground and while the surface is still mellow, then go over the ground with a smoothing harrow and cover the clover seed. It might appear that the smoothing harrow would tear out wheat or other grain, but, although the treatment looks severe at the time, the crop usually is the better for harrowing. The ground is compacted, and in a week or two a field so treated will be further along than if it had not been harrowed.—*American Agriculturist*.

MANY household pets suffer from lack of water. Those who love them and mean to care for them tenderly, but do not know just how, cause their suffering. Cats should be able to get a drink of cool, clean water whenever they want it. Rabbits should have water placed so that they may get a drink at any time. To put a bird in a cage, and forget to give it fresh water every day, is to be cruel beyond expression. Imagine yourself in a place where you could not get food, and those who put you there forgetting to care for you!—*The Outlook*.

FREE Treatment Until Cured Absolutely Free.

No Charge whatever for Medicines, Instruments, Apparatus or Appliances which may be necessary to effect a Positive and Permanent Cure.

By our new system of Home Treatment, thousands of cases of Chronic Broken down or Lingering ailments of the Head, Nose, Throat, Lungs, Stomach, Heart, Liver, Kidneys, Bladder, Female Complaints, Nervous and Spinal Affections, Epilepsy, Rheumatism, Gouty and Blood Diseases are being cured and relief from both of pain and death.

From a Prominent Citizen and Ex-Poetmaster.

Col. J. H. Marshall of Bagdad, Ky. writes: I spent at least \$20 for medicine, or better for my "Question Mark" before I heard of your kind cure. I decided to try your method of Home Treatment. My system was in a very bad way, my throat and stomach was inflamed with catarrh; my liver and kidneys were out of order and my system entirely broken down. In fact, I never expected to get well again, but thanks to your skillful treatment, I feel like a new man. I will cheerfully answer any letters in regard to my case.



A Fair and Intelligent Lady Speaks.

Mrs. J. A. Devall of Warrenton, O. writes:—Any doctor from some far remote age and see me how would not have cured me. I was so nervous and weak I could not sleep, eat or drink. My voice trembled and I verily believe I could not have lived another two weeks. A friend told me of Dr. Beatty's medicine and I tried it and from the first day I began to pick up and feel better. I have been taking it and my health ever since. I never weighed so much in my life and have not been so perfectly well for many years. I fully recommend your treatment to all suffering women. My picture tells the story of recovery.

Dr. M. Beatty has a valuable reputation for ability in the treatment of all "Question Mark" cases. Do not carry out. We advise our readers to write to him. All medicines and necessary instruments to effect a cure absolutely free.

Send a description of your trouble, name and P. O. address in care of our "Question Mark," and prompt attention will be given you free.

Address NATIONAL DISPENSARY, DR. M. BEATTY, PRINCIPAL, Dep. K. 17, 125 W. 12th Street, Cincinnati, Ohio.

Three Big Meetings in One.

American Baptist Educational Society, May 4. Southern Baptist Convention, May 4-11. Woman's Baptist Missionary Union, May 6-12. Norfolk, Va., 1904.

The great through line to Norfolk is the Southern Railway. From all principal points in the South, Norfolk is reached by the Southern Railway. Tickets will be sold all times in the South, in connection with the Southern Railway on May 24 to 10th inclusive, good to return fifteen days from date of sale.

The Southern Railway is the line to Norfolk that takes you through the beautiful mountain sections of North Carolina, via Asheville, "The Land of the Sky," thence through the most interesting portion of Eastern North Carolina, via Raleigh.

In addition to the already convenient regular and express passenger trains, special trains will be run for this occasion.

For maps, rates and information, apply to any of the undersigned or agents of Southern Railway.

W. A. Turr, Gen. Pass. Agt., Washington, D. C. E. A. Atlanta, Ga. C. A. Benson, Asst. Gen. Pass. Agt., Chattanooga, Tenn. Wm. E. Taylor, Asst. Gen'l. Passenger Agent, Louisville, Ky.

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Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Notice the MONON. It is the most popular route.

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We want you to have it.

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LIBERAL OFFER. We are prepared to pay any Church... Large Size Wrappers... Small Size Wrappers...

\$18. LATEST IMPROVED Freight Prepaid Sewing Machine. For this style new high arm sewing machine...

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Church Roll and Record. Best and cheapest on the market. It contains rules of order, church covenant and articles of faith...

BETTER THAN GOLD. The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable.

DIRECTORS. H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance.

Items of Interest. The reports of the Spanish Naval Commission has been received in Washington. This takes the form of a report on the torpedo work.

Among the deaths of last week are William H. Edmonds of Baltimore, banker and editor of the Southern States Magazine; the Earl of Strafford, a Liberal, who has held many offices in England; the Earl of Cadow, aged 81, and Judge George W. Harmon, of Bennington, one of the most prominent men of Vermont.

Whether these modern warships will amount to anything in actual fighting is a question. The Spariards had a torpedo-boat destroyer, the best and latest, and it made in England.

The very life of a nation depends upon the freedom of the army and navy from corruption, and France had cause for hysteria if Zo's revelations were true. The dock officers and the officers in the Russian Black Sea fleet have been discovered to be guilty of bribery and corruption.

Shu-King-Chan, the Chinese ambassador to Berlin, was sent by his government to St. Petersburg to see if he could not gain some modification in Russia's demands. He failed, and nothing is left for China to do, so four hundred millions of people will not fight even in a just cause.

Bartholdi, the famous French sculptor, has made a copy of his statue of Washington and Lafayette which is in Paris. It has been purchased by Mr. Charles B. Room and presented to New York City.

DEATHS. For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for every word beyond 100.

HERDOR. The subject of this sketch, Elder J. T. Hodger, was born in Mercer county, Ky., Jan. 1, 1818. After a brief illness quickly passed away March 11, 1893. The news of his death was quite a shock to his many relatives and friends.

Mr. Deila Parnell, mother of Charles Parnell and daughter of Rear Admiral Stewart, died at her home, Avondale, Ireland, on March 27, aged 81. Her clothes caught on fire as she was sitting before the fire the day before and she died of her burns.

Rev. Dr. Berie gave the daily newspapers some excellent advice in a speech to the Boston Press Club. He said: "Toss down the paper. Turn up the news matter. Read down hard on frauds. Give a lift to justice. Seek influence before circulation. Don't assume the world's police court."

Princess Konoye, President of the Upper House of the Japanese Diet, has written to a Japanese paper an article which has attracted much attention. She announced that there is a necessity of an alliance between China and Japan, because the yellow race must stand together against the aggressions of the white race.

Mr. Mollie Hunt, born Dec. 11, 1817 in North Carolina, died at the home of her daughter, Mrs. Robertson, in Milan, Tenn., March 3, 1893. At about the age of twenty years, she professed faith in Christ and joined the Elbow Baptist church in Gibson county and remained a devoted member until her death.

wavering faith in God. Like her Savior, she was a friend of all classes, and was never more happy than when doing good to others. Her cheerfulness did not forsake her in extreme old age and one could not long be in her presence without "taking knowledge" that she was with Jesus, and that she was looking for a city that hath foundations, whose builder and maker is God.

MONUMENTS. BEFORE PURCHASING a monument or headstone, it will pay you to get the estimate of the Pease & Burhard Stone Co. Write for prices and designs.

A HOME IN TEXAS is what you want. We have hundreds of acres yet that we can sell cheap and on long time. We have an illustrated book, fully describing this wonderful country.

WATCH AND CHAIN FOR ONE DAY'S WORK. Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling for one day's work.

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ILLINOIS CENTRAL. Union Depot, Foot of Seventh St. Double Daily Service to Memphis and New Orleans. Memphis & New Orleans Limited.

ALL TRAINS RUN DAILY. Except that there is no Sunday service to Elizabethton and Hodgenville. The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the South-west.

E. L. HUGHES. LUMBER. Sash, Doors, Blinds, BUILDING PAPER. 123 125 E. Main St., next to Galt House, Louisville, Ky.

C. H. SPURGEON. BARBED ARROWS. From the Quiver of C. H. Spurgeon. A volume of illustrations companion to "Feathers for Arrows." 12 mo, cloth, \$1.00.

BAPTIST BOOK CONCERN, 307 W. Jefferson St., LOUISVILLE, KY



Items of Interest.

There has been much war talk this week, but talk has been all. The yellow papers have published all sorts of news to contradict the news day. President McKinley has promised to send a message Wednesday or Thursday telling Congress all the news about the situation, and what he thinks should be done. But the general impression in the East seems to be that a little consideration and tact will avoid war. In the West however, there is blood in the air, and men are crying "War" as at the top of their lungs. If Spain's navy is as corrupt as her army the war could not last more than a week.

The levee at Shawneetown, Ill., broke on the night of the 2d and the water rushed in a flood over the town. At least half was swept away at once, and, according to the reports, the only houses left with their roofs above water were two large brick buildings. The number of deaths cannot be ascertained at present. Four hundred people are reported missing, but it is hoped many of them escaped to high ground and will yet be found by their friends.

The latest from Gladstone is that his physicians have told him the growth on his face is malignant, that operation could at best only delay it, and would be too dangerous at his age to be attempted, and that his life can be occupied by days now. He is waiting the end in calm faith in his Saviour.

On March 30th, there was an earthquake shock in San Francisco, the severest for twelve years. The shock lasted fifteen seconds. Much damage was done to houses, and although there were narrow escapes, no one was hurt. One house in San Francisco collapsed.

The plague in India is increasing and grave fears are felt that it will spread to Egypt and Europe by means of the pilgrimages from Egypt to Mecca. The Egyptian Ministry and the English officers brought the Khedive to forbid these pilgrimages. But he has refused, saying that such a course would be contrary to the Koran. In view of his unalterable opposition, the pilgrimages cannot be forbidden. Cannot England forbid pilgrimages from India? That would be the safest course.

The Newport News Shipbuilding Company, the same firm which took the Kerridge and the Kentucky, have announced their intention of building a dry dock large enough to contain the ships of war. Last summer the Indiana had to go to Halifax to be docked, but in case of war neutrality laws would forbid England's allowing such use of her dock. The company will have the dock completed in a year.

Gen. Miles has ordered the Twenty-fifth regiment of Infantry from Monaca to the Dry Tortugas. This is a regiment of colored troops, and it is thought they can stand the climate of Cuba better than the white soldiers. If soldiers are needed there. Unaccompanied white soldiers in Cuba during the rainy season would be almost exterminated by disease.

The latest news from the Klondike is of a very rich strike on the American Creek in Alaska. Pay dirt is nearer the surface and more easily worked. A \$50,000 nugget is reported from Eldorado Creek. There was a stampede from Dawson City to the new field.

The X rays have been a most wonderful help in surgery. It would seem there are many other uses to which they may be put. The latest reported use is in the showing of adulteration in flour, by a method devised by Drs. Lebeque and Hiancaud.

The manufacture of artificial silk is increasing rapidly in France. The artificial cannot be distinguished in appearance from the natural, but it is thought it will not "wear shaly" so quickly, it will be a great improvement. The wearing shaly makes silk unfit for dresses before it is worn out.

Middle-aged people will remember the great interest which was taken thirty years ago in the Tichborne case. Roger Tichborne, a young horse had gone to America and was said to have been lost at sea on the Bella. But when his father's death would have made him heir to the estate, Roger turned up. Lady Tichborne accepted the claimant as her son, but his claims were rejected in court, and finally he was sentenced by Sir Alexander Cockburn to fourteen years' penal servitude. Many still believed he was the true heir and not a fraud. The case has been recalled to mind by the death of the claimant, whose real name was Arthur Orton. He died in London, April 1st.

The Court of Cassation in Paris has squashed the sentence of one year's imprisonment and a fine of 3,000 francs against M. Zola, on some technical ground, but did not order a new trial as any court in Zola's case would accept a pardon, this was the only thing to do to get rid of him.

WHERE IS THE INJUSTICE?

Will some one be kind enough to point out the injustice Dr. Eaton has done Dr. Whitsett according to Dr. Whitsett's and Dr. Eaton's articles in the RECORDER of March 10th, ultimo? Dr. Whitsett says: "In view of the injustice that has been done me I commend my cause and character to the care of all good men." I see in said article no injustice done Dr. Whitsett by Dr. Eaton, but I saw the injustice Dr. Whitsett has done himself when he refuses to adopt Dr. Lofton's article as his own (which Dr. Eaton said he would publish as such) if said article as Dr. Whitsett states "renders it clear that the very editorials that are relied on by my (his) assailant when examined in their fulness do not sustain his accusations. In fact they contain a complete refutation of his charge."

Dr. Whitsett, at our first acquaintance, captured my admiration for him and it increased as years went by. What inference shall I draw and what may be drawn, from said refusal? He commends his character to the care of all good men. What care can they take of it when, as I see it, he acts, so indifferent to it as to refuse the use, in this particular instance, of the only means that could completely refute certain charges made against it.

I hope for his good and the sake of his friends that he will reconsider and adopt said article of Dr. Lofton and let it be published and wipe out any stain, if any there be on his character, caused by the present controversy between himself and Dr. Christian. Then let us have peace.

Fraternally,
J. H. WHITFIELD.
Brandon, Miss., April 2, 1898.

A REMARKABLE FAMILY.

As a great deal is being said of late in the RECORDER about "The Old Guard," will you let this article appear?

Elder Wm. M. Brown the old pioneer Baptist preacher of Lynn Association, and who died in 1861, leaves quite a remarkable family. I get from John Y. Brown, one of his sons, this statement: That of Elder Brown's nine children, the six oldest are still living, the youngest of the six being in her 73rd year.

Elder James H. Brown of Louisville, in his 85th year.
Elizabeth Highbaugh in her 83rd year.

John Y. Brown in his 81st year.
Salie Campton of Kansas City, Mo., in her 79th year.

Wm. M. Brown, Jr., in his 77th year.
Margaret Goddie of Utah, in her 73rd year.

Those whose residence is not given live within the bounds of Lynn Association. Is there any record that can beat this? Another daughter, Virginia Brown, in her 68th year is still living in Hart county. Two youngest are dead: Mrs Pattie Crouch, wife of J. J. Crouch, also mother of Rev. J. B. Crouch of Stanford, Ky., and the Rev. D. J. Brown.

Some of them have read the Baptist literature of Kentucky from its first introduction into the state.
W. J. PUCKETT.
Magnolia, April 1, 1898.

Dr. T. T. Eaton:
Dear Bro.—We have closely watched and scrutinized your course in the current controversy, and have all along endorsed it, still have nothing but words of commendation to say about it. We also think you did just right in cutting off everybody else except Drs. Whitsett and Christian from having anything to say in regard

to the exclusively personal feature of the matter. Please stand firm by that decision, and do not let Dr. Kerfoot, or Dr. Anybody else, or Rev., or Mr., or Mrs., or Miss anybody say anything more. If they desire information about it, let them seek privately, but not publicly through the RECORDER. On your course in the future very much depends—your standing for integrity and fixedness of purpose.

We have felt it a duty to this say to you, feeling a deep interest in the success of the RECORDER.

Yours very truly,
A. G. DAVID,
W. P. BENNETT.
Utica, Ky., March 23, 1898.

HALLELUJAH! GOD BE PRAISED!

The great enterprise of the German Baptists of this city is now an accomplished success. It was finished April 1st at 4 o'clock, P. M. We have kept faith with all our brethren and friends who so kindly and liberally helped to make this issue such a glorious success. Funds and pledges were received from everywhere in the United States, especially from German Baptist churches and societies, and a lady missionary from Madras, India, even sending \$5.00.

Many prayers from interested brethren and sisters ascended the throne of grace for the salvation of this church. Is it possible to express our gratitude toward God and all our friends! All we can say is: God bless and reward you. "For He is able to make all grace abound toward you."

A detailed report of all funds received will be published later, and credit be given to churches in their respective associations. However we are prepared to give the following statement: About \$5,000 has been subscribed from Baptists and friends in Louisville, \$2,800 in the state and \$2,600 in other states. It is wonder before our eyes. Many have doubted success and among the German population we were already given up.

This is all changed now. "We shall not die, but live and declare the works of the Lord," Pa. 118:17. "What shall we render unto the Lord for all his benefits toward us? We will take the cup of salvation and call upon the name of the Lord. We will pay our vows unto the Lord now in the presence of all his people," Pa. 116, 12-14.

Your brother in Christ,
WM. RITZMAN.
P. S.—A amount pledged are now due and can be sent by check or otherwise to the pastor's address, 639 E. Broadway. Accumulated interest has already been paid and the property is now out of danger, but we must cancel the principal in three mortgages as speedily as possible to stop all further paying of interest.

HOW'S THIS?
We offer One Hundred Dollars Reward for any case of Glander's Case that can be cured by Hall's Catarrh Cure.
F. J. CHENEY & Co., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 18 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
WALTER B. TRUAX, Wholesale Druggist, Toledo, O.
W. H. MAZIE, Wholesale Druggist, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.
Hall's Family Pills are the best.

New Music. The King of Glory (sacred song) O'Donnell. No. 1. The King of Glory (sacred song) O'Donnell. No. 2. Victoria March (Piano) Dwyer. No. 3. The Columbus Two-step (Piano) Armstrong. No. 4. Battle-shout Kentucky Two-step (Piano) McKay. No. 5. Any of the above sent upon receipt of 25c. All five sent for \$1.00. Good to extra shipping added. \$1.00 per copy of our catalogue of over 5,000 pieces of music. John Horn Publishing Company, 64 Gray Street, LOUISVILLE, KY.

IF YOU CANNOT COME TO TOWN, ORDER BY MAIL. Good Generalship Wins In War Wins In Business. The good Generalship of the New Mammoth enables us to offer Spring Suits for Men at \$5 to \$25 that you'd pay \$3 to \$5 more for at other houses. Spring Suits for Children at \$2 to \$8 you'd pay \$1 to \$3 more for at other houses. Clothing, Shoes, Hats, Furnishings. New Mammoth, 424 to 434 W. Market St., Louisville.

A GOOD DICTIONARY FOR TWO CENTS. A dictionary containing the definitions of 10,000 of the most useful and important words in the English language is published by the Dr. Williams' Medicine Co., Schenectady, N.Y. While it contains some advertising, it is a complete dictionary, correct and correct. In compiling this book care has been taken to omit none of those common words whose spelling or exact use occasion at times a momentary difficulty, even to well educated people. The main aim has been to give at much useful information as possible in a limited space. With this view, where nouns, adjectives and verbs are all obviously connected in meaning, only one only has been inserted. The volume will thus be found to contain the meaning of very many more words than it professes to explain.

To those who already have a dictionary, this book will commend itself because it is compact, light and convenient; to those who have no dictionary whatever, it will be invaluable. One may be secured by writing to the above concern, mentioning this paper, and enclosing a two-cent stamp.

THE MARKETS.

Report for the Week Ending Saturday, April 2, 1898.

Cattle—The market on Monday ruled active and fully 10c higher on all grades of butcher cattle. Strictly choice orders were firm. The supply of bulls was light and the market steady. The market ruled quiet and unchanged during the week.
Calves—The market continues steady to strong on choice grades, best veals selling at \$5 75c to \$5. Common grades are hard to dispose of at satisfactory prices.
Hogs—The market was very slow in opening at prices 40c to 50c lower than Saturday's price. Choice Kentucky corn-fed hogs selling at 30 to 31 1/2c. Thursday there was an advance of 1c and Wednesday still another advance of 1c. The market remained steady and unchanged during the remainder of the week.

WHEAT. Extra shipping grade, 1,000 to 1,500 lbs. 4 00c to 75c. Light shipping, 1,000 to 1,500 lbs. 4 00c to 75c. Best butchers 4 00c to 75c. Fair to good butchers 3 50c to 75c. This, rough steers, poor cows and calves 1 50c to 3c. Good to extra oxen 1,500 to 1,700 lbs. 3 00c to 50c. Common to medium oxen 3 00c to 50c. Feeders, 900 to 1,200 lbs. 4 00c to 50c. Hacks, 4 00c to 75c. Bulls, 3 00c to 50c. Veal calves, 5 00c to 75c. Choice milk cows 35 00c to 50c. Fair to good milk cows 25 00c to 35c.

Wool. Choice packing and breeding, 50c to 1 1/2c. Fair to good packing, 100 to 200 lbs. 50c to 75c. Good to extra light, 100 to 150 lbs. 50c to 75c. Fat sheep, 100 to 150 lbs. 50c to 75c. Fat sheep, 150 to 200 lbs. 50c to 75c. Rough, 100 to 200 lbs. 50c to 75c. SHEEP AND LAMBS. Good to extra shipping added. 50c to 75c. Fair to good sheep 50c to 75c. Common to medium sheep 50c to 75c. Butts 50c to 75c.

Extra spring lambs 4 75c to 50c. Best butcher lambs 4 25c to 75c. Fair to good butcher lambs 3 75c to 50c. Tail-ends 1 50c to 25c.

LEAF TOBACCO MARKET. Report for the week ending Saturday, April 2, 1898.

Table with columns: Year, Week, Year. Rows: Year 1898, Year 1897, Year 1896, Total new crop sold to date, Sold to date in 1897, New crop sold to date, Sold to date in 1897, Sold to date in 1896.

Rejection this week 601. Rejection same time in 1897 1,000. Rejection same time in 1896 1,000. Percentage of rejections to sun's sales, '98 27. Percentage of rejections to sun's sales, '97 23. Percentage of rejections to sun's sales, '96 23. Rejections since Jan. 1 to date 5,389. Rejections same date in 1897 11,850. Rejections same date in 1896 14,200.

Receipts for this week 1,750. Receipts same time in 1897 1,800. Receipts same time in 1896 1,800. Receipts since Jan. 1 to date 23,778. Receipts same time in 1897 45,408. Receipts same time in 1896 50,200.

Table with columns: Rank, Color. Rows: Fresh, green mixed, Fresh, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, long, Medium leaf, Good leaf, Fine and selections.

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