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Faith, Hope and Love, these three.

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RICHES should be employed for the getting of knowledge, rather than knowledge for the getting of riches.—Matthew Henry.

REV. ALEXANDER GORDON published a Life of William Kiffin in which he used the manuscripts of Kiffin in the hands of Rev. Richard Frost, a descendant of the great Baptist. In this biography it is said that Mr. Kiffin joined Lathrop's church in 1634, an independent church, and in 1638 left it to join the Baptists under Spillsbury.

A MINISTER writes to the *Congregationalist*: "This pleasure-seeking age is thoroughly saturated with the formula. The pleasant is the right. Pleasure has become the first business of life. Christ's religion is absolutely opposed to this. We need a new asceticism that shall snub this pleasure-seeking and make self-control a higher end than happiness."

DR. M. V. B. KNOX in the *N. Y. Advocate* says: "The doctrine called the 'final perseverance of the saints' is an exploded theory. Everybody now believes that any one may fall away from the religious life and be lost." Then the Baptists and Presbyterians are either all hypocrites or all "nobodies"—for they pretend to believe that doctrine.

RICHARD BAXTER, who was so fearful Baptists would kill tender folks by dipping them in cold water, said: "I believe there were no Baptists in the Assembly (Westminster), though they had existed long before, were then in considerable numbers in the country and could rank among themselves many excellent and a few learned persons."—Orme's Life of Baxter. The Westminster Assembly met in 1643.

AUNT DEBORAH in the *N. Y. Advocate* expresses a feeling in regard to Methodism which struck us, it was so exactly what many a Baptist has felt: "I confess I've thought there'll be considerable quiet satisfaction even in heaven in hearing the other denominations own up that we were right all along." When I was a child it was my fixed intention as soon as I reached heaven to ask the Lord God if the Baptists were not right, and to turn around and say to my Presbyterian grandfather, "I told you so."

We mentioned some weeks ago the vigorous protest made by the laymen of the St. Elizabeth's church of London to the popish doings of their pastor. The Bishop of London, who favours the apost, answered them: "The services as now conducted are those prescribed by the Book of Common Prayer." The laymen replied: "Where, may we ask, does that book prescribe the Elevation of the Host, the making crosses in the face of the congregation, or the winking of the priest's fingers during the service?" We wonder what reply the Bishop will make.

BAPTISTS AND THE GREAT REFORMERS (1)

BY E. O. WHITE.

The question asked in the WESTERN RECORDER of March 31 by A. A. Andrus, of Bradford Ark., is a question that has often been asked by others. "Why do so many of our Baptist brethren associate Luther with the heroes of Baptist history?" Luther hated the Baptists. Luther frustrated the full fruition of the Reformation in the 16th century, that the Baptists had suffered and died to procure during the previous twelve long centuries. "Baptists were not born of Rome; Baptists were born in Apostolic days, and heroically contended for the faith delivered by Christ and the Apostles. Luther was born of Rome, and perpetuated Rome's two most pernicious doctrines and practices, the baptism of unconscious babes and the union of state and church; to these two errors of the Romish church may be traced all the other errors that have so cursed Christendom through all the long years since their introduction in the third and fourth centuries.

William Kiffin, the English Baptist hero of the Seventeenth Century, who was immersed in 1638, stated the truth plainly when he said: "It is well known to many, especially to ourselves (the Baptists) that our congregations were created and framed as they now are before we heard of any reformation." This champion of immersion and close communion had no sympathy with Baptists being associated with Luther and his reformation. Kiffin looked back to Paul and to Christ—these were the names that Kiffin thought worthy of being associated with Baptists. Anno Domini 30 in Palestine, and not Anno Domini 1590 in Germany, was the date fixed in Kiffin's mind for the commencement of Baptist church history, from which date he believed Baptists had a continuity, life and being.

Baptists encouraged hopes which Luther did not wish to encourage. The opponents of infant baptism hailed with delight Luther's teaching, "Salvation is of Faith." This is Bible truth, they said. "He that believeth and is baptized shall be saved." Therefore, inasmuch as unconscious babes cannot exercise faith, they ought not to be baptized; such baptism is unscriptural. This to Baptists was the truth they have striven to maintain in all ages, in all countries, in all dangers; and on hearing the bugle blast, "Salvation is of Faith," it was sufficient, and forth they came from their long hiding places—these rejectors of infant baptism—anoined with high hopes and ready to die as martyrs, following in the steps of their ancient ancestry. Very naturally, many of them made their way to Wittenburg, the home of Luther. As they went they preached "Salvation is of faith." "He that believeth and is baptized shall be saved," and not a few were they, and even in Wittenburg itself, who soon yielded assent to their words. Carlilid, a professor of theology in the University from 1510, was one of these. Melancthon for a while was inclined to take anti-Pedobaptist ground. Zwingli was inclined at first to take the same position. Believing that faith should precede baptism, he thought it would be better to defer the baptism of infants until they were old enough to exercise personal faith. But Luther thought otherwise. He at once saw that the adoption of this view would result in the separation of church and state. There could not be a state church, he said, without infant baptism, and a state church there must be. If the church were to consist only of those who have been regenerated, then, in his opinion, the leaves of the Gospel would be separated from the mass of mankind. Melancthon left his early belief, derived from

the study of God's Word, and yielded assent to Luther's view. Zwingli also abandoned his Scriptural position, and did as Luther said. He would have no Donatist church, consisting only of believers, which he said was the aim of the opponents of infant baptism. Like Luther, he saw that the relinquishment of infant baptism would be the relinquishment of the national church.

This argument for infant baptism, which was of so much weight with Luther, Melancthon and Zwingli, had no weight, however, with the Baptists—opponents of infant baptism. They abhorred this alliance of church and state as the source of unnumbered woes. They believed, too, that the regenerate only should be received to church membership—they were true to the doctrines laid down so plainly by their Waldensian forefathers in 1120 A. D. In a Confession of that date they said: "We consider Baptism as a sign of holy things, or as the visible emblem of invisible blessings. We regard it as proper and even necessary that believers use this symbol or visible form. Notwithstanding which we maintain that believers may be saved without baptism. We acknowledge Baptism and the Lord's Supper as of divine appointment." In support of their position they appealed to the Scriptures as the Christian's only rule of faith and practice. How very like the Baptists of the Berean church in the First Century, of the Baptists in the British church in the Fifth Century, of the Baptists in Lombardy in the Eighth Century, of the Baptists in France in the Twelfth Century, of the Baptists in England in the Sixteenth Century, of the Baptists in America of the Seventeenth, Eighteenth and Nineteenth Centuries. "What saith the Scripture" has always in all countries been the true standard of the Baptists. What has Luther commanded, not what has Luther dictated. Luther used his vast influence to annihilate Baptist dependence upon God's Word. Baptists followed the positive teaching of the Scriptures; Luther was content to follow a negative. Christ did not command infant baptism that was sufficient for Baptists. Christ did not forbid infant baptism that was enough for Luther.

Luther, Calvin and Zwingli, the three great lights of the Reformation (1) how they all trifle with the Word of God! Calvin says: "There is nothing holier, or better, or safer than to be content with the authority of Jesus Christ." After uttering a beautiful truth like this to which all Epistatists subscribe, he further says: "Baptism was administered by John and Christ by the submersion of the whole body." "The word baptize means to immerse, and it is certain that immersion was the practice of the ancient church." After thus positively speaking about the authority of Jesus Christ, the examples of John and Christ and the practice of the ancient church, he wilfully and deliberately says: "It is not the least consequence whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water."

Zwingli says: "The immersion of your body into water was a sign that ye ought to be ingrafted into Christ and his death; that as Christ died and was buried, ye also may be dead to the flesh and the old man." Again he says: "There is no clear utterance in the New Testament that commands the baptism of children." He demands, "Show me the place in Scripture where it is written." And yet with this clear light of the Baptist faith and practice, Zwingli shared Luther's views in the bitter persecution of the Baptists. Both Luther and Zwingli were excessively arbitrary and severe in their treatment of the men who conscientiously followed what they declared the Scriptures warranted.

Luther said: "It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles." "When we are baptized we are immersed in the water, by which we are entirely covered, and after being immersed are drawn out again." This is the testimony of Luther, who "hated the Baptists with a bitter hatred." There is no warrant under the sun for changing the form of the ordinance, the subject of the ordinance, or modifying it in any way. Scripture is clear. He said: "I am governed in this matter by the silence of Scripture." Baptists in support of their position appealed to the Scriptures as the Christian's only rule of faith and practice, neither adding or deducting. "What saith the Scriptures?"

For views like these there was no toleration. Luther used his vast influence to annihilate them. Zwingli became a violent persecutor. In 1528 the magistrates of Zurich passed an edict that any one who should submit to re-baptism, or re-baptize others, should be drowned without mercy, an edict which was rigorously enforced. In Germany a mandate of January 4, 1528, decreed death to the Anabaptists. In Bavaria those who recanted should be beheaded; those who refused to recant should be burned. On April 23, 1527, it was ordered that all teachers of the Anabaptists should be punished with death. The spirit of persecution was most violent. It was a wild hunt all over Germany. Death was reaping a rich harvest. Anabaptists must be extirpated from the land. Drowning, burning, strangling, beheading, were some of the devices of the "Reformers" to get rid of the hated Anabaptists.

The Reformation of the Sixteenth Century, that is so much glorified by the evangelical churches of to-day, what of it! Hear what the great American historian, Bancroft, says: "The Anabaptists, with greater consistency than Luther, applied the doctrine of the Reformation to the social relations of life, and threatened an end to kingship, spiritual dominion, titles and vassalage. The party was trodden under foot with foul reproaches and arrogant scorn; and its history is written in the blood of myriads of the German peasantry; but its principles, safe in their immortality, escaped with Roger Williams to Providence, and his colony is the witness that, naturally, the paths of the Baptists were paths of freedom. These were the truths which the Reformation neglected and cast out, but which it must again reconcile with itself, if it is ever to complete its work."

Men may be flattered by the reputation of having founded a new sect or championed a new party, or invented a new Baptist history, who lack the magnanimity to honor their predecessors. If the sentiment that has honored Luther through centuries is justified, should we as Baptists not celebrate Hubmeyer, his peer in learning and logic, and his superior in Christian character and loyalty to Christ? Let Baptists sing the praises of their Denks and Hubmeyers, their Bunyans and Roger Williams, their Gibbes and Waylands, their Careys and Judsons, their Spurgeons and Gordons. As martyrs, confessors, scholars, missionaries or preachers, no greater names are to be found on the roll of history than those bearing honored names of Baptists. Acknowledgments to Dr. A. H. Newman, Dr. W. W. Everts, Dr. T. Armitage, Rev. H. S. Burges, Dr. S. H. Ford, B. W. Newton, William Jones, History of the Waldenses. 5 Ketcham Ave., Toronto.

To pray to do—
To pray, to do according to the prayer,
Are both to worship Allah; but the prayers
Which have no successors in deed are faint
And pale in Allah's eyes.
—Tennyson.

KENTUCKY-MISSOURI BAPTISTS. II.

BY W. POPE YEAMAN, D. D.

The writer will not be suspected of undue partiality for Kentucky, inasmuch as he is simply relating the facts of local denominational history. While not disclaiming pride of nativity, he claims that the truth is entitled to permanent recognition of the facts that enter into the life of a people. Not every state can claim a distinction that is equal to Kentucky's due. The Baptist share in that history should be occasion for humble gratitude to God, and an inspiration to further an even more vigorous effort for the extension of that kingdom which is not of this world and which is to witness the end of all institutions of human origin.

Continuing these sketches, it becomes necessary to revert to state missions and education by mentioning names of persons usefully prominent in these departments not mentioned in the former article. The name of Uriah Sebree brings to mind a man whose name is the historic property of both Kentucky and Missouri. This eminent citizen and honored Christian was reared from childhood in Boone county, Kentucky. He served that county with great credit to himself in both branches of the Kentucky Legislature, and was distinguished as a brave and competent military officer. He was a captain at the battle of the River Basin, and was twice entrusted with bands of troops detailed to convey army supplies to Council Bluffs. In Missouri he was honored by the Federal Government by appointment to offices of honor and trust. This truly great man died full of honors and left an honorable posterity.

Roland Hughes was another moderator of the Missouri Baptist General Association. He was born in Kentucky in 1790. When twenty-nine years of age, he came to Missouri, bringing with him no large share of worldly goods, but by diligence in business he prospered unto wealth. He delayed till mature manhood in making profession of faith in Christ; from this on his greatest wealth was a rich Christian experience and consecration of nearly all his time to the service of his divine Lord and Master. He was liberal to missions and Christian education. No Baptist layman of his day was more generally known and none more popular than Roland Hughes.

A rare man was David H. Hickman. Bourbon county, Ky., has the honor of the nativity of this worthy representative of a great state. As a citizen he was eminently progressive and influential; as a banker he was upright and successful; as a legislator he was intelligent and honored; as a Baptist he was thoroughly furnished for every good work. His gifts to the Lord's treasury were munificent. When once he said, "The more I make, the more I feel like giving to the Lord," he expressed not only his heart, but the manner of his life as well. He performed the doing of it. He was moderator of the General Association in 1856, and again in 1868. This man, so full of goodness and good works, was called up higher when only about forty-eight years of age.

Rev. X. X. Buckner was born in Spencer county, Kentucky. He was educated at Georgetown College. A mature and vigorous intellect, a genial and generous spirit, a brave and manly nature marked by unaffected candor and beautiful sincerity clothed this man of God with rare power. As a friend of education and as an educator, with a faithful ministry of the Gospel, he was a workman who commanded attention and wielded a vast influence. He presided over the General Association in 1871, but before the next meeting of this body, when only about forty-four years of age, he was called to the general assembly and church of the first born.

Continuing some reflections upon educators, the mind turns to Dr. William R. Rothwell, who was born in Garrard county, Ky. This devout scholar and consecrated educator has for many years been a tower of strength to Missouri Baptists. An able preacher and perspicuous writer, he has devoted his life mainly to Christian education, and in this field of vital worth rendered efficient service as president of Mt. Pleasant College and as professor, and for a time chairman of the faculty in the William Jewell College. It will be neces-

sary to refer again to Dr. Rothwell in another connection.

Rev. Dr. Joshua Flood Cook was born in Shelby county, Ky. He is a nephew of the venerated Noah Flood. For nearly thirty years Dr. Cook was president of LaGrange College in Missouri. During that presidency, there went forth a large number of graduates, many of whom have held and are holding distinguished places in the professions, and as jurists in office and as college presidents. Webb City College now congratulates itself on having this man as its president. He seems young enough to give equal distinction to this young but promising institution.

Others prominent in Missouri education, who represent Kentucky, could be named, were space adequate.

In the State Mission work of Missouri Baptists, Kentucky-Missouri Baptists have been no less usefully prominent as in other departments. Much of the work of State Missions—as to management and responsibility—devolves upon the Corresponding Secretary. Of the seventeen incumbents of this office in Missouri, nine were from Kentucky. The time of the service of these nine makes the much larger part of the time since the office was created by the Missouri General Association. Among the earlier Corresponding Secretaries was Wade M. Jackson, who was born in Fleming county, Ky. In Missouri, this strong-minded layman was a farmer by occupation. His reputation for rare practical sense and general acquaintance with public interests and questions, suggested to his fellow citizens fitness for civil office. He was elected to several important positions, including a seat in the State Legislature. This extraordinary man had many of the sterling qualities of his brother, Governor Claiborne F. Jackson. Missions and education received much of the wise thought and liberal benefactions of Wade M. Jackson.

Samuel C. Major, than whom not a nobler man, nor worthier citizen, nor more interesting Christian character can be found among men, was born in Franklin county, Ky. He succeeded Jackson in the Corresponding Secretaryship, having been at different times both president and treasurer of the executive Board. This department worthy held many honorable positions of civic places by popular election and by Federal appointment. He died honored by a large circle of acquaintances.

Rev. Nathas Ayers was born in Kentucky and was baptized in the fellowship of Forks of Elkhorn church in 1838. He came to Missouri when he was twenty-nine years of age, and established himself as a farmer-preacher. He was eminently useful and highly respected. His Secretaryship was in trying times and he was not much encouraged, but he sowed seed which contributed to harvests subsequently reaped by others.

One of the ablest men the state of Missouri inherited from Kentucky was John M. Robinson. He was born in Fayette county, Ky., and was baptized into the fellowship of David's Fork church by Dr. Elyand T. Dillard. In Missouri Brother Robinson took high rank as a preacher and as an active and liberal patron of denominational education. He was Corresponding Secretary for two years. In 1882 he moved to New Mexico and died there a few years subsequently as pastor of Socorro.

Again we turn to Dr. Rothwell, who was Corresponding Secretary for two years. His work was systematic, vigorous and effective. The writer of these notes has given considerable attention to the official publications of Corresponding Secretaries and, without intending the odiousness of comparison, he can say that he has seen no such writings, more to the point, more elegant and forceful, than those by Dr. Rothwell. Though only a year in the work, he rendered a service greater than he knows, or knowing, will ever tell it.

Mason county, Kentucky, made one of the best contributions to Missouri in the person of Joshua Hickman. This master workman was baptized into Mayfield church by Dr. A. D. Sears. When the memorable Dr. S. L. Helm was pastor at Mayfield, he discovered preaching ability and evidence of divine call in young Hickman and was present and officiated in his ordination. Bro. Hickman spent a time at the Western Baptist Theological Seminary at Covington and then came to

Missouri, and soon became pastor of the church reckoned as "the mother of us all" in Missouri. He has served two years as Corresponding Secretary and several years as a most efficient missionary, and now, though over the three score and ten limit, is the vigorous and cheerful pastor of the Fourth church, St. Louis. When this truly Gospel preacher would go forth on a preaching tour as Secretary, the brethren would sometimes say: "A greater than Joshua of old has come."

One Corresponding Secretary who served much longer than any other, and who was baptized by Dr. J. S. Coleman, is a native Kentuckian.

There are no greater factors in the forces of Christian progress than organized missions and Christian education. This article and the preceding one are to make exhibit of the relation of Kentucky-Missouri Baptists to these two great departments of Christian enterprise in a state, the great influence of which upon American life is to be realized in the near future.

FISHING FOR SOULS.

BY REV. THEODORE L. OUTLER.

Jesus Christ commissions his servants to be "fishers of men." As ministers and Christian people are now at home again, and commencing another year's labors, a good motto for them is in Christ's command to Peter on the shore of Galilee, "Launch out into the deep." Peter's reply to his Master was that they had been toiling all night and had caught no fish. "Nevertheless, Lord," he says, "at thy word I will let down the net." He was despondent but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack toward the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull, down goes the net, and lo! such a multitude of fishes are inclosed that two boats are required to bring the abundant haul to land.

Here is a lesson for pastors, Sunday-school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardor and new attempts to retrieve the losses of the past. Spiritual failures commonly have a good reason for them; for God does not work kindly with his people. A scanty crop of spiritual results is apt to meet poor plowing, stingy sowing and careless cultivation. No crop at all may mean indolence or unbelief, or both combined. Failure has a reason for it, and it ought to stir every honest heart to the solemn inquiry, Whose fault was it? God does not break his promises; his injunction is, "Be not weary in your good work, for in due season ye shall reap, if ye faint not."

At the beginning of a new year's work the first duty of faith is to make a new venture. Christ's command is to "launch out" and make the effort. I would not make too much of a word which originally had only a local and temporary origin; but that word "deep" has a great spiritual significance. There must be a deep-down faith in our hearts, and a deep, insatiable desire for the salvation of the souls with whom we labor. God grants to fervent desire what he denies to a faint and feeble desire. "I will not let Thee go until Thou bless me;" that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the haunting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the

conscience." Preach all the doctrine your Bible gives you—and in love to the sinner's soul.

Fishing for souls is a personal work; it is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But commonly conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday-school teacher can reach his or her scholars most effectually by a private visit and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ. Yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit, and unmistakably prompted by affection. The real aim must be persuasion—that is, to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that winneth souls.

Pastors, teachers and church-members are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past saving. The fish that bite readily are easily caught. But that inveterate Sabbath breaker, or that hard drinker, or that open scoffer, is too often passed by as hopeless. This was not the fashion of Peter and his fellow-fishermen, nor should it be ours. The Almighty Spirit that subdued Saul of Tarsus will attend us if, with strong faith, we grapple with the most chronic cases of open impotence. Sometimes these "hopeless cases" yield the soonest—far sooner than some decorous church-goers who have become hardened under a thousand sermons and through many seasons of revival. One thing is certain, and that is that those Christians who in their daily conduct live nearest to Christ will win the most converts to him.—London Christian.

GOD'S POWER BETTER THAN MAN'S.

Duty in a border town called me every day into the soldiers' hospitals during the Civil war. A Confederate major, a lawyer and a very able man, had repudiated religious conversation even when offered by ladies who sympathized with the Southern cause. They, knowing from the surgeon that he must die within a fortnight, asked me, then a young man, to speak to him. Assuming a courage I did not feel, I locked the door of his room and said: "You are my prisoner, Major, and you must listen to me." When he found he was in for it, he proceeded to demolish me and my arguments in a masterly style. He was familiar with the exegesis of Scripture on the Universalist side, and had the literature of the subject at his tongue's end. I cited my texts and marshalled my arguments as well as I could, but was not surprised that he looked and talked as if he were the victor in the controversy.

Scripture says "a little child shall lead them." Sometimes a child's argument will do what Plato's cannot do. Picking up the Bible and putting it to my ear, I said: "As children put a shell to their ear and say they hear the ocean roaring in it, let us listen, not to proof texts, but to the undertone of Scripture. Do you not hear its reverberation in regard to sin, to judgment, to eternity, to the undying soul and the dying Saviour?" To my intense surprise, the Major's eyes began to gather tears, and soon in a broken voice, he said: "Tell me the old, old story." It was told "as to a little child." Then, with a sob, he cried: "Tell it to me again." Again it was told and followed by prayer.

The next day I called early and found the unbeliever, with his pride of intellect, a humble believer. Daily until he died I found his sick room the gate of Heaven. When at last his tongue could not utter his faith, he smiled and pointed upward with his finger to the heaven of his hope. How difficult it is to argue the truth into the human mind! How futile is reasoning in the very flush of its victory, when matched against the power of the convicting Spirit of God!—W. C. SMITH, in N. Y. Observer.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898.

SECOND QUARTER.

SUNDAY, APRIL 24

A LESSON ON FORGIVENESS

Matthew 18:21-35.

MOTTO TEXT.—"Forgive, and ye shall be forgiven."—Luke 6:37.

"Then came Peter to him, and said, 'Lord, how often shall my brother sin against me, and I forgive him? till seven times?'—Peter thought, no doubt, he was making a most liberal suggestion. The Jews had a saying that one would forgive three times, but not the fourth. It is understood that the offender is sincerely penitent (see Luke 17). God requires us never to show malice, and to return good for evil even to our enemies, much less to a brother who has wronged us. But we are not required to restore him to our affection unless he repents sincerely and asks forgiveness.

"Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven."—That is practically as often as he sins and repents. God has to forgive us every day and every hour; we are always coming short in our duty. And shame on us if we refuse to forgive our brothers their offenses, so small in comparison with ours!

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."—God is a king, an absolute monarch, doing his will among the armies of heaven and the inhabitants of earth. The king would make a reckoning with his officers, who received his revenues. Every one of God's rational creatures must reckon with God for the gifts entrusted to their hands, no matter whether they acknowledge the obligation or not.

"And when he began to reckon, one was brought unto him who owed him ten thousand talents."—About twelve millions of dollars, and money in that day had a much greater purchasing power than in this. There is simply no computing the debt all of us owe to God for life, health, sanity and innumerable blessings. It would seem this man must have been governor of a province to have embezzled so great an amount. He did not simply owe the king taxes or borrowed money, which would have been wrong enough. "His lord commanded him to be sold, and his wife and children, and all that he had and payment to be made."

Debtors were sold in the East for debts. But all that could be sold would not have paid an appreciable payment of the debt.

"The servant therefore fell down and worshipped him."—Threw himself on his face before his king in humblest homage. He did not ask for forgiveness, but only for time. If he had gambled away his lord's money he would have a gambler's sanguine hope of making the loss good.

"Then the lord of that servant was moved with compassion," thinking the man's repentance genuine. A human king could be deceived as God could not be. He released the man from arrest and forgave him the debt. Surely his heart will be overflowing with love and gratitude to his king and a desire to follow the example of forgiveness so grandly set him.

"But the same servant went out and found one of his fellow-servants which owed him one hundred pence."—Supposed to be about seventeen dollars. The contrast

between the debts, great as that contrast is, cannot express the difference between the greatness of our sins against God and the smallness of our neighbors' sins against us.

"And he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.'"—Began to shake him, according to the Greek. The rough brutality of the man was not softened by the scene through which he had been. The Roman law allowed a creditor to arrest a debtor himself and drag him before the judge. This fellow-servant did and said: just what he had done to his lord, using his very words. But it did not touch his heart. "But went and cast him into prison till he should pay the debt."

Such conduct seems impossible. But it is exactly the conduct of every one of us who ask God to forgive our sins, and do not forgive even the greatest sins which have been committed by our fellows against us. Not one of us who is cherishing anything against one who has wronged him and has repented can cast the first stone at this debtor of old.

His fellow-servants told their lord what he had done, giving as the Greek indicates, a full account of it. "Oh thou wicked servant!"—The king had used no such strong words at first, although the man had deserved them. But the contemptible meanness of his last action, although legal, made it a crowning wickedness. Some men think it is all right for them to be as mean as possible if only they do nothing the law forbids. But sordidness and hard heartedness are sins which rouse the most burning indignation.

"I forgive thee all that debt, because thou desiredst me."—Though the man only asked for time, he desired release from the debt. "Shouldst thou not have had compassion on thy fellow-servant, even as I had pity on thee?"—There is no answer recorded. What could the servant say!

The man was not now merely sold. He was put in prison and subjected to torture. And there he must remain till he paid the uttermost farthing. That he could never do; therefore his punishment would be life long.

"So likewise shall my Heavenly Father do unto you."—He will send to hell to be punished forever. For no sinner has one farthing which he can pay on his great debt to God. It is a terrible warning which the Lord gives. The true child of God will heed the warning and forgive with fear and trembling, praying God to make his forgiveness from the heart.

In the past few days we have received from one of our faithful pastors twenty-two new subscribers and he writes that he will send more. No wonder his churches are alive to all denominational interests and lead churches in their respective neighborhoods in contributions to the Boards of the Southern Baptist Convention. One church, far from a railroad, has given enough to have one messenger in the Norfolk Convention. Many thanks to him and many others like him who are daily sending us new subscribers.

PASTOR JOHN D. JORDAN had the post of honor at the recent Georgia Baptist State Convention. On Sunday morning he preached at the First Baptist church. He is a Kentuckian and well known to our brethren. Recently he has welcomed sixty-five converts into his church at Savannah. In less than one year he has been instrumental in adding 150 to the membership. His congregation is the largest in the city.

THE CHRISTIAN ENDEAVOR MOVEMENT IN THE CHURCHES.

We are quite willing to judge every movement and every society by its effect on the great Society instituted by the Lord Jesus Christ. Nothing more needs to be revived among Nonconformists than the love of the Church, the passionate desire for the well-being of the Church, the sense that nothing goes well if it is not well with the Church. The Christian life cannot be lived alone. Christian growth is possible only in the fellowship of believers. We are afraid that there is a diminishing regard for the public worship of God, a lowered sense of the sacredness of the obligation which binds all Christians to sit themselves before God in common exercises of adoration, thanksgiving and confession. There is a growing disposition to criticize ministers, and it is not sufficiently remembered that it is a duty to encourage them, that their best work cannot be given under depressing conditions, and that the sense of a dwindling and divided church takes all heart out of them. It is very well to sneer, as superior people have sneered, at our fathers' delight in their humble chapels. We may be asked whether we can take the dimensions of human destiny of all this universe, with its star-throned spaces and its angel choir, from the measuring line of the little hidden world known to its inhabitants as "the Church assembling in Lantern yard." Perhaps we may be done more truly thus than from more pretentious observatories. Before the multitude of societies came into being Christians were banded to secure the progress of the specifically Christian Society, to see that the members did not scatter, that the funds were maintained, that all was kept in good heart. Perhaps about a quarter of a century ago, or more, there was a reaction. We remember children's services started on the assumption that children could not profit from ordinary services. The children were separated from their parents and addressed by good, well-meaning people. Anything more terrible than the ordinary children's sermon, more fitted to destroy the very roots of religion can hardly be imagined, and we have often thought that the declining regard for public worship is very much due to such efforts as these. We repeat that everything in the nature of church work vindicates itself, or fails to vindicate itself, by its effects on the health and prosperity of the church. There is no greater evil than the ecclesiastical in ecclesia, than the so-called Christian work which in some cases almost strangles the work of edification and ingathering for which the church exists. Mission balls have their uses and their important uses; but if one thing has been proved more than another, it is that they can not take the place of the Christian church. We long to see the old enthusiasm for the denomination, for the place of worship, burning bright again. No so-called catholicity of feeling will make up for the loss of this. Thank God there are many who feel it still; to whom any evil news of the church in which they were born gives a sharp personal pang.

It will scarcely be denied that while there never was so much Christian effort as formerly, the obvious results are disappearing. Ministers certainly never worked so hard. They are attending meetings all the week, and generally taking part in them. They give much time to visiting, and their visits have hardly begun before you detect them looking furtively at the

clock. They appear in their pulpits on Sunday with sermons often bearing every mark of necessarily hurried preparation. They frequently preach three times. They are constantly below par, physically. Yet somehow the churches do not move. Neither the Church of England nor Nonconformity seems able to touch the masses in the great towns. With all the zeal about us, we are just able to go on, and no more. Are we to acquiesce in the present tenacity of spiritual resource? It is painful to see the vast pressure brought into play at the beginning of each year, the travail of soul, the labouring of the masts, the creaking of the timbers, the apparent shudder of every part of the vessel in preparation for a great impulse and to hear what has come of it all the year after. Perhaps there is half an inch of movement, and that not a real movement when the growth of population is considered. But on the whole we are beginning to be thankful if there is no actual falling back, and everything settles down with a great sigh into the old tranquility. Do we not long for a time of more efficient power and more effective labour? The power must come from on high, but it must work through human instruments. We are too apt to think that churches should be filled by ministers. As Dr. Charles Stanford was wont to say, the pastors cannot do this. It is not true that if the Gospel is preached every place of worship will be filled. Nor is it even true that good preachers are sure to get good congregations. It is the members who must fill the chapel.

"It is for the pastor to feed, it is for you to gather. It is for him to clear away the stones and the veiling leaves from the waters; it is for you to say, 'Ho! every one that thirsteth, let him come to the waters and drink.'" How little is this acted on! How few church members can say that they brought anybody into the church! How different everything might be if the young made a loving care of the business! Not that they must forsake the house of God themselves; far from it. Dr. Stanford goes on to say: "You ardent young men storming along with an irresistible passion for usefulness, quite leaving the ministrations of a wise pastor, that you yourselves may convert the world, take care that the world does not convert you." Were young and old to set themselves in happy harmony to fill the House of God, the age of miracles would return.

But it is obvious that in many places the Christian Endeavor Societies are evil. This is the testimony not merely of ministers but of Christian Endeavorers themselves. In particular there is frequent complaint that the prayer-meetings and week-night services are seriously injured. The young people go to Christian Endeavor meetings, and neglect the meetings of the church. The old are in one camp and the new in another. In many cases the minister is ignored and church services are often neglected. Nearly all the replies received from Scotland, and the great majority of the replies from Congregationalists, are to the effect that the society is not helpful to the church, but distinctly harmful. What has struck us very much is that from churches where the ministers are prominent leaders of Christian Endeavour there are serious complaints from members that their energy has gone too much in that channel, and that the ordinary work of the church is impoverished. Some leading Baptist ministers are strongly hostile to the movement from experience. A few say that the results have

Bitten by a Spider

Blood Poisoned and Body Covered by Sores

Other Remedies Failed but Hood's Sarsaparilla Cured.

Whatever the nature of the poison or humor in the blood, Hood's Sarsaparilla, as the one true blood purifier, effects a cure. Read this letter:

"Eight years ago my little adopted daughter, then two years old, was bitten on the back by a spider. We felt almost sure she would die. She suffered terrible agony, and we doctored her by every means we could think of without a cure. She was covered with sores from head to foot. Then her ears discharged, and blindness was the next thing. We were not able to continue paying doctor's bills. One day a lady asked me why I did not try Hood's Sarsaparilla. She said,

When you buy a bottle of Hood's Sarsaparilla you may rely upon a cure.

We acted upon this suggestion, and began giving her Hood's Sarsaparilla. The little girl is now cured and she is getting plump, sleeps well and has a good appetite, and she can see to put Hood's Rainy Day Pusle together and even thread a fine needle. A great many people and a number of physicians know about this case and they know that our little girl is like another child. She is now taking her tenth bottle of Hood's Sarsaparilla." Mrs. MATTIE V. STANLEY, 718 Milton Av., San Diego, Cal.

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Is the Best—The One True Blood Purifier. Be sure to get Hood's and only Hood's.

Hood's Pills easy to take, easy to buy, easy to operate.

been injurious in some ways, but they hope the harm is compensated in other ways. There is a feeling in the minds of many that the means of Christian training are despised. If young Endeavorers do not attend Bible classes, and are careless about the nurture of their souls, if they neglect patient, plodding, unceasing labour to find out the meaning of Scripture, enthusiasm must in time die out.—British Weekly.

FROM NORFOLK, VA.

Will you let me say, Bro. Editor, that we are busily preparing for the coming of the Southern Baptist Convention here in May, and we hail its coming with high delight. The particular preparation which this letter would like to chronicle is a cheap round trip excursion from Norfolk to Washington, D. C., which will be run by the First Baptist church of this city at the close of the convention, on May 10th. The round trip tickets will be only \$3, good for five days, to return on any of the company's steamers during that time. The trip to Washington will be made in the day time on the handsome steamer "Washington," and will take the excursionists through the famous Hampton Roads and the Chesapeake Bay, making a brief stop at Old Point Comfort (Fortress Monroe). Congress will probably be in session at that time. Several attractive features will make up a programme of exercises to be given on the steamer during the day trip to Washington. Several distinguished speakers will make short addresses and there will be some special music. For further information, address H. J. WILLIAMSON, Norfolk, Va.

Cheap hotel rates in Washington have been secured. H. J. W.

Who is my neighbor? It is he who shows mercy upon me! Then the Lord is our neighbor above and beyond all other beings in the universe. Mercy is the highest form of love. Love for those who have fallen among thieves, those who are naked, who are wounded by sin and are dying by the way-side.—The Helper.

THE GEORGIA BAPTIST STATE CONVENTION.

This convention met in Augusta, Thursday, March 31, at 4 p. m. in the First Baptist church, Dr. Lansing Burrows, pastor. Bro. Wm. J. Northen and B. D. Ragsdale were selected president and secretary of the convention. There were enrolled a representation of 250 messengers.

Among others who were introduced was Dr. W. P. Harvey. In his brief address he said: "I am here to represent the Baptist Book Concern and the Baptist State Convention of Kentucky. I feel honored in availing myself of the courtesy extended me. I represent the Baptist Book Concern and the WESTERN RECORDER. I show you prospectus of our Mathew Henry's Commentary—6 vol. edition, only \$7.20, and 3 vol. edition, \$6. The old WESTERN RECORDER, you know it. It is true, tried and never denied, and willing to be tried again. The great commoner of Kentucky, Henry Clay, was the subject of criticism during his career, and George D. Prentiss, the great Southern editor, always defended him. At last some Northern editor said: 'Mr. Clay has a very ugly mouth.' Mr. Prentiss replied: 'I have defended him against all criticism, but so far as his mouth is concerned, it can speak for itself.' Read the WESTERN RECORDER and be your own judge of its merits and loyalty to Baptist principles."

This has been a great year with Georgia Baptists, touching the question of developments along the lines of denominational work. It is true that our people have suffered from the general depression, brought on by the low price of cotton, but they have never before responded so nobly to demands of our work. The needs of the State Mission Board have been met, and it may be said that this Board is practically out of debt. There was a deficit of \$600, but this was borrowed from other conventional funds which were in the hands of the corresponding secretary.

The Home and Foreign Boards have both received royal gifts from Georgia Baptists this year. The former has got about \$15,000 and the latter \$18,000. The convention learned through Rev. R. J. Willingham that the deficit at Norfolk of the Foreign Board would be about \$10,000. It was resolved that Georgia assume one-tenth of that amount, and 126 persons obligated themselves to raise \$10 each for this purpose. It is to be hoped that this liberal movement will meet with a hearty response on the part of all the rest of the Southern States, and that at Norfolk the Foreign Board will find itself out of debt.

The Baptists and citizens of Forsyth offered the Monroe Female College to the Baptists of the State. The property is worth about \$30,000, and is without any incumbrances whatever. The report of a committee to accept this gift elicited more discussion than any other matter that came before the convention. But the gift was accepted and fifteen trustees appointed, into whose management this enterprise will be committed. Up to this time the Baptists in this state have done nothing toward the question of organized denominational female education. It is a venture, but its friends hope it will mean eminent success.

Mercer University is in better position for good work to-day than ever before in its history. Its faculty is composed of men who are second to none in their work, and they are filled with a spirit of enthusiasm. We have 250 students, and a finer body of young

men could hardly be found. More than thirty of them are studying for the ministry, and a goodly number of them will sooner or later be in the Seminary at Louisville.

Dr. Robertson, of Kentucky, came down to solicit help for the students' fund of the Seminary. He came asking for \$1,000. This appeared to him to be a large amount to ask for, but it was given. Not only so, but when the subscriptions were all in the amount was found to be \$1,450. The question might be asked as to whether this large contribution might be regarded as an index of feeling upon the Whittsett issue. It is safe to say, perhaps, that it is not. Men on both sides of this question gave freely to this fund and nothing was said, publicly, about this issue. Georgia Baptists are conservative, and are saying nothing about this matter, hoping the Trustees of the Seminary will deal so wisely with this matter at Norfolk that there shall no longer be any occasion for us to differ about this question. Evidently the tension is great and it needs to be relaxed.

The convention was one of great spiritual power, and it is to be hoped that this high standard may never be lowered at any future session.

The next meeting of this body will be held in Savannah, beginning on Friday before the first Sunday in April, 1899.

A WARNING.

Whereas, the church at White Lily, Pulaski Co., Ky., at her October meeting brought a charge against W. F. Meece an ordained minister of White Lily church for immoral conduct that was detrimental to the cause of Christ and a hindrance to the up-building of Christ's church; and the church appointed a committee of three to investigate said charge, and if found guilty, to what extent, and report to the church at her November meeting. After the investigation of said committee they advised the church to withdraw fellowship from W. F. Meece and demand of him his ordination license, which report was adopted by the church, the charges all being proven against the said W. F. Meece. And we learn that he is yet using his ordination papers, and has, as we learn, taken the care of the Oak Grove church. We would say to our sister Baptist churches to beware of the said W. F. Meece as an impostor.

By order of the church and requested published in the WESTERN RECORDER.

H. B. MEECE, Mod.
CHAS. COLYER, Sec.
Somerset, Ky., March 12, 1898.

A HUMBLE man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber.

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

DR.
PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

EAST TENNESSEE.

This fair hill country, stretching from the Big Smokies on the southeast to the Cumberland on the northwest, and from Virginia on the northeast to Georgia on the southwest is fair to look upon, especially these budding spring days, and full of Baptists. We have our several interests to foster, but they are looked after by competent men, and are moving forward. Best of all we are working together without clashing. Chief among our interests are our

INSTITUTIONS OF EDUCATION.

Carson and Newman College is constantly forging forward. President J. T. Henderson is putting forth his splendid energies to pay off the remaining debts on the property, and is succeeding. He is making his plans to have erected this summer the young women's boarding hall, which he would have had last summer but for the break down of his health. So, one by one, there will be added to the splendid main building, now in use, other necessary equipments. This school is now a safe place to invest money for God and humanity.

The Chelhowie Academy, in Sevier county, an associational high school, is doing a great work in its line under the vigorous management of Rev. W. S. Bryant; they enroll nearly 300 pupils. They too need more room.

The Sweetwater Female Institute, our only distinctly female school, is getting on its feet again through the wise guidance of Rev. W. C. Grace, President of the Trustees, and the generous giving of some of the Sweetwater Baptists. The outlook for this school is bright now.

In this land of mild climate and bracing air we do not appoint our

SPECIAL MEETINGS

by the height of the corn, cotton or tobacco, nor snow for sleighing, nor the week of the year. We hold our meetings any time that seems best. The churches at Ball Camp and Chelhowie Academy, both in the country, have recently had excellent revivals. The church at Mossy Creek, under the pastoral care of that sturdy and faithful brother whom they imported from Kentucky, Rev. J. M. Phillips, D.D., has just had a delightful and fruitful meeting, in which Rev. J. T. Sexton, "the blacksmith preacher," assisted. The four resident pastors of Knoxville—Acree, Murrell, Snow and Jeffries—are in the midst of a campaign in their churches, giving two weeks to a meeting in each church—different ones preach from night to night as may be arranged, but all are present at every service. The first meeting has just closed at Centennial church, and the next will now go on at Second. Good results are being obtained and in prospect.

The pastorates among us, made vacant by removal and otherwise, are

FILLING UP.

Rev. W. H. Strickland, of Georgia, has recently taken charge at Morristown, and the middle of April Rev. A. J. Fristoe, of Petersburg, Va., will take charge of Central church, Chattanooga, recently made vacant by the removal to North Carolina of Rev. R. G. Haymore. This new pastor comes among us with an enviable record as church builder, pastor, preacher and evangelist. He will have a fine field in which to utilize his best gifts. We are expecting happy results from this union.

SUNDAY-SCHOOL INTERESTS.

East Tennessee Baptists are well developed in their Sunday-school work. Knoxville is noted for its large Baptist Sunday-schools. It is a question whether

this is due to the number of children among us or to the well-equipped consecrated laymen in charge. This is to be a great year for us in Sunday-school work—the Biblical Assembly meets in Knoxville in June, the East Tennessee Baptist Sunday-school Convention in August, and from month to month the Knoxville Baptist Sunday-school Association meets, with programme and methods in advance of any year of its five years of full and vigorous existence. Any one wishing to see the best Sunday-school work would do well to visit Knoxville this summer, or in fact they could see that any Sunday they might visit some of our schools. M. D. J.

LEWISBURG AND COVINGTON.

I preached last Sunday morning at Lewisburg, the church of which Rev. Cleon Keyes was pastor for thirty-two years. The church has been without a pastor since Bro. B. M. Adams resigned and accepted the care of the First church at Frankfort, Ky. It was my pleasure to enjoy the hospitality of Bro. Keyes, an old tried friend from my boyhood. Brother Keyes is in his seventy-sixth year and has been a minister for fifty-seven years. The infirmities of age are upon him. He is deaf and his eyes are failing, but his mind seems as active and vigorous as ever. He takes as great interest in denominational affairs as he ever did. He has been a tower of strength, and has left his impress on Eastern Kentucky, especially Bracken Association.

Sunday night I preached for Pastor C. G. Jones of the First church, Covington, to a good congregation. I know of no pastor more happily situated. He is loved by all, and our cause is greatly prospering under his ministry. His congregations are large and he has conversions and baptisms almost every week. Prayer-meetings are well attended, and the Sunday-school averages from 250 to 280 scholars. He does not have to resort to modern methods of sensationalism, but preaches the old fashioned Gospel with power and demonstration of the Spirit.

Monday morning I was present at the Cincinnati Baptist Ministers' Conference and greatly enjoyed meeting the brethren. The ministers reported forty-two baptisms since their last meeting. In the absence of the President, Rev. G. W. Peryman was chosen President pro tem. Dr. B. F. Swindler is the regular Secretary. The topic for discussion was, "The Responsibility of Professors in our Colleges for their Teaching to the Denomination." Dr. Lasher, of the *Journal and Messenger*, led in the discussion to the satisfaction of the conference. Bro. Peter F. Fossett, pastor for twenty-eight years of one of the colored churches of Cincinnati, is eighty-three years of age. He was the servant of Thomas Jefferson and remembers well the writer of the Declaration of Independence. He was eleven years of age when General LaFayette, Madison, Monroe and other distinguished visitors thronged the hospitable home of the Sage of Monticello. We dined in company with Pastor C. G. Jones at the elegant home of Deacon Thomas M. Porter. All together our visit to Covington was most pleasant. H.

READ no mean books. The scholar knows that the famed books contain, first and last, the best thoughts and facts. Now and then, by rarest luck, in some foolish Grub street is the gem we want. But in the best circles is the best information.—Emerson.

OPEN COMMUNION IN THE SEMINARY.

RECENTLY there was a detachment of Seminary students who went to a Campbellite church and took communion with the Campbellites. In the number was Rufus Weaver, who is the pastor of a Kentucky Baptist church, and one of the most thoroughly hot-headed Whitesittes in the institution. We would like to bear a word from the WESTERN RECORDER on the propriety of having an institution for the instruction of Baptist preachers that will allow its students to thus abuse the courtesies of the Campbellites, and outrage the known belief of their own denomination. It seems to fall to the lot of the *Flag* to expose all of this ruinous rottenness of the Seminary, as all the other papers seem to be afraid of the thing, and we are sure that we are not mistaken when we believe the RECORDER is utterly averse to such proceedings. If a lot of theologues, who are thoroughly drilled in theatre-going, and open communion practices with the Campbellites, won't make a topping lot of pastors for our coming churches, we would like to ask what it is that will make a topping pastor! Are our churches to be kept in the dark as to the doings of those young gentlemen who are attending this school at the expense of the benevolence of the Baptists! So far as the *Flag* is concerned we say plainly that we are not going to be a party to this double-dyed treachery to Baptist principles. It does not make one particle of difference to us that the Seminary is a public Baptist institution, and that criticisms on it might hurt it, for that is the very reason why we think it ought to be sharply criticised. If it proposes to pretend to be a Baptist concern let it show its colors, or take down its colors entirely.—*American Baptist Flag.*

[We have no disposition to conceal any facts which the denomination ought to know. While we have heard rumors of other cases, we have positive information of only one case where a student of the Seminary has been guilty of the offense charged, and that is the case of the Rev. Rufus Weaver. The incident occurred some seven months ago, though it has only recently been made public. He has given an explanation to the editor of the RECORDER to the following effect; and we state it with his approval.

In his neighborhood in North Carolina, there are no Disciples, and he did not understand their views nor wherein they differ from the Baptists. The meeting in question was the first meeting of the Disciples at which he was ever present. They called on him to lead in prayer as they celebrated the Lord's Supper, and under the impulse of the moment he partook with them. Since that time he has given special study to the subject, and has informed himself as to the teaching of the Disciples and now believes he did wrong. He would not do the like again. He now declares himself one of the closest of close-communicants.

It does not appear that either his church or the faculty of the Seminary took any step in regard to the affair; but that the faculty consider him all right is proved by their selecting him to make the speech in behalf of the students at the banquet last Thursday.—Dr. Dargan was asked in the class room what ought to be done with the men who had communed with the Campbellites, and the answer, as reported to us, was: "Before the Lord, brethren, I think they ought to be dealt with." Dr. Dargan is right.—Ed.]

HEAVEN.

There is a place called heaven, we're told,
With pearly gates and streets of gold,
Which God's dear children will behold
When they shall enter heaven.

The sweetness of that place we'll know
And find deliverance on that bright
shore,
In pilgrimage through which we go
To our home in heaven.

The starting place is calvary,
Where Jesus' blood was shed for thee,
'Twill wash thee clean and set thee
free.
And fit thee thus for heaven.

Heaven, sweet home, the place of rest,
The humble soul will there be blessed,
Who at the cross his sins confessed,
Will find a home in heaven.

This life's a warfare all the way,
God's promised grace will be our story,
And guide and guard us all the way
Until we enter heaven.

We'll fight our way 'till we arise
And take our flight up to the skies,
And gain the richest, sweetest prize,
Sweet home 'tis heaven.

Our loved ones who have gone before,
We'll meet them there, to part no
more,
This world of sin we'll leave below,
And fly away to heaven. Q.

OUR PULPIT.

THE TWO RESTS.

BY ALEXANDER MACLAREN, D. D.

Soul....take thine ease.—Luke 12:19.
I will give you rest....ye shall find
rest unto your souls.—Matt. 11:28-29.

The first of these clauses is what the rich fool said to his soul; the second and third are what Jesus said to the laboring and heavy laden, that is, to all the world. Now, I do not like taking snippets of the Bible for my texts, but I have done so now, for the sake of bringing out the remarkable verbal connection between these three sayings. The word rendered in the first of them, "Take thine ease," is the same as is employed by Christ in the second, which is thus translated, "I will give rest." Of course, the third of them contains again the same expression "rest." We should see the connection more clearly if we read "Soul....take thy rest" or "rest thyself," and then we should understand that by bringing them together, we set face to face the two ways of attaining repose, the rich fool's, which is the current way of the world, and Christ's, which is the only way that reaches the goal.

There is a further remark to be made. Our Lord's repetition of the promise of rest, in the second and third of our clause, is profoundly significant. He distinguishes two acts of ours "coming" to him and "taking his yoke upon us." They are connected, but they are not the same. He also distinguishes two kinds of rest, consequent respectively upon these two acts, and they are not the same, as is hinted by the variation in the form of the promise which, in one case, is "I will give," and in the other, "ye shall find." It would appear as if there were a distinction intended, the natural of which may appear presently, but, in the meantime, I simply draw attention to the fact of the separation here in our Lord's words, which leads us up to the consideration that in these three fragments we have three points brought before us, the vain search after rest, the rest of coming to Christ, and the rest of taking Christ's yoke. Now, let us look at these three things successively.

Our Lord takes as a specimen a man who had been successful in the prevailing industry of the times. He picks out a prosperous agriculturist, for that was the chief industry of Palestine in his day. Perhaps if he had been in

Manchester, his specialty would have been rather different. Can you not fancy him saying, "There was a certain prosperous Lancashire manufacturer or merchant who had made a fortune in his business, and he said to himself, 'What shall I do now? I will draw my capital out of my concern, and I will invest it in sound securities. I will build myself a pleasant house in some country place, and there, for the rest of my days, I will enjoy competence and leisure.'"

That is perfectly right. I suppose that all of us hard-working people know the attraction of the prospect of a little leisure before we go home. This man was not called of God a "fool" because he planned to get some leisure, and to enjoy the fruits of his toil before he went out of the world, but for far deeper reasons. Let us see what these reasons were that convicted him of a vain search and of the folly of it.

First, he looked in the wrong place for rest. What a preposterous contradiction in terms his words are! "Soul....take thy rest." How! "Eat, drink and be merry." If he had said, "body, or stomach, take thy rest; eat and drink," it would have been all right, but he coupled together the grossest forms of physical satisfaction and the ethereal self, as if there were any kind of connection between a full meal and a restful spirit. He forgot the heterogeneity between all material things and the immaterial spirit. He forgot that the food of the soul is love, beauty, truth, goodness, and he tried to put it off, and satisfy it with *vitula* and drink. And so he was a fool.

Brother, to seek rest of soul in anything external and material is, if I might so say, the same kind of mistake as to feed a butterfly on roast beef, the same kind of mistake as to fancy that you will make the electric light, in its little globe, burn the brighter, if you drench it with heavy, rancid oil. The appetite that needs to be satisfied before the soul is at rest is something nobler, diviner than can ever be stilled by any accumulation of external things. And so this man that said, "Soul....rest....eat and drink," was a double-eyed fool.

Again, he sought in the wrong way because he sought only for enjoyment. Look at the absolute, self-enclosed character that come out in the words, "My fruits, my goods, thou hast goods laid up for many years." He thought only about himself. And is there any rest of soul in a self-centered nature? No! If a man make himself his aim he draws down upon himself, infidelity, all manner of unrests and disturbances and tumults. He gives the rein to whims and fancies and appetites, and these will tear him apart. The only way to find rest for the soul is for the soul to get out of itself and cease to make itself its great object and aim.

Further, this man went wrong in his search for rest because he ignored altogether the frail tenure by which he held his goods. What a grim contrast that is between "goods laid up for many years" and "this night thy soul shall be required of thee!" There is rest in learning of things that the touch of death's bony finger can burst like a bubble. There is no rest in mooring ourselves to what looks like solid land, and turns out in the morning to be a floating island that can be submerged when the water rises a little. But that is what many of us are doing—seeking for repose in that which is itself as the cloud-wrack driven before the wind. "Whether there be tongues they shall fail; whether

there be knowledge it shall vanish away." The grosser and the more refined and intellectual objects on which men rest, or would fain rest, alike will pass and perish. Like some one who in the night has thought himself to be surrounded by an impenetrable fortress, and when morning comes finds that what he took for solid granite was fleeting vapor, and that he stands bare and undefended in the open, so that they who seek for rest beneath the stars will find at the last that the grim word, "Thou fool!" is the only one that describes them.

Our Lord himself has explained what he meant by the rest of coming to Christ. "Come unto me, all ye that labor," when, in another place, he says, in two entirely parallel clauses, "He that cometh unto me shall never hunger, and he that believeth on me shall never thirst." So, to come to Christ is, in plain English, to set our confidence, or our trust—or, to use a theological word, our faith, upon him. And, says Christ, "whosoever thus comes, I—I will give him rest."

Coming to Christ, we enter on the rest of faith. The very act of trust brings tranquility, even when the person or thing trusted in is human and creatureal, and therefore uncertain. For to roll the responsibility from myself, as it were, upon another, brings repose, and they who lean upon that strong arm do not need to fear though their own arm be very weak. The rest of faith, when we cease from having to take care of ourselves, when we can get all gnawing cares and anxieties that perturb upon him, when we say, "Thou dost undertake for me, and I leave myself in thy care," is tranquility deeper and more real than any other that the heart of man can conceive. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Cast yourself upon Christ, and live in the atmosphere of calm confidence and though the surface may be tossed by many a storm, the depths will be motionless and quiet, and there will be "peace subsisting at the heart of endless agitation."

Coming to Christ we enter into the rest of possessing God. In him we are "heir of God, being joint heirs with Christ." So great is the smallest man that nothing less or other than God will satisfy him. His clamant desires will never be stilled, his perturbed spirit never be at rest until it "rests in the Lord, waiting patiently for him." Everything else is less than adequate to meet our needs. God by himself, and God only, is enough for us. He that cometh to Christ cometh to the Father.

Coming to Christ we enter into the rest of forgiveness and of conquered sin. That is the true disturbance of man's soul, far deeper than any agitation or perturbation that may come from external circumstances. It is our unlawful acts that disturb us, stirring conscience, which will speak or which will be ominously silent, and in either case will disturb our true repose. As our great dramatist has it, "Macbeth hath murdered sleep." There is no rest for the man whose conscience is stinging him, as, more or less, all consciences do that are not reconciled and quieted by Christ's great sacrifice. There is no rest for such an one. He is like the troubled sea "that cannot rest whose waters cast up mire and dirt; while they who come to Jesus are like some little turn amongst the hills, surrounded by sheltering heights that "heareth not the loud winds when they call and has no more movement than is enough to prevent stagnation, and its little ripple

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The rest of taking Christ's yoke is distinguished from the coming to him, and is the certain consequence of it in all cases where the coming is real. By taking his yoke upon us, is simply meant, I suppose, practical obedience. And the variation to which I have already referred in the two promises indicates that this second kind of rest is what we may call the natural consequence of the conduct required. "Take my yoke upon you," and the outcome of that will be that ye shall find rest unto your souls.

By taking Christ's yoke upon us we enter on the rest of obedience. One of the main things that disturbs our hearts and shakes our lives is self-will—the ancient tyrant and despot that rules over men to their destruction. And whosoever has denuded himself of that, and can say, "Not my will, but thine, be done; I will take my orders from thee, not from this tyrannous self that is enthroned in my heart," that man has found the secret of repose. The abnegation of self is the attainment of tranquility. Ask Jesus Christ to come up into the chariot, and take the reins into his hands, and your journey will be prosperity.

And if, in these particulars and others that I cannot now dwell upon we shape ourselves after Christ's example, we shall know the rest of soul which he promised. He was the Prince of Peace. His manhood was unperturbed because it was unshaken and in unbroken fellowship with God. And if we come to him, and take his yoke upon us, he will lead us unto the same sanctuary where he dwells, and where there shall be no sound to disturb the tranquil repose. That repose will no more be work than the royal rest of Christ himself; and it will be perfected when he welcomes us to the land where "beyond these voices there is peace," and where his servants "rest from their labors, and their works do follow them." May we all now enter into the rest of faith, and be tapped in the rest of heaven.

Very early in the Reformation it was urged by some preachers in Germany and Switzerland (1523-26) that inasmuch as infants cannot be fairly accounted consenting parties, they ought not to be baptized. They further insisted that

complete immersion was indispensable to the validity of the sacrament. These opinions were adopted by many. About 1536 Anabaptist opinions commended themselves to Meno Simonis in Holland. He may be considered the founder of existing Anabaptists in Holland. They repudiate the name "Anabaptist" as involving an admission inconsistent with their distinctive tenet, viz., the nullity of any baptism except that administered by immersion on personal profession of faith, of which profession it is the visible form. Baptists have the honorable distinction of being the first religious community which asserted the essential sinfulness of persecution for matters of opinion. Their churches are organized on the basis of congregational independence.—Rev. T. J. Crippen, Edinburgh, 1883.

A CORRECTION.

Either a slip of the pen or a bit of bad copy (for which I am famous!) or an instance of editorial prerogative, made me say last week "fallacy" where the word "folly" was the intended antithesis of the "wisdom" appearing in the text. I would be grateful to see the correction made while the matter is fresh in the minds of the brethren.

Let me add that I have been a careful reader of the RECORDER for many years, and aside from the personalities which are always inevitable in a protracted controversy, and which we all deplore, I can see nothing in this difficulty save a new test of orthodoxy. If there are other issues, they are so overshadowed by this that, regardless of what we think of them, we are compelled to act on the main point. L. O. DAWSON.

Now the apostle is handling the string he most delights to touch. He is at home with everything which concerns the welfare of saints; but when he begins to talk of his Lord and Master, that is, that he seems to ride in a chariot of fire with horses of fire, and he grows mightily eloquent under the inspiration of the Spirit of God. See how he talks of the great central truth of the atoning sacrifice: "In whom we have redemption through his blood, even the forgiveness of sins."

FROM MEXICO.

MARTOLOGY—CATHOLIC IDOLATRY.

We send missionaries to China and Africa to win the heathen from idolatry to a saving knowledge of the truth in Christ Jesus. For the same reason missionaries should be sent to Catholic countries. To show that Catholicism is a system of gross idolatry, I wish to give a number of quotations from a standard Catholic work called "Las Glories de Maria."

"God wishes that all grace may come by the hand of Mary," p. 15.

"All who are saved will receive it (salvation) by the intercession of this divine Mother," p. 19.

"I (Mary) am the joy of the just and the door through which to introduce sinners to God," p. 28. But Christ says, "I am the door," John 10:9.

"Mary was made the Queen of mercy in order to save, by her favor, the greatest sinners that trust themselves to her," p. 29.

"Saint Augustin calls her the only hope of us sinners, since it is only by her intercession that we may hope for the pardon of our sins," p. 58.

"To resist the enemies of our salvation, we need spiritual power to keep ourselves in the life of divine grace, and this power may be received only through the mediation of Mary," p. 62.

"If we serve Mary in love the rest of our lives, let us hope that, although we are sinners, she will come in the hour of death and console us with her presence," p. 74.

"God, wishing to redeem the human race, placed the entire price of redemption in the hands of Mary, that she might dispense it at her own will," p. 79.

"Oh, Mary, thou art omnipotent because thy Son wishes to honor thee, doing at once all that thou askest," p. 80.

"We find salvation more easily by trusting to the Mother than we do by trusting to the Son," p. 97.

"There is no doubt but that by the merits of Jesus there has been granted unto Mary authority to be mediator of our salvation," p. 108.

"In Mary we shall find life and salvation eternal," p. 111.

"The Judge, her Son, cannot condemn the guilty whom she defends," p. 137.

These quotations, which might be multiplied indefinitely, give us the theory of Catholic idolatry. We have only to go into the homes of the people and into their churches and meetings to see the practice. They put Christ into the background or out of sight, and deify Mary. It will be observed, further, that no attempt is even pretended to base this doctrine on the Bible; they rest it on the testimony of the saints and the authority of "the holy Catholic church," which authority Catholics regard as absolute. When a people cut loose from Christ and the Bible, they never know when or where to stop.

Catholics have "gods many." They have burnt up the Bible, and are now blindly and slavishly worshipping and serving Mary, and with her an innumerable company of saints and angels. Not one word is said about "repentance towards God and faith in the Lord Jesus Christ," the importance of "being born again," the "new creature," "new life," etc. But some one asks, "Can Catholics be saved?" There may be a few exceptions, but the great mass of Catholic people are as truly idolatrous as are the pagans in the heart of Africa. John says in Rev. 21:8: "Idolaters... shall

have their part in the lake which burneth with fire and brimstone." Paul teaches in 1 Cor. 6:9, 10; Gal. 5:21; Eph. 5:5, etc., that idolaters shall not enter heaven. Of the hundreds of evangelical missionaries who have gone out to papal fields, I have never heard of one who abandoned his purpose and returned home because he ceased to believe in the enterprise. On the contrary, those who have labored many years in widely separated Catholic fields are all of one mind as to the importance of the work. If any one should decide that this universal verdict of so many competent and tried witnesses should not be final, certainly it should outweigh the opposite opinion of that brother back at home who has decided on the matter without having made even a hasty visit to a Catholic country. Then let us give the Gospel to Catholic peoples because they have it not. J. G. CHASTAIN, Doctor Arroyo, Mexico.

FROM PITTSBURG.

Having lived in Kentucky five years, thereby forming many acquaintances whose friendship I value beyond computation, and having been a subscriber to the RECORDER for quite a while, I would be glad if you would grant me a small space to say a few things about our work here.

I have just completed my fourth year with the Nineteenth-street church of this city. When I came we had, after several erasures and giving letters to those to form the Maple-avenue church, two hundred and twenty-five members. Since then we have had a net increase of three hundred and fifty, giving us a present membership of 575. We have received 125 within the last year. Two weeks ago we received a brother: who for nine years has been a regular ordained Methodist minister. He did not take this step hastily, but after much prayer and careful thought. We have had many conversations upon the teachings of God's Word of late, and he has had the free use of my library. He is a man in middle life and of unusual gifts. He has done a most remarkable work near us within the past year. Of course this step on his part has caused something of a sensation, but he says he feels that he has been thus led of God, and is willing to trust him for the outcome. Many others of the Methodist persuasion are now coming with us.

We have a field here of almost limitless possibilities. This is the only English-speaking Baptist church in this section of our city, where there is a population of fifty thousand. The day ought not to be far distant when there should be a membership here running up into the thousands. We frequently have congregations of a thousand or more. The prospects for the future look exceedingly bright.

Remember us in your prayers. We raised for all purposes this year \$6,000.

Yours fraternally,
J. M. THOMAS.

"No one can teach us who has stopped learning," says the Archbishop of Canterbury. Talking to some clergymen on teaching and preaching, he told them that only by perpetual studying could they keep their preaching and teaching alive. Three things, he said, are wanted—fulness of knowledge, lucidity of arrangement, with clearness in expressing that knowledge, and the freshness that is born of fresh study. And every wise preacher will add an hearty Amen to that bit of sound philosophy.—Ex.

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THURSDAY APRIL 14, 1898

HOW THEY STAND.

Dr. D. D. Maclaurin, of Detroit, in behalf of the Baptist Pastors' Conference of that city, recently addressed letters to the Baptist theological seminaries of the U. S. asking in regard to their attitude toward the current "higher criticism." The correspondence is published in the Christian Herald, and it is interesting.

Rochester rings out clearest and strongest. Dr. Strong declares his belief in the Mosaic authorship of the Pentateuch, though recognizing documents, and in the "old view of Jonah and Daniel." Dr. Osgood, the prince of Hebrew scholars, and who teaches Old Testament at Rochester, is clear and sound and strong. With a master hand he brushes aside the cobwebs of this baptized infidelity called "higher criticism." Dr. Osgood teaches that "the books of Daniel and Jonah are just what they purport to be, true narratives of Daniel and Jonah." He adds: "I know of no reason to deny them to Daniel and Jonah as their authors, which will not invalidate the supreme testimony to them, that of Jesus Christ." In regard to the argument for the late date of Daniel, on the ground that there are Persian and Greek words in the book, Dr. Osgood says: "But it has never yet been proved that either Persian or Greek words are in Daniel. There is a similarity—that is all—the actual fact remains a guess of learned men." But even if there were Persian or Greek words in Daniel, that would not prove the late date. The words in question are the names of musical instruments, and it is claimed that these names could not have been used in Palestine till after the conquest by Alexander the Great. By the same token it would be impossible for us in this country to use the words piano and guitar until after the conquest of our land by Italy and by Spain, for piano is Italian and guitar Spanish.

Dr. Taylor, of Crozer, teaches "the conservative view concerning the date and authorship of Daniel and Jonah," rejecting the notion that any part of the Old Testament is "mythical or legendary." He holds that "the religion of the Israelites was a revealed religion, not the result of a natural process of evolution," and he says, "my teaching is decidedly (not radically and blindly) conservative."

Dr. Burnham replies for Colgate University. He teaches "that the modern science of Higher Criticism, so far as its principles and methods are concerned, is to be accepted as a well established science, and, that the validity of its methods and principles is beyond question." But he does not accept all its conclusions. He also teaches the double authorship of Isaiah and the triple authorship of Zechariah.

Dr. Brown, of Newton, favors the late dates of Jonah and Daniel, placing the book of Jonah "about the time of the Exile or a little later," and the book of Daniel "during the oppressions of Antiochus Epiphanes." He regards the attitude of such critics as Driver and Smith as "reverent," and he believes "that acceptance of their conclusions should be tolerated by evangelical Christians." It is painful to think that such views are taught in the Old Testament department of the oldest Baptist theological seminary (Newton) and that of the next oldest (Hamilton).

Dr. Harper answers for the University of Chicago. He re-

fers to his published writings, and adds: "The University does not have any official position on the subject of Historical Criticism. We do not accept any position to the exclusion of another. The students are referred to all the works on the subject, and no work is taken as authority." There is a beautiful vagueness about this. Either the "round" or the "flat" theory may be held there without objection. We think it is time the University of Chicago taught something definite on these great and vital subjects. We are glad to say, however, that we have information to the effect that Dr. Harper has lately come much nearer the orthodox position in regard to the Old Testament than he was some time ago. We hope he will ere long be in the right path. What a mighty power for truth the University of Chicago would be, if it clearly and squarely stood for the plenary inspiration and the absolute authority of the Bible.

Dr. Whitatt speaks for our Seminary here, and he speaks briefly. He says: "Our Seminary occupies a critical attitude towards modern historical criticism. We do not accept the positions that are severally assumed by Driver and Farrar and Smith in the books you mention. Our men incline to the views expressed and maintained by Dr. Green, of Princeton Theological Seminary."

In the case of every other seminary, a reply was sent from a professor who teaches Old Testament; but in the case of our Seminary, Dr. Sampey, the professor of Old Testament, is silent, while Dr. Whitatt speaks. We would be glad to hear directly from Dr. Sampey, though we suppose he accepts Dr. Whitatt's statement. That statement, however, is not so clear as we could wish. A "critical attitude toward" current higher criticism is not enough. It is not stated that "our men" hold to Dr. Green's views—that would have been satisfactory—but that they "incline" to those views. The question arises as to what is the angle of inclination. The most satisfactory answer comes from Rochester. The replies from Crozer and Louisville do not show unsoundness, but they are not clear. The answers from Newton and Colgate reveal unsoundness, while that from Chicago shows an indifference which is not wholesome.

The Baptist Year Book for 1898 is a very interesting and valuable compendium of denominational information. It reports that there are in the United States 4,055,806 regular Baptists, of whom 198,432 were baptized last year—an average of 543 a day for every day in the year. But 66,118 are reported as excluded during the year, and here is an average of 178 a day, which indicates that something is wrong. Our exclusions are equal to one-third of our additions. We have 1,609 associations, 43,397 churches and 27,355 preachers. The entire amount contributed is reported as \$12,195,690 30, an average of a little over \$3 per capita, for all our members. This is an advance on previous years.

Texas has the largest number of churches of any state, having 4,217. Georgia leads in number of Baptists (891,628), of preachers (2,681) and of Associations (25,142). New York leads in Sunday-school pupils (128,448), and in contributions (\$2,995,999.75). Kentucky leads in the number of white Baptists, however (183,463), Georgia coming next with 179,968.

The regular Baptists of Kentucky have 2,191 churches, 1,619 preachers and 259,791 members, of whom 13,355 were baptized last

year. We contributed last year, all told, \$399,353.32, so far as reported, including \$11,163.87 for State and District Missions, \$8,319.97 for Home and \$11,163.87 for Foreign Missions. Of the 1,475 parsonages reported in all, Kentucky is credited with only 15. We are confident there are more than that, but they have not been reported. The total value of regular Baptist church property for the whole country is \$89,857,207. We have 34 charitable institutions, including 12 orphanages.

There are in the country 7 Baptist theological seminaries, with 1,061 students and with property to the value of \$2,660,873. This does not include the property at Hamilton, N. Y., which is part of Colgate University. Our Seminary in Louisville is the richest of the seven, having assets to the value of \$808,000. We have also 94 universities and colleges with 22,460 students and \$20,534,982 assets. And besides, we have 77 academies with 10,059 students and \$4,191,917 assets.

And now we come to the most thrilling part of all. We have 194 periodicals. Of these 5 are credited to Kentucky, though one has since ceased to exist; 11 to Texas; 8 to North Carolina; 4 to South Carolina; 9 to Tennessee; 5 to Georgia, though a new one has since started; 6 to Virginia; 6 to Missouri; 2 to Arkansas; 5 to Mississippi; 2 to Alabama; 3 to Florida; 1 to Louisiana and 0 to Maryland. Think of the pitiable condition of Maryland—with no Baptist paper! That seems, however, to be about the only destitute field in the South.

Our aggregate contributions to missions last year was \$1,024,412.99, divided as follows: Foreign, \$399,814.32; Home, \$306,981.13, and State, \$317,666.94.

There are in Kentucky 30 white and 6 colored Baptist doctors of divinity, who, on the whole, compare favorably with their brethren.

The names of 350 brethren are given who during last year were ordained to the ministry. We are confident that many more, not reported, were ordained also. We also have the names of 174 who have died during the year, including the names of G. S. Abbott, A. M. Beebe, Henry Day, F. M. Ellis, G. W. Griffin, W. M. Haigh, H. H. Harris, Geo. E. Horr, Lyman Jewett, J. N. Murdock, W. H. Pendleton, W. M. Pratt, D. I. Purser, J. H. Spencer, M. Vaun, B. W. Whilden, W. H. Williams, Byron A. Woods, and others more or less widely known. We fear that our losses in our ministry last year have not been made good, but perhaps this is because those who have passed away are better known than those who have been added.

Some brethren have expressed grave concern lest harm should come to the denomination on account of an attempt to establish a new test of orthodoxy. We have never heard of anybody who was trying to do anything of this sort; but we have heard only of the alarm of some brethren at some unnamed persons' making such an attempt. These brethren have simply had a troubled dream. They cannot name the man or the men who are seeking to establish any new test of orthodoxy.

So far as the Rochesterer is concerned, we say with emphasis that we are thoroughly opposed to the establishment of any new tests of orthodoxy. The old tests suit us very well. It is a new orthodoxy that requires new tests, and we want nothing to do with either, except to oppose both. It is surprising what nightmares some brethren can conjure up.

The Baptists of the United States seem to be far ahead of the Methodists in freedom from sectional bitterness. As an illustration, the Michigan Christian Advocate was opposing the payment by the Government of the recently collected claim of the Southern Methodist Publishing House (\$388,000), and among other things said that this Publishing House was "occasioned by treason, inflated by cheek and prosecuted by unconscionable greed." In replying to this the Christian Advocate at Nashville closes with the following: "These facts account for his notion that there is no impropriety in his assailing a large body of reputable Christian men with the most opprobrious epithets, charging them with treason, dishonesty, greed and falsehood, and systematically declining to give his readers a single shred of the evidence that flatly and fully disproves his allegations."

The Christian Herald, the Baptist paper of Michigan, has ever shown the kindest and most fraternal spirit toward the Baptists of the South. And we are sure there is no Baptist paper in the North that would use toward Southern Baptists anything like such language as the Michigan Christian Advocate freely uses toward Southern Methodists.

We think one reason for this sectional bitterness among Methodists is that the Northern and Southern branches of Methodism both claim the same territory, and hence arise friction and animosity.

The State Board met Tuesday last week. The debt April list was \$1,095.04, as against \$1,668.31 April 1st last year. Dr. Thomas Hall, of Bloomfield, was elected to fill the vacancy caused by the removal from the state of the Rev. M. Ashby Jones, of Bardonia. The list of delegates to the Convention was not completed, but was left in the hands of the committee, who will complete it under the instruction to preserve the ratio of 3 to 2, which they recommended. This is, of course, exclusive of the delegates, appointed by the associations, whose appointment is independent of the Board. The Board takes cognizance only of those delegates who go on the financial basis. The Kentucky delegation will be full, since many more brethren wish to go than there are places for. If any who are appointed find that, for any reason, they cannot go, they should promptly notify Dr. Warder, in order that their places may be filled.

DELEGATES and visitors to the Southern Baptist Convention can take a side trip to Washington City for \$3.00 for the round trip. Those who take the Chesapeake & Ohio R. R. will pass through Newport News and Hampton Roads, and will have a good opportunity to see the warships there. Congress will be in session, and May is the most beautiful month to visit Washington. Those who take other lines to Norfolk will be able to see the warships as they go to Washington, or they may make special trips to visit these vessels. A battleship is a modern wonder of the world. The battleship Kentucky was recently launched at Newport News, but there is much to be done on it still before it is ready for service. Visiting it will give a good idea of how these "monsters of the deep" are made.

Dr. JOSEPH PARKER recently said in England, as quoted by the Congregationalist, that there is as much gambling among English women as among English men, and more drunkenness. Alack and alas for England if this be true.

Editorial Varieties.

A Japanese convert wrote in his diary: "The why of 'Christianity' is the why of Christianity itself." That is exactly.

The Baptist Courier is disposed to catechize us. Very well, we will answer fairly and squarely its questions if it will agree to answer ours. We will answer questions for questions.

There are few things more contemptible than assailing a man's personal character because he dares to differ with you. Yet it is surprising how many who pass for good people, are guilty of this very thing.

We congratulate the Presbyterians that Dr. Briggs has joined the Episcopallians. Commenting on the change, the New York Evening Post says: "Meanwhile the Episcopal Church has again shown how it has now definitely taken the place which the Unitarian church used to monopolize—a generous house of refuge for all ecclesiastical wanderers." A doubtful compliment, this.

The Rev. Sid Williams says: "What we need is not up-to-date preachers, but back-to-date preachers." We said and happily expressed. A leading infidel some time ago said that religious and social questions were no longer to be determined from the meridian of Jerusalem, but from the meridian of Chicago. He argued that what Chicago men think must go, rather than what Christ taught.

It is always insisted on any given heretic that he is sweet spirited, and his heresy is apologized for by saying that a lovely heretic is better than a spitefully orthodox man. But our observation of the heretic does not confirm this view. We have had opportunity to see, they and their apologists are very far from being sweet spirited. If you want to hear their rave, just bring a "batter hammer" with: their range of vision.

In the Saturday papers there appeared a number of Easter musical programmes for various Louisville churches last Sunday. We were sorry to see among them an Easter programme for Broadway church. We did not, however, see any such programme for any other Baptist church in this city. We are sorry that any of our Louisville Baptist churches should begin to observe Easter, and especially a church that has in its membership three Seminary professors, and that has done so much good.

On last Thursday there was a dining at the Seminary to celebrate the enrollment of 86 students during the current year. Two years ago last winter there was a similar occasion, and during that year there were 818 names enrolled. Dr. Whitatt spoke for the occasion, Dr. Kerfoot for the faculty, Dr. Jones for the alumni, Dr. Marvin for the churches, Dr. Hemphill for the Presbyterian seminary, Mr. Weaver for the students, while Prof. Hawes was called out. The programme was arranged by Dr. Robertson. It was an interesting occasion.

Andrew Lang, in speaking of the Polychrome Bible which the higher critics are getting out, in which the parts they say are written by different redactors are printed in different colors, says: "It has been my lot, lately, to read a good deal of Biblical criticism, made in Germany. The method is simple. Truants. You have a theory, you seek for the evidence of the sacred writers as far as it suits your theory, and when it does not suit, you say that the inconvenient passage is an 'interpolation.' It must be, for, if not, what becomes of your theory?"

An expression of ours has been misunderstood. Speaking of the authorship of those independent editorials, we said: "Dr. Whitatt is the only man who knows from his personal knowledge whether or not he wrote those editorials." We had in mind the man involved in the controversy, and that should have been stated. To say that Dr. Whitatt is the only man at all who knows, is equivalent to saying that he wrote them, and that we did not intend. Of course, if Dr. W. did not write them, the man or men who did write them must have "personal knowledge" on the subject. But of those involved in the present controversy, Dr. W. is the only man who knows from his personal knowledge whether or not he wrote those editorials.

We have heard rumors, to the effect that, should Dr. Whitatt retire, many of his advocates will turn against the Seminary. We are unwilling to believe this is true. We cannot think that they care more for the man than for the institution, and that their interest is simply the real of partisans, rather than the love of friends. If those who urge Dr. W's retirement were trying to put in his place a man who is objectionable to them, we address the case would be different; but nothing of that sort is proposed. Those who favor Dr. W's retirement, so far as we know, desire him to be succeeded by a man who is alike acceptable to all parties. If he does retire, no man who has made himself specially offensive to either party should be thought of for promotion. There is only one man to whom we are utterly opposed as the successor of Dr. W. (in case there be a vacancy) and that man is the editor of the WESTERN RECORDER. Whoever else may be President of the Seminary, this man must not. True, he has never dreamed of being a candidate, but some nervous brethren have been fearing that he would be such.

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 no 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 (\$18.80), Nashville (\$18.15), Chattanooga (\$18.25), Knoxville (\$15.25), Birmingham (\$18.75), Mobile (\$24.50), Montgomery (\$19.00), Selma (\$19.00), Rome (\$15.25), Columbus (Ga) (\$20.00), Meridian (\$23.20), Vicksburg (\$26.50), Jackson (Miss) (\$25.50), Atlanta (\$14.50), Augusta (\$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. HARVEY.

DEAR RECORDER—I am glad to report that Bro. Fred Hale, who was operated upon last Thursday for appendicitis, has, in the opinion of his physicians, passed the line of danger. He is receiving the best possible care, but will not be able to return home for four or five weeks. As he had preached but three days we thought it best to close the meeting.

Yours fraternally, E. A. TAYLOR.

WHAT'S WHOING WITH YOUR SINGING?

You need a new book with stirring new music and yet plenty of familiar old songs—every worshiper a book. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose, Gospel song book. Barnes & Beauchamp, 2714 Olive St., St. Louis, Mo. 35c each; \$3.00 per doz. \$7.50 any quantity one for \$2c, in accordance with a view to its use.

Among the Churches.

LOUISVILLE. Walnut-street.—Bro. E. C. Dargan preached at 11 a. m. Bro. Sid Williams at 3 and 7:30 p. m. Eleven received for baptism, one by letter and ten baptized. Meeting continues. Broadway.—Pastor Jones preached. One received by letter. Chestnut-st.—Pastor J. M. Weaver preached in the morning and Bro. Ramseyer at night. East.—Pastor Christian preached. Three received by letter and one baptized. McFerran Memorial.—Pastor Eager preached. Two received by letter. Twenty-second and Walnut.—Bro. Sid Williams preached in the morning; \$2,500 secured for new Sunday school building. One received for baptism and one baptized. Franklin-st.—Pastor Edwards preached in the morning and Bro. Deter at night. Four baptized. German.—Pastor Ritzman preached at both hours. Highlands.—Pastor Dawes preached as usual. Logan-st.—Pastor Dew preached. One received by letter. Bro. W. R. East preached at night and Bro. F. O. Lamareaux will sing at Ash-street mission. Parkland.—Pastor Gordon preached in the morning and Bro. M. B. Wood at night. Eight received by letter and three baptized. Forty additions in the past four months. Bro. McFarland lectured on "Religion in Ireland" Thursday night. Portland-ave.—Pastor J. B. Shelton preached. Seven received by letter and four for baptism. Nine were baptized. Meeting closed. Southgate-st.—Pastor McFarland preached. One joined by letter. Third-avenue.—Brother Ramseyer preached in the morning. Twenty-sixth and Market.—Pastor Thompson preached. One received by letter, one for baptism and five baptized. Clifton.—Pastor Masters preached as usual. Glenview.—Bro. Argabrite preached. One received for baptism. Pastor Christian presented an interesting paper, giving an interview with Prof. J. W. McCarver, and containing much interesting information concerning the present condition and faith of the disciples. The paper elicited a lively discussion.

SEMINARY NOTES.

Bren. Earl and Lamareaux are holding a revival with Ash-street mission this week. No more distinguished visitors have come this way than Drs. Hawthorne and Lorimer. Bro. T. P. Samuels, who has been secretary of the Seminary since the death of Bro. Almond, has resigned. N. B. Wood, of Aurora, Ill., is visiting in New York City this week. He has many friends among the students. Bro. C. W. Hood, one of our best men from Alabama, will return to that state after the commencement and accept work. Dr. Dargan preached at Walnut-street Sunday and took collection for students' fund. We did not learn how much was raised. Dr. Robertson is quite sick. His class break miss him very much, and will watch for his recovery with much interest. Bro. C. S. Leonard has been elected superintendent of Preston-street mission. This is a splendid mission, and they have made a wise choice for superintendent. Bro. W. D. Bolton performed the marriage ceremony of Mr. Warren Wheeler and Miss Anita Collins last Thursday. Bro. Bolton says he believes in "doing unto others as you would have others to do unto you."

Bro. J. L. Vipperman, of Winston, N. C., has gone home. We have told no one good-bye whose departure we regretted more than Vip's. He is a fine brother and a splendid student. We expect to hear great things from him in North Carolina. At the dining last Thursday given by Dr. Whitsett in celebration of the fact that 300 men have enrolled this year, speeches were made by Drs. Whitsett, Kerfoot, Hamphill, Jones and Harris and Revs. Weaver and East. The speeches were all very entertaining and were well received by the student body. Including visitors, there were 310 "pulling turkey" at one time in the same dining-room. We are glad to publish the following list of books which by request have been kindly furnished by Dr. Dargan. He was requested by the writer to give a list of those that have helped him in preaching. I. Especially on preaching: (1)

Advertisement for Clematis plants. Features a large illustration of a Clematis flower. Text includes: 'The Queen of the Climbers, CLEMATIS. For covering verandas, pillars, trellises, or any unsightly tall object, there is nothing to compare with the Clematis. It is a rapid grower, reaching the height of fifteen feet during the season. Its enormous flowers, four or five inches across, are produced in such profusion as to almost hide the foliage. They are both beautiful and lasting. Plant any time, from April to June, and deep enough so that the crown of the roots will be at least 4 inches below the surface of the soil. A Fine New Clematis. Clematis "Madame Edouard Andre." This fine Clematis was first exhibited at the World's Fair, at Chicago in the French Department. It attracted attention owing to the brilliancy of its flowers, which are of the most vivid crimson, extremely large in size, and produced in the greatest abundance, even on plants of smallest size. This color is unsurpassed for it, here and abroad. It is a rapid grower, hardy, prolific, and continuous bloomer. Any one desirous of having one of the showiest of blooming vines, cannot do better than to get one of these. Price 75c each for strong two-year-old plants. One-year-old plants, 50c each. The Large Flowering well known purple and the Large Flowering white at the same price. And with each order of 50c or over, by mentioning this paper we will send gratis two beautiful Everblooming Roses—Bride and Bridesmaid. The Clematis are sent on receipt of price. Our Illustrated Catalogue free. F. WALKER & Co., 644 Fourth Ave., Louisville, Ky.'

Dr. Broadus' "Preparation and Delivery of Sermons;" (2) Phelps' "Theory of Preaching;" (3) H. Books of a devotional character; (4) Bunyan's "Pilgrim's Progress;" (5) Doddridge's "Rise and Progress of Religion in the Soul;" (6) Sermons from various preachers; (7) Hymns and poetry; (8) Different hymn books; (9) Milton, Tennyson and Shakespeare. IV. Biographies, such as (1) Lives of Judson and Ann Hasselquist; (2) The "Memoirs of Edward Payson," and also the life of T. F. Hendon, Clermont; (3) V. Philosophy: (1) McCook's "Divine Government;" (2) Jane's "Final Causes. VI. Commentaries: (1) Bengie, Lightfoot and Elliott; (2) I never cared for so-called "Homiletical Commentaries" or "books of Sermon Sketches," nor for "collections of illustrations," and books have never had any attraction for me. VII. History: (1) McCaulay; (2) Gibbon.

Supplies for Sunday were: Dr. Dargan, Walnut-street; A. B. Deter, Franklin-street; C. S. Leonard, Oakdale; Jao. W. McAtee, Jeffersonville, Ind.; T. F. Hendon, Clermont; J. M. Gurley, Preston-street Mission; G. W. Argabrite, Glenview; Bro. Kesler, Dumont-street Mission; J. Frank Watson, South Elkhorn; W. W. Lee, J. W. Lowe and C. J. F. Anderson, Taylorville.

THE STATE. Eld. I. P. Trotter, of Maysville, accepts the call to Bardstown. We congratulate the brethren at Bardstown. Pastor J. H. Wright thinks the lines have fallen to him in pleasant places. And he is right; the Fulton saints are worthy of his high regard. Thirteen have been added to the fellowship of the church since he entered upon his work.

Bro. A. E. Gardner writes from Lewisburg: "Since we closed the good meeting, of which I sent you a report a few weeks ago, Mt. Pleasant church has proved herself not to be a whit behind sister churches in tokens of appreciation of her pastor. The good brethren and sisters have continued to give thank-offerings in the way of money and provisions, and last Friday a good sister sent a nice quilt that represents hours of patient labor and doubtless many prayers for her pastor. These things make wife and me thank God that he has cast our lot among these good people. May we be able to feed them on spiritual food as they have fed us on temporal food, and may God be praised in it all."

A brother writes from Elmwood, April 11th: "The church here had a splendid day last Sunday. Pastor S. O. Mitchell preached to the children, illustrating his sermons, using a large jar of clear water, making transformations with chemicals to demonstrate the four great facts in the Gospel: (1) Man made in God's image; (2) Man fell into sin; (3) Man saved by grace; (4) Once saved eternally saved. At

the conclusion of the sermon Mr. Wm. McMeekin, a prominent merchant, came forward, confessed his sins, his faith in Christ and asked to be baptized, and his wife was received by letter. Strong men were bathed in tears, ladies wept like children, and the congregation went up and gave the prodigal the hand of confidence, love and forgiveness. Our pastor baptized him at conclusion of the night service. Our Sunday-school is the largest and best we have ever had. Bro. Mitchell is one of the best men and preachers in this State or any other State. Our church sends him and Deacon Shelby Wilson to represent us at Norfolk."

Bro. G. W. Riley writes from Morganfield: "We recently closed a very gracious revival in our church, conducted by Bren. Williams and Brown. Forty-two were added to the church, 32 by baptism. We have received over 50 into the church since January 1. We have a good church of live, working members. Mrs. Riley has 75 in her children's band. We organized last night a Young People's Union of 40 members. Pray for our Missionary Baptist church. God bless the Recorder."

OTHER STATES. Pastor T. T. Martin writes: "We closed our meeting at Cripple Creek, Colo., on the night of April 5. During the meeting we received 103 into membership. On account of the condition of the work there, I was constrained to accept the pastorate of the church, after I shall have filled what engagements I have for evangelistic meetings. I cannot cancel. The church agrees to let me supply the pulpit four months of each year that I may give that time to evangelistic work."

Pastor Wm. E. Hatcher, of the Grace-street church, Richmond, Va., is holding a meeting with his church, in which he is aided by Pastor P. T. Hale, of Birmingham, Ala. So far between 40 and 50 persons have been received for baptism, and a number of others have professed faith. Pastor M. P. Matheny has resigned at Bryson City, N. C. Pastor W. B. Oliver, of the First Baptist church, Wilmington, N. C., will close his work with said church April 30.

The State Mission Board of North Carolina have arranged a volunteer corps of pastors who will give 10 days' work every year for four years in destitute parts of the State. Eighty-six pastors have volunteered for this work and will begin at once, before the close of the Fall. Pastor Benjamin Cox, of the First church, Little Rock, Ark., is being aided in a meeting by Elders C. W. Daniel, of Pine Bluff. Bro. Daniel's preaching has been very effective. The Oak Grove church, Nicholas county, W. Va., have set apart their new house for the worship of God.

Mission Funds.

Pastors, church treasurers and treasurers of District Boards will please bear in mind that the financial year of the Southern Baptist Convention, and also of the General Association, ends April 30. Closing the year without embarrassing debts will help the mission cause and cheer the mission workers. Funds received before April 27 by the Corresponding Secretary will be in time for transmission to Richmond and Atlanta. State Mission contributions will go into the year's receipts if they reach the Secretary before the 29th. J. W. WARDER, Corresponding Secretary.

PROGRAMME.

The following is the programme of the fifth Sunday meeting of East Lynn Association, to be held with Good Hope church, Taylor county, Ky., Saturday and Sunday, May 26, 27, 1906. SATURDAY.

The object of this meeting—Rev. W. T. Underwood. How to raise church finances—Rev. W. T. Short and B. F. Skaggs. The cause of weak churches—Rev. J. W. Stiles and W. C. Pote. Sermon—Rev. Jesse M. Gaddy. Executive conference of Mission Board.

SUNDAY. Our Foreign Mission Work—Rev. J. F. Hunt and L. B. Arvin. Our Home Mission field—Rev. H. H. Miller and J. B. Ferrill. The mission of the Sunday-school—H. T. Huber and Rev. Jas. French. Temperance and the liquor traffic—Rev. I. M. Grimley and W. C. Pote.

"Entire sanctification"—Jas. French and W. S. Tandy. Sermon—H. H. Miller. Meetings begin at 9 o'clock A. M. and continue at pleasure of body. J. B. FERRILL, Committee.

A QUESTION.

Will the editor or some one else please tell us when the anti-church successionalists will cease charging those who oppose Dr. Whitsett's vagaries with planting their faith in the Bible, plus history? Now and then some one makes this charge with seeming confidence in its truthfulness. I should be glad to know how long it will take them to believe that we believe in church succession because we think the New Testament teaches it. I am sorry that they have not yet learned this simple truth. W. H. PUCKETT, Magnolia, Ky., April 4. AGENTS WANTED: Free samples. Cash commissions. Protected ground. One averages \$50, several \$100 weekly. Illustrate, 254 Pearl N. Y.

WINNING THE NONCHURCH-GOING.

From time to time religious periodicals and conventions of clergymen are moved to make suggestions as to the best methods of reaching the multitudes who are at present outside all the churches. Some of the suggestions are valuable, and some are not worthy of the paper or the time they occupy. Many of them miss the mark by striving to discover a new device when they should be emphasizing the truth that only upon the old lines and by carrying out the old methods with wholehearted and consecrated enthusiasm and perseverance can the churches hope to reclaim wandering sheep. If the work is to be done on an adequate and enduring scale, it must be done with the old evangel and in the old spirit.

Experience proclaims with no faltering voice that the men who have been most successful in dealing with the indifferent and the churchless are the men whose only secret is that they put their whole trust in that gospel which alone is the power of God unto salvation, and who have thrown themselves body, soul and spirit into the work of declaring the gospel in ordinary and special services alike. Mr. Moody, who will be accepted by every unprejudiced reader as an authority on the matter, says that it is his supreme desire to rouse the churches along the old lines. By the old lines he means the great fundamental truths of Christianity, from which in many places preachers seem to be departing, with the result that congregations are depleted and the power of the pulpit is lessened. What in his opinion is needed is a restating of the old doctrines—repentance, the atonement, regeneration, the law, love, faith, hope, assurance, justification, grace, the resurrection, and the judgment. He has only one message for hearers of every class, and that is the gospel which is fitted for all people. Elaborate essays and political discussions offer a stone for bread. The demand that the ministry should be abreast of the times is fulfilled most effectively by those ministers who preach the old doctrines most faithfully. There can be no doubt that the famous evangelist is right in his presentation of the case. Human nature is a constant factor. Our generation has the same wants, longings, and aspirations that the generations who have gone before have had. The same gospel is needed to meet them, the old gospel that dwells upon the three B's of Puritan theology—Blessing by the Fall, Redemption by Jesus Christ, and Regeneration by the Holy Spirit.

But while principles are eternal, the forces for their application must be adjusted to the times. Now, as in the past, we are upon the cusp of religious indifference, yet encouraging the notion that some new agency may be organized, some new method evolved, or some new "seams discovered by means of which hearts and lives may be opened to the entrance of truth, is to turn the vision of the mind and the energy of the soul away from the real solution of the problem. The only hope lies in frank and faithful preaching of the gospel in the ordinary and in the extraordinary ministry of the Word, accompanied by such commonplace and old-fashioned expedients as systematic and persistent visitation, in which all members of the churches should share. "Go out into the highways and hedges, and compel them to come in." Going out is absolutely indispensable to bring-

ing in. The nongrowing church members are responsible for the non-churchgoing people. The touch of brotherly interest and the constraint of sympathetic earnestness are irresistible in their influence on those outside. "Come" spoken by the cold iron throat of a church bell can never sound so sweet or exercise such a magnetic power as "come" spoken by a warm, loving, human voice, and emphasized by a gentle firm hand-clasp.—Selected.

NOTES.

After the lapse of twenty five years we are permitted to again look in upon and grasp the hands of what is left of my old class in the city of Evansville, Ind. I write with a full heart of love and gratitude to God from the theatre of five of the best years of my life; and while the changes of twenty-five years, both in city and church, have been almost marvelous, still there are some of the distinguishing landmarks of a quarter of a century distinctly to be noted.

Of the brotherhood, there still remain Dr. Isaac Haas, Deacon S. C. S. Cook, Deacon William Inwood, Deacon Ewary, the Fosters, the Ashleys, the Steadmans, the Tanners, the Gearharts and Tier-nocks, with a host of other fine brethren who are faithfully holding up the cross of our Lord Jesus, with Pastor Dr. William Thomas for leader, and truly he is a prince and a great man and a born defender of the truth as it is in Jesus. It was my delightful privilege to be with him and take part with him in the three services of Sunday week—preaching morning and evening and administering the Lord's Supper in the afternoon. The mingling with him and family and his noble people was an unmixed and perpetual joy and rejoicing. Under God Dr. Thomas has come to the leadership of the church at the right time, and he is just the right man for the place. May the church find in him more than the full realization of their most sanguine expectations.

Besides this, it is my great joy to be able to report that my recent visit to Pastor Sallee and his estimable family and church of Henderson, Ky., has been also an unmixed joy. Within the past quarter of a century, this little church has almost become a thousand and largely under the pastoral oversight and wise leadership of Dr. Sallee during the past seven years.

Judge John F. Lockett, son of Rev. Hickman Lockett of blessed memory, is a Christian lawyer of superior ability, both as a church worker and a barister, and deserves well not only of the city and Baptist church of Henderson, but of his Congressional District and the State of Kentucky, as well as of the nation. He is now to fill the office of chief executive of the great state of Kentucky, even though he is as yet quite a young man, but, though young, the state must soon have need for him and call him at an early day into her service, as she did in years past the distinguished John C. Breckenridge, whose equal Lockett is.

SEE THAT BIBLE WITHOUT MONEY.
Not a cent more "vulnerable" employment, introducing to some of your neighbors and others "Favorite Medicated Soap" as it costs a cent. You only have to sell 1 dozen and the Bible is yours. This is a good opportunity for every man, woman, boy or girl to get a Bible (publisher's price \$1.50) for a little time spent in selling Martin DeGarmo Co. to introduce their soap. See advertisement on this page.

"DID YOU EVER"
Ride on the Wabash Line to Kansas City, Omaha, Colorado or California? If not, try it, you will always regret that you did not. It is the shortest line from St. Louis and always on time. For rates address L. S. McClellan, D.P.A., Louisville, Ky.

MISSOURI NEWS AND NOTES.

Dr. L. T. Tichenor and A. J. Barton, representing respectively the Atlanta Board and the Richmond Board, have each made a very profitable tour of our state recently, accompanied by Superintendent of Missions, Dr. Manly J. Breaker. They have stirred up an interest, it is to be hoped, that will materially fructify before April 30.

The Missouri State University has recently given out that it will give free tuition in a course of study to all state teachers for two months beginning with April 1. It is thought many teachers will avail themselves of the offer, as railroad fare and board will be the only expense.

Rev. J. B. Turpin has moved to Carrollton, Mo., and taken charge of that excellent church. He will find the spirit of L. B. Ely yet there and at work, while the Carrollton church will find out that in Dr. Turpin they have a man of God not a whit inferior to the greatest man they ever had.

Rev. J. E. Cook has closed his pastorate with the Delmar-avenue church. Rev. John Herget succeeds him as pastor. He has just graduated from Rochester Theological Seminary. He is a son of Deacon Herget, of the Third Baptist church, and is said to be "a man of culture and of promise."

Virginians in Missouri sadly miss the genial Dr. W. R. L. Smith, who left the Third church of St. Louis for the Second in Richmond. But he is neither third nor second-rate anywhere he may be.

Dr. E. H. Sawyer has recently accepted the Moberly pastorate, and "is delighting his large audience with his rich sermons."

The State B. Y. P. U. of Missouri is to convene with the Delmar-avenue church, of St. Louis, April 27-29. Dr. R. C. Dudley is chairman of the Assignment Committee. A large gathering is expected.

The writer was pained recently by reading a fling at "the ignorance of the South" in a prominent paper, when just below it was the following clipping which seems to have dropped into that locality of the paper by chance, we suppose, as it offsets the prejudicial assertion: "The sixteen Southern States are to-day paying as much for the public schools as the British Parliament votes every year for the public school system of the British islands—between \$20,000,000 and \$30,000,000. Since the war the South has expended \$250,000,000 of its own money for education, and \$75,000,000 of it for the education of the colored people."

S. E. Graham of Hannibal, is vigorously pushing to get the \$15,000 Ely Memorial raised for improvements on William Jewell College before the hot summer months. He is par excellence for the purpose.

E. W. Stephen, of Columbia, Mo., a layman, yet the honored successor of Pope Yeaman, as moderator of the Missouri Baptist General Association, has recently given the Missouri Baptists a series of very fine articles in the *Central Baptist* on "The Layman, His Duties and Responsibilities," and I beg to submit the following extract from an article he wrote on "Christian Living," which not only marks him as a man of brains, but of deep piety and insight into the great needs of the present day Christianity:

"The true Christian is a living epistle to all men. He is a perpetual reflection of Christ's beautiful character everywhere—in his home, in business, in society and in public and private life. Why

not strive to reach this idea? Why not by our life draw men to religion, and not drive them from it? Why not sow the good seed of eternal influence every hour we live? Why not so live in our family, so conduct ourselves before business associates and patrons, so administer public affairs, if we are entrusted with them, that others, seeing our pure lives and good deeds, will long to be like us, and, being like us, be like Christ whose image we are. Everything we touch should receive the magic impress of the Master. This is possible to us all, however humble or feeble. Thus may we fulfill life's noblest mission. Though we live in rage and die in penury, we may have been a more glorious success than the proudest conqueror or who makes thrones to tremble or fills history with his fame."

This is superb, a gem of sweetness. He is a man of modest demeanor, but every inch a man; and a Baptist in direct succession from John, whether traceable or not. B. W. N. SIMMS.

DEATH OF TWO OF OUR AGED MINISTERS.

Rev. John W. Lee departed this life at his home near Glencoe, Gallatin county, Ky., March 15, 1898. He was born in Franklin county, Ky., eighty-one years ago. His father, Joseph Lee, was one of the earliest settlers, having emigrated from Virginia to the above county. John W. Lee was converted when quite young, and baptized into the fellowship of old North Fork church on August 12, 1833. Later on the family moved to Owen county, and, being members of the church, united by letter with Pleasant View church, where he was soon afterward ordained to the ministry.

He devoted his whole time to the ministry, believing in a divine call. It is hardly necessary to say he was a successful preacher. Most all of the old citizens of Owen, Grant, Boone and Gallatin counties remember "the revivals in the days of the preaching of John Lee." Day and night, summer and winter, far and near, he was in search of lost souls for whom his Master died. He was perhaps the most successful preacher in his field of work. His preaching was plain, simple and practical. He certainly had an endowment of the Spirit. One of the greatest meetings ever held in Owen county was held by him at Mussels Shoals church, when 101 persons were baptized. Great meetings were also held by him at Ten mile church, Mount Zion, Clark's Creek, Pleasant Ridge, Big Bone, Middle Creek, Short Creek, Crittenden, New Bethel and many others. In 1854 he and Rev. P. H. Todd, of Owen county, were appointed as evangelists by the General Association of Kentucky Baptists, and held many glorious revivals. He was pastor for nearly twenty years of Ten-mile, Mount Zion, Oakland and Clark's Creek churches. He was the instrument in God's hands of gathering and organizing many others. He was for several years moderator of Ten-mile Association. His work was not limited to Kentucky, but did much for his Master in Missouri. It can truly be said of him, "He being dead yet speaketh," and now he "rests from his labors, and his works do follow him." At his own request his funeral services were conducted by his nephew, Rev. John A. Lee, pastor of the Third Baptist church, Covington, Ky. A large number of friends and neighbors attended the burial, as the aged servant was laid to rest near his residence.

It is thought he had baptized about 5,000 persons. Thus ended

the life of one of God's faithful servants, who helped to lay the foundation of our Baptist prosperity, and, like many others, his influence still lives on among the people who knew him.

DEATH OF ELD. MARTIN LOOMIS.
Eld. Martin Loomis was born in Pendleton county, Ky., February 13, 1813. He died near Holbrook, Owen county, Ky., March 25, 1898, aged 85 years and one month. He was converted when quite young and united with William Baptist church, Kenton county, Ky. He was married when about twenty years of age, and soon after began exercising in public. Was ordained to the full work of the Gospel ministry when about 30 years of age.

He was a man of deep piety, very quiet in his manner and guarded in his language. No one ever heard him utter an impure word or tell an obscene story. In preaching he was plain and simple, yet often deeply pathetic and touching. Though of limited education, his language was grammatical and pronunciation correct. He served as pastor during his life fourteen or fifteen churches, mostly near his residence, and assisted in constituting some nine or ten of them. All over the counties of Kenton, Grant, Pendleton, Campbell and parts of others, he either served as pastor or held protracted meetings at the churches and school-houses. He was mainly instrumental in organizing Crittenden Association, and presided over them several times as moderator. He perhaps baptized about 1,000 persons. The country over which he mostly traveled is very hilly and the people not wealthy, consequently he received but little compensation. The writer remembers to have heard him say that he once served a church ten miles from home for seven years and received at the close \$38, the only compensation he got for the entire time, yet he never scolded or complained.

He began house-keeping in a little log cabin in the wilderness more than 60 years ago with an unbroken forest around him, and after working hard in clearing land during the week would go miles on Saturday and Sunday to preach to the settlers, and return home Sunday night to resume his toils to support his family.

His voice became so broken that he could do but little preaching for several years before his death, but he would often try to exhort the people, when he could only speak in a whisper. His last moments were exceedingly peaceful, retaining his senses until almost the last breath. He told his children, "I am going home." He was laid to rest in Wilmington church-yard on Sunday, the place where he had long labored for his Master, and on the day he had so often preached "the glorious Gospel of the Son of God." The writer and Bro. C. J. Bagby will hold memorial services, by the request of his family, on the first day in May, at the place of his burial. L. JORDON.

Walton, Ky., April 4.

A GENTLEMAN was walking over his farm with a friend recently, exhibiting his crops, herds of cattle and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens, and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs, sir.—Treasury.

If you are strong-headed, read of Moses and Peter.

FREE LUNCHEES: DEAR BEER

We stooped and read the sign over two or three times; not that it was new but that it seemed more multitudinous than of yore. It used to be characteristic of the lowest dives, but somehow it now appears in various forms or shapes even at fashionable cafes and bars. Along the river it flourishes in rank luxuriance, but it is no longer confined to the resorts of the long-shoremen or the dens of the levees. The "Free Lunch" placard in all its frank shamelessness or in various euphemistic disguises invades the avenue as well as pervades the slum and the back alleys.

And one can but be astonished at the variety offered in this altruistic bill of fare. It is no longer a cracker and a pickle that is set out, but cold meats and hot vegetables with slices of palaeozoic pie: Reading it all over one is impressed not so much with the benevolence of the saloon-keeper as with the costliness of his beverages. The demands of the "growler" must keep a man's pockets pretty well drained if it be true that he has not enough left to buy himself a comfortable meal or even a plate of genuine and nourishing soup.

As we walked on the thought kept turning itself over in our mind. We could not help feeling that life for many is getting to be mostly a matter of free lunches and dear beer. Here we have 165,297 church organizations in the United States, in every one of which any one of our 73,000,000 citizens may find the gospel without money and without price; but if the multitude really should be asked to support the church there would not be enough left to pay for the theater, and the clerk and the stenographer and the messenger boy must go to see A Tin Soldier or A Brass Monkey whatever that may cost. It was only the other day that the manager of one of our most gracious charities, a home for underpaid young women working at various employments in this great city, told us that they expected to close the Home, since they found that what their girl-boarders saved upon the cost of living they "blew in" at the vaudeville theatre around the corner. Here were twenty wealthy and benevolent ladies giving money and time to help a hundred wage-earners get a little ahead in the world. In order to do this the managers paid part of the cost of board out of their own pockets and begged a good deal of the rest from their friends, and wrestled perpetually with a deficit in their kitchen accounts, only to find at last that they were furnishing free lunches to the very girls who spent their extra cash upon variety performers and skit dancers.

If there is anything in America upon which we pride ourselves, it is our national system of free schools. Our boys have their education in grammar, arithmetic and book-keeping free; but they have several million dollars a year to spend upon Dime Songsters and Yellow Kid Weeklies and High-Muck-a-Muck cigarettes. In a number of western states the authorities have added to a free education, free books; and they are now agitating free meals between the morning and afternoon sessions of the schools, but the young store-keeper around the corner is forced to replenish his stock of confectionery and chewing with astonishing frequency.

One of our papers this morning printed the protest of a medical society against the dispensary, but the dispensary is here to stay. Medicine is one of the necessities of life and so must go on the free

lunch counter. If our Polish and Italian friends had to pay for the care of their sick children, there would not be enough left for the beer-garden. It is becoming a serious question with half our physicians how to live. They find it true that nobody needs in America to pay for the services of a medical man unless his pride comes to his rescue. Quinine and paragaric go onto the free lunch counter too in consequence.

No, we have not any remedy to suggest. We do not pretend to be a great socialist. We know that after our free churches, free schools, free libraries, free hospitals and dispensaries the logical aids must be free water, free gas and free fares upon all the rail ways. In fact we cannot see any reason why anybody should pay for anything that we ought to have or must have. Society ought to furnish him all this and more, lands without cost and loans without interest, but the one thing that casts a shadow upon the picture of the millennium that seems so near is the certainty that even when all these things have been added to the nation's free lunch counter, people will have to pay for their beer and tobacco and a seat in the theater. And these are likely to cost fully as much as, or a little more than the cost of decent living and mental culture under the old-fashioned anti-social system when men paid for what they got and got what they needed—and no more—Interior.

DEAR RECORDER:

I want to thank you for your very kind review of "The Walmer Road Pulpit," and also give a word of explanation regarding sermon on "Filling of the Spirit." In re-reading it in the light of your criticism I can see some statements that call for explanation, if not modification. I assure you I do not accept the teachings of the Keswick school nor have I any sympathy with sinless perfection or "second blessing" heresy. Indeed, it was only last summer that I found myself forced to openly oppose one of the Keswick brethren who was teaching in this city. What do believe, and what I fear was very imperfectly stated in the sermon to which you refer, is that it is possible for the Spirit to have more complete sway in the believer's life than is generally given Him. That a fuller surrender to his will and a more loyal obedience would mean more joy and fruitfulness in the Christian life I write the above because I shrink from being suspected of holding the unscriptural views of "perfectionists" of any stripe. I believe that every regenerated soul is indwelt by the Spirit, and in God's sight is perfect. I also believe that what is born of the flesh is flesh, and that it is as impossible to make it holy as it would be to make holy the devil himself. The carnal mind is enemy against God; it is not subject to the law of God, neither indeed can be. It is not to be purified, but crucified.

Pardon me for taking so much of your time, but I have long admired you from a distance for your heroic defense of our Baptist position, and would be sorry if you suspected me of playing into the hands of the enemy.

Cordially yours,
W. W. WINKES.

Toronto, April 4, 1896.

[We were very glad to receive this note from Bro. Winkes. His sermons are so unusually good, and are meeting with such a great sale, we regretted much that they were so short.]

A friend had told us of the wide circulation of the Walmer Road Pulpit, and this made us very desirous to see some of the sermons. We found them very evangelical, full of suggestive thought, original in illustrating the old truths, sermons which read well. They tell, we were told by the friend who sent us a copy, as three cents apiece. These also send for copies sure to send for others.—Ed.]

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Cannon Westcott.

WINCHESTER BAPTIST CHURCH.

This church is one of the three Baptist churches in a large county of which Winchester, a thriving town of 2,000 inhabitants, with a good system of electric lights, is the county seat. In the county are six other towns of from 300 to 800 inhabitants each, besides many populous communities. It is a fine mission field for Baptists. Here in Winchester is the Winchester Normal College which began its career twenty-six years ago as an academy. It is now doing the best work it has ever done.

Here Mary Sharpe College began its career in 1851. It ran forty-four years, and forty-one years of the forty-four under one president, Dr. Z. C. Graves. It suspended two years ago. The building is still in fairly good condition.

Winchester also has a Public School with five teachers employed all the school year. At Decherd, two miles and a half away, is Terrill College, a school of high order, owned by President Terrill, doing a good work. At Sewanee, about twelve miles away, is the University of the South, an Episcopal institution of high order, with a national reputation.

Fifty years ago Winchester Baptist church was constituted. In all these years the Baptists of Winchester have toiled and sacrificed rather to sustain their college than their church. Thousands of dollars have been spent for which they have received meager returns and no returns. For years Mary Sharpe College was the pride, the idol, of Winchester Baptists. To this many hundreds of women now living in the many parts of the South and Southwest who were educated at the college, can testify. And to them this appeal is confidently addressed, not that they are under any obligations, no—no—but because I know their hearts cling to the place of their school girl life.

The house in which the Winchester Baptist church has worshipped for almost fifty years is no longer habitable. A building must be put up at once. And the church is utterly unable to put up and furnish such a building as the situation most imperatively demands, a neat, comfortable, handsome, modern building. Nevertheless they are building, trusting in God and the brotherhood. As they can pay for material, pay the wages of masons and carpenters, the house will go up. "The battle is the Lord's," therefore the bridges behind have been burned. The conflict is to the death, or victory.

A neat book will be provided in which will be written a brief history of the church since its constitution in the 40's, and a list containing the names of every contributor to our building. With his occupation and denomination affixed, and also a separate list containing the name of every woman that has ever attended Mary Sharpe College who will make a contribution of any amount whatsoever to our building. And this book will be kept in a secure and beautiful vault, constructed in the wall near the pulpit for that purpose, that it may be a book of reference and history while the church exists. This book will be closed when the house is finished and furnished. A fervent prayer is sent up to God that he will put it into the heart of every Ex-Mary Sharper to send us a contribution at the earliest day possible. I will esteem it one of the greatest pleasures of my life to write the names in this book. From whom shall we hear first? People of all denominations of our town, and those of no denomina-

BATTLES AND DISEASES.

This is the story of one who participated in many naval and infantry engagements during the war. From wounds received then he suffered for years, but to day he rejoices in renewed strength.

There is a distinctly peculiar halo that invests the being of an old soldier in the eyes of the present generation. The sight of him arouses a feeling of admiration for his brave deeds and heroic achievements.

Among those who bravely fought was Dr. L. J. Clark, who, when, but a beardless boy, heard the tocsin of war sounded.

It fired his patriotic spirit to a fervency that found relaxation only in his realization of fighting in the battles.

To the call of President Lincoln for troops in the latter part of '61, young Clark promptly responded.

There was need of men in the navy, and he joined that service in the mortar fleet of Admiral Porter, which soon began operations on the Mississippi River.

At the terrific bombardment of the Vicksburg forts, the hero of this story fell on the deck of the Juliette with a shattered arm from a charge of shrapnel.

He lay in the hospital for months, and when he had recovered sufficiently to be moved, was sent to his home at Warren, O.

Though partly incapacitated for active service, his patriotic zeal got the better of him, and when the call for more troops came, young Clark enlisted in a company formed by Capt. Joel I. Apper, at Warren.

It became Co. H. of the 7th Ohio Volunteers and was sent to the Army of the Potomac under General Grant then campaigning in Virginia against General Robert E. Lee.

In a skirmish near Richmond, he was wounded again and was sent to the

hospital. He remained there for some time, but finally recovered, and went home.

Shortly after, he began the study of veterinary surgery, and, when completed, went to Chicago, where he has resided for thirty years, and is now one of the leading surgeons of that profession in the city.

His old wounds began to trouble him several years ago. He grew weak, emaciated and thoroughly debilitated. His friends began to despair of his life.

He was but a shadow of his former self, weighing only 90 pounds, a loss of nearly 50 pounds. He had the best medical attention, but it did not benefit him.

Finally a friend gave me a box of Dr. Williams' Pink Pills for Pale People," said Dr. Clark. "After taking the pills I was so much benefited that I purchased a half dozen boxes and took them."

"They were of more benefit than the ablest physicians' treatment. By their aid alone, I soon regained my strength."

"I weigh 150 pounds now, and except for injuries that can never be remedied, I am as well as ever."

"I consider Dr. Williams' Pink Pills for Pale People the best remedy I know of to build up a run-down system."

To-day Dr. Clark is a picture of health. He is 59 years old, an active member of Bluffton Post, G. A. R., and resides at 4935 Ashland Ave., Chicago. Many veterans have found Dr. Williams' Pink Pills for Pale People of inestimable value in counteracting the unwholesome effects of army life. All druggists sell these pills and highly recommend them.

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tion are helping us. So let no one ter enclosing a copy of this appeal. Will every Baptist paper in the South and Southwest, and all papers of other denominations, be kind enough to copy this, that every woman in the land who has ever attended Mary Sharpe College may see and know.
"ENGEL WINDEN,
Lascasas, Tenn.
We never publish appeals for churches from other states unless sent us by the Home Board; not that we do not wish well to the cause, but to keep the paper from being filled with them. But this appeal is only to the ladies who were students at Mary Sharpe and we can publish without making a troublesome precedent.

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TOP BUGGY FOR \$22.75
See our advertisement for this top buggy. It is the best and most durable ever made. Write for details to the Chicago Buggy Co., Chicago, Ill.

The Farm.

J. C. Hays sold 50 short yearlings to Garrard county parties at \$20.

G. A. Swinebroad sold at Lancaster last week a lot of stock heifers at 3 1/2c.

Jrah Jones sold to Leroy Hiale, of Jessamine, a lot of common steers at 4 1/2c.

At Heaton's sale in Montgomery 50 sheep sold at \$6 10, heifers at \$20 and yearling cattle at \$25.

Mr. E. G. Duff, of Hiseville, sold, several days ago, a good 3-year-old mule for \$75.

At Harrodsburg last week Phil. T. Chinn bought from J. M. Mobery two yearling Lissak colts, paying \$500 each for them.

No cattle at Cynthiana on court day save a few mixed cows, which sold at from \$25 to \$45 per head. Hoke mules met with fair sales at from \$50 to \$100.

Lancaster had a rainy and disagreeable court, and trading was therefore slow. Cattle sold at 3 1/2 to 5c. A bunch of 800-pound steers were taken down at \$42 50.

At Lexington Fraser sold 30,000 pounds of hamp to Percy Scott last week at 3 1/2c a pound, which is equal to \$3.90 per 112 pounds.

James W. Miller sold to Labrot & Graham between 2,000 and 3,000 barrels of shelled corn at \$1.65. J. A. Cohen bought 82,195-pound hogs at 3 1/2c.—Woodford Sun.

At Louisville last week 2 bogs-heads of Scott county tobacco, leaf, lugs and trash sold at \$14 50 and \$13 75; 4 hds. at \$7.90 to \$6; 4 hds. at \$4.80 to \$3 45.

B. G. Fox & Rice sold to C. C. Harris, of Lexington, two saddle horses for \$250; to Wm. Peel, of Lexington, three horses for \$300; to C. S. Davenport, of Georgia, three horses at \$280.

I Shelby Tevis bought a bunch of dry cows at 2 1/2c. J. C. Hays sold to Leroy Hiale, of Jessamine, a lot of common steers at 3 1/2c.—Stanford-Interior-Journal.

At a combination sale of cattle at Sonora, Hardin county, 488 brought \$11,187, which the Elizabethtown News says was 5 to 5 1/2c a pound. They were sold in car-load lots and by the head, and ranged in prices from \$14 to \$33 65 each.

Wm. Arnold sold to Price Hudson for Thompson & Hudson, of New Orleans, twenty-four four-year-old sugar mules at \$90 each, aggregating \$9,160. This is the best lot of mules shipped out of Madison county this season.—Richmond Register.

There was one of the smallest crowds on record in Richmond Monday of last week, in fact it was no crowd at all, says the Pan-graph. Only two hundred cattle at stock pens, and not more than fifty of these changed hands, bringing from \$325 to \$400. Two hundred cattle were shipped to Paris from here last week in anticipation of the poor sales.

THE SAN JOSE SCARE.

Only those who remember the fright which struck the country at the time of the first incursions of the Colorado potato beetle have anything with which to compare the present excitement over the San Jose scale. And even in this comparison the scale has the better of it. When one sees all the articles in the papers, the bulletins from the experiment stations, the fervid resolutions of the horticultural societies, and the legislation proposed in States and in Congress, he must have some coolness indeed if he is not carried away with the excitement.

It is easy to see that this is going quite too far. Admitting that the San Jose scale is the worst insect yet introduced in this country—a proposition still open to demonstration—its threats of destructiveness does not at all merit the widespread alarm which circumstances have conspired to arouse. One would think that our entire fruit-growing industry was threatened with complete destruction. At the worst, we have only one more insect to fight; and one insect among ten or twenty bad ones really isn't so terrible. It is obvious that such lurid talk is dangerous in a direct way, for it undoubtedly furnishes a foundation for the recent exclusion of American fruit from Germany. This is serious enough to make us consider what we are saying.

There is no doubt that the insect has come to stay. Already we know that large fruit-growing areas are infested, and that they can scarcely hope to be thoroughly free, and enjoy permanent immunity. The scale has spread, too, to sections where at first it was thought impossible for it to live; and we cannot now be sure that any fruit region on the continent will always be exempt.

But all our best and latest information goes to prove that the insect can be controlled, as we learned to control almost all the others with which we have to deal. Prof. John B. Smith of New Jersey has just issued a bulletin full of practical observation and pungent argument on this question, in which he says, speaking on this point:

"All our difficulty in the past has been due to the desire to attain the impossible, i. e., the complete destruction of the insects on a given tree by a single application, which should not in any way endanger tree or top. In no other case do we expect a single insecticide application to exterminate. We spray annually, once, twice or three times, with Paris green for the codling moth; we spray as often for the curculio; we expect plant-lice, psylla and a lot of other pests to survive each year in sufficient numbers to continue their kind; but when one application does not kill all the pernicious scale, we complain of its ineffectiveness, call the insect hard to kill, and hold conventions or make laws to deal with it. No one application ever killed all the potato beetles in any potato patch, and if the insect was not fought annually no potatoes could be grown. We complain because if we spray once for San Jose scale this year, it is present next year in the same numbers; but exactly the thing happens with most of our other pests, and the only difference is that we have gotten used to it."

The state of the case, then, is simply this, that we have to go to work with systematic annual sprayings to control the scale, when once, in spite of precautions, it becomes established. Whole-oil soap and kerosene naturally suggest themselves first for use against any scale insect, but

the principal fear has been that such solutions could not be made strong enough to kill the scale without being fatal to the tree; still, the more we know about the use of kerosene, the less danger seems to be necessarily involved. Marlatt has shown that even peach trees, when properly treated, are not damaged by kerosene. Prof. Smith's experiments are referred to in his bulletin as indicating the same favorable view of the use of pure kerosene. He says that his experiments have proved that with proper care and attention the oil can be safely used on fruit trees, dormant or active, and that it will kill all the scales with which it comes in contact. "In fact," he adds, "my results are such that I am not sure that it is not safer to use the oil on tender trees like peach when active than when dormant." The essential points to be regarded in the application of kerosene, according to Prof. Smith, are the finest possible spray, the completest and thinnest possible coating over the entire surface and weather conditions favoring rapid evaporation. The trees themselves should be dry. Any departure from these suggestions may cause injury, for it must be distinctly understood that kerosene improperly used is fatal to plant life.

The experiments already concluded, and the extensive observations which Prof. Smith has been able to make, lead him to make the following suggestions for practice:

"If the trees are young and not in bearing, with smooth bark, paint the trunks and larger branches, so far as they can be easily reached, with whale-oil soap, two pounds in one gallon of water, and put it on thoroughly, being sure to get an inch or so below the surface to reach scales at that point.

"During a dry spell in January spray the upper parts of the trees with a mixture of the same strength and again treat the trunk with the spray. In February or March trim out carefully, and cut every twig and branch that the tree can safely spare. The object of this trimming is to get rid of those small spurs and twigs that are most difficult to wet thoroughly by a spray, and which would be likely to harbor isolated scales. The object of spraying first, before cutting out, is to retain the greater surface to catch the spray which will run down to the crotches and branchings that are left.

"This treatment will kill all but a very small percentage of scales, and some trees will be entirely cleared. Thereafter the trees should be closely watched in early June. At about the 15th of that month, a very careful search should be made for crawling larvae, which being yellow and active, are easily seen with a little practice, especially when aided by a good magnifying glass.—Country Gentleman.

ORANGE OMELET.

Four eggs, five tablespoonfuls of sugar, a little salt, two oranges, two tablespoonfuls of butter. Grate the rind of one orange on one tablespoonful of sugar. Pare and cut the orange in thin slices, and sprinkle with two tablespoonfuls of sugar. Beat the whites of the eggs stiff, add the sugar and orange rind, salt, beaten yolks, and two tablespoonfuls of orange juice. Put butter in a hot omelet pan and pour in the mixture. When it begins to thicken well, spread over the sliced oranges (no juice). Fold omelet from the side of the pan over the sliced oranges, turn on a hot dish; but in the oven two minutes, and serve immediately.—Ex.

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Items of Interest.

The autonomic government was set up in Cuba by Gen. Blanco in compliance with the order of President McKinley. Now the President of Cuba, Senor Galvez, has sent an appeal to Mr. McKinley, saying that he speaks for Cuban home-rulers without the knowledge of the Spanish government either at Madrid or Havana or elsewhere. This appeal says the majority of the Cubans except home rule and are resolved to work assiduously in order to establish peace and prosperity. It implies the United States not to force an American people to submit to the rule of a minority. The appeal is eloquently written and is said to have made quite an impression in Washington outside of Congress.

A dispatch from Tacoma, Washington, says that travel to Alaska has fallen off greatly in the last two weeks. The falling off is said to be due to the discouraging reports which have been received in regard to the condition of the trails. But every day brings accounts of fresh discoveries of gold.

C. M. Antoine Verelle, of the French Geographical Society, has his balloon all ready to make the trip to San Juan de the Klondike. The balloon is cylinder shape, has a ball beneath it, electric lights and a search light. It can carry 7,000 pounds. There is an automatic ballasting apparatus invented by Verelle which he thinks will enable him to direct the balloon to some extent. Part of the expense is borne by the French Geographical Society.

A seaman belonging to the British battleship Resolution wore the Shamrock on St. Patrick's day, in violation of orders to the contrary. He was deprived of his good conduct medal and sentenced to a fortnight's imprisonment in a cell. It seems to have been stipulated in the officer to have issued such an order, but after it was issued, obedience must be enforced.

In view of the fact that Dawson City is situated in a swamp and therefore is unhealthy, the Dominion Government has decided to make Fort Selkirk the capital of the Yukon region. This is situated at the juncture of the Peily and Lewis Rivers directly on the line of travel into the heart of the Yukon region. Barracks will be built there for the troops and the bank building of the Canadian Bank of Commerce will be located there.

Previous mild winters in Germany are recalled by this one. In 1818-19 the winter was so mild that the cherries were ripe in April and grapes in May. 1791-92 was so mild there were but a few days when fires were needed. 1861 was the last mild winter.

The greatest natural bridge in the world is reported to have been discovered in Utah, four miles from Hatch in Grand county. It is 800 feet high, which is about the same height as the one in Virginia, but its span is 350 feet, while the Virginia span is 93 feet.

Among the new things under the sun are the "perpetual plants" as they are called. A German firm, by a jealously guarded secret process, chemically treats a plant so that it appears to be alive and growing when it is really what might be called a "mummy." These plants are useful in ball-rooms, concert halls, etc., where the living plants could not long retain their freshness.

The old turquoise mines of the Aztecs have been rediscovered in a remote part of the Sierrita Mountains, California. Dr. Eison, who accompanied the exploring party, says the mines cover miles of territory. Numerous stone hammers and other implements have been discovered. These are made of very hard lava and basalt and are of fine workmanship. Some are as large as a pound, and some are as small as a nut. The most interesting discovery is the many hieroglyphics which are found for twenty miles around.

Specimens have been received at Cornell University of an animal found in the water of an arsenic well in Texas. "It is a blind salamander with long slender legs and toes useless for walking but valuable for feeling in the blind darkness of underground waters," as the Watchman describes the new species.

The Queen of Spain has written a personal letter to every sovereign in Europe in which she explains her situation. She says that if she should surrender Cuba without war, the Spanish surrogates would be lost to her son and there would be revolution in Spain. If there were war with the United States, Cuba will be lost, but there would be no revolt in Spain against her son, but Spain would suffer greatly from her defeat.

Any mediation of the Pope between the United States and Spain is not to be thought of for a moment. But, as both the Spaniards and the insurgents are devoted Catholics, he might do much good in mediating between them, and there can be no objection to his trying it, however hopeless the prospect of his accomplishing anything, may be.

After having believed that Cuba should not be dismembered even if "war" was the result, England has acquiesced in the dismemberment and has given her share to the United States. The Chinese have agreed to let her have Wai-nan. We after the withdrawal of the Japanese, who held it until the last of the indemnity was paid. One out of patience with a nation of 400,000,000 people who are more covetous than the proverbial worm which will turn when trodden upon.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariable; in Jefferson County, Ky. For the balance of the money accompanies the notice, it will be brought down to 100 words.

CHRISTIAN.

Bro. William E. Christian died March 14, 1898, at Chilesburg, Ky., near which place he was born almost 77 years ago. (Oct. 7, 1821) Through his life was comparatively quiet and uneventful, the character of Bro. Christian was one of the most remarkable we ever knew. He came to the close of his long life without a stain and with universal esteem. From his earliest days until his death there was a steady gain in moral strength and fidelity to truth and right. As the early age of eighteen, he was converted and, having united with the Athens Baptist church, followed steadfastly after his Master, denying himself and taking up his cross daily. Throughout his entire life he labored and worshipped with his beloved little church and with a ready, liberal hand of love lifted it out of difficulty. His wife, two sons and two daughters will remember him as an unselfish, attentive husband and as a wise and generous father, while his memory will ever have a sacred place in the hearts of those among whom he lived. It was ever Bro. Christian's delight to have in his home the ministers of Jesus Christ, many of whom will be grieved to learn of his death. He was a friend to the poor and a patron of education, having repeatedly contributed to Georgetown College and the Southern Baptist Theological Seminary. He was of a patient, sunny disposition, always resting his mind on his Father, but there was no lack of earnestness or cessation of high endeavor. As a business man he was eminently successful. For his faithfulness God has blessed him with respected, intelligent children who are great factors for usefulness where they live. May the Master sanctify his memory to the eternal good of those he has helped.

CONWAY.

Our people at Sonora were made very sad by the sudden death of Sister Emma M. Phillips Conway, wife of D. P. Conway, of Humboldt, Tenn. Sister Conway, daughter of Dr. D. C. and Mrs. M. A. Phillips, was born Oct. 16, 1827, and died on October 18, 1897, and was buried Nov. 1, 1897, by Elder W. H. Williams into the fellowship of Sonora Baptist church. One year ago she removed her membership to Humboldt, Tenn., where she had lived since her marriage to Mr. D. P. Conway in September, 1854. Her death came only a few days before her 70th birthday, March 24, 1898. She will ever be loved and held in memory for her happy disposition and her beautiful Christian life. She leaves a beautiful and sweet little babe of ten months, a kind, devoted husband, father, mother and brothers and sisters, who all will ever feel the sad loss.

WHITE.

Emily White was born Dec. 7th, 1818, died of general debility March 25, 1894, in her 85th year. She professed faith in Christ in August, 1838, and united with Harmony Baptist church, Caldwell county, of which she had been a consistent member for nearly 50 years. The last twenty years she was a cripple, but never murmured at her afflictions. Four sons and three daughters mourn her loss, but all recognize her loss as their gain, for she died as she had lived, trusting in the promises of God. She gave liberally of her means to religious objects and in every way set an example worthy of emulation.

CHAS. J. POLLARD, Grandson.

HAYNES.
Miss Katie Haynes departed this life March 28, 1898, aged 19 months and 30 days. Her funeral was presided by her pastor from Col. 2:1-3. She had been a consistent member of the Baptist church at Southampton since Oct. 19, 1896. She was an exemplary Christian girl, taking special interest in her Sunday-school and church. She had a host of friends. I never saw as many people at her church as attended her funeral. Her death indeed is a sad loss to her parents, brothers, sisters and friends. She lived a happy and died a triumphant death.

RESOLUTIONS OF TRAMEL'S CREEK CHURCH.

Whereas, it has pleased our Master to call from our midst our beloved brethren and sisters Hester Binkler, aged 74; Martha W. Curry, aged 74; B. T. Chaudoin, aged 64; Joseph T. Thompson, aged 51; J. B. Latta, aged 74, and Louis Hank, aged 81; therefore be it resolved that this while we feel most keenly their loss, we most sincerely bow in humble submission to the will of the great Ruler who knoweth all things best;

And, That in the death of our beloved brethren and sisters Tramel's Creek church has lost some of her most earnest and faithful members, whose lives were an inspiration to us in every good work and were ever ready to respond to every call to duty;

And, That the community has lost two worthy and highly esteemed mothers and two beloved fathers;

And, That the members of this church extend to the bereaved families our earnest prayers and sympathy and commend them to him who will all their sorrows heal and who will never leave them alone.

D. G. CURRY,
A. A. FRASCO,
Committee.

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