

# WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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## WESTERN RECORDER.

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AN exchange says: "One often repents of having spoken, but seldom of having kept silence." Yet often silence is most cowardly and should be bitterly repented of.

The *Baptist Courier* marks tersely a characteristic of human nature: "Liberalism with other people's money and promptness to confess other people's sins are two virtues which survived the fall of the human race."

The *Congregationalist* pays this noble tribute to John Hall: "The Bible was to him the Word of God, and in his ordinary life he stood consciously in the divine presence." Brother, could that be truthfully said of your ordinary life?

The laymen of the Church of England ought to have roused themselves before their clergymen had gone so far. In Liverpool a preacher refused the communion to a man who was a member of the church because he refused to go to confession!

ACCORDING to Dr. R. M. Patterson in the *Independent* one-fourth the churches in the Northern Presbyterian church passed a year without any conversions. Many of these churches were very small. But when any church witnesses no conversions, it is time for sackcloth and ashes.

The Congregational church at Hingham, Mass., has a most enviable record for pastoral permanency. From 1635 to 1871 it had only five pastors. The first, Peter Hobart, was pastor for 43 years; John Norton for 38; Ebenezer Gay for 70; Henry Ware for 18, and Joseph Richardson, who died in 1871, for 65. The short pastorate of Henry Ware was due to his accepting the professorship of divinity at Harvard.

PROF. HAECKEL, of Germany, is an evolutionist, it seems, chiefly because he hates the Bible. He recently read a paper before the British scientists in which he asserted man's descent through monkeys from some microbe or other, and learnedly proved one thousand million of years were required for the evolution. Thereupon a British scientist coolly replied that Lord Kelvin seems to have proved the earth could not have been cool enough for any life more than twenty-five million years. Thereupon Haeckel promptly replied that he would drop 975,000,000 years out of his calculation! Verily evolution is having a hard time these days.

## IS THE BIBLE TO BE BELIEVED?

BY A NORTHERN PASTOR.

Is it an impertinence to ask such a question? By no means. And yet one may be at a loss to see the possibility of a negative answer among evangelical ministers. It is a fact that there is a widespread unbelief of the plain teachings of the Bible among evangelical ministers of the present day. Of course, one such unbelieving preacher does not allow his unbelief to cover a very large range; and what he may discredit, his neighboring brother may "accept." Frequently, it all depends on how much "modern thought" a man may have imbibed; for you must certainly be aware that we find ourselves cast upon times so radically different from those of previous generations, as to "make it difficult" to "accept" the "traditional" views of the Bible and its doctrines.

These articles are designed to deal with a serious situation. They do not attack where there is no cause for attack, and, consequently, the purport of them is to be applied only where it is applicable. If they only aid in defining the situation of any considerable part of the ministry of to-day, something will be accomplished which may possess a modicum of value. The writer is thoroughly conscious of the fact that ministers have nothing, either of place or power, which they can afford to lose in meeting the exacting task of dealing with sinful men. And who but a depraved man would utter one word of unjust criticism upon the Christian minister? At the same time, it is some man's duty to "cry aloud and spare not" when ministers sink to the low level of rejecting large portions of the very message they have bound themselves before God to declare, and busy themselves with the futile task of trying to bring the faith of their hearers to stand rather "in the wisdom of men" than "in the power of God."

The question is being asked in a state of mental perplexity, why is the church so powerless in coping with the forces of the world? But is there not another question lying back of this which should be answered first? Why is the Christian ministry so powerless in coping with the worldliness of the church? It is waste of time to berate the church for its placidity, when a large proportion of the preachers who stand up in the name of Christ to preach, are in a half-skeptical condition. A worldly, unspiritual church is a living disgrace in the eyes of men and angels, but an unbelieving ministry is an abomination.

It is clear to every intelligent reader of the Bible that in it we find a body of truth which a thoughtful Christianity has devoutly arranged into a system of doctrine, the central truth of all being salvation through Christ Jesus and him alone. Almost all other truths in the Bible are organized by this one truth. With it the preacher begins, and back to it he returns in the full discharge of his office as preacher. If salvation through Christ is the central doctrine of the Bible, it presupposes other truths which cannot be denied. Man is sinful, is in danger of being eternally lost; man may be changed in the inmost part of his being; he may be saved. But the changed life must be cultivated with watchful industry.

The preacher's task is two-fold: he is to preach the Gospel, which is "the power of God unto salvation to every one that believeth;" he is to cultivate, as far as his power enables him to do, every son and daughter of God who thus believes. What are the permanent means upon which he is to rely in this task? The re-

vealed Word of God, with its body of truths, and the agency of the Holy Spirit who will not fail the true minister. As a rule, we are to expect the Spirit to act in converting and sanctifying power only where the Word is faithfully preached.

Now for the minister to doubt God's Word is simply to render the Spirit's work impossible, and that means failure to the minister. "The sword of the Spirit is the Word of God."

The Word of God—the Bible—has never had an opportunity to do its blessed work. It has had only a few ministers in any generation who both knew how to handle it and mightily preached it. It has never had an opportunity in the church, and certainly never in the world. It is unfair to this Word to imagine it weak and ill-adapted to our needs until it is faithfully tried. Wherever that Word has been wisely and fully preached, it has conquered all before it and made life blessed.

It is a fearful thing for men who bear the name of ministers of the Word to doubt the Word they profess to minister. And that is the condition of multitudes of ministers to-day. There are preachers in pulpits who have so far lost absolute confidence in the Word of God that they do not touch certain great truths of that Word. Men who occupy prominent positions of trust in pastoral life have grown too nice to handle the mighty truths which pertain to heaven and hell, and have shrivelled into weak entertainers. In order to be more specific on this point, let us try to note some things in detail.

Some of the theological schools in our country have degenerated into trifling scholasticism, in the teaching of God's Word. It is the shame of these schools that they claim to be leading in a reformation of religious thought, when the sum of their reformation is the destruction of affectionate, grateful belief of God's Word. It is the shame of these schools that, being founded by Christians, they are turned to the ruin of true religion. Perhaps most of the ruinous heresies that have vexed the church in the past few centuries have proceeded from professors. It is certainly not appropriate to call all theological schools "schools of the prophets." Particularly, has "higher criticism" played havoc with belief in the Bible. Wherever that "method" prevails there is death to vital religion. It has all the cunning of scholasticism, all the conceit of unsanctified learning, all the self-righteousness of Pharisaism. It has claimed to be "constructive" rather than "destructive." We should be glad to know what it has constructed. Certainly not faith in Genesis, nor in Exodus, nor in Deuteronomy, nor in Biblical history, nor in prophecy, nor in many parts of the New Testament, particularly John and the Acts. You might as well expect a rose-tree to bud and blossom in a bank of snow, as to see true piety, deep, yearning devotion to Christ, show itself in a man given over to "higher criticism." And yet it will surprise any man, who has not given the matter much thought, to note the large number of college and university teachers and presidents who are bound to "higher criticism" as Ixion to his wheel. It is a burning shame, in view of God's patience and mercies, in such times when the majority of men are rushing down to eternal destruction, to foist upon Christians this blight of "higher criticism!" The preacher who adopts "higher criticism" will whisper to his brethren his changed views, and in his public work will deal with those things which "commend themselves to his critical judgment."

Many preachers in active pastoral work

are trying to be "higher critics," but as it involves so much "scientific specialism," and such a high development of "the critical faculty," their initiation hardly goes farther than to praise the new "method," and to adopt some of its fragmentary results, such as the questioning as to whether there was really a flood in Noah's day, or whether there was only one Isaiah, or twelve. "Dead flies cause the ointment of the perfumer to send forth a stinking savor; so doth a little folly outweigh wisdom and honor."

"Give me a theme," a little critic cried.  
"And I will do my part."  
"Tis not a theme you need," the world replied,  
"You need a heart."

But it is not always the influence of criticism that helps many a preacher toward his unbelief. Sentiment has a great deal to do with unbelief. A weak pre-judgment of "what God ought to do" often rules out a careful adherence to the Bible. If a man has lived pretty well, and can say, "What lack I yet?" the preacher may whisper, "Nothing!" Will he be able, in the very face of learned skepticism and moral self-righteousness, to assert that, "Except a man be born anew he cannot see the kingdom of heaven?" Will he believe the truth as it is written, or will he go about to change it? Will he put morality for regeneration and restoration for future punishment?

If the preacher does not believe the Bible, he has no other source of authoritative truth. This Christians ought to know. If you make man's unaided judgment the standard of appeal, you will have no standard; for there is no agreement among men to which one can safely appeal in the matter of religion.

If the preacher does not believe the Bible, he ought to leave the ministry. A bright woman said recently, "Every time I hear our preacher, who is a 'higher critic,' I cannot get rid of the feeling that he regards the Bible as all lies." What right has such a man to stand up before immortal souls and talk on the subject of religion? What right has any man to do so who does not believe God's Word from first to last? "Oh, we are not quite sure just what is God's Word." Is it possible? Then will you indulge yourself in silence till you are? The writer never felt until recently the force of the words of James, "Be not many teachers, my brethren, knowing that we shall receive heavier judgment." But there is no room for this injunction in the ministry of him who can say, "For I shrink not from declaring unto you the whole counsel of God;" "I believed, therefore have I spoken."

HITHERTO the peculiarity of the so-called "Keewick teaching" has been the emphasis placed upon the teaching of our Lord as to the nature and the sources of spiritual life. But this year an addition has been made to the Keewick doctrine in the teaching of passivity—that is, that the Christian should give up all effort for himself in resisting temptation and doing right, and permit Christ to do it for him. He must recognize his own inability, and surrender himself to Christ and lay the work upon Him. The *Interior* says that the reason why we never heard this from our pastors is because they never found it in the New Testament. The Lord Jesus was a hard worker Himself, and he despised laziness of any kind, industrial or spiritual, and it is perfectly certain that He will not encourage it in any of His disciples now.

HAVE thy tools ready, God will find thee work.—Charles Kingsley.

BY J. L. D. HILLYER, D.D.

The Lord, in the great commission as given by Matthew and Mark, requires all believers to be baptized. Peter reiterated the same requirement, Paul and Philip do the same. The church must then be composed not only of believers but of baptized believers.

The characteristics of the structure which Christ did build, we have thus found to be: 1st, It is composed of believers who hold Christ as supreme; 2nd, It is a self-perpetuating system; 3rd, It is represented by independent churches, and, 4th, Its members must all have been baptized.

The churches are to be constituted on a basis of union, which Paul gives in Eph. 4:1-6: "I therefore a prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you were called with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Just here the apostle drops the exhortation to declare the great principle of Christian union. There are seven particulars. They have been called the "seven unities." I prefer to call them the seven points of fellowship. They must exist in every local church. And if all the children of God through our Lord Jesus Christ are ever made one, as I fondly believe they will be, these seven points of fellowship will be the basis of that union. But each local church must be constituted on this basis through all time. "There is one body, there is one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism and one God and father of all, who is over all through all and in you all."

Let it be observed at this point, that one baptism does not mean one form of baptism as distinct from another form, but one act of baptism received once for all, as distinguished from the repeated baptisms practiced by the Jews. It is also in signification and design the representative, once for all, of our acceptance of the Gospel. As will be seen when we come to discuss the signification of the ordinance.

This is the inspired picture of the church. Every Baptist will recognize the likeness. Here is the one body, the one spirit, the one hope, the one Lord, the one faith, the one baptism and the one Father. Why should baptism have a place in such company as this, if the Lord did not intend in his chosen method of evangelization by church propagation that baptism should be perpetual and inseparable from the church system? We are obliged to conclude that baptism is an essential element of church existence. And we are compelled to believe that, when the Lord promised that the system should prevail, he meant that baptism should prevail with it.

This conclusion is rendered still more clear, when we recall the relation between baptism and the very essence of the Gospel itself. Baptism represents our faith in a living Saviour, who was dead, buried and rose again and ever lives to make good the promise that those who trust in Christ should have everlasting life. The memorial supper shows the Lord's death. Baptism shows everything—death, burial and resurrection. It is also a significant fact that, among the seven points of fellowship which are essential to the true church, the only one that names a duty for us to do is baptism. Among the numberless duties on the other hand, which are required of the Lord's servants, that one which completely epitomizes the whole Gospel is the only one chosen to occupy a place among "the seven points of fellowship."

We must conclude, therefore, that in every true church we will find "one baptism" along with one body, one spirit, one hope, one Lord, one faith and one Father.

We are prepared now to reach the conclusion that, as baptism was essential to the church at first, it must be a perpetual element of the church system built by our Lord.

The analysis of the characteristics of the church has been needful to prepare

the way for the method for its propagation. For we must conclude that, what we shall find in the New Testament to have been the method of propagation of churches, is the law of propagation, and we must hold that law must always be enforced.

I now ask you to examine with me the law and the fact in regard to the propagation of New Testament churches. In the first place, we learn that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life; that he became flesh and came and dwelt among men that he might seek and save that which was lost; that he came to call not the righteous but sinners to repentance; that in the world there are, however, none righteous; that he was lifted up that he might draw all men unto him. His mission, therefore, was to lost men and women. These he taught that, since they are lost sinners, salvation could come to them by nothing except repentance and faith, and that those who should believe in him should have everlasting life. This separates inevitably his people from the rest of the world. They become a people for his own possession, and are marked and distinguished from all the rest, and baptism is the act of separation.

Secondly, in the commission which he gives, his disciples are told to preach the Gospel to all nations beginning at Jerusalem, to go into all the world and preach the Gospel to every creature, to make disciples, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them, and he promised that he would be with them always, even unto the end of the world. Hence are inseparably joined the duties of preaching, teaching and baptizing those who believe, and his promise is that he will stand by his people to the end of the world. We may expect, from what we have learned from the Lord himself, that he would build his church of the people who should believe on him through the word of his preachers. Did his disciples so construe his teaching? In answer to this question we remark: In the first place, we find the company of his disciples who had been, "made and baptized," assembled at Jerusalem, engaged in daily meetings for prayer, exhortation and church business. In a few days they called themselves a church.

Secondly, on the day of Pentecost the preaching began, souls were converted, as we say. They were regenerated, they were required to be baptized, and large numbers joined that church. But, after a time, that church was scattered abroad and the members went everywhere preaching the Word. The apostles did not go out at first. What they who preached the Word did with those who were saved, we may presume from the fact that they knew what to do and how to do it. They had the commission of Christ as their marching orders, and letter of instruction. What that was is shown in the instance of Philip, who was one of them. He preached and baptized men and women at Samaria, as we know, and afterwards he preached to and baptized the eunuch. We must presume that everywhere when people believed they were baptized. Philip had no ordination that we know of, which gave him the authority to baptize. He got that authority from the commission itself, as did all the others who went about preaching the Word. From all of this we might expect that churches would spring up throughout Judea, Samaria, Galilee and all Asia. The fact that churches are spoken of as scattered all over that country a few years later proved that their preaching was effective, and that the Lord was with them.

Thus the church system was set up. The Lord's plan for evangelizing the world is the church system. That system contemplates:

First, a company of baptized believers.

Second, a company who acknowledged the supreme authority of Jesus Christ.

These two articles of faith when analyzed mean all that we contend for as essential to our distinctive Baptist churches, viz: first, independency of the churches; second, responsibility to Christ,

both as to churches and as to individuals; third, and always a sharp separation between themselves and the world and all political authority.

But these churches are living, active bodies. "One or more go out from them to the 'regions beyond.'" They make and baptize other disciples, and there is at once another church formed. The method of its organization is left blank. The facts are, a company of baptized believers, assembled under some sort of agreement for the Lord's work, in full fellowship with one another.

Such a body is a church. Such a body has in it the whole church system complete, and all such churches are, in the aggregate and singly, the church system. So long, therefore, as one church is left, the system is complete. So long as one man is left of such a church, he may preach, disciple, baptize, and form another church, and perpetuate the system. The church built on the rock is still preserved. We must conclude, therefore, from the teachings of the Master, and the practice of the early churches, as recorded in the New Testament, that the method of propagation is just what has been described. And we must expect, a priori, that the same methods will continue indefinitely.

MEANINGLESS WORDS.

BY SMITH LAKER.

"Preach Christ," "Follow Christ," and "Believe on Christ" are common expressions to be heard in almost every sermon and read in almost every religious newspaper. The conservatives and the liberals, Catholics and Unitarians, with all who claim the Christian name, of every degree and shade of faith, use them as a kind of common "stock in trade." Have they not become almost meaningless, not to the persons who use them, but to the people who hear them? What do they signify to the hearer? Do we not need to know the speaker before we know what he means when he says, "Follow Christ?"

We recently heard an evangelical minister advocate that all creeds, as a condition for church-membership, should be abolished, and the only question that should be asked of a candidate should be, "Do you believe on Jesus Christ?" Such a sentiment sounds liberal and plausible, and the unthinking mind does not see what the defect is. The question, however, is, "What is meant by believing on Christ?" If the expression has a common and universal meaning, so that, when one person says, "I believe on Christ," and a dozen persons say, each for himself, "I believe on Christ," we shall know that they all mean the same thing, then that one expression is an intelligent creed, but the truth is, they do not mean the same thing, and we do not know what a person means when he says, "I believe on Jesus Christ," unless he explains himself. When Minot J. Savage says, "Follow Christ," he means one thing, and when Dr. John Hall says, "Follow Christ," he means altogether another thing. When Edward Everett Hale says, "Believe on Christ," he means one thing, and when Dr. Richard S. Storrs says, "Believe on Christ," he means quite another thing. When Lyman Abbott says, "Preach Christ," he means one thing, and when Dwight L. Moody says, "Preach Christ," he means another thing. When B. Fay Mills says, "Follow Christ," he means one thing, and when Dr. George Lorimer says, "Follow Christ," he means altogether another thing. All over New England there are so-called evangelical ministers, within twenty miles of each other, who, when they say, "Follow Christ," mean different things. When a candidate simply says, "I believe in Christ and propose to follow him," that does not signify anything as to what they believe, or what they propose to do. It reveals nothing of their mental convictions or heart consecration. A rationalist, a Unitarian, a liberal orthodox, a conservative, evangelical, a Roman Catholic, yes, a Mormon, may all stand up together and say, each for himself, "I believe in Christ," and all of them be honest and each mean

no more the same thing than black is white, and they be no more in sympathy with each other than oil and water. Such a confession of faith is absolutely meaningless and worthless as a test of belief, or a revelation of the purpose of one's life. It is only a sentiment, sometimes representing a poetic ideal, sometimes an intellectual conviction, sometimes an ethical desire, sometimes a transient emotion, sometimes a conviction of duty, sometimes a striving to do better, sometimes a consecration to God, sometimes a new life. The words themselves do not represent anything about the person, either his intellectual convictions, his moral purpose, or his spiritual life, and, as a condition for church-membership, are cheap, superficial and worthless. Were an intelligent heathen, who had never heard of Christ, to come into our meetings and hear us speak about "believing in Christ," or "following Christ," he would at once ask, "Who is Christ? What kind of a person is he? Where is he? What has he done? What does he propose to do? What is the need of believing on him? What will be the result if I do not?" Such questions not only every honest, inquiring heathen would ask, but such questions every intelligent Christian must answer when he says, "I believe in Christ." Not to answer these questions, and to speak of believing in Christ, is the cheapest, most meaningless religious cant.

Now, the answer to these questions is a creed, and a creed is simply an explanation of what one means by believing in Christ, and without a creed there can be no intelligent confession of Christ. Every honest Christian has a creed, which is simply his explanation to the world of what he considers Christ to be and is to him. Still, some persons tell us all the creed we need is to "believe in Christ," "follow Christ." The words, "believe in Christ" and "follow Christ" are good as exhortations after the truth has been stated, but without an explanation they are deceptive. Who is Christ? Was he only a man? Was he God incarnate? What did he do? Was he only a teacher, only an example, or only a revelation of God's love? Or was he an atonement? What is his power? Only a moral influence? Or is he a complete Saviour from the power and love of sin? These questions must be answered before we know what one means by "believing in Christ." Christ as only an example is discouraging, Christ as a teacher condemns us, Christ as a man has no power to save, but Christ as a "divine atonement" becomes the sinner's joy, and he can exclaim:

"I am a poor sinner with nothing at all, For Jesus Christ is my all and in all."

We heard a Congregational minister preaching to young people, and saying: "Don't worry about the blood of Christ; that is an old-fashioned doctrine. You follow Jesus and struggle on, and sometime in this life or in the other you will have the victory." It sent a chill all over and all through us to hear, as Mr. Spurgeon used to say, such "sugar-coated damnation" given to young minds. Yes. Tell the people to believe in Christ and to follow him. Tell it to them in every sermon, but tell them what it means, that they may not trip and stumble into darkness, thinking that trying to make themselves better is believing in Jesus Christ.—Zion's Advocate.

LYRS is great because it is the aggregation of littles. As the chalk cliffs that rear themselves hundreds of feet above the crawling sea beneath, are all made up of the minute skeletons of microscopic animalcules; so life, mighty and awful as having eternal consequences, life that towers beetling over the sea of eternity, is made up of these minute incidents, of these trifling duties, of these small tasks; and if thou art not "faithful in that which is least," thou art unfaithful in the whole.

INTEMPERANCE is a hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger and the most infamous prodigies.—John Chrysostom.

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TESTIMONIES TO IMMERSION IN ENGLAND PRIOR TO 1641.

BY JOHN T. CHRISTIAN, D.D., LL.D.

XI.

We give now some Baptist testimony showing the practice of the immersion of believers in England before January, 1642, the date mentioned in the "Kiffin" Manuscript:

The Rev. John Canne, in April, 1641, was a "baptized man"; this is conceded to mean an immersed man. Dexter, in his Congregationalism as shown in its Literature, admits that Canne had long been a Baptist at this date, and that his troubles in Amsterdam some years previously was probably based on his being an Anabaptist. But we find in Stovel's Introduction to Canne's Necessity of Separation that Canne was an Anabaptist in Holland. The date was before January 16, 1621. There were, it is declared, many sects of the Anabaptists, and "Canne was pastor of one company" (Evans' Early English Baptists, vol. 2, pp. 107, 108). There is no proof of any change of sentiment on the part of Canne. He was a Baptist before 1621, he was a Baptist in 1641. He practiced dipping in 1641, and there is no reason that he was not in the practice of dipping as an Anabaptist in 1621. But the Broadmead Records in April, 1641, declare that Canne was a "baptized man," that is, an immersed man, and this is eight months before the alleged events described in the Gould "Kiffin" Manuscript. No amount of ingenuity can explain away the fact that Canne, an immersed Anabaptist, was preaching in Bristol early in 1641. The statement is taken from the Broadmead Records, and the fact set forth cannot be denied. These Records say: "Anno, 1640. And thus the Lord led them by His Spirit in a way and path that they knew not, having called them out of darkness into His marvelous light by Jesus Christ our Lord. So that in the year of our ever blessed Redeemer, the Lord our Jesus, they met together six hundred and forty, and those five persons, namely, Goodman Atkins, of Stapleton, Goodman Cole, a butcher of Lawford's Gate, Richard Moore, a farmer in Wine street, and Mr. Bacon, a young minister, with Mrs. Hassard, at Mrs. Hassard's house, at the upper end of Broad street, in Bristol, they met together, and came to a holy resolution to separate from the worship of the world and times they lived in, and that they would go no more to it. And with godly purpose of heart they joined themselves in the Lord, only thus covenanting, that they would have the assistance of the Lord come forth of the world, and worship the Lord more purely, persevering therein, to their end." (Broadmead Records, pp. 17, 18.)

The Records continue: "At this juncture of time the providence of God brought to this city one Mr. Canne, a learned and godly man. Mr. Canne that made notes and references upon the Bible. He was a man very eminent in his day for godliness, and for reformation in religion, having great understanding in the way of the Lord."

Mrs. Hassard, who was the wife of the parish priest, would him and fetched him to her home. Then the Records add: "He taught the way of the Lord more perfectly, and settled them in church order, and showed them the difference betwixt the church of Christ and anti-Christ, and left with them a printed book treating of the same, and divers printed papers to that purpose." He then instructed Mr. Canne, the Lord did confirm and settle them; showing them how they should join together, and take in members" (pp. 18, 19).

Mr. Canne then attempted to preach in a suburb of the city and a healthy woman placed some obstruction in his way. He thus says: "The obstruction was by a very godly great woman, that dwelt in that place, who was somewhat severe in the profession of what she knew, hearing that he was a baptized man, by them called Anabaptists, which was to some sufficient cause of prejudice, because the truth of believers baptism had been for a long time buried, yea, for a long time by popish inventions, and their sprinkling brought in room thereof. And (this prejudice existed) by reason (that) persons in the practice of that truth by baptism were by some rendered very obnoxious; because about one hundred years before, some beyond this sea, it was held that truth of believers baptism, did, as some say, did some very singular actions; of whom we can have no true account what they were but by their enemies; for none but such in any history have made any relation or narrative of them" (pp. 19, 20).

A statement could not be more positive or more to the point. John Canne was a "baptized man" in April, 1641, and that is a considerable time before the "11 Mo. Janu." 1641, according to modern reckoning Jan., 1642, when the "Kiffin" Manuscript says immersion began.

With these facts before us, the following statements are very amusing. "Stov" says: "1641, Canne is at Bristol, April 25." This would agree to a nicety with the fact that Blunt had begun the practice of immersion in Southwark, London, early in the year 1641, after his return from Holland, whither he had gone to obtain for himself, Mr. Canne, who was well acquainted in Southwark, appears to have submitted to the ordinance very promptly in 1641, and was in time to reach Bristol by the 25th of April, 1641" (A Question in Baptist History, pp. 77, 78).

The Gould "Kiffin" Manuscript makes Blunt's baptism in England, one place in January, 1641, and that is to say, in January, 1642, and that is eight months after April,

1641. How a man who writes "Baptist History" could be ignorant of this fact, is beyond comprehension. I take it that no competent scholar would question for a moment that April, 1641 is eight months in advance of January, 1641, old style; new style it would be August, 1641, and January, 1642, is an absolute proof that one Baptist at least was immersed before Blunt is said to have exploited his performances in England. That is to say, if it could be proved that there was such a man as Blunt and the Gould "Kiffin" Manuscript is correct, then this would follow. But no one knows anything of Blunt, and the "Kiffin" Manuscript is thoroughly discredited.

Edward Barber has been put forward as the "founder of immersion among Baptists." How Edward Barber could be the founder of immersion and the "Kiffin" Manuscript remain true, cannot be explained. If the Gould "Kiffin" Manuscript is to be trusted, then Richard Blunt is the "founder of immersion among Baptists." Certainly both Edward Barber and Richard Blunt did not accomplish this remarkable feat. The fact is that neither of these gentlemen can be called the founder of Baptism or among anybody else. One can but be struck by the one-sided statement of facts always put forward to sustain this amazing 1641 theory. Each particular instance is adjusted to fit the preconceived theory. One minute Richard Blunt "revived" immersion in England, and the next moment he is requested to believe that Edward Barber is "the founder of immersion among Baptists." I would like for the advocates of this theory to be just a little specific, and tell us just what they do intend to stand by. Now the following are some of the claims made for Edward Barber:

And this reminds us that our Baptist friends do not give sufficient honor to the man who deserves all their praise for having recovered to Protestants the apostolic rite of immersion. We do not remember to have seen a single reference in their current newspaper organs, at the occasion of his death, to his 70th anniversary, to the man whose name ought to eclipse far that of Roger Williams—we mean Edward Barber, the father of modern immersion."—The Independent, July 29, 1880.

"Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, founder of the rite of immersion among the Baptists. In the preface to his 'Treatise of Baptism, or Dipping,' London, 1641, the earliest book in the English language to assert that immersion is essential to baptism, Mr. Barber praises God that he, 'a poor tradesman,' was raised up to restore this truth to the world. Zion's Advocate has incautiously permitted Ivinney, or some other Baptist historian, to mislead it about the cause of Barber's imprisonment in 1641. Crosby (I. 218) says it was for 'denying the baptism of infants, and that to pay tithes to the clergy is God's ordinance under the Gospel.'" This agrees with Barber's own statement. He was not imprisoned "for publishing the 'Treatise of Baptism or Dipping.'" On the contrary, he tells us that he wrote this treatise while he was in prison for the cause above mentioned."

"Immersion had been started by Barber in 1641."—The Independent, Oct. 21, 1880.

"The new 'Cyclopaedia' does not even mention the name of Edward Barber the founder of immersion among the Baptists. This looks like an act of ingratitude toward a man who has done a great influence upon the Baptist denomination than any other."—The Independent, Feb. 24, 1881.

"When Edward Barber sent forth 'A Small Treatise of Baptisme or Dipping' a new note had been struck. The man was here asserting that baptism is synonymous with dipping, and that there is no other baptism but dipping. He aimed to show 'that the Lord Christ ordained Dipping' and not sprinkling or pouring. The claim that immersion is the only valid act of baptism had been a long while unknown in England."

Mr. Barber also indicates the exact time when it was introduced again. His book bears the date of 1641, and in it he claims the distinguished honor 'to divulge this glorious Truth to the World's Censuring.' Nobody in recent times had divulged it in England. His book was the first in modern ages to make it known to the English public. The annals of English literature will be searched in vain for a volume that precedes it in date and yet maintains that nothing else is true baptism but immersion.

Whatever subsidies may be raised about other questions, none can be raised about this one. The ordinance was extinct in England in 1641, if Barber's authority is worth anything at all, and if the plainest statements of fact are capable of being understood by the human mind" (A Question in Baptist History, pp. 115, 116, 119).

I have been too explicit in stating this case since so much has been claimed for the testimony of Edward Barber. For the life of me, I cannot guess what the testimony of Edward Barber has to do with the "Kiffin" Manuscript in the way of confirming it, because if Edward Barber had been immersed, Richard Blunt did not. Edward Barber was a General Baptist, this "Kiffin" Manuscript business had reference to the Particular Baptists. Any one in the least acquainted with the history of these two bodies, knows that they not only did not affiliate, but were hostile. If Richard Blunt had been immersed, it would not have been a general matter, for there had been a but rather a reason against his acceptance; and had Barber been the founder of immersion, it would not have appealed to Blunt. It has taken three hundred and fifty years to get these two bodies of Baptists to co-operate in the same work, which was accomplished two or three years ago, and even now all friction and

jealousies are not gone. There was no harmony between them at that period. The co-operation of these Baptist bodies in 1641 in reviving immersion is a myth and did not exist. The above quotations show ignorance of the fact of Edward Barber, and indicate a knowledge of only a few extracts from his book on Baptism.

In 1641 Barber had long been a Baptist. The Dictionary of National Biography is a great work which is now appearing in England in many volumes. I find it unusually accurate. The article on Barber was prepared by a specialist who goes into the original authorities. The article on Edward Barber was prepared by Thompson Cooper, F. S. A. He says of Barber: "Edward Barber, baptist minister, was originally a clergyman of the established church, but long before the beginning of the civil war he had been a Baptist, and was a specialist on the 'Kiffin' Manuscript is to be trusted, then Richard Blunt is the 'founder of immersion among Baptists.'" Certainly both Edward Barber and Richard Blunt did not accomplish this remarkable feat. The fact is that neither of these gentlemen can be called the founder of Baptism or among anybody else. One can but be struck by the one-sided statement of facts always put forward to sustain this amazing 1641 theory. Each particular instance is adjusted to fit the preconceived theory. One minute Richard Blunt "revived" immersion in England, and the next moment he is requested to believe that Edward Barber is "the founder of immersion among Baptists." I would like for the advocates of this theory to be just a little specific, and tell us just what they do intend to stand by. Now the following are some of the claims made for Edward Barber:

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Sea of Absurdities concerning Sprinkling driven Back, p. 6. London, 1860. B. M. 703. d. 13 (10). This exactly corresponds with the statement of Wall that sprinkling did not begin to prevail till 1644 and must have begun in 1641. It is refreshing to hear the Baptists talk right out in meeting. It is quite certain that he did not think that immersion began in 1641. And Dr. Chamberlain continues: "To avoid the hardship of Winter, the Common-Prayer-Book will tell you in the preamble, that Roger and Whitlocke's were therefore appointed, by the Antients for six times of Baptisme. After the Winter-Baptizing of children in Wales, will sufficiently testify that you first in your own untruths, by the strength of your distorted imaginations" (p. 11). It is perfectly plain that the Welsh Pedobaptists in 1650 were still immersing infants.

What has all this to do with Barber? Much in every way. Edward Barber not only endorsed these statements but he lent a helping hand to his friend, Peter Chamberlain. He wrote a letter to Dr. Chamberlain giving him some facts. Of this letter Dr. Chamberlain says: "For I have been informed by Mr. Edward Barber, and have it under his hand since you printed your letter, that at several times, both upon his being sent unto him by the Bishops, and one Mark Whitlocke, to be satisfied for taking the oath ex officio. Dr. Gouge did acknowledge (not only sprinkling but the baptizing of infants was a tradition of the church, and used it as an argument to take that oath: But to your arguments" (p. 3). Here is a positive statement that Dr. Gouge, when arguing with Edward Barber, confessed that immersion was baptism, and tried to convince him not to make immersion a point against taking the oath. It is precisely the same thing which Barber himself stated that he was imprisoned for denying infant sprinkling. The date is likewise given. It was when he and one "Mark Whitlocke" were to be satisfied "for taking the oath ex officio," and that this occurred on two occasions. Turn to the Court record as given above, and the dates are apparent, viz.: June 20, 1639, and Jan. 30, 1640. Therefore Edward Barber was an immersionist in 1639. Edward Barber is therefore a positive witness against this 1641 theory, or more properly this 1642 theory.

LITERARY. All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

BOOKS. ANECDOTES AND MORALS. Louis Albert Banks, D.D. New York: Funk & Wagnalls. 463 pp., \$1.50.

Here are five hundred and fifty short stories which illustrate truth. Dr. Banks is a master of the art of illustration, and he has here put together for the benefit of others what he has accumulated by observation and research. An apt illustration at ways counts in speaking and writing. This lot of stories are unusually good and there are no "whoppers" among them. They are all simple and plain, while some of them are very striking. Dr. Banks in his own ministry has well illustrated the proper use of illustrations, and these are such as he has tested practically. The publishers, too, have done their work well.

LIGHTS AND SHADOWS OF AMERICAN LIFE. A. C. Dixon, D.D. Chicago and New York: Fleming H. Revell Co. 197 pp., \$1.00.

Dr. Dixon gives us thirteen practical sermons bearing on personal, social and civil duties: Our Homes, Our Bread-Winners, Our Money-Makers, Our Amusements, Our Sabbath, Our Politics, Our Cities, Our Bible, Our Churches, Our Dangers, Our Women, Our Desires—these are the themes. The treatment is in the gifted author's best style, and the sermons are timely and stimulating.

FOR SHINE AND SHADE. Short Essays on Practical Religion. Wayland Hoyt, D.D. Philadelphia: American Baptist Publication Society. 204 pp., 90 cts.

Rich and juicy are these essays. Dr. Hoyt is at high-water mark, and that means a great deal. These essays are stimulating devotional reading, and are brimful of precious truth. To the doubting and the troubled they will prove particularly helpful.

Oh! this century of suffering. It speaks again and again. How much do we owe to its service? We shall never know. By and by a part of it will be known. The King will call up his hundred and forty-four thousand and thousands of the themes, and as they in their own hearts, have given them their own on earth. And they will tell it again and again how this trial, that deprivation, the other sorrow were working to give the character its needed fullness. They did not see it on earth, but when the eyes are opened yonder then they can see. Then it will all come out—Sol.

# SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 2.

## THE RAISING OF LAZARUS.

John 11:32-46.

**Morro Text.**—"I am the resurrection, and the life."—John 11:25.

The home of our Lord, when he was in Jerusalem, was the house of Lazarus, who lived with his two sisters at Bethany. This was a village on the Mount of Olives, two miles southeast of Jerusalem. Lazarus was a wealthy man, and it is probable a man of high standing, from the number of people who went from Jerusalem to console the sisters after his death.

The tender message which the sisters had sent, "Lord, behold, he whom thou lovest is sick," had met with seemingly no response. The Lord had lingered still in Perea, neither going nor speaking the word of healing as he had done in the case of the nobleman's son and the Syro-Phoenician woman's daughter. Their prayer, for it was that, remained unanswered and Lazarus died.

Lazarus died soon after the messenger left with his message to Jesus, and he was buried the same day. Four days afterwards the Lord went to Bethany, despite the affectionate protests of his disciples, who knew the Jews were seeking to kill him. Martha met him outside of the town, having heard of his approach, and had with him the conversation which forms one of the most precious passages in the Bible.

Sitting there with his disciples, the Lord sends Martha—to tell her sister to come. The house was filled with friends from Jerusalem who had come to comfort the bereaved sisters. Martha whispered her errand to Mary, and she started up hurriedly to obey the summons. The Jews followed her saying, "She goeth unto the grave to weep there." "The custom still remains. For many months the females of the household will go at times to the graves of father, brother or husband, to weep there, and they are joined by relatives and friends."—Ewing. It would seem from Mary's not saying where she was going that our Lord wished to see her without the crowd of sympathizers. But if that was the object of Martha's message, the Jews defeated it by following Mary.

"She fell down at his feet."—In an impulsive showing of her feelings, Martha was calmer and more self-contained. "Lord, if thou hadst been here, my brother had not died!"—Just what Martha had said to him. That had been their thought ever since he died, and no doubt they had often used these very words as a sort of mournful refrain to each other. Mary did not have the cheerful faith of Martha who had hinted plainly that she believed the Lord could yet raise her brother from the dead.

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled."—The word which is translated "groaned" expresses indignation and not sorrow. And commentators have exhausted themselves with explanations of what caused indignation. The most probable supposition seems

to be this. These leading Jews were personal friends of Lazarus and his sisters. They were filled with grief for his loss, and with sympathy for his sisters. Hence they ought to rejoice greatly at his restoration to life, and to be filled with gratitude to the one who raised him from the dead and turned his sisters' grief to joy.

But, instead of this, the Lord knew some of those before him would engage in plotting his death because of the resurrection of Lazarus. And some would even go so far as to wish to put Lazarus to death, because Lazarus alive kept the stupendous miracle fresh in the minds of the people. This was the gratitude which friends of Lazarus, who loved him well enough to weep so bitterly, showed to Jesus in return for the restoration of their friend! Verily the human heart is deceitful above all things and desperately wicked.

"Where have ye laid him?"—The question is abrupt. Indignation at the character of these Jews did not prevent his going on to glorify God. He asked the question of the sisters, and we can well believe it was the energetic Martha who answered, "Lord, come and see."

"Jesus wept."—Stoicism is not religion. It is right for us to weep at the loss of our friends, provided we do not rebel and say with grand old Job, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." This weeping was in sympathy with the grief of the sisters, perhaps also with the pain which Lazarus had felt at the thought of leaving them. They were probably young, for Jewish women of good families did not remain unmarried. This weeping was not like that when he wept over Jerusalem. This was silent weeping, that was with loud sob.

"Some of the crowd said softly, 'Behold how he loved him.'—Others, already with the antagonism the Lord always roused, began to sneer, even at the grave of their friend. They asked, 'Could not this man which opened the eyes of the blind, have caused that even this man, should not have died?'—They sneer at Jesus' love for Lazarus. If he loved him so, why did he not heal him? That was not the last time such a sneer has been used. Men say when some godly man is afflicted that it seems strange God should let such trouble come upon him.

"Jesus therefore again groaning in himself."—Being indignant again. This time the cause of his indignation was the words of the Jews. The "therefore" shows that. "It was a cave, and a stone lay upon it." Or rather against it to protect the tomb from wild beasts.

There were one or more small chambers hewed in the hillside, generally on the same level with the door. "Take ye away the stone."—They could do that. Man must do all he can. Our Lord would restore Lazarus to life; but they must show their faith and their obedience by moving the stone.

"Martha, the sister of him that was dead"—the relationship explaining her intervention. Martha, in her love and pride in her brother, is apologizing in a manner for him and regretting the unpleasant sensation he will cause to the Lord and others. Whether Martha's faith faltered cannot be gathered from these words which sisterly affection called forth.

"Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?"—The

rush of loathsome air from the opened tomb would show impressively that Lazarus was dead, and the miracle be all the greater when that corrupt body walked forth in youthful strength and manly beauty. Thus would God be greatly glorified. No other words were spoken. Silently the bystanders removed the stone and bore the loathsomeness.

"Father, I thank thee that thou hast heard me."—What private prayer was that which had been answered? That Martha's faith should not fail?

"And I knew that thou hearest me always."—His thanks had no surprise in them that God should grant his prayer. Nothing else would be possible. The Gethsemane prayer was not refused; Christ only asked to be relieved from the cup, if it were possible. But if man could be saved in no other way, the Lord wished the cup not to pass from him.

It would seem that the Lord was making a supreme effort for the souls of those who were present. He throws the responsibility on God. If Lazarus is raised, either he is one with the Father in will and purpose and has been sent by the Father; or God, by granting his omnipotence to a pretender, makes himself a partner in the fraud. If God, after that prayer, allows Jesus to raise Lazarus from the dead, then those who witnessed it, who should afterwards cry, "Away with him," would be consciously and willfully attacking the Almighty. "He cried with a loud voice, Lazarus, come forth."—A loud voice as if to waken a sleeper. Of course, as has been said, it was the will of Jesus which worked the miracle, and the voice only showed his will.

"And he that was dead came forth."—Came, we know, without a trace of corruption upon him. He could walk, as the Jews wrapped their corpses but loosely. The sisters and friends stood awed and overwhelmed. He is the only self-possessed one there said quietly, "Loose him, and let him go." Ah, then eager hands unfastened the napkin from his face and looked into his dear eyes. The greatest of miracles wrought up to this time was over. But before many days there came a miracle greater far. When the Lord raised himself from the dead, proving thus his Godhead forever.

### EDITOR WESTERN RECORDER:—

The article of Dr. Christian's in the RECORDER of Feb. 23rd, calls to my mind a paper delivered to the Lords of the Privy Council, Jan. 23, 1661, entitled "The Character of an Anabaptist" (Kennett's Historical Register and Chronicle, p. 361). It begins by asserting that "an Anabaptist is so called, for being baptized according to the Scriptures, and as the Rubric and book of Common-Prayer commands and instructs." Dr. Christian conclusively shows that the Rubric "commands" dipping. I am yours,  
AN ENGLISH BAPTIST.

It was my pleasure to preach for Bro. W. B. Gwynn last Sunday at Lebanon Junction. In addition to being President of Lynnland Female College, Bro. Gwynn is pastor of Lebanon Junction, Boston and Younger's Creek churches. He is highly esteemed, and he is one of our most consecrated and successful workers. W. P. H.

No man can tell another his faults so as to benefit him, unless he loves him.—Henry Ward Beecher.

### A TRIP TO THE MOUNTAINS.

The occasion of my visit was to attend the Ministers' Institute at London. Brother McGarrity was the instigator of it. This is one of his ways. The people are all thankful for the coming of this godly brother to the mountain section. He says the way to do good in these parts is to plant men here. The transient brother; or the one who wants to try the mountains for a while, ought not to go. Bro. McGarrity's life shows the wisdom of his remark. Nothing can move him from the purpose to serve God in the mountains. He supplies London once a month. This is a fine town, the county seat of Laurel county. It has a good Baptist church, but unfortunately it has the old practice of monthly preaching. That will do for the country; but in a town where the Methodists have preaching every Sunday and other denominations twice a month, it is suicidal for the Baptists to live at that rate. The Methodists have in London a handsome building and a fine school.

### AT MIDDLESBOROUGH

I spent a short time pleasantly in Pastor Perryman's home. This is one of the "boom towns." The evidences of the boom are everywhere to be seen. Money was spent in those days on a lavish scale, as if they believed the world would center there. The big canal, turning Yellow creek through the city; the immense hotel; the wide pavements and many other signs of booming are yet to be seen. No place could have been selected better suited for booming purposes. The scenery is captivating. Imagine a valley filled with little hills and all surrounded with lofty mountains; that is Middlesborough. In the distance is Cumberland Gap, made famous as the meeting place of three states: Kentucky, Tennessee and Virginia and also the crossing place of the contending armies during our civil war. The L. & N. passes through and the Southern reaches the place from Tennessee. The immense iron ore beds and the inexhaustible supplies of coal, with the industries which these will certainly bring, will always make Middlesborough a place of importance. The leading citizens and business men are from a distance, almost every state is represented.

Denominationally the Baptist are in the lead. The Presbyterians have, very wisely, planted an academy here, as they are doing at many other places. Pastor Perryman and his consecrated wife have taken a strong hold on the community, though they have been here but a short time. Like McGarrity at Jellico, he is going to extend his influence over a wide territory. His church will become a great evangelizing force in all that region. Plant more men in the mountains, is my advice to our mission Board. Unless we wake up we are going to lose some territory which has always belonged to the Baptists. Pineville, the county seat of Bell county, with a neat house of worship, built of brick, we are about to lose. They have no pastor, the flock is scattered and discouraged.

Barbourville, the county seat of Knox county, has preaching only once a month by a brother who comes a long way to serve them. The Methodists have a fine school there. At Corbin we have a church but no pastor. I heard of many other points, mining towns of a thousand inhabitants, with no Baptist

## "Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action. It so regulates the entire system as to bring vigorous health. It never disappoints.

**Cure.**—"For 42 years I had goitre, or swellings on my neck, which was discouraging and troublesome. Rheumatism also annoyed me. Hood's Sarsaparilla cured me completely and the swelling has entirely disappeared. A lady in Michigan saw my previous testimonial and used Hood's and was entirely cured of the same trouble. She thanked me for recommending it." Mrs. ANNA STEWART, 406 Lovell Street, Kalamazoo, Mich.

**Poor Health.**—"Had poor health for years, pains in shoulders, back and hips, with constant headache, nervousness and no appetite. Used Hood's Sarsaparilla, gained strength and can work hard all day; eat heartily and sleep well. It took it because it helped my husband." Mrs. ELIZABETH J. GIFFELS, Moose Lake, Minn.

**Make Weak Strong.**—"I would give \$5 a bottle for Hood's Sarsaparilla if I could not get it. It is the best spring medicine. It makes the weak strong." ALBERT A. JAGROW, Douglasstown, N. Y.

**Hood's Sarsaparilla**  
NEVER DISAPPOINTS

Hood's Pills cure liver ills; non-irritating and only cathartic to take with Hood's Sarsaparilla.

preaching. I write these lines to induce the churches to see the necessity of putting more money into the hands of our Board so that this crying need may be met. The heart of the corresponding secretary is in this mountain work; he wants to supply the destitution; but he is helpless unless the churches will come to his aid.

I have never seen so many young people eager for education, as on this trip. I heard from some of the founders of Williamsburg Institute how that noble school was changing things for the better.

There is a wide open field in the mountains for the consecrated school teacher. Why should not our Christian boys and girls consecrate themselves to the cause of education in the mountains? A good living can be made at it and a world of good accomplished.

We sometimes feel vexed at Providence because our trust, the quantity of the Lord's goods committed to us, is not larger. The thought is, "If I only had my millions how much I could do." But would I? God has given me as much as I can handle well. A little boy was helping carry goods in his father's store. "Give me more, I can easily carry it," he said. But when his father gave him more, he soon had to drop the load. His father knew his ability better than the boy did. God has little and lowly places to be filled as well as those that are high and important, and he endows some of his servants with the gifts needed for the low places. Says Mr. Spurgeon: "Does God intend a man to be the pastor of some small parish with four or five hundred inhabitants? Of what use is it giving to that man the abilities of an apostle? To some he gives two talents because two are enough, and five would be too many."

Write to our English office for a list of work to begin June 1. Give age and references. W. H. Thrapp, Bristol, Va.

Low Rates West of Missouri River. For very low rates for Western travelers, we call attention to another branch of the Union Pacific railroad to another column.

**A TRIBUTE TO ELD. M. F. HAM.**

I desire to lay a flower on the grave of this departed veteran of the cross. Eld. M. F. Ham was born near Scottville, Allen county, Ky., April 30, 1816.

Deprived of the facilities of academies and colleges, and denied the luxury of books, rendered accessible to-day by their abundance and cheapness, he yet, by his splendid natural endowments, by his remarkable assiduity and unflagging industry, and by his systematic methods of study, acquired a liberal education. His memory was almost unsurpassed, his reasoning powers were masterly, his range of reading was wide, his command of terse, elegant and beautiful English was marvelous, and his knowledge of men and things was extensive and accurate. He was fond of agricultural pursuits, revelled in the beauties of creation, and gathered much of the material for that magnificent equipment for the pulpit by communion with nature and through nature with the Allwise Creator. In the home circle M. F. Ham shone resplendent as an undimmed star. To know him as a devoted and loyal husband, as a loving, tender and yet a firm, positive father and as an affectionate brother, you had to be with him in the sacred precincts of that home over which shone so steadily the sun of peace, harmony and domestic bliss.

The son, Rev. Tobias Ham, is a worthy son of an illustrious sire. The nobility of character was evinced by the ardent love and unbounded respect with which their children regarded their father, whose revered memory, is enshrined in their sorrowing hearts. That princely soul was stirred with the thoughts of sin, salvation, that unseen world and responsibility to God. Soon February 19, 1837, by repentance and faith, he emerged from the thralldom and darkness of sin into the marvelous liberty and light of God's children. Having a laudable ambition to serve his fellow-men, and thus honor God, he cherished the lofty impulses and heeded the gentle, persuasive and potent whisperings of the Holy Spirit and entered the ranks of the heralds of salvation to a lost world. So in March, 1843, M. F. Ham was ordained to the ministry by Trammell's Creek Baptist church, of which he had been a member since 1837. Through the grace of God he accomplished a great work. Some of the fortunate churches to enjoy his ministrations of the Word were Scottville, for about 30 years; Bethel, in Allen county, for about the same length of time; Old Union, Warren county, several years; Drake's Creek, about 14 years, and Trammell's Creek for more than 50 years. Of the last two mentioned he was pastor till the day of his death. God bless these two noble and considerate and devoted churches for this beautiful deed in retaining this sainted man of God as pastor till he joined the shining ranks of the church triumphant. Bro. Ham was a close student and a reader of many books, but, like the great Apostle to the Gentiles, he built his studio beneath Calvary and there opened his heart to the light as it streamed from the cross and learned those great lessons that made him an eminent expounder of the Word, an able and eloquent preacher, a loyal champion of "the faith once for all delivered to the saints," and a successful pastor. His long, eventful and distinguished ministry of 55 years embraced two

wars. Amid the excitement, passions and alienations of the civil war, Bro. Ham's course was so wise, conciliatory and Christ-like that none of his churches were rent asunder by the feuds and factions so common in those awful days of patricidal strife. The Lord wonderfully blessed his labors in the ministry. Some 2,000 converts were baptized by this Christian worker, and perhaps more than 3,000 members were added to the churches.

The orderly arrangements, the grandeur of the thoughts, the purity of diction, the Scripturalness and cogency of the argument and the unction and pathos of delivery made Eld. Ham a prince in the pulpit. The glorious revival in the Bowling Green Baptist church during the pastorate of Rev. M. M. Riley, when Dr. J. M. Pendleton, of sainted memory, and Eld. M. F. Ham did the preaching, will not soon be forgotten. Day after day and night after night these God-commissioned ambassadors preached "Christ and Him Crucified," with so much power that at the close of the meeting about 70 converts were "buried with Christ by baptism into death," and as Bro. Riley would lead the candidate down into the water, Dr. Pendleton would quote an appropriate Scripture verse, and as he would lead another Dr. Ham would give utterance to some important teaching of baptism in the beautiful language of God's Holy Word. He loved the Bible, and I do not suppose that the sainted Spencer surpassed him in his love for the glorious doctrines of grace and his loyalty to the supreme authority of God's inspired Word.

He loved the WESTERN RECORDER, and, I think, can be numbered with the Old Guard. The writer was honored by being invited by Bro. Ham, about six months before his death, to preach at his funeral services. So the sad message came telling of his death on February 28, 1890, and on Wednesday, March 1, at Drake's Creek church, the funeral sermon was preached by the writer in the presence of an immense throng of sorrowing relatives and friends from the text, "How are the mighty fallen in the midst of the battle." His life was pure and consecrated, and his death peaceful and triumphant. It was a glorious transition from the sorrows, sufferings, disease, struggles and sins of this sublunary life to the joys, rest, bliss, sweet companionships, supernal raptures and eternal rewards of the life that shall be spent in the presence of Christ and the ransomed multitudes and the angelic hosts forever more.

J. H. BURNETT.

**FROM MISSOURI.**

DEAR RECORDER—I find you in a number of homes in this country, and your visits are looked forward to with pleasure. We enjoy the news that you bring from "Old Kentucky," and are fed with the strengthening meat that you come laden with.

The articles that you have recently brought us from Dr. Christian are to some like the sun pouring its rays into the mists of fog and all becomes clear. To others they are like the earth when the warm sun of spring is beaming down upon it—they begin to smile with the flowers and flourish with the grass and bear fruit with the trees. He has surely, to all minds, proven himself to be one able to find historical facts. The "Kiffin Manuscript" and "Jesse Church Records," like swift ships at sea, ap-

pear for a little time and vanish away. We know not, whither they come nor where they are gone, but we do know they are gone.

You, by your faithful delivery of the truth to the saints, are strengthening the cause here in this country. You help Pastor T. H. Jenkins at Oak Ridge in his work, and my brother, A. R. Willett, at Cape Girardeau, ten miles east, and you are no little help to me in my work here at Jackson.

I entered the pastorate here on the first of February, and have been accorded a very hearty welcome by the people of the town, as well as the members of the church. This is a good, live town of some 2,500 inhabitants, and has in the last three years taken on new life, and so has the church here. This old church was founded by some of the members of the "Old Bethel" church, the first church west of the Mississippi river (not Catholic). Our church has an old building, but we have now about \$3,000 toward a new one, and will, in a few weeks, begin work. Pray for us.

May you receive the reward that you so justly deserve for your faithfulness to your trust.

J. O. WILLETT.

Jackson, Mo.

**PREACHERS' INSTITUTE AT MORGANFIELD.**

Notwithstanding the thermometer stood at zero on last Monday morning, March 8, Dr. J. T. Christian, of Louisville, greeted the committee of preachers with his broad German smile, as it were, beams of beautiful sunshine peeping through his very soul, and in that familiar, deep-toned, friendly style of his, said, "H're ye George," made us all feel that he had come on a mission of love indeed. Some of the brethren had already arrived, some came on the same train with Dr. Christian and others came on the night trains.

Without any delay the genial Dr. J. T. ("Jolly Talker") led the way to the church and began work at once. Though he had spent a sleepless night on the train, he seemed fresh and enthused over the work which lay before him.

Our first work was a general analysis of the Book of Romans. In the afternoon he gave us a charming and helpful lecture on "The Preacher and His Work."

At 7:30, in spite of the snow-storm and intensely cold night, a good crowd greeted him in the court-house to hear his most admirable lecture on "Three Months in Great Britain." It is pronounced by good judges to be the best lecture of the kind ever delivered in Morganfield. I heartily recommend this lecture to every pastor; it will do the people and churches good; get him.

The entire forenoons were given to a critical study of Romans by topic and verse by verse.

At night he lectured on "Act of Baptism," "Believers' Baptism" and "Communion." His sermon Friday night on "The Blood" was his crowning effort. I have heard this sermon six times—five by special invitation—and I must confess it has a growing charm of sweetness, tenderness and power. Dr. Christian, besides being an acknowledged scholar and one of the coming historians, is without question a great teacher. He cares nothing for "Higher Criticism," but he is intensely in earnest about the real meaning of the Scriptures. He is eminently

**THE FAMILY DOCTOR.**

Thousands Of Families Have One In The House at All Times.

The Same Exceptional Opportunity Offered Here to All Readers of This Paper.

A prominent citizen remarked recently to the editor of the WESTERN RECORDER, "It may seem surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing," said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that; the family doctor that I refer to is Dr. Kilmer's Swamp-Root the Great Kidney, Liver and Bladder Remedy. We have not had to call a doctor to our house since we have used it."

This is the testimony of thousands who know Swamp-Root for what it is. This famous medicine is the absolute conqueror of kidney and bladder diseases, and many a man and woman who walk the streets to-day in the complete possession of health owe their lives to the power of this great discovery over kidney and bladder ills and uric acid disturbances. In diseases of the blood, no matter from what source they arise, Swamp-Root goes right to the source of the trouble, and cures by first removing the cause, and sends the blood leaping and bounding away in quest of bright eyes and rosy cheeks.

Constipation and liver troubles, urinal weaknesses and the torture that goes with them, rheumatism, stiff joints, in fact diseases arising from any wrong condition of the blood, liver, bladder or kidneys, are promptly overcome by Dr. Kilmer's famous discovery, Swamp-Root.

None but those who have made a study of the subject realize what an immense amount of work the kidneys perform every day. They are the sewer of the system, and once they become clogged up, poison runs riot and

disease has full sway. Just as a choked sewer breeds pestilence in a city, so do weak and unhealthy kidneys breed disease in the human body.

Swamp-Root clears out all the impurities, helps the kidneys to perform their work properly, drives the poison out of the blood and system, invigorates and regenerates you and adds tenfold to the pleasures and comforts of life.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the WESTERN RECORDER, who have not already tried it may have a free sample bottle of Swamp-Root and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid, also a book telling more about Swamp-Root and containing some of the thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great remedy is for sale at most drug stores in fifty-cent and one-dollar sizes. Don't make any mistake, but make a note of the name, Swamp-Root, Dr. Kilmer's Swamp-Root and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure and mention the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Let the pastors of this and other States arrange by associations and districts to have Dr. Christian hold preachers' institutes. It will do you good as it did us good.

Yours in Christ,

Geo. W. RILEY.

Morganfield, Ky.

DEAR RECORDER—Will you kindly give space for the following?

The RECORDER, in answering a list of questions for me (issue of November 10, '98), says: "We are not sure that we understand what is meant by conditional salvation." Now, by "salvation," I mean the act of God in quickening a dead sinner—regeneration. I did not mean that the term "salvation" should include the entire process by which a soul is regenerated, justified, sanctified and glorified. I meant the act of quickening even when the sinner is dead in sins. I used the term "conditional salvation" to designate the theory in which it is claimed that God performs this act of quickening—regeneration—on condition that the creature perform some act of obedience. That is, God quickens—regenerates—the man because he repents, believes, submits to the ordinance of baptism, etc. God will quicken—regenerate—the

man if the man will obey one or more of these commands, as the case may require, and if the man refuses God will not quicken—regenerate—him. This is what I meant "conditional salvation" to signify, and now I trust I shall be able to quite understand the RECORDER's position in answer to the following questions:

1. Does the RECORDER indorse the Philadelphia Confession?
2. Does the RECORDER indorse the *Herald and Presbyterian* on this question?
3. Does the Philadelphia Confession teach conditional salvation?

Burns Springs, Ky. J. A. BURNS.

The RECORDER endorses the Philadelphia Confession of Faith and Boyce's Theology, and therefore what is said in them in regard to salvation. Bro. Burns will find they give no uncertain sound on the sovereign grace of God. We think the *Herald and Presbyterian* believes in the absolute sovereignty of God, but we do not undertake to endorse its views.

**Reduced Summer First-Class Round-Trip Rates**

Via Union Pacific Railroad: July 31. Louis to Los Angeles and return, \$28.50; New York, Louis to San Francisco and return, \$72.50, and to Denver and return, \$28.50. Corresponding low rates from South and Eastern points. For particulars address J. F. Aglar General Agent, St. Louis, Mo.

SLEEP.

BY MAY TURNER.

When shadows lengthen, fold on fold, Embosoming the dying day, And sunset gleams abate the gold Besoon the languid soul to pray, For hearts that ache, and eyes that weep, God giveth his beloved sleep.

When deeper darkness clouds the day In storm and stress unspeakable, And all the sorrow of the way No pen can paint nor tongue can tell, The peace of God thy soul shall keep; He giveth his beloved sleep.

When death lies heavy on the brow, And faint lips breathe a last good-bye, Amid the rushing waters now, Look up, in faith's serenity; Press on unshrinking through the deep; God giveth his beloved sleep.

OUR PULPIT.

THE PERPETUAL SUCCESSION.

BY REV. J. G. GREENHOUGH, M.A.

Instead of thy fathers shall be thy children, whom thou mayest make princes on the earth. I will make thy name to be remembered through all generations." etc.—Psalm 145:16-17.

I am not going to weary you with an exposition of this Psalm, or with a discussion as to its exact application. It sings the praises of a certain king, and the glories of his kingdom. What king it was we do not know, but Christian men have generally read it as a prophetic picture of the one adorable King Jesus. And certainly many of its words, and these which I have just read, to you, are mere rhetorical exaggeration if spoken of any other monarch that ever ruled. They are only true of him whom we call King of Kings and Lord of Lords, and whose dominion increases forevermore. So let us read them. The thought suggested is of a kingdom that shall be continued from one generation to another. As the old men pass away the young life shall amply and nobly fill the vacant space. Fathers shall hand down worthy traditions, the children shall worthily inherit them, and so profit by them as to become princes or leaders in the earth, and thus shall each coming age reach higher than that which it has left behind, and the ruler of this kingdom always have an increasing number of lips to praise him and hearts to do him service. This thought runs on three lines, which I will briefly follow.

I. The earnest expectation of fathers.

The main thought, striving and prayer of worthy fathers is to make an honorable place and name for their children, and to leave them a goodly inheritance. Instead of the fathers shall be their children. There comes a stage in the life of most of us when half the volume of our interests at least flows out to the young life which is growing up around us, or shaping into strength and maturity in our homes. We often say a mother lives for her children, and it is hardly less true of a good father. A Christian man labors and prays with two futures in view. One concerns himself; it is the future which immortal hope and promise pictures for him in a world beyond; and the other is the future of his children, and has regard to what they will be and do, and what place they will fill in this world. It is not merely our own children that we are anxious about, but the coming race, the men and women who will step

into our places, and carry on the battle when we have finished the course. I know there are some men who do not care whether this world is driving, who are utterly regardless of the rocks ahead so that the general smash-up does not come in their time.

Apres moi le deluge. Let the floods descend and sweep everything away if I am not there to see. There are fathers to whom their children's welfare is a mere bagatelle and less, compared with their own indulgences. But these are brute beasts and monsters of selfishness rather than men. If we have any generous human instincts one of our greatest concerns will be to leave a noble legacy to those who follow us. I have been reading recently a striking new book on arboriculture. That is a long word, but it means the planting of trees. The writer insists at great length on the manifold value of trees to a country and people, in their effect upon temperature, climate, health, wealth, morals and general well-being, and then he quaintly divides men into three classes: The improvident and selfish men who cut down and sell the trees which their father planted, and never plant any others; the just and fair-dealing men who never remove a tree without planting another in its place; and the great-hearted benefactors of the race who have no trees of their own to cut down, but are always planting them where none have been before, and laboring that others may reap. Yes; and there is a fine philosophy in that which goes far beyond tree planting. There are always those three classes of men: The swinish souls who do nothing but consume and waste away the inheritance which others have toiled for; the honest good hearts who endeavor to leave as fair a portion to their children as they have enjoyed themselves, and the noble and self-forgetting natures who are content to labor and sow, ever in tears, reaping little for themselves, but preparing a rich harvest for the coming reapers. And every one of us surely should aim to have some small portion with these greater souls. We shall want to make the world a better place for those who will fill it when we are gone. If we are just touched with the spirit of patriotism, we shall be anxious to hand over to our children the grand national inheritance unimpaired, which our fathers have won for us—the rights and liberties; their character for soberness, rectitude and fair dealing; the vast imperial responsibilities, and the Protestant faith, for which martyrs bled and died, and by which all our glories have been gained. And if we are Christians as well as patriots our incessant prayer will be to see the kingdom of our Lord coming with power before we taste of death; to see its blessed rule spreading here, there and everywhere, putting an end to one and another wrong, injustice, iniquity, immorality; to one and another stronghold of lust, impurity, idolatry and devilry, so that when we walk in heaven's light above our children may walk in Christ's clearer light below. A good man does not slacken his labors because he knows that death will call him away before the full fruits of them appear. Enough if he hastens a little the perfect day; enough if he sees the wheels of God's kingdom move forward just a few steps. Not for himself alone does he travail in pain and pray, but for the humanity which is yet to be, that Christ may have his will done, and be glorified in the coming days. We are all of that

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Some doubt that so simple a device as SLAYTON'S ELECTRIC SWITCH GLASS CASTERS on the bed of an invalid can bring relief. To such we can only reply that of the thousands of sets sold; every one has been paid for only after trial. The principle of their working is insulation from the earth. Dr. BROWN SQUARD, the most famous of French physicians, taught that rheumatism, neuralgia, sciatica, pains in the muscles and bones, sleeplessness and kindred nervous diseases, were due to an exhausting flow of electricity from the body to the earth. To stop this flow—beneficial in health, but harmful when vitality is low—is the work of SLAYTON'S ELECTRIC SWITCH GLASS CASTERS. They insulate the patient completely. The curative results are wonderful. Great benefit results in the vast majority of cases.

We promise no cure. We simply direct your attention to what they have done for others, and ask if it is not worth while to make a careful trial of a treatment which has been so powerful for good with others, and which cannot possibly harm you.

Oxford, Penn., Dec. 24, 1889.

THE SLAYTON ELECTRIC CASTER CO. Gentlemen:—I saw your ad. in THE LITERARY DIGEST, sent for four rollers and put under my wife's bed without her knowledge—the next morning she reported having enjoyed the best night's sleep for many weeks. She has continued to be benefited. Cannot return them, so send you the money herewith enclosed. Yours, REV. F. B. HARVEY.

ITHACA, Mich., Dec. 12th, 1889.

SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—Now after three weeks' trial of your Electric Casters, Mrs. Glidden and myself are satisfied that they are proving a real benefit to each of us, and are all you represented them to be, and wish to retain them permanently. With thanks for your courteous treatment. Very respectfully, H. M. B. GLIDDEN.

TECUMSEH, Mich., Sept. 24, 1889.

SLAYTON ELECTRIC CASTER CO. Gentlemen:—Since using your Electric Casters, neither Mrs. Frost nor myself have been troubled with rheumatism. Mrs. F. was scarcely ever free from it before using the casters, but now says she never has a twinge of it. Yours sincerely, W. E. FROST. (Dr. Frost is the leading homoeopathic physician in Tecumseh.)

BEAULIEU, Vt., Feb. 10th, 1890.

THE SLAYTON ELECTRIC CASTER CO. Gentlemen:—Enclosed please find \$4 to pay for two sets of Casters. They are a good thing. I think that they have done me good. Please send me a receipted bill and oblige. Sincerely yours, G. H. FASCOOT.

FREE TRIAL FOR ONE WEEK. We will send to any address a full set of Slayton's Electric Switch Glass Casters, on receipt of 17c. for postage, on this condition. Try them according to directions for one week, and if you think them worth the price, \$2.00, send us that amount. If not, return them by mail and no charge will be made. We make this offer because we know the great self proving merit of our treatment, and can trust the readers of this paper.

N. B.—In ordering be sure to state whether for wood or metal bedsteads.

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mind if we have any share in God's thoughts and sympathies. And, perhaps, above all things, if we are fathers and mothers, we wish to hand over to our own children all that has been best and Godliest in ourselves. We want to see them holding fast the truths that we have loved, and maintaining the faith which has been the strength and dignity of our lives. There is a sweet burning in the heart of every Christian father and mother on behalf of sons and daughters; a clear light of hope, a yearning and perpetual solicitude, not that they should be wealthy, wise, prosperous and exalted—these are secondary things—but that they should be faithful to duty, conviction and high principles; that their lives should be shaped in the service of Christ; that they should be in fact better and nobler men than their fathers have been. The daily prayer, the unflinching expectation of all of us as we pass on in life is expressed in these words: Instead of the fathers shall be the children whom thou, the great king, mayest make thy princes in the earth.

II. We are reminded of the privilege and obligation of the children. There are some children, alas! who owe little to their fathers. There are some of whom it may be said, far happier had they been if they had never known their mothers. Parents there are whose own legacy to their children is a legacy of evil traditions, corrupt teachings, vicious example and memories of shame. And children there are who could hardly be asked to honor their father and mother, because father and mother have been so base that it is impossible to honor them. I speak not of these now, but rather of the sons and daughters who have enjoyed the privileges of happy homes and the training of parents who walked in righteousness and honor. The debt which they owe, and which they ought to pay by true and noble service is immeasurable. It may be said of most of us, indeed, when we enter the world of to-day, that others have labored, and we have entered into their labors. We are the heirs of all the ages in the foremost files of time. At every step we take we reap the fruits of other men's tears. We gather the spoils which our fathers won in many a grim battle. We take

possession of palaces reared on the bones of saintly, heroic and much-suffering men. Our own knowledge has been gained for us by weary groping in the darkness. Every truth we hold has been wrestled for in pain and anguish. Every liberty we enjoy has been acquired by bloody strife and infinite patience, and all the innumerable comforts and privileges of our daily life have come to us through those whose cup had few sweet drops in it and much of bitterness. The world is a happier place than it was when our fathers came into it, and most of our young people have far happier lives than the youthful days of their fathers knew. In one sense we are all made princes on the earth. We have luxuries, and light, and knowledge, and opportunities, and liberties which princes of old never had, and for which they would have envied us. "Kings and prophets have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them."

Our children are weighted with a splendid heritage; they walk amid the gathered glories of a thousand years; and all past ages kneel at their feet to serve, and they ought to be as rich in goodness as they are wealthy in privilege.

I speak to my young brothers and sisters tenderly and appealingly, and remind them of all this load of debt, and of the broad world of opportunity into which they have been born. I say you ought to be better than your fathers were, with larger visions and more generous purpose. It is easier to be a good man now than it was in former days. There is more light shining, more truth known, more freedom to do and love what is right; more noble examples set; more of the spirit of charity and human brotherhood about; more Christian principles in the air you breathe; vaster fields of service opened, and higher ideals cherished. It is a more disgraceful thing than it was in past time to spend one's life in low pursuits and for selfish ends. We know so much better, and we have so many more helps. Surely in every one of you there should be a noble pride to keep up the best traditions; not to fall behind your fathers in rectitude of character and largeness of aim.

In every one of you there should be an awful dread of walking in a way unworthy of those who have labored and prayed for you, and of letting down the name and honor which they have bequeathed. Truly, it is your just and noble obligation to record a vow of this kind: "God helping me, I will maintain the reputation of my fathers. I will love the best things which they loved, and cling to the faith which made their strength, and fill up their lack of service in the world, and carry forward their good work. By the memory of my fathers and in the name of their God, I will do this and be true." So shall it come to pass, as the Psalmist says: Instead of the fathers shall come up the children, whom thou mayest make princes on the earth.

III. These words assure us of the everlasting succession of good and noble men. Never does the race die out; no, it is forever increasing. For every torchlight that gets extinguished there is another kindled; yes, more than one, and the world's light-bearers are slowly, steadily multiplied until they become as the stars of the milky way. Never does the grave close over a good and Christlike man, but out of that grave, as by a resurrection, a new life rises to bear equally bright witness for Christ. There are always new lives coming ready to be baptized for the dead. Instead of the fathers are the children. There are mournful and croaking pessimists, no doubt, who will inform you dolefully that this is not the fact. "Alas," they say, "the children are not following their fathers' ways." Sons are leaving the old faith, daughters are giving themselves up to the fashions and frivolities of the world; the younger generation is so immersed in pleasure, and perhaps in sin, that it has no time or thought for serious aims.

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EDITORIAL.

REV. MARTIN ALFORD, a clergyman of the Church of England, has written a book on Baptism from which the Freeman makes copious extracts. Mr. Alford's great desire, to judge from these extracts, is to bring back the Church of England to the Scriptural practice of the immersion of believers. Were it not that he appeals to the prayer-book so often, one would think he must be a Baptist. But he seems to have "very scanty knowledge of the views and practices of the Baptist denomination," according to the Freeman. He has reached his conclusions by his study of the Scriptures and his researches as a scholar.

We think his knowledge of the Baptists must be very scanty indeed, for he thinks his is a new discovery. He "presumes to think that perhaps the Master may see fit to employ even him in making known and bringing to light some Gospel truth, passed over or not discovered by others." This is strange ignorance of Baptist views, but not so strange as was Spurgeon's ignorance. Spurgeon's father was a Non-conformist preacher, yet he says in his Autobiography that when he became convinced from the Bible that immersion of believers was the true baptism, he did not know there was any one in England who took that position.

The most interesting part of the book is what he says against infant baptism. We will give that next week. Now we content ourselves with quoting what he says in regard to the act of baptism:

The matter has not yet been entered into in this treatise of the manner of baptism, sprinkling, pouring or immersion, for I believe, yet the proper time of life, and proper understanding of the meaning of the rite, and the proper manner of following as a matter of course. Any candid intelligent person reading in the Bible such a passage as Romans vi. 4: "We were buried therefore with Him through baptism into death," with that following, and other passages to the same effect, looking out the word "baptism" in a Greek lexicon, and finding it as a noun, to mean "a dipping;" as a verb, "to dip repeatedly;" then turning to the Prayer Book of the Church of England, to find in the baptismal service that the order is, to dip the person to be baptized, or in case of weakness, it shall suffice to pour water upon him; and also to see that the Catechism bears out the same meaning inference to water, whereas in the person is baptized. An ordinary intelligent person will soon see by these three—the language of the Bible, Greek scholarship as to the meaning of the word, and the teaching of the Church of England—cannot be very far wrong with such a threefold authority on his side, in saying that to baptize is to dip, to immerse, to put into and under water, whatever modern custom may say or do. Then, as to this ordinance of baptism, its distinctive meaning comes out in the very act that takes place during its application: going into the water as to death to the old nature, and rising again out of the water as a new life in Christ Jesus. And this baptizing, this immersion in the water, has degenerated, in most cases, into a mere sprinkling upon the face. The outward act is still professedly to be administered, but shorn of its distinctive feature; no wonder the true meaning is partly lost sight of, and not properly understood. And do not this sprinkling and infant baptism in a measure go together? Adults can be and are properly baptized in the water; and with due care and preparation this can be conveniently carried out without any risk to health from the shock or exposure; of course, special cases may require special treatment, and due allowance could always be made in the case of weak health or liability to heart disease. But with infants, though they might be immersed, it

would hardly be advisable or always safe; and there would almost certainly be strong opposition from the mothers. In fact, there need, in general cases, be no obstacle in the way of the immersion of adults, but it would not be suitable, but almost objectionable in the case of infants (pages 117-118).

SPRINKLING of whether Dr. Whititt's resignation shall be accepted or not, the Independent says:

Is a man's position ecclesiastically dependent upon his historical conclusions on matters which do not in the slightest degree affect his personal character or his Christian faith? The question is one that must be met fairly and squarely, and upon the answer to it will depend, in a very considerable degree the vital force of the denomination.

Why does not the Independent meet "fairly and squarely" the true issues involved in this controversy? Why does it persistently ignore the real issues, and push forward a false issue? Dr. W. has not been on trial because of "his historical conclusions" on any matters. His view in regard to 1641 is but an incident in the controversy, and had that been all, there would have been no controversy. Yet even the Independent will admit that a man might reach historical conclusions which would "not affect his personal character or his Christian faith," and yet which would affect him ecclesiastically. For example, if a Baptist Seminary professor should reach the "historical conclusion" that Christ commanded and the Apostles practiced infant baptism, or that Peter was the first Pope clothed with full papal authority which has descended in an unbroken and a pure line down to the present Pope, such an "historical conclusion," though it would not affect "his personal character or his Christian faith," would and ought to affect him "ecclesiastically," even according to the Independent.

But has there not been enough misrepresentation about this unfortunate business? Is it not time those who favor the acceptance of the resignation of Dr. W. had simple justice done them? Is it not an inherently weak cause whose advocates find it needful to ignore the real issues and to persist in misrepresenting the other side? Now that the Independent talks about dealing "fairly and squarely," will it not show a little fairness and a little squareness in dealing with this controversy?

Up to the time Dr. Whititt offered his resignation the issue was as to his fitness for the position he occupied. It was not a question of freedom of research or of speech, nor was it a question of a date, or of making any new test of orthodoxy. When the resignation was offered the issue became simply whether this solution of the question should be accepted. Those who oppose this solution have no other to offer. Many who opposed Dr. W.'s being forcibly removed, as many Baptist bodies demanded, are now in favor of accepting the resignation because it is Dr. W.'s own solution of the trouble, and it is a complete solution. It is either that or a renewal of the strife under worse conditions than ever before. We do not like to think that Pedobaptist papers desire strife among the Baptists, and yet we are unable to see how any one who desires peace among Baptists can oppose the acceptance of Dr. W.'s resignation, which is the solution he himself offers.

DISCRETION in speech is more than eloquence. When in doubt, abstain.—Francis Bacon.

An honored brother asks us to tell about the recent action of the Louisville Ministerial Association in regard to its constitution, of which the papers have been talking. We gladly comply. The Louisville Ministerial Association is composed of preachers of various denominations in the city. Some ten years ago it was decided to adopt a constitution. The question arose of laying down a creed in the constitution. Some, including the editor of the Recorder, opposed laying down any creed. The Baptist Pastors' Conference has no creed, and why should the Ministerial Association have one? The meetings are purely social. It was decided, however, to adopt a creed, and that was done. Recently a committee was appointed to revise the constitution, and the editor of the Recorder was on the committee. He again favored leaving out the creed. It happens that there is one solitary Unitarian preacher in Louisville, and it was feared that if the Association had no creed he might wish to come in, and that was too horrible to contemplate. It was replied that if he did attend he might be benefited by so doing, and might be reached by the preachers, while he could not harm them. A creed that would exclude this man must be adopted. The editor of the Recorder noted that after the adoption of the creed ten years ago, no Episcopalian minister attended the meeting, although some had attended before.

The matter was discussed in the committee, and a majority wanted a creed adopted. The editor was assured that the pressing of his view that no creed be adopted would arouse much ill-feeling in the breasts of the brethren, and would cause some to leave the Association. He, therefore, let the matter drop, and explained to the Association why he did not. The published statement that his "motion was overwhelmingly voted down" is a mistake. He offered no motion on the subject. Some of the most prominent ministers in the city privately assured him that they agreed heartily with him, that there was no need for any creed in the constitution of such a body. To adopt a creed carries the idea of doctrinal fellowship between members of the body, while there is great divergence of doctrine among them. Baptists cannot endorse the doctrines of Presbyterians, Methodists, Lutherans and Disciples. Nor, in turn, can they endorse the Baptists. The editor, therefore, favored leaving out all doctrinal tests. And the possible presence of a lone Unitarian did not seem to him an adequate reason for adopting a creed.

The pastor of the First Baptist church in Chicago—Ed. L. Dr. P. S. Hanson, a prime favorite of the Recorder, because he sometimes says hard things about Dr. Harper and the University of Chicago.—Baptist Courier.

Since one of the editors of the Courier has gone to the University of Chicago to learn the ways of the "higher criticism" more perfectly, our contemporary has become a special champion of Dr. Harper and his university. In season and out of season the Courier is sounding his and its praises. In the same issue, from which the above extract is taken the Courier has nearly two wide columns of enthusiastic praise for the University of Chicago. But our contemporary is measuring our corn in its own half bushel in claiming that we like Dr. Henson because he "sometimes says hard things"

about something we do not admire. We like Dr. Henson because of the sterling qualities of his clear head and noble heart.

Does the Courier approve of having men like Prof. Budde to go to the University of Chicago, and teach the young men there that Jehovah was simply a Kenite idol whose worship the children of Israel adopted? We really would like to have an answer; but judging by our past experience with the Courier we will not get an answer.

Will the Courier endorse the Philadelphia Confession of Faith? Will it subscribe to the creed of the Southern Baptist Theological Seminary? Say a square "yes" or "no," Bro. Courier.

The Examiner quotes one of the questions we asked the Standard, but which neither the Standard nor the Examiner have dared to answer. Nor will they dare to answer it. The Examiner is pleased to say:

"Our amiable contemporary, the WESTERN RECORDER, appears to have been squarely hit and grievously wounded, if we may judge by the confusio mentis displayed in the evolution of the following irrelevant suppositions, with their interrogative snapper, addressed to the Standard." Then follows the question.

The confusio mentis is entirely on the other side. We have not been hit squarely or any other way; nor have we been wounded, grievously or otherwise. We have simply been grossly misrepresented. The only thing hit by our amiable contemporaries is a man of straw of their own manufacture.

The question we put to the Standard had reference to the liberty of a professor in a seminary founded on the Philadelphia Confession of Faith. It was clear and to the point. So much so that neither the Standard nor the Examiner have dared, or will dare, to answer it. Why not be fair brethren?

The success of Rev. R. J. Campbell in Brighton, England, adds another to the many triumphs of the Gospel.

Mr. Campbell distinguished himself as a scholar at Oxford University. But his learning has not interfered with the simplicity and directness of his preaching. He uses no sensational methods. He has not "enriched" his services by importing into them anything borrowed from the Episcopalians and Catholics. There is nothing in his services but the singing of hymns, the prayer and the sermon.

Not only is his own church crowded twice on Sunday when he preaches, but a theater in which he holds meetings in a poor part of the town is also crowded. And a most remarkable thing is that he reaches the men as few preachers except Archibald Brown have done. They are said to outnumber the women ten to one in his congregations. May not the absence of all sensationalism account, at least in part, for the attraction his preaching has for men of both low and high degree?

ALL Episcopalians are not carried away with delight that Dr. Briggs having been silenced in the Presbyterian pulpit, has been received in their church. They are not even impressed with his "great scholarship" of which the world has heard so much and seen so little. The Amerca Standard criticizes his last book severely and condemns his rash and utterly unscientific dogmatism.

Editorial Varieties

The good women of Chestnut-street church served a dinner on Thursday and Friday of last week on Jefferson street—not to raise money for the church, nor to pay for a new organ, but for the poor. The dinner was unusually good, too, better than is usually furnished for women.

The Courier-Journal says that the Hon. W. J. Stone, of this State, will probably be elected President of the Southern Baptist Convention. Judge Harlan having declined re-election. There is also a good deal of talk about making Mr. Stone Governor of Kentucky. He would grace either position.

Dr. J. W. Warder, Dr. J. M. Weaver and the Rev. C. M. Thompson are the committee of the State Mission Board to arrange the list of speakers to engage at the Southern Baptist Convention. Brethren who desire to be delegates should promptly send their names to Dr. Warder, northeast corner of Brook and Broadway, Louisville, Ky.

The Christian Index objects to the nomination of Kentucky trustees of the Seminary by the General Association of Kentucky Baptists; and then proceeds itself to make a nomination. Somehow it seems to us that our General Association is better qualified to appoint the trustees of the Seminary of Kentucky than is the Christian Index of Atlanta, Ga.

The Baptist Standard nominates Dr. F. H. Kerfoot for President of the Seminary and the Baptist Witness nominates Doctor J. P. Greene. Various other names are mentioned, e. g., Dr. Curry, Whitman, Henson, Lortimer, Newman, Carroll, Hawthorns, Rager, Manly, Hatcher, Taylor, etc. There is no scarcity of material. The Recorder has no candidate. The editor's experience in urging a candidate in the last election, leads him to urge nobody now.

The preaching of the Rev. T. T. Martin at Walnut-street church is pungent and powerful, and it is making a deep impression on the large congregations that hear him. At Twenty-second and Walnut the Rev. Sid Williams is having fine success in winning souls, while the sweet singing of Dr. Brown charms evangelists. Brethren Williams and Brown go to East church the first of April, where they will labor some weeks. Two weeks before the Southern Baptist Convention, the Rev. Sam Jones is expected to come and preach in a great tent in this city for several weeks. So Louisville is not using evangelists neglected. We hope great good will come from these efforts.

Dr. J. J. Taylor and Dr. A. T. Robertson are having a controversy in regard to the interpretation of the text: "On this rock I will build my church," etc. Dr. T. contends that the local church is meant while Dr. R.'s contention is that it means the universal church. Dr. Taylor has decidedly the best of the argument, and we hope he will write a tract on the subject. One point not yet mentioned in the discussion, and fatal to the universal church theory, is, that Jesus says, "On this rock I will build my church." The action is emphatically future, whereas he had for 4,000 years been building the universal church. He did not say: "On this rock I have been building my church," but "I will build my church." This point alone is enough to settle the question.

The Religious Herald has developed a remarkable theory for honey. The peculiarity is that the range of its "free research" is so far limited to the WESTERN RECORDER. But it must be admitted that this field is diligently searched. The Herald has been able to find no honey in men's denying "Moses and the prophets," but it sees horrible heresy in our denying that the wine at Cana was fermented. To regard Jehovah as a Kenite idol is all right with the Herald, but to deny that the wine Christ made at Cana was fermented is horrible heresy. Does the Herald care more for fermentation than for Moses and the prophets? This is remarkable "free research." The Herald has developed. The Herald would deny us "freedom of research" and "freedom of speech" in regard to the wine at Cana. But there is hope for the Herald so long as its editors read closely the columns of the Recorder.

Many anecdotes of Mr. Gladstone have been repeated since his death. Among the most interesting is one told several years ago by Major Furlong who was one of the witnesses in a case which resulted in a very serious one, but in which, providentially, no one was hurt. When they were gathered at the inn awaiting the coming of the stage, a young Oxford student who had impressed the Major most favorably by his intelligence and good speech, seemed to his fellow-travelers with great earnestness that, as they had been providentially saved from serious accidents, whatever their sins were in danger, they should thank God in prayer. When the most serious was struck by the reverential seriousness of the young man, and they could not see how to "thank God in prayer" he said. This young student was William Brewster Gladstone. Now many young college students would; how beneficial to God in such circumstances?

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Brother T. T. Martin preached. One joined by letter. Meeting begins well. Large attendance and deep solemnity.

Broadway.—Bro. W. H. Whitsett preached in the morning and Bro. J. R. Sampsy at night. Pastor Jones in Baltimore aiding Pastor Millard in a meeting.

Chestnut-street.—Bro. E. C. Dargan preached. At night Bro. Harvey Weaver, Dargan and Briggs spoke.

East.—Pastor Christian preached. Protracted meeting begins Sunday. Bro. Williams and Brown will aid the pastor.

McFerran Memorial.—Pastor Eager preached. In the morning he spoke specially to children.

Twenty-second and Walnut.—Bro. Sid Williams preached. Thirty received for baptism, eleven by letter and one by relation. House overflowed. Eighteen baptized.

Franklin-street.—Pastor Jenkins preached. Bro. G. W. Johnson, John Frank and Robert Arrowsmith were ordained deacons at P. M. Bro. Eaton preached and led in the ordaining prayer. Baptized two.

Highlands.—Pastor Dawes preached. Two received by letter and one for baptism.

Parkland.—Pastor Gordon preached as usual.

Southgate-st.—Pastor McFarland preached at both hours.

Third-ay.—Pastor Boyett preached. Two joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached. One received by letter.

Hifton.—Pastor Foster preached. One received by letter and one for baptism. Bro. Dargan lectured Friday night.

East Mead.—Pastor Whittinghill preached. One received by letter and one for baptism.

Jeffersonville (Ind.).—Pastor Marks preached in the morning and Bro. J. B. McKeenan at night.

Pastor Jenkins presented an outline of his sermon on Heb. 9:16-17, and Pastor Foster presented an outline of his expository sermon on the 8th chapter of Joshua. Both were good and well received.

MINISTRY NOTES.

Student.—Doctor, is Solomon's apron preserved yet? Laughter.

J. W. Guy supplied at the Point mission for C. J. Casey.

J. B. McKeenan supplied at Jeffersonville, Ind.

L. B. Parker supplied at Highland in the evening.

E. H. Dement has accepted a call at Midway, Ky.

R. W. Weaver has accepted a call at Middletown, O.

Bro. Geo. W. McDaniel is the happiest man in the Hall—It's a girl.

C. P. Ryland supplied at Portland—He is a very good man.

Geo. W. Griffin has gone to North-ern Alabama for his health. We hope he will be much improved.

Bro. A. P. Wilson is engaged in a special research in the Song of Songs. He has a theory which he hopes to publish in a pamphlet form.

Bro. L. W. Doolan was suddenly called home on the death of his father. He has the sympathy of all the students. Many of us have laid our fathers to rest.

"Jonah ran away not because he did not wish to preach, but because he did not wish to go as a foreign missionary. He was willing to stay at home and preach."

The Epuyosan Society of Walnut-street church gave an ice cream supper at which many of the students were asked to participate. These favors shown the students are highly appreciated.

Dr. Carver gave us a lecture on Paul as a missionary preacher. It was one of the best lectures to which we have listened this year. Prof. Carver is still growing in favor with the boys.

THE STATE.

Geo. W. B. Crumpton writes from Georgetown: "Here are a few things I heard. A brother said: 'All these mountains are full of Baptists. If you should go out here and find a wild-cat still with fifteen men about it, at least 10 of them would be Baptists and the other would be men who they could point you to the Scriptures which made them Baptists.' After preaching, in which I had said something to encourage Sunday-school teachers who had bad boys in their classes, a brother came to me and said: 'I was once the worst boy in the worst class in East church, Louisville, when Dr. Dudley was the pastor.' He is now a distinguished lawyer, superintendent of his Sunday-school and his pastor's main stay in the church. A pastor, when introducing me to one of his brethren, said: 'I don't like to tell bad things about my people, but here is the man who, a few years ago, rode his horse into the church while they were having preaching. You can imagine what he did to him; but now he is one of our most faithful members.'"

Bro. F. G. Jones writes: "The dedication of the Rander Baptist church, Ohio county, which has not taken place yet, will take place the fifth Sunday in April, 1901. Bro. J. A. Bennett, of Fairview, will preach the dedicatory sermon. One and all are cordially invited. Ample provisions will be made for all. We will further add that the Francis Bros., with an additional one or two more in Rander, are entitled to full and complete credit for the erection and completion of this grand house of worship. And we further add that we are truly thankful for all help so far."

A brother writes to us that Pastor F. W. Taylor is being greatly blessed in a meeting in the Henderson church. Pastor Taylor is preaching himself, and the Lord is greatly blessing him. There have been between forty and fifty professions of religion, more than thirty additions to the church and the good work goes on.

OTHER STATES.

We had just thrown a long appeal from an Armenian named Jenanyan between forty and fifty professions of religion was received with an editorial warning their churches against him. It says that Dr. T. D. Christie has written to the Westminster of Toronto making serious charges against Jenanyan. It seems he was, or had been, a Presbyterian, but the New York Presbyterian after in-

vestigation refused to have anything to do with him. Now he is trying to be a Congregationalist, and he may pose as a Baptist yet. We take time by the forelock in his case.

Pastor M. E. Parrish writes from Salisbury, N. C.: "We have just closed a meeting which has resulted in thirty-one additions to the church. Among those received for baptism are several heads of families, and fully eighty per cent. are adults. Bro. J. H. Dew, of Louisville, did the preaching. He deservedly gained a strong place in our affections. He preaches the pure Gospel, and with such force and earnestness that he reaches the unaved in an effective manner. We hope he will do much more preaching in North Carolina."

We are glad that the health of Bro. J. B. Hawthorne, while not allowing him to continue his pastoral work, is sufficient to allow him to preach. He has agreed to supply the Grove-ave. church, Richmond, Va., for the month of August, and perhaps for July also.

Fifty-two have been added to the fellowship of the Bristol church, Va., as the result of a recent meeting.

A meeting in the West Point church, Tenn., closed with 77 professions of religion and 59 additions to the fellowship of the church. Among those baptized were five from the Campbellites.

Bro. W. T. Gordon writes: "One year ago I left Kentucky for the West. Kansas is a wonderful State, but the Baptists are not as plentiful as they are in Kentucky. The Methodist seem to have been first and foremost in the mission work. But the Kansas Convention of Baptists are making strong efforts to build up alongside in important towns. My health has steadily improved in this climate, so I have been able to hold recently a three-week's meeting twice a day with a church in the country. Results: Nineteen conversions, 10 for baptism and 6 by letter and restoration. I visited Raymond in January. Bro. J. N. Barbee was once pastor. He is held in high esteem by the church."

Bro. J. H. Dew writes from Knoxville, Tenn.: "We closed a meeting of great interest at Barboursville, W. Va. Pastor M. E. Parrish has been used of the Lord to accomplish a good work there. It was a great joy to labor with him. He is a zealous and wise leader. Dr. J. N. Stallings rendered us helpful service. We began a meeting at Barboursville, W. Va., on March 16. Hope to reach Louisville by the 1st of April. It was a pleasure to receive the cordial greeting of Bro. J. Pike Powers and M. D. Jeffries while waiting for my train."

The Baptists of Mississippi and of the South have sustained a severe loss in the death of Dr. E. C. Eager of Clinton, Miss., and of Dr. T. G. Sellers, of Starkville, Miss., both of them faithful ministers of Christ. Dr. Eager is famous both on account of his work and on account of the wonderful faith he had in the Lord. He leaves four sons and two daughters, viz., Dr. Geo. B. Eager, pastor First church, Montgomery, Ala.; Dr. John H. Eager, pastor McFerran Memorial church, Louisville, Dr. B. F. Eager, physician, of Hopkinsville, Prof. F. H. Eager, of Cotton, Miss., Mrs. I. P. Trotter, of Bardstown, and Mrs. J. D. Joiner, of Adams, Tenn.

Dr. Eager was born and reared in Vermont, and for some time attended the ministry of Dr. Geo. B. Ide, whose name he married. Disappointed in being sent as a missionary after his graduation at Madison University in 1841, on account of the debt of the Board of Foreign Missions, Dr. Eager came South and stopped in Memphis, then a village of 500 people. He met a Baptist shoemaker, who had long been praying for the coming of a Baptist preacher, and a search brought to light 42 other Baptists in the place. These were gathered into a church. At the solicitation of the Rev. J. G. Hall, Dr. Eager left Memphis for Grenada, Miss., and there he preached and Mrs. Eager taught. After two years he took charge of Fellowship church, in Jefferson county, where he preached to a number of wealthy families of planters. In 1850 he became pastor of mine and Mt. Alban churches, Warren county. His labors in these fields were signally blessed. His voice falling him so he was unable to preach, he represented the Southern Baptist Publication Society in Mississippi, locating in Grenada, Miss., where his preaching was just starting its start. It was about this time that Dr. Newton challenged him for a debate. He replied that he was unable to speak in public, but he would accept the challenge if he could be allowed to choose a substitute. He chose Dr. John L. Water, and the debate took

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place in Jackson, to the great advantage of the Baptists.

Traveling for the Society led to an improvement in health which warranted his becoming professor in the College at Clinton, and that institution was built up very largely through his labors. He raised the \$20,000 which constituted its first endowment.

His next work was as agent of the Bible Revision Association, of Louisville, which work was interrupted by the war between the States. In that war his eldest son, William Carey Eager, died in Lee's army. Dr. Eager resumed pastoral work at Fellowship, and later to agency work for Mississippi College. For awhile he canvassed for the Home Mission Board, and also labored to build up a female college at Summit. The last years of his long and useful life he spent at Clinton, where he died at the ripe age of 88.

He was a man of singular sweetness, elevation and strength of character. His influence was wide and powerful, his work thorough and lasting, and his memory is blessed. He did pioneer work, and the prosperity of the denomination in Mississippi is largely due to his diligent, intelligent and faithful labors. He was known as a shock of corn fully ripe for the harvest.

Dr. T. G. Sellers was first known to the writer when the latter was a seven-year-old boy in Murfreesboro, Tenn., and the friendship then formed was continued till broken by death. A native of South Carolina, he early moved to Huntsville, Ala., where he made a profession of faith and joined the Baptist church. He graduated at Union University, Murfreesboro, Tenn., and became pastor at Athens, Ala. In 1856 he moved to Starkville, Miss., where he lived the rest of his life. There he preached and taught. He built up the institute there, where many of the finest women of the South have been trained. Dr. Sellers was for years moderator of his association, and he was a most honored denominational leader. No man has ever wielded a stronger or more beneficent influence in all that region. He was a speaker of clearness and power, a writer of vigor and efficiency, and a counselor of gentleness and wisdom. He passed to his reward at the age of 88, the figures exactly reversing those of Dr. Eager's—88. Prof. J. F. Sellers, of Mercer University, is a son of Dr. Sellers, and Mrs. Dr. W. C. Lattimore, of Texas, is his daughter.

Our tender our condolence to the bereaved kindred and churches and friends.

FROM TATES' CREEK ASSOCIATION.

I hope I may not be intruding too much upon your valuable space in writing you about Baptist affairs in Tate's Creek Association. In our Association we have twenty-five churches, most of them in the country and in villages. Our congregations have been small during the winter, and many of the churches have had no services. Few of our churches sustain prayer-meetings, even during the summer, and now I know of none except at Stanford, Barren and Richmond. This is a very sad condition to face, and I am sure every one of our pastors would be glad to see it otherwise. Only about half a dozen Sunday-schools out of the fifteen we had last summer survived the winter months.

Since our Association last August every church in this county except two have been without pastors. This has occasioned a decrease in attendance, and has interfered much with our collections for missions and other purposes.

Among our most active and much-loved pastors, Bro. L. P. Johnson, has been called to his reward on high, and yesterday we laid to rest the body of our grand old pioneer, Rev. J. G. Pond. He was loyal both to his country and to God. He was one of the oldest ministers in our Association. We shall greatly miss him. May God comfort the loved ones he has left behind.

But we have great reason to be encouraged. Every church in this county, except one, has a pastor. Sunday-schools are being organized, congregations are

growing, and many of the churches are beginning to grow.

Bro. Crouch, as is most natural for one to expect of a hard worker on the field and in the study, is doing splendid work at Stanford.

Rev. J. G. Parsons, who succeeded our zealous missionary pastor at Berea reports continued progress, with more than 20 additions since Christmas.

Elder J. N. Edwards, whom we captured from Louisville, is getting a strong hold upon the people in his important field. It is a pleasure to have him with me in helping to develop a people whom I have learned to love. Since I took charge here, I have been much encouraged, not so much because of results, but because of many who are praying for us. God is blessing us, but we want still greater blessings. I am hoping that the increased interest in our mission society, Sunday-school and prayer meeting will soon result in greater spiritual life and activity. Please join us in praying to that end.

Fraternally, S. A. OWEN, Richmond, Ky., March 20, 1899.

ORDINATION.

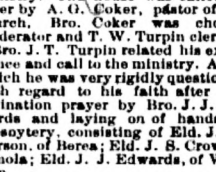
A counsel was called together at Providence Baptist church on March 19, 1899, for the purpose of setting apart Bro. J. T. Turpin to the gospel ministry. This house was called to order by A. G. Coker, pastor of the church. Bro. Coker was chosen moderator and T. W. Turpin clerk.

Bro. J. T. Turpin related his experience and call to the ministry. After which he was very rigidly questioned with regard to his faith after the ordination prayer by Bro. J. J. Edwards and laying on of hands by presbytery, consisting of Eld. J. W. Parson, of Berea; Eld. J. S. Crow, of Panama; Eld. J. J. Edwards, of Winston.

Bro. J. W. Parson delivered the charge to the candidate and Bro. Coker to the church.

May our brother who has been set apart ever be faithful to his duties, and be instrumental in winning souls for the Saviour.

WADE ALDRIDGE.



These Men Were Leaders

Each in his own particular line, because each devoted himself to one thing until he made himself master of it. We are leaders in

Umbrellas Parasols and Kid Gloves

because we have devoted years of study to these articles. We know what is best and most fashionable, and we know how to buy so as to save money. We want to give you the benefit of our experience.

All of the new Gloves and Parasols are here. They're beautiful goods too.

3-Block and 2-Block Real Kid Gloves. \$1.00  
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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

AT PRAYER-MEETING.

BY MARGARET HANSTON.

There were only two or three of us who came to the place of prayer—

THE WAY OF PEACE.

BY ALIEN BROWN.

(Continuation of last week.)

"When you been home last, Lucy Ann?" asked he.

through her in a second," she called. "The barn's open."

Next day she walked to Sudleigh with her little ornate carriage.

It was Saturday, and John and Sara were almost sure to be in town.

"Well, I hadn't any expectation of your being here," said Sara.

"Oh, Sara," said Lucy Ann, quite sincerely, with her concession to his love for long letters.

"John, you shouldn't ha' drove away so quick, 'tother day. You run fung out your invitation an' run."

was a kind of, pleased for me to plan it as I have," said Lucy Ann, almost feebly.

She lingered about the store until John had gone, and then went forward to the counter.

"Mr. Stevens," said she, "I didn't bring so much money with me as I thought I had."

"No, I won't ride," said Lucy Ann. "Much obliged to you. Jest leave the things inside the fence. I'd rather walk. I don't git out any too often."

"All that week she scrubbed and regulated, and took a thousand capable steps as briskly as those who work for the home-coming of those they love.

"Oh, John's invited me there."

"All that week, too, she answered letters, in her cramped and careful hand; for the cousins had hidden her from a fast letter."

Through all the days before the festival no house exhaled a sweeter savor than this little house on the green.

On Lay's happy morning Lucy Ann lay in bed a little later because that had been the family custom.

had to be just so many—onions, turnips and squash baked in molasses—like her mother was Cape woman, preserving the traditions of dear Cape dishes.

After dinner, when she had done up the work, and left the kitchen without spot or stain, she went upstairs and took out her mother's old white silk poplin.

The afternoon waned, though not swiftly; for Time does not always gallop when happiness pursues.

"Lucy! Lucy Ann!" he cried. "You here? You show yourself, if you're all right."

Before they reached the front door Lucy Ann had opened it and stood there gently welcoming.

"Yes, here I be," said she. "Come right in, all of you. Why it's what he's Erza, too, an' his folk, 'tarnin' into the lane. When'd you plan it?"

"I declare Lucy!" cried she. "If I ever could be tried with you I should be now. Here we thought you was at Erza's, an' Erza's folks thought you was with us; an' if we hadn't harassed up an' drove over there in the afternoon for a kind of a surprise party, we should ha' gone to bed thinkin' you was somewhere else an' sound. An' here you've been all day long in this lonesome house!"

"You let me git a light," said Lucy Ann, calmly. "You be takin' off your things an' se' down."

"I s'pose I was a poor miserable creature to git out of that way," said she, "but I'd like to say, I wouldn't ha' done it. I could ha' spent up. But then it seemed as if there wa'n't no other way. I jest wanted my Thankgivin' in my own home, an' so I thowed you off the track the best way I could. I damn's I led,

HYPNOTISM



Some men are said to possess such wonderful animal magnetism that they can put other persons to sleep by passing the hands before the eyes.

Mrs. Anna Willy, (Michigan House) of Northville, Spink Co., S. Dak., writes: "I am enjoying good health, thanks to your kind advice and valuable remedies."

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THE BEST SONGS AND POPULAR HYMN BOOK EVER PUBLISHED.

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CHEMFAKES & OHIO RAILWAY, Union Depot, foot of Bevan's Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of Galt House, City Ticket Office, 24 Fourth ave. Schedule in sheet May 10, 1889.

F. V. V. LIMITED, DAILY. Through Pullman Vestibule service to New York, connecting at Ashland with the famous F. V. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Entire train lighted with electricity.

Leave Louisville, 8:30am. Arrive Washington, 6:15am. Arrive Baltimore, 5:45am. Arrive Philadelphia, 5:15am. Arrive New York, 11:30am. Arrive Providence, 7:30am. Arrive Boston, 6:30am. Arrive New Haven, 5:30am. Arrive Old Point Comfort, 11:30am. Arrive Norfolk, 11:30am. Returning arrives in Louisville, 8:30pm.

WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Wash., Va.

Leave Louisville, 8:30pm. Arrive Washington, 6:15am. Arrive Baltimore, 5:45am. Arrive Philadelphia, 5:15am. Arrive New York, 11:30am. Arrive Providence, 7:30am. Arrive Boston, 6:30am. Arrive New Haven, 5:30am. Arrive Old Point Comfort, 11:30am. Arrive Norfolk, 11:30am. Returning arrives in Louisville, 8:30pm.

The O. & O. is the shortest route to New York via Washington. Connects in Richmond, Va. with Atlantic Coast Line, and at Norfolk with steamships for Washington, Baltimore, New York and Boston.

LEXINGTON SHORT LINE. Solid Vestibule trains daily. Lv Louisville, 8:30am. Arrive Lexington, 8:30am. Arrive Ashland, 8:30am. Arrive Shelbyville, 8:30am. Arrive Paris, 8:30am. Arrive Winchester, 8:30am. Arrive Sta. Rouseff, 8:30am.

Texas and Pacific Railway. Finest Passenger Service in the South. Direct line to Texas, New Mexico, Arizona and California.

Operators of the magnificent new train-Pacific Coast Limited. Solid Vestibule, coal-burner between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Terms—FREE. L. S. TOWNSEND, Vice Pres. and Gen. Manager. E. F. TOWNSEND, Gen. Pass. and Ticket Agent. DALLAS, TEXAS.

I dunno whether I did or not; but I guess anyway, I shall be forgiven for it."

Erna spoke first: "Well, if you didn't want to come—" "Want to come!" broke in John. "Of course she don't want to come! She wants to stay in her own home, and she'll her soul her own—don't you, Lucy?"

Lucy Ann glanced at him with her quick, grateful smile. "I'm goin' to, now," she said, gently, and they knew she meant it.

But, looking about among them, Lucy Ann was conscious of a little hurt unhealed; she had thrown their kindness back.

"I guess I can't tell exactly how it is," she began, hesitatingly; "but, you see, my home's my own, just as yours is. You couldn't any of you go down country without feelin' you was torn up by the roots. You've all been real good to me, wain'tin' me to come, and I s'pose I should make an awful louse if I never was asked; but now I've got all my visitin' done up, cousins an' all, I'm goin' to be to home to sell."

"Where did you learn that song?" "I wrote it myself," answered Payne.

"Where did you get the tune?" "I composed that also."

"Will you give me a copy of it?" "Certainly."

"Well," said the old Indian fighter, "appearances may be against you, but a man who can write a song like that is no incendiary, and I am going to set you free."

Payne had been living in the house of a neighboring family, and on his return he related the circumstance, and showed the man that General Bishop had given him. That was the first time that Home, Sweet Home was ever heard in public.—Sel.

A Good Complexion

Depends on Good Digestion. This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach has proper action, the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves the stomach articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want, and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, and health results from perfect digestion, and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it, and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

ADMIRAL SAMSON has written for the April Century an illustrated article describing the work of "The Atlantic Fleet in the Spanish War," and drawing its lessons. The more important features of this paper are a plan setting forth the character of the blockade of Santiago Harbor; maps showing the relative positions from day to day of Cervera, Schley, and Sampson; and a series of bird's-eye plans of the engagement of July 3, showing the positions of the vessels at different stages of the fight. In a foot-note the Admiral tells this good story:

"As we passed the Troves and Oquendo, a Spanish sailor was seen struggling in the water on the seaward side of the New York. In response to his calls for help, one of the crew seized the chaplain's reading-book, which was above the water, and in the passage between the two cabins, and which had a cross showing on it. As he did so, he cried out grimly, 'Cling to the cross and you'll be saved!' The Spaniard followed instructions, and was saved."

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"That young man is bound to get along," remarked Farmer Cornsowell, as the muscle ceased. "You can't down him."

"You mean the one who just performed the tenor solo?" "Yes, I like his grit. If he comes to anything he can't sing he hollers it an' goes right ahead."—Washington Star.

HIS LINE OF REASONING.—A naughty boy one day evaded punishment by creeping under the bed, where his mother could not reach him. Shortly after his father came in, and when told of the state of affairs, crawled on his hands and knees in search of his son and heir, when, to his astonishment he was asked: "Is she after you, too, father?"

THE STORY OF HOME, SWEET HOME.

A new story is now told of the first time Home, Sweet Home was sung in public. When the Government attempted to harmonize the contending factions in the dispute on the Georgia-Tennessee boundary line, by establishing a trading-post there, John Howard Payne was accused of inciting the dissatisfied Indians and half-breeds against the Government and carried to the council-house.

An Indian, who committed suicide on the grave of his wife and child, was buried in the presence of a number of men, among whom was Payne. As the body of the Indian was lowered into the grave, Payne hummed to himself the song that has become so famous.

General Bishop called the young man to him and said sternly: "Where did you learn that song?" "I wrote it myself," answered Payne.

"Where did you get the tune?" "I composed that also."

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TALLAHASSEE
DADE CITY
GULF BREEZE
GULF SHORES
GULF BEACH
GULF HARBOR
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He gains wisdom in a happy way who gains it by the experience of others. In painting why not avail yourself of the advice of those who have had the greatest experience—the painters.

Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free, also folder showing picture of houses painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint. National Lead Co., 100 William St., New York.

Our Baptist Periodicals. The Central Baptist says: "For Baptist schools, no better periodicals can be found. They are unsurpassed by any other denomination, if at all equaled, and still our Society continues to improve their quality and add to their interest." QUARTERLIES, MONTHLIES, LEAFLETS, ILLUSTRATED PAPERS. AMERICAN BAPTIST PUBLICATION SOCIETY. 120 Chestnut Street, Philadelphia. BOSTON: 226 Washington St. CHICAGO: 177 Wabash Ave. DALLAS: 275 Elm St. NEW YORK: 182 Fifth Ave. ST. LOUIS: 216 N. 8th St. ATLANTA: 69 Whitehall St.

California Tourist Car. The only through car service from this part of the country to San Francisco is that maintained by the Illinois Central in connection with the Southern Pacific. A personally conducted Pullman Tourist Sleeping Car leaves Louisville every Thursday on the "Memphis and New Orleans Limited," passing through Memphis, New Orleans, Houston, San Antonio, El Paso and Los Angeles. Double berth only \$6.50 through. This is the only true winter route to CALIFORNIA. No high altitudes, blizzards or snow encountered by this route. In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast. If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip. W. A. Rollins, A.A.P.A., Louisville, Ky. A. R. Hanson, P.A., Chicago, Ill.

THE PERIODICALS for the Fourth Quarter are now ready, and we wish to supply them for your Sunday school. We can supply you with a full stock in the passage between the two cabins, and which had a cross showing on it. As he did so, he cried out grimly, 'Cling to the cross and you'll be saved!' The Spaniard followed instructions, and was saved.

A LETTER.

Several years ago, feeling it to be my duty to preach, and realizing my lack of training, I wrote to Dr. Broadus, asking his advice as to the proper course for me to take in preparing myself for the ministry.

"LOUISVILLE, Ky., March 5, 1891. "Mr. A. W. McDaniel: "DEAR BROTHER:—Yours received. By all means you ought to go first to college.

"When my all of strength shall fail, I shall with the God-man prevail." He spent less time in preparing an eloquent sermon, and more time in asking God to prepare him to preach the gospel in 'demonstration of the spirit and of power.'

"Very truly yours, "JOHN A. BROADUS."

I accidentally found this letter among some old papers a few days since, and, remembering that at some time a request had been made for all such letters that they might be used in writing a biography of our lamented leader, I decided to send it with the hope that it might be printed verbatim.

A third reason, which of itself would justify my having this letter inserted in the Recorder, is that its many readers may have an illustration of the perfect unselfishness of the great man who, in the midst of his arduous labors, would take time to smooth some of the rough places in the path of a poor, ignorant boy whom he had never seen.

A. W. McDaniel. Olinstead, Ky.

PRAYER AND PREACHING.

Zion's Herald in discouraging our Ministerial Mission is moved to speak thus of the importance to the preacher of prayer if he would see the full effects of his presentation of gospel truth from the pulpit:

"Do we spend as much of our time in prayer as the fathers did? Men who have been successful in the conversion of souls have been men of prayer.

ham's pleading for Sodom, Jacob wrestling till the 'day breaketh,' Daniel pleading for full three weeks, with the ten days' united pleading at Pentecost, are examples of wrestling with God. Cold, ordinary prayers are not the weapons which have conquered in the past.

"By what power did William Bramwell go through the circuits of England, with a series of apostolic revivals, the like of which has seldom been witnessed? The answer is not difficult.

"When my all of strength shall fail, I shall with the God-man prevail." He spent less time in preparing an eloquent sermon, and more time in asking God to prepare him to preach the gospel in 'demonstration of the spirit and of power.'

"I saw such an opportunity, and being offered a large house, ten rooms and a large hall centrally located, for \$15 Spanish silver, which equals only \$12 United States currency, so I took it.

FROM DR. POWELL.

DEAR DR. TUCKER:—I have visited Esperanza, and can open a most hopeful work there on very little money. I agreed to return. The Lord has helped me to capture some of the leading families. We must occupy it if all goes well.

I passed several towns on the way here where there is no priest, and a fine opening is offered us. We must make hay while the sun shines.

Never was a day that did not bring its own opportunities for doing good, but never could have been done before, and never can be again.—W. H. Burleigh.

A Blessing to All Humanity Remarkable invention of an Ohioan. Those Who Have Used It, Declare It To Be The Greatest "Invention of The Age."

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and will not only relieve the most violent rheumatism, but also purifying effects of the most luxurious Turkish baths.

It is important to know that the inventor guarantees that obesity will be reduced in five per cent. of those who use the cabinet.

It is also a great benefit to the aged and infirm, who find it difficult to get up and down from their beds.

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It seems to me no doubt that the long-sought-for means of curing rheumatism, joint, sprains, neuralgia, sciatica, and other ailments has been found.

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It gives a far better bath for all cleaning purposes than soap and water. For the sick-room it is an advantage as it is so simple. The cabinet is easily large enough for any person. There have been

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair in the form of a chair, which heated and steamed within the cabinet warped, cracked and was liable to fall, and soon became worthless.

The "Bath Cabinet" made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user of the

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CABINET OPEN—Step in or out

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ASTHMA CURED BY THE Kola Plant



FREE. A New and Positive Cure for Asthma has been found in the Kola Plant, a rare botanical product of West African origin. The Kola Plant. No power are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Asthma. The cure wrought by it are really marvelous. Among others, B. v. J. L. Combs, of Martinsburg, West Virginia, was cured of Asthma of thirty years' standing, and Mr. Alfred Lewis, the editor of the Farmer's Magazine, of Washington, D. C., testifies that after eight years' continuous suffering, especially in Hay-fever season, the Kola Plant completely cured him. He was so bad that he could not sit down night or day, for fear of choking. After fifteen years' suffering from the worst form of Asthma, Mrs. A. McDonald, of Victor, Iowa, writes that the Kola Plant cured her in two weeks. Rev. H. H. Eisenberg, Centre Hill, Pa.; Rev. John L. Moore, of Alton, K. C.; Mr. Frank C. Newall, of the Market National Bank, Boston, and many others give similar testimony of their cure of Asthma, after five to twenty years' suffering, by this wonderful new remedy. If you suffer from Asthma in any form, in order to move the cause of this new and positive discovery, we will send you one Large Case by mail free of charge. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to The Kola Importing Co., 1628 Broadway, New York City.

FROM NEW ORLEANS.

Some recent events in Baptist circles may be of interest to the brotherhood so I take the liberty to write the news from our part of the land.

Dr. A. B. Miller, for sometime pastor of the First Baptist church of New Orleans, has recently accepted the call from the Emmanuel church at Little Rock, Ark. This is quite a compliment to the Doctor to be called back to his old field. We regret very much to lose our brother in the ministry, but he thinks the field in Little Rock offers a better opportunity for work, hence his acceptance. Dr. Miller's preaching abilities are surpassed by few men in our Southern pulpit. We wish him great success in his "old and new" field of labor.

Dr. C. W. Tomkies, for many years president of Keachie College in this state, has accepted the care of the Valence-street church. His long experience and ability to do hard work admirably fit him for his difficult charge and he will succeed if any one can. Our denomination owes him a debt of gratitude for the good he has done along educational lines.

Rev. Henry Varley, of London England, is in our midst holding a series of meetings. While he is a Baptist, yet he does not come as such, having been invited by representatives of some of the Methodists, Baptists, Presbyterians and Episcopalians. His exposition of erroneous (as we believe) doctrines, such as salvation by works, baptismal regeneration, "falling from grace," infant baptism etc., is without doubt very strong. In no instance has he ever compromised himself as a Baptist. Large congregations have heard him preach and he has been a great blessing to the Christians in our midst. As a result of his meeting I expect to baptize several converts.

The Southern Baptist Press Association will meet in New Orleans on March 22nd and 23rd, at the Coliseum Baptist church. The Baptists of our city are

looking forward to their coming with much anticipation as we expect to be both entertained and instructed by their coming. Such a class of our representatives ought to be welcomed to any church.

The Carrollton Baptist church, which was recently organized, has called Rev. A. G. Mosley, of the Seminary, and we trust he will accept the field, for the outlook is very good indeed for a strong church. The church was for many years a mission of Coliseum Place church.

Baptists in our Southern States will confer quite a favor by notifying New Orleans' pastors of the arrival of any Baptists who may come here to live. The wisdom of this request will appear when it is known that more than one-half of the Baptists in our midst are not identified with any of our Baptist churches in the city.

Rev. E. O. Ware, the corresponding secretary of our state mission work, is trying very hard to raise a large debt on our work. He is being ably assisted by Dr. J. S. Felix, the efficient pastor of the First Baptist church of Shreveport, La.

Trusting that these items may interest the readers of the RECORDER, I am fraternally,  
D. G. WHITTINGHILL.

March 9th, 1890.

WORK AT SANTA CLARA.

Letter From Bro. O'Halloran.

Rev I. T. Tichenor, D. D. Atlanta. DEAR BROTHER IN CHRIST:—The Lord be with you. By these lines I will let you know I just come from Santa Clara. The 21st inst, I went to that city and arrived at 10 A. M.; at 12 I preached in a destitute asylum to 400 poor people: At 2 P. M., I preached again in a private residence to 80 persons: A 7 P. M. in the mission house to over 400 persons, being congratulated after the meeting by the concurrence. The 22nd, at 7 A. M. my wife and I went to the school-house where we explained several branches of instruction to 165 girls and 170 boys; at noon I preached in a private residence; in the evening we made several religious visits and at 7 P. M. I preached in the theatre. There was not an empty seat, and I calculated there were from 800 to 1,000 persons attending the meeting, and behind the boxes and narrow passages all people were standing, and the stage also was occupied by old and young ladies. The 23rd at noon I preached in the west part of the city to 70 old people; by night in the mission house to a multitude which I can truly say from 400 to 500 persons; calling to congregate 80 elder persons were joined. For to organize the school was the cause I carry my wife with me. My activity towards Santa Clara is because the postmaster there and another American gentleman are Methodists, working in favor of their church.

Next Tuesday, the 23rd, I must go again to Santa Clara, for the new congregated are waiting me to baptize them. In every railroad station between Santa Clara and Oienfuegos we have had some religious conversation and distributed several tracts. Santa Clara is sixty-eight miles from Oienfuegos, and there is between these two places several good railroad stations, as Palmaria with a population of 5,000 inhabitants, and Cruces which is very important. Next week I will preach in the former place. In relation to Oienfuegos work, I ought to say

that next Sunday I will have the first religious service. I think this church shall be as good as Santa Clara's

MISSION WORK.

DEAR BRO. EDITOR:— I am in receipt of a letter from Mr. W. Henry Grant of New York enclosing the "Report of Committee on Comity and Unoccupied Fields." His letter and the pamphlet have reference to the work of the various evangelical denominations in mission fields, particularly Puerto Rico, Cuba and the Philippines. The first point made in the report of this committee will show its general trend, as follows: "1. Church Union. The aim of the mission movement should be, it appears to us, the establishment of a common Christian church in each land, and not the extension and perpetuation of those divisions of the church which owe their origin to historic situations significant to us, but of little or no significance to young mission churches."

What is to be the creed of "a common Christian church" we are not informed unless it be that of the first denomination to occupy the ground, but in that case there might be several fields in the same nation so occupied by different denominations giving as many "common churches." But there is little need of theorizing upon this strange movement. I endorse my reply to Mr. Grant.

MR. W. HENRY GRANT, NEW YORK, N. Y.

DEAR SIR:—Your favor of the 20th inst. received to-day. I have read carefully both your letter and the pamphlet. The object you have in view will be difficult to attain since not a few Christian people believe that the particular denomination to which they belong stands for some vital doctrine which is neither enforced nor believed by any other. For such doctrine they would testify with their blood as their fathers have done. They would like to have these doctrines, so dear to their hearts because Jesus Christ taught them, preached to all the people of every nation, even though the nations should have been evangelized by every evangelical denomination in the world except their own.

The important question before the Christian people of to-day is not one of economy in financial matters, but of loyalty to the teachings of Jesus Christ. Whether we labor at home or in foreign lands we should be true to our convictions. I imagine that a heathen of intelligence would have little respect for Christian people who would give up principles, which they had maintained in an enlightened country like ours for generations, that they might win him to the Savior whose teachings they esteemed so lightly. If there are "non-essentials" among us let us dispense with them here and then present a solid front for Christ to the world. For my part I believe so earnestly in the doctrines of the denomination with which I am connected that I wish with all my heart, all men everywhere believed them as I do.

Sincerely yours,  
J. K. PAGE,  
Vice-President of the Foreign Mission Board for Mississippi.

LIFE IS NOT VICTORY, BUT BATTLE. Be patient a little longer. By-and-by in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.—Dr. Hitchcock.

A Running Fight

HOW A NOTORIOUS GUERRILLA BAND WAS FOUGHT.

A Veteran of the First Missouri Cavalry Relates Incidents of Skirmishes with Quantrell's Bushwackers.

From the Evening News, Detroit, Mich.

The well known employe of Detroit, Michigan, Board of Public Works, Joseph B. Myers, living at 177 Fort Street, west, is an important member of the Grand Army of Veterans, and recently had a remarkable experience.

Comrade Myers enlisted at Edinburg, Mo., in 1862, and served during the war in the southwest, and was discharged at St. Louis, Mo., in 1865. He was a member of Co. K, First Missouri Cavalry, 14th A. C. Western army, commanded by General Burasid, and later by Gen. Eads. He participated in the battles of Springfield, Sea's Ford and all the principal battles through Missouri.

For months the First Missouri Cavalry followed the notorious Guerrilla Quantrell and his band of bushwackers. Scarcely a day passed but what there was a running fight.

For nearly six weeks Comrade Myers was in the saddle constantly. It was a campaign of strategy and endurance, as both sides were well mounted. Night and day it was fight and skirmishes and the men were prostrated for weeks after Quantrell was driven from the State. Many times the command rode all night to cut off his retreat and fought all day. The men slept and ate in their saddles during this campaign, and were glad when they were relieved.

"In 1855," said Comrade Myers, "I was reading an article in the daily paper regarding Dr. Williams' Pink Pills for Pale People. I was interested in the account as I was very sick at that time with stomach and liver troubles. I was all run down and was in a bad condition. What remedies I had taken gave me only temporary relief, and when I read the article in the paper I decided to give the pills a trial.

"The story I read was about a man in Ohio, and I said, that if he lived in Detroit I would go and see him.

"Well I grew worse instead of better, and I finally went out and bought a box of Dr. Williams' Pink Pills for Pale People. The first box did not help me apparently, but I continued taking the pills and the second box gave me much relief.

"I took five boxes before I was cured but that was a very cheap cure compared with what I had spent with physicians and druggists.

JOSEPH B. MYERS.  
1524 ACB, BAYVIEW, Nottory Public.

Comrade Myers is a prominent member of Gen. O. M. Poe Post 433, G. A. R., and is well known in Detroit.

THE MARKETS.

LIVE STOCK.

Report for week ending March 17

Cattle—The market ruled steady to firm during the week, with choice butcher cattle selling six higher than last week. Calves—Receipts light and market firm; choice veals selling at \$5.50 to \$6; common kinds steady at quotations.

Hogs—On Monday heavies sold at \$3.85, mediums at \$3.85, light shippers at \$3.85, pigs at \$3.85 and roughs at \$2.50 to \$3. Tuesday the market ruled higher, while on Wednesday there was a decline of 5c. On Thursday the market ruled steady at Wednesday's prices. Friday there was an advance of 5c, while on Saturday the market ruled dull and 5c to 10c lower.

Sheep and Lambs—Receipts light and market steady on all choice grades; common kinds dull.

CATTLE.

Extra good export steers, 1,500 lbs. and up - \$4 75 to 5 00  
Light shipping, 1,300 to 1,500 lbs. - \$4 50 to 4 65  
Best butchers - \$4 50 to 4 65  
Fair to good butchers - \$4 25 to 4 40  
Common to medium butchers - \$4 00 to 4 15  
Thin, rough steers, poor cows and scallwags - \$1 50 to 2 10  
Good to extra oxen - \$2 75 to 3 00  
Common to medium oxen - \$2 50 to 2 75  
Feeders - \$2 50 to 2 75  
Block cows - \$2 50 to 2 75  
Bulls - \$2 50 to 2 75  
Veal Calves - \$5 00 to 5 50  
Milk cows—Choice - \$3 00 to 3 50  
Fair to good - \$2 00 to 2 50

HOGS.

Choice packing and butchers, 225 to 300 lbs. - \$ 95  
Fair to good packing, 150 to 200 lb - \$ 85 to 90  
Good to extra light, 150 to 180 lbs. - \$ 80  
Fat shoats, 120 to 150 lbs. - \$ 80  
Fat shoats, 100 to 120 lbs. - \$ 60 to 65  
Pigs, 80 to 90 lbs. - \$ 40 to 45  
Roughs, 100 to 200 lbs. - \$ 30 to 35

SHEEP AND LAMBS.

Good to extra shipping sheep - \$ 4 50 to 5 00  
Fair to good - \$ 3 50 to 4 00  
Common to medium - \$ 3 00 to 3 50  
Bucks - \$ 3 00 to 3 50  
Klips and scallwags, per head - \$ 1 00 to 1 50  
Block ewes - \$ 2 00 to 2 50  
Extra spring lambs - \$ 4 00 to 4 50  
Best butler lambs - \$ 3 50 to 4 00  
Fair to good butler lambs - \$ 3 00 to 3 50  
Tail-ends - \$ 2 00 to 2 50

LEAF TOBACCO.

Report for week ending March 17

Table with columns: Week, Year, and values for leaf tobacco. Includes rows for Year 1889, 1890, 1891, 1892, 1893.

Table with columns: SALE, 1889, 1888, 1887. Rows for Total sales of new crop, Sales new crop to date, Original inspection.

Table with columns: SALE, 1889, 1888, 1887. Rows for Rejections this week, Percentage of rejections, Rejections Jan 1 to date.

Table with columns: RECEIPTS, 1889, 1888, 1887. Rows for Receipts this week, Receipts Jan 1 to date.

SURLEY—1887 CROP.

Table with columns: Surley, 1887, 1888, 1889. Rows for Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

DARK—1887 CROP.

Table with columns: Dark, 1887, 1888, 1889. Rows for Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

SURLEY—1888 CROP.

Table with columns: Surley, 1888, 1889, 1890. Rows for Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

DARK—1888 CROP.

Table with columns: Dark, 1888, 1889, 1890. Rows for Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

Our New Colonies.

The Union Pacific Railroad Company has just issued a highly colored and illustrated pamphlet of 36 pages descriptive of the Hawaiian Islands. It contains a large amount of interesting and otherwise valuable and interesting matter, beneficial to tourists and merchants; also complete descriptions of all the leading points in the Islands. The same will be mailed, or delivered free, upon application to J. F. Aglar, General Agent, Union Pacific Railroad, St. Louis, Mo.

SEND ONE DOLLAR

WE MAKE THE BEST RUBBER... WE MAKE THE BEST RUBBER... WE MAKE THE BEST RUBBER...



FRUIT FOR YOUR OWN FAMILY.

EDS. COUNTRY GENTLEMAN.—On August 4, we used the last of our blackberries. We had them every day for about a month...

once in two or three weeks, but it will rarely be necessary to work it more than once a week.

Most strawberry-growers plow the bed up after a single crop, as they think it easier to set out a new bed than to clean out an old one.

Raspberries and blackberries, for home use, had better be trellised; plant in rows seven feet apart, and stretch two wires to tie the canes to, and keep the plot clean of weeds and grass.

L. J. FARMER writes to the American Agriculturist with regard to mulching strawberries:

"The plants should be covered with some coarse material just before the severest weather comes on in the fall, say the latter part of November. It may be applied before the ground freezes or after it is frozen solid.

BURPEE SEEDS

Leading American Seed Catalogue for 1909, Mailed FREE to all.

GERMAN BANK, Fifth and Market St., Louisville, Ky. CAPITAL, \$250,000. General Banking & Savings Bank.

Tourist Sleeping Car to California. Leave St. Louis every Monday at 10:30 P. M.

SPEED—COMFORT—SAFETY

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

Table with train schedules for Louisville & Nashville Railroad, including times for Louisville, Nashville, and other stations.

MONON ROUTE

CHICAGO

Making connection for all points in the North and Northwest. Only line with through Dining Car on all day trains.

FRANK J. REED, General Passenger Agent. W. H. McDONALD, Vice President and General Manager.

ROYAL INSURANCE COMPANY OF LIVERPOOL. Agents in all towns in the South.

THE FARM KENTUCKY TRADE ITEMS.

The Advocate notes the sales of butcher cattle at 3 1/4 to 3 1/2, and hogs at \$3.85.

At a late Shelby county sale corn sold at \$2 a barrel. W. L. Caldwell sold an aged jack to a Missouri man for \$400.

J. M. VanMeter sold to Wm. Frazier, of Morganfield, a short-horn bull calf, nine months old, for \$100.

A Woodford farmer sold his 1,100 bushels of wheat at 75 cts. He had been holding it for \$1.

The Adair News reports the sales of yearling steers at \$17.50 to \$22.50.

A Washington county farmer sold 1,125 bushels of orchard grass seed at 65c delivered on the cars.

Jerry C. Caldwell, of Boyle, sold to Anderson & Spilman his growing crop of 700 acres of wheat at 60c.

In Cynthia last week one two-year-old mule sold for \$60, and two mare mules sold for \$40 and \$22.75 respectively.

The Sayer reports a dull court day at Harrodsburg last week. Several bunches of yearlings and two-year-old steers were knocked off at from \$15 to \$25.

The Interior Journal notes the sales of a lot of hogs at 3 cts.; 11 common yearling calves at \$15; 17 cattle, wt. 700 lbs., at 4 1/2 cts.; 72 mountain steers at 3 1/4 to 4 1/2 cts.

Bud Dunn, of White's Station, was in Pulaski last week and bought 20 head of yearling cattle at 4 cents.—Richmond Pantagraph.

Jonas Weil, says the Elizabeth-town News, bought six car loads of 1,400-lb. cattle in that and Nelson county at 5c; one car load at 4 1/2 and 1 car load at 4 1/4.

J. W. Voris sold to Southern parties 1,000 bushels of wheat at 75c a bushel. J. W. Kittrel bought in Pulaski a car load of hogs and mules at \$25 to \$50 for the former and \$40 to \$80 for the latter.—Burgin Messenger.

Fat cattle for export are in good demand at 5 cents. Cattle of every kind for beef purposes are quite scarce. The hemp trade is very quiet just now.

Commissioner of Agriculture Moore has received reports from several sections on the result of the freeze on the wheat crop. In the eastern section the wheat was protected by six inches of snow, and was not materially injured.

Big Reduction! in Manly's Choice Hymn Books. BAPTIST BOOK CONCERN, Louisville, Ky.

Winter Excursion Rates to Southern Resorts via Southern Ry. Beginning October 15th Winter Excursion tickets to principal Southern resorts...

FREE DR. FRANKLIN'S ESMA—HOW TO TREAT RHEUMATISM AT HOME (without doctor). DR. FRANKLIN'S ESMA.

THE SHENANDOAH TEACHERS AGENCY, Charlestown, W. Va., supplies Colleges, Schools and Families with teachers free of charge.

WATER AND CHAIN FOR ONE DAY'S WORK. BELL'S WATER AND CHAIN.

BELLS. Largest Foundry on Earth making MONOR BELLS CHIMES & PEALS.

LYNNER CHURCH. Largest Church in the World.

WHEELY LIFT PUMPS. Largest Pump in the World.

WHEELY LIFT PUMPS. Largest Pump in the World.



**ROYAL BAKING POWDER**  
ABSOLUTELY PURE  
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**Items of Interest.**  
NEWS THE WORLD OVER.

Major-General Joseph J. Reynolds, U. S. A., retired, died at his home in Washington City. He was born in this State in 1822, graduated when quite young at West Point, served in the army from 1842 to 1862, when he became professor of engineering at Washington University. He entered the army in 1861 as Colonel, and rose rapidly. After the war he was on active duty for many years till retired on account of disability contracted in the line of duty.

The growth in New South Wales has continued now for several years. The result is a decrease of 20,000 sheep, 20,000 horses and 100,000 cattle. This is actual decrease, and the loss is much greater when the increase, which was to have been expected, is considered.

The Cuban Assembly is making a sorry spectacle of itself. It has deposed old Gomez, calling him a traitor, for accepting a bribe of \$2,000,000 from the United States Government to disband the army. Meanwhile the people of Havana seem to side very generally with Gen. Gomez, and he has more influence with the Cuban people generally than has any other one man.

Gen. Wheaton attacked the Filipinos at Paeng, a village not far from Manila, and drove them out. Two hundred and six Filipinos out of 1,200 were killed, which shows that they fought bravely. Gen. Wheaton's loss was one killed and six wounded. The United States troops captured and burned Patagos, a neighboring town. Aguinaldo's control over the Filipinos is said to be greatly weakened, and the hope is expressed that the war will soon be over.

A tornado in Alabama did much damage to property in the neighborhood of Birmingham. In Avondale and Woodlawn several factories were unroofed, a dozen houses were wrecked and three churches. No lives were lost so far as has been heard.

Emile Brekman died in Paris on the 18th. He and another young man, Alexander Chastain, went to Paris to make a living by literature. They wrote books together, and no one knew the authorship was a double one. Just as they had decided to give up in despair, they found fame and fortune in their book, "L'Illustré Docteur Mathews." This appeared in 1895, and for thirty years they wrote with increasing popularity. Chastain died in 1898.

The venerable John Sherman is critically ill with pneumonia. He was on the steamer Paris making a tour of the West Indies, and was at the island of Martinique when he was taken ill. The government vessel, Chicago, was loaned by and was ordered to take him and bring him to New York City. The Chicago has a physician, and he will have the best attention, but his age is a great factor against him.

The Spanish Cortes has been dissolved and a new election ordered. But with the advice of her Cabinet, the Queen signed the treaty of peace, as she had the right to do, the Cortes in a previous session having authorized it. Spain has appealed to the civilized world against Gen. Cervera, who has refused to allow her to treat with Aguinaldo for the release of the Spanish prisoners he holds. The civilized world has made no response.

There was a most infamous lynching of negroes by a mob in Georgia, which has been justly denounced by Gov. Gandler in the strongest language. The town of Palmetto was burned in the night, and three negroes confessed the crime. But the Governor says: "It was cowardly and barbarous to slaughter them as the mob did, for they had been arrested and were in the hands of the officers of the law awaiting a committing trial. The law was adequate for their punishment."

While telling the white men in the mob they are a disgrace and as unjustifiable as the negroes they lynched, Gov. Gandler explains the race trouble in Georgia. He says: "Such outrages seldom or never occurred in this State till regiments of insolent, drunken negro soldiers, the scum of the dives of the cities North and South, were quartered here and there in the State. A mob of negro soldiers ran riot in Tampa and outraged women in broad day time. Another gang of drunken rascals in March looted and tried to fire on the police. The Leavenworth outrage, the Palmetto burning and similar crimes committed in Georgia by negroes during the last few months are due to the baneful influence and example of these lawless rascals who disgraced the uniform they wore."

The two Dakotas have had a most unenviable notoriety for the divorce facilities they offered. Parties could secure divorces by a residence of six weeks in the State, and without motivation to those against whom the divorces were granted. But a determined fight has rescued both States, and their divorce laws are no longer the disgrace they were, while leaving much to be desired.

Bro. D. T. Pierson writes from Washington, Ind.: "I have been unable to fill my pulpit since last October. By the advice of my physician I will give up my present pastorate with the hope of regaining my health in the course of a few months, and to be able to take up active work again. With love and gratitude to the many friends for their kindness and sympathy to me in my afflictions."

**PROGRAMME.**

The following is the programme of the Ministers' and Deacons' Meeting to be held with Yellow Creek church at 10 o'clock, on Tuesday after the Second Sunday in April, 1899.

1. Organization.
2. Appointment of Committees to report during the Session.
3. Advantages and Practicality of having preaching in our Churches oftener than one Sunday in each month.—E. W. Coakley, E. D. Maddox.
4. The duty of a church and of her members individually, concerning the Lord's Supper.—W. P. Bennett, B. F. Jenkins.
5. What is the difference between a professedly missionary church and one that is practically missionary?—J. F. Barrow, L. C. Tichenor.
6. How may we know that we are the children of God?—J. N. Jarnigan, T. J. Ratcliff.
7. What are the qualifications of a Deacon?—B. T. Dawson, James H. Parrish.
8. Success in the Pastoral work. What it is and how attained.—F. D. Hale, W. H. Dawson.
9. The most useful method of evangelistic labor.—G. L. Morrill, F. Wittenbraker.
10. How can our People be induced to do more Bible and Denominational Reading?—J. S. Coleman, W. H. Bell.
11. The needs of the young preachers.—W. P. Bennett, J. T. Taylor.
12. The evils of the practice of annual calls to the pastorate.—D. J. K. Maddox, T. M. Morton.
13. The evils of Mormonism and how to meet them.—R. T. Bruner, J. T. Casebier.

**1899 Bicycle for One Dollar.**  
We will send our highest grade gent's or ladies' 1899 Race King Bicycle to any address on easy conditions for only \$1.00—the conditions include the distributing of 1,000 small circulars, which you can do in three hours. Send no money. For full particulars how to get our best bicycle for \$1.00 and a few hours' work cut this notice out and mail to us.  
REARS, BOROBUCK & Co., Cycle Dept., Chicago.  
SALERMAN—\$1.25 weekly selling brand new Gaslight Burners for kerosene lamps. Sample free. L. T. Perfection Mfg. Co., Cincinnati, Ohio.

**WATCHES BY MAIL.**  
Our illustrated Catalogue for 1899, showing Watches, Chains, Goggles, etc., is now ready and will be sent free on application. We also have a special Watch Catalogue.  
**C. P. BARNES & CO.,** 245-247 West Market St., Louisville, Ky.  
Reference—Western Recorder.

**PROGRAIVE.**  
The following is the programme of the Sunday-school Convention of the Blackford Association, which meets with Mt. Pleasant church, Fordville, Ky., on Wednesday after the second Sunday in April, 1899, at 9:30 A. M.:

1. The Possibilities of the Sunday-school Convention of the Blackford Association.—C. J. Bruner, H. W. Morton and J. D. Hocker.
2. The Relation the Sunday-school sustains to the Advancement of the Church.—T. J. Ratcliff, H. T. Crow and C. M. Corley.
3. Teachers' Meetings—Should they be Encouraged? and How Conducted.—Ira L. Rice, H. C. Truman and Lewis Burdett.
4. What May be Done to Increase our Attendance in Sunday-school?—Wash Richards, Mort Mosley and J. L. Brown.
5. The Sunday-school as a Means of Fostering Missions.—C. E. Coleman, W. R. Oldham and G. W. Jones.  
H. D. Brown, Sec. Pellville, Ky., March 20, 1899.

**CHEAP GOODS.**  
Thomas Kane has an excellent article in the *Interior* on the labor question. He says: "The most important foundation reason for the present labor conditions, which we all deplore, is that for the last twenty-five years there has been a growing craze for cheap goods. One of the saddest sights in Chicago is the crowd at the stores on the so-called 'Bargain Days' and every day, at the 'Bargain Counters.' The patronage is almost wholly from the wage-earning classes, and yet they must and do know that the 'bargains' are obtained at the expense of sweat-shop or kindred low-priced labor, or bankrupted merchants, and manufacturers whose goods have been purchased at prices which enable the dealers to offer the widely-advertised bargains. It is a kind of endless chain. The people, including all our sociological theorists, demand cheap goods. Manufacturers and merchants, in order to satisfy the demand, overwork their employes, cut down the wages and crowd down the prices of manufacturers and merchants from whom they buy, until they, too, are forced to adopt the same practices in order to avoid bankruptcy. Yet whether they succeed or fail, they are alike denounced as enemies to society. The continued production of cheap goods must always result in one of two things: either improved machinery to take the place of human labor, and thus throw wage-workers out of employment, or else cheap labor, and cheap labor all over the world is but another name for poverty."

He who in poverty, or sickness, or solitude, can preserve a merry heart and a cheerful countenance, is a benefactor to society, a testimony to his God, and the test of all possible friends to himself.—Bishop Thorold.

**For both 25 cents For both**

If you are looking for a Great Bargain in Silver Face Soap, you are here in one of the Greatest Bargains ever offered by any reliable Manufacturer. For 25 cents we send **Prepaid Both** the Salt and Peppery Shakers. They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the name you do not think or find them the Greatest Bargain you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1868. Any Bank or Express Company can tell you our standing. Our Bargain Silverware Catalogue sent free.

**S. V. LEEDY BROS. CO., 153-155 MICHIGAN AVE., CHICAGO.**

**DON'T BE ALARMED**  
**NO LACK OF STOCK.**

To correct a false impression formed by many of our patrons and friends that the New Mammoth stock is depleted, we wish to announce the arrival of a large consignment of seasonable goods, embracing everything desirable for spring and summer wear. A telegram from Mr. Henry Stern, the proprietor, received yesterday, announces that

**FIFTY THOUSAND DOLLARS**

worth additional are in transit, and will be ready for your inspection the latter part of the week.

**\$10.**

Just received a splendid lot of Men's Black Unfinished Worsted Double-breasted, Silk-faced Suits, also a new line of Fancy Worsteds. A call to inspect them will convince you of their values for the money. These goods are handsomely trimmed.

**\$3.**

Our \$3 Spring Derby in black, golden brown and other colors, are beauties and should not be overlooked by tasty dressers. You save \$1 by getting your spring hat here. The big sale of our sample line of 500 Boys' Caps at 25c is still going on—every style and color represented.

**HENRY STERN,**  
Purchaser New Mammoth Clothing & Shoe Co. Stock.  
424 to 434 W. Market St., LOUISVILLE, KY.

**VIA THE IRON MOUNTAIN ROUTE:**  
A New and Patent Ventilated Train, without an equal just in service for the first time this season. Leave St. Louis every Tuesday and Saturday, 9 P. M. for Los Angeles and San Francisco.

**EQUIPMENT CONSISTS OF:**  
Compartments for Smoking, Reading, Writing and Resting.  
Compartments for Ladies, Children, Invalids and Tourists.  
Compartments for Business Men and Clergymen.  
A SUNDAY SERVICE FOR WINTER TRAVEL.  
NO SUNDAY TRAVEL. NO SUNDAY SLEEPERS.  
ONLY THREE DAYS TO GO FROM CHICAGO.  
Extra beds run through without charge.  
WASH AND BATHING.  
S. V. LEEDY BROS. CO., 153-155 MICHIGAN AVE., CHICAGO.

**4 Books that you need**  
What a Pastor's Wife Can Do.—By one of them \$10  
Whately's Vest Pocket Dictionary \$25  
Whately's Manual for Ministers, etc. \$25  
Howell on Deaconship. \$10

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