

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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There has been talk now and then of putting the name of God into the Constitution of the United States. Recently a meeting was held in Boston to make an effort to arouse public opinion to have the name of Christ in the Constitution. Soon after the Jews in the city held a meeting, and urged that the name of Moses be inserted also.

When she was on a visit to his home Bismarck said to Miss Selfridge: "There has always been so much *meat* in my life and so much hard work. I was long ago weary; but God's will is like a great sun that always remains. All other things come and go: man's love and passion; avarice and ambition; war and peace, each its turn at the wheel, and God's ship rides on."

The Interior, having said that the catechism has been supplanted by jangling verse; and the grit of the faith which was nurtured by the catechism has given way to the gush of the faith which takes its character from such rhymes, the Congressional comments: "This clearly describes a condition of piety which does not strengthen the churches." We are glad to say we never knew such a demand for Spurgeon's Catechism, which is the Baptist edition of the immortal "Shorter," as there has been this summer.

A young minister preached his first sermon in the pulpit of the venerable Dr. Gay, of Massachusetts. As the learned pastor made no comment, and as the young preacher thought he had preached with much eloquence, he asked Dr. Gay, "Tell me sincerely what you think of this first effort of mine?" Dr. Gay answered, "I think it well-written, but another text would have been more appropriate." "What one?" asked the astonished young man, only to be overwhelmed with confusion at the old scholar's answer: "Aha, master, for it was borrowed."

Prof. Hall, of the U. S. Geological Survey, says that Cuba is an old country, whose mineral deposits are well known, and therefore there is no possibility of "discoveries," as in the Kentucky, and that it cannot be settled by Northern men without a terrible sacrifice of life. He adds a most sensible suggestion, and that is that strenuous efforts be made to turn the tide of immigration of Southern Europe to Cuba, and away from the United States. These immigrants are the least desirable of any, their religion and race make them homogeneous with the Cubans, and they can endure the climate.

"THE SIX PRINCIPLES."

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

Through the courtesy of a friend, there has recently come into my hands a little volume containing two treatises by John Griffith, who "about 1640 began to preach and collect a church, over which, in 1646, he was ordained pastor." This body finally settled in Dunning's-alley, Bishopsgate street, London, and its pastor was one of the most courageous and determined of the Baptist sufferers under Charles II., having lain in prison altogether about thirteen years, when he might, by a little accommodation of his views and practices to the policy of the government have enjoyed bodily freedom. The life of Griffith, of which Adam Taylor gives a satisfactory account in his "History of the English General Baptists," is full of interest; but it is about his works that I wish at present to write, and especially about his earnest advocacy of the obligatoriness of the observance of the "six principles" of Heb. 6:1-2. The title of the first treatise in the volume referred to is: "Gods Oracle & Christs Doctrine, or, The six Principles of Christian Religion: viz. Repentance from Dead Works. Faith towards God. The Doctrine of Baptisms. Laying on of Hands. Resurrection from the Dead. Eternal Judgment. As they were taught and delivered by Christ and his Apostles, and as they are recorded in the Scriptures, plainly and fully handled, opened and cleared. With an Answer to eight Questions, presented in a Printed Paper to the Congregations about Laying on of Hands. With Objections answered, and that Principle cleared to be one of Christ's teachings. By John Griffith Preacher of the Word of Christ." London, 1655.

The work is dedicated to "the Elders and Deacons with the whole Congregation of Saints in London or elsewhere, who abide in the Doctrine of Christ." The treatise was prepared, he states, in response to the importunity of many of his brethren. The dedicatory address of four pages is couched in Scripture language, and breathes a spirit of deep consecration. The address to the reader, covering two pages, is an earnest exhortation of what he believes to be a correct setting forth of fundamental Christian truth: "If it come therefore to thy hand let it crave thy diligent reading, weigh it well, and compare it with holy Writ; if thou finde it speak what is therein contained, prize it, it's then the minde of God, and by no means neglect to do what it requires of thee, lest thou be found a transgressor against the Doctrine of Christ, and so put eternal life from thee.... Christ is our great Doctor, we must learn of him, his doctrine therefore I here present to thy view as it is recorded in the Scripture of truth, which contains six Principles of Christian Religion, which are the Foundations thereof, and must be laid by everyone who in Scripture account will be a Christian man, on which the primitive churches were built, Ephes. 2.20. and from the heart obeyed, Rom. 6.17. Though through corruption in Religion they have for many years past been obscured, clouded and eclipsed, but now through the Light of the Lord Darkness is in a great measure expelled and done away, Light breaking forth daily, and appearing clear notwithstanding these Antichristian clouds of darkness that overspread the earth; it doth therefore behoove every man to consider of his ways and doings,....; if thou wilt have Salvation by Christ thou must submit unto his Doctrine, though it be contemptible with men, and counted low

and carnal to submit to Ordinances, such is the gross ignorance and rebellion of some of these times, yea and those to whom the Light hath been made manifest, but they have rejected it."...

The "principle" on which the author lays special stress, and the only one on which we need dwell, is "the laying on of hands." This is the earliest writing I have met in which the expression, "The Six Principles of Christian Religion," is used, and in which the laying on of hands is given a place side by side with baptism, as an ordinance of Christ, whose observance is obligatory on all Christians, and as a fundamental doctrine, along side of baptism, repentance, faith, resurrection, and future judgment.

The General Baptists of England soon made the acceptance of this doctrine and practice a term of communion, and much controversy occurred because of the strenuousness of the majority in churches and associations for this practice. The sentiment in favor of the laying on of hands invaded the Particular Baptist churches, and there also was the occasion of much strife. Most of the Welsh Baptist churches adopted the practice, and from this source it was transplanted to the Philadelphia Baptist Association, where, after meeting with considerable opposition, it became generally prevalent. The General Baptists of Rhode Island adopted it as early as 1652 (probably earlier) and when they ceased to be the chief Baptist party, as they were for nearly a century, they adopted the name, "Six Principle Baptists," to distinguish themselves from the Regular Baptists. Under this name a few congregations have survived in New England to the present time.

The author attempts to demonstrate: "First, that the Laying on of Hands on baptized believers as such, is one of the principle mentioned Heb. 6.1,2. and that no other Laying on of Hands mentioned in the Scripture, as that Acts 8. chap. 13. nor that mentioned Mark 16.18, Acts 28.8. is any part thereof. Secondly, that there is a command exhibited for Laying on of Hands on baptized believers as such. Thirdly, that there is a common end assigned, made and belonging to the baptized, as such. Fourthly, that it is the duty of every baptized believer to submit to this Laying on of Hands. Fifthly, that such that do oppose and refuse to submit to Laying on of Hands though baptized are not communicable [i. e., are not to be admitted to the Supper]; in order to the proof of all which, I shall first take notice of, and give answer to a Printed Paper, entitled, Questions about Laying on of Hands.... This Paper was subscribed to by fifteen hands (I suppose in the name and behalf of the rest) viz. Henry Danvers, Edmund Chilenden, John Freeman, Francis Hickman, John Mason, John Pim, John Sturgeon, Thomas Dafen, John Howard, Michael Cole, Robert Raynor, James Pitman, Robert Jeffs, John Showell, Richard Glens."

Most of these names are obscure. Danvers, who was a Colonel in the Parliamentary army, and who wrote some years afterward a treatise on Baptism that made much commotion at the time (a copy of this is in the library of McMaster University), was probably a Particular Baptist. From Griffith's argument we can gather the purport of this pamphlet against the laying on of hands as an obligatory ordinance or a "Foundation Principle." The chief objection was based upon the fact that many kinds of laying on of hands are mentioned in the New Testament, as for the healing of the sick, the setting apart to church offices, the communication of the Holy Ghost, etc., and they inquire which of all these is to be taken as the "Foundation Principle."

Griffith has no hesitation in asserting that it is the laying on of hands on baptized believers as such that constitutes the "principle" laid down in Hebrews 6. Many Scriptures are quoted to prove that the laying on of hands on the newly baptized was a regular apostolic practice. Danvers and his associates objected to "drawing inferences or deductions" from Heb. 6:1-2, and applying this Scripture to one particular sort of laying on of hands, and especially to the making of such inferences "of binding force in point of faith and obedience." They find fault with Griffith and his associates for making the laying on of hands on all baptized believers a term of communion, and insist that these brethren are astray in making a purely inferential matter, in which as human they may err, an indispensable part of faith and practice. It was also objected that the Holy Spirit was bestowed in connection with the laying on of hands by the apostles, and that it is a meaningless ceremony apart from such impartation of the Spirit. Griffith insists that this objection would apply equally to baptism, and maintains that God still bestows his Spirit in connection with baptism and the laying on of hands.

"You crie up Ranters, and how? by your opposition against one of the Principles of Christ. You set your shoulders against the rest with might and main to thrust down (as it were) all Gospel-duties, and thereby give advantage to them, viz. the Ranters and Quakers to glorie and have high thoughts of their blasphemies, monstrous and unheard-of Impostors."

It is astonishing how denunciatory Griffith becomes when he refers to Quakers and Ranters, who had newly entered upon their enthusiastic propaganda. In one place he speaks of them as "so atheistical and devilishly besotted with brutishness that they will believe nothing but Lies."

It is difficult for us to enter fully into an appreciation of the intensity of the interest that was taken in this question in the latter half of the seventeenth century and the first half of the eighteenth. That earnest baptized Christians should have excluded from the membership of the churches in which they were in a majority those that refused to submit to this rite, and should, on the ground of a passage of Scripture not meant to be dogmatic in its purport, have put the ceremony of the laying on of hands on precisely the same level as Christian baptism, which rests upon a direct command of Christ, is passing strange.

"The fact is," says the *New York Observer*, "that the old gospel, the gospel of the Amen, which thinks God's thoughts after him, the Gospel which Jesus was, and which Paul and Peter preached, for which martyrs died and confessors were ready to die, the sole gospel which knows itself and knows what men are and need, is the only religious teaching that has grip on the conscience, attraction with the masses, favor with God, and promise of life everlasting. The gospel of a positive affirmation, of a downright, determined testimony that is sure of its grounds, which says its 'Amen!' with an emphasis sufficient to shake heaven and earth, is the only religion that appeals to the intellect and satisfies the heart of the world through all the centuries. Other little competing 'systems' have their day, or, perhaps, only their hour, and pass away; but the words of Jesus, which form the content of the evangelical faith, shall never pass away, though every other teaching were forgot or even the whole vast structure of the world itself destroyed."

Questions Answered.

BY SENEX.

"Is there any other medium for the salvation of a soul than through faith in the finished work of Jesus Christ?" All we know of the way of life and of salvation from the dominion and consequences of sin, we learn from the Bible. That teaches there is no other name given among men whereby we must be saved than that of Jesus Christ. All other schemes and theories of salvation are the idle guesses of dreamers, and no more to be trusted than the hypocrites' hope or the spiders' web. That man takes an awful responsibility who teaches others to trust their souls to any other hope than that of the Cross of Christ.

What God will do with the old philosophers or the heathen of to-day is to be learned from His Word alone. We are under the most imperative obligations to preach Christ to all men, as God's way of salvation—the only way he has made known to the world. It is a most reckless and wicked folly and presumption to assume there is some other way by which men can be saved that God, in whose hands the whole matter rests, has never made known. He deals graciously with his creatures and will do no injustice to any one. We know that sinners can be saved through faith in Christ. We know that they are being saved through faith in Christ. Why is any other way desired? Let all who fear God haste to make this method of salvation known to all men, and have as many as possible saved by it. God will take care of the old heathen philosophers. He has not committed that work to us. We should do the work He has hidden us to do, and not play false to that, and not meddle with that he never gave us and about which we have no responsibility.

"What relation does a member bear to his church, who holds a letter limited to six months, and that time has expired?" A member who takes a letter to unite with another church is still a member until he has so united. The fact that he has taken a letter does not transfer his membership. It simply gives permission to unite with another church, and recommends him to them. When he actually unites elsewhere, then his membership in his old church ceases. When the six months have expired, the letter is null and void and of no value to him or any one else. But he should return it to the church and not keep it as a recommendation. If he does not return it, and the church cares to do so, they can demand it, and if it is not returned can call him to account by discipline as in any other case of insubordination, he being still a member with them.

"Have Baptist churches any law deciding what to do in the case of a member who gets an unlimited letter, but holds it instead of using it or returning it to the church?" Nearly the same case as the one above noticed. Baptist churches have no law, but they have a prevailing usage which constitutes a rule. In the first place, it is better not to give unlimited letters, but to limit them to six months, as is now the almost universal practice. If a member will not use his letter, nor surrender it on the demand of the church, he defies the authority of the body, becomes a covenant breaker, and makes himself subject to the discipline of the church like any other disorderly walker, and is to be dealt with as the church shall decide.

"There are many people in this community who think and teach that the Sunday-school should be entirely independent of the church. Please give us your opinion as to what authority the church should take, if any, in its organization and management." Any one who wishes has the right to organize a Sunday-school in his own house or in a hired hall. If he is a member of the church and teaches any heresy in doctrine or wrong practice, the church has a right to deal with him for his teaching. If he is not a member of the church and teaches false doctrine, the church should warn its

members not to allow their children to go. There may be cases in which the church should discipline the members who send their children, as, for example, if the man was teaching them to worship idols. But beyond these general limits, the Sunday-school is not the concern of the church, and is entirely independent of it.

But any Sunday-school held in the building of the church, or called by the name of the church, should be entirely under the control of the church, and independent in no respect. The degree to which the church should exercise its control of course varies greatly with circumstances. There might come a case in which it would be the duty of the church to disband the Sunday-school and start afresh. When a Sunday-school begins, the church ought to appoint the Superintendent. Afterwards it may be well to allow the Sunday-school to elect the Superintendent with the distinct understanding of the right of the church not to veto his appointment, but to appoint some one in his place, if the church thinks best. God will hold the church responsible for the teaching in its Sunday-school as well as for that in its pulpit.

"Do you think it best to elect pastors annually in our churches?" As a general thing, I think the indefinite call is far the best. There may be circumstances which make the annual call preferable, but they must be very unusual circumstances, and just now I can think of none. However, that is a question for the church to decide, each church for itself. And the pastor who accepts a call ought to acquiesce cheerfully in the custom of the church, and be careful not to make dissension by combating the views of the church. It is right of course for him to persuade the church to adopt the better plan of indefinite calls, if he has tact and can do it without disturbing the peace of Zion.

A brother asks if this verse is in the Bible, and, if so, wishes me to give chapter and verse: "Before the coming of the last day, you can hardly tell the winter from the summer except by the leaves on the trees." I have no recollection of such a verse in the Bible, and Cruden knows nothing of it. Thinking it might be some one had quoted the verse to the brother, saying it was from the Bible when it was from the Apocrypha, I consulted Cruden upon those books, but found nothing resembling the quotation.

High on the desert mountain, full described, sits throned the tempter with his old promise—the kingdoms of this world and the glory of them. So far as you desire to possess rather than to give; so far as you look for power to command instead of to bless; so far as your own prosperity seems to you to issue out of contest or rivalry of any kind with other men, or other nations; so long as the hope before you is for supremacy instead of love, and your desire is to be greatest instead of least—first instead of last—so long you are serving the Lord of all that is last and least—Death—and you shall have death's crown with the worm coiled in it, and death's wages with the worm feeding on them; kindred of the earth shall you, yourself, become; saying to the grave, "Thou art my father," and to the worm, "Thou art my mother and sister."

I leave you to judge and to choose between this labor and the bequeathed peace; these wages and the gift of the Morning Star; the obedience and the doing of the will which shall enable you to claim another kindred than that of earth; and to hear another voice than that of the grave, saying,—"My brother, and sister, and mother!"—Ruskin.

SYSTEMATIC benevolence does not consist in having one standard for everybody. I heard of a New England millionaire who practised systematic benevolence, for he said, "Every time the contribution-box goes around, I put one dollar in." The standard of a dollar is too much for some men, too little for others.—Lyman Abbott,

CANDIDATING CALLS AND COUNCILS.

BY ROLAND D. GRANT, D.D.

Many ministers are out of the pulpit. Many more are uneasy. A very careful man said in my hearing that "nearly every man in Massachusetts would like to move, and few, if any, of the churches would care if they did." It is not alone among the so-called uneducated men, nor on the smaller fields, for the brightest stars show an equally strange unrest. It would be easy to reveal startling stories of cases in the balance of misery.

SOME CAUSES.

The sense of insecurity. Pastors feel no safety as they realize that one little factious soul can disturb the whole balance to destruction. Then he will hear the old song, "Well! Just for peace perhaps it is better we have a change." Shame on such words! He knows that the one disturber has only to "keep at it" to ruin even a great revival, and there is no cure for obstinacy. He sees rising a "cloud like a man's hand"—perhaps a "Jezebel's"—and knows how big a storm it will make, and runs for his life.

He knows that the wickedest possible faction have only to press their warfare to a bitter end, and then he will see no justice or courage; that righteousness will be no factor. Then when he breaks and goes, the dear people will begin to say, "Oh, we must stand by the church," "stand by the ship." Yes—even if it proves to be a pirate ship. That very claim of seeming loyalty to a sinning church may at times be itself a real crime. As though a church were any more sacred or valuable than a minister. Indeed, the reverse is liable to be true, for a minister may create a church often rather than the church a minister. But, you say, he is "only one." True, but the church is made of ones. And one is as precious as many in His sight. Smite the shepherd, and the sheep will be scattered. No! A thousand times no! If the minister has been right, stand by him as the only way to stand by the church, and stand to the last, as the church had better be bent, if wrong, than the man if he has been right. It is better to rend a church than ruin a man whose only crime may have been that he was true to Christ.

This so-called "standing by the church," after some "church wreckers" have done their awful work, often means the standing by the wreckers instead, and giving support to what they have done, while a strong, well-sustained protest may be the only way to stand by the church, and so preserve its honor and good name for honesty. People would flock to a church that did this, but they despise the other. Wrong is none the less wrong because done in the name of a body than if done by one. To treat it as though it were to be more easily passed over and defended works incalculable sorrow and distrust. These oppositions are allowed to run unrebuked until the mischief is wrought, when they retire and smile, while really good people say: "It is best to save the church," and so crown Barabbas and crucify Christ. After you have thus "saved your church," what have you saved but hard feelings within and disgust from without, and lost everything worth saving? Might as well face the facts. But doing right will split a church in the right place, if at all.

Prejudice sits enthroned in many churches and rules with an iron hand, while the finer sentiments of the Master have little chance for hearing. Take a common case, where a score of people have been "bearing the market" for a long time, running down everything and checking all efforts at service; even freezing a revival. They have been too busy to be at meetings, and if there, coolly sit on back seats with critical look. Never helping. Sour, discontented hindrances. Then, after the pastor has gone with his broken spirits, seeing many left unconverted by their frigidity, these come up smiling and run the church with high hopes, while the seal workers retire confused. The critics are at every service now, always happy, and with forced prayers sustain everything so as to justify their iniquity and prophecy. They now have plenty of time to visit all the dear

souls that are weeping for the wreck of Zion, and to these they talk glibly of duty and sweetness. They are wonderfully prolific all at once in pink teas, and "candy pulls" for the glory of the Lord; and the new minister, "Oh, he is perfectly lovely!" And so the farce succeeds the tragedy, and the world cares little for the whole thing. Meanwhile other institutions prosper by those who would have come to the church.

That the wrecked church may then appear unto men to be prosperous, they can gild the "remains" with flowers and music and front seats and hustle, or even endorsement by thoughtless ministers—whose turn comes later; yet withal you cannot hide the grim facts, and the world sees through it all.

When Doctor Gordon was young in Clarendon Street, a fretful opposition decided that it would be best to have a change of pastors. The doctor "was all right, of course, but a change," etc. The brethren listened as patiently as possible to the complaints made at a meeting called by the fretful party, and then said, "No, he will not go, but you will!" And Gordon stayed, as the people feared God more than they feared trouble and the loss of some man; so that item made Clarendon Street history for God rather than for Barabbas. A few robust exhibitions like that would establish the pulpit on a basis of character, and make it a field for the true manhood.

There is no crime in the church calendar so open to summary action and dealing without sympathy, as the needless worrying of a working pastor. You say, "He ought to bear these things." Yes, but the triflers ought not to be borne with, but rebuked hastily, and then they would not flourish and become so popular as they now do. This is the chief cause why men watch for another place, and the work becomes a laughing stock. For this reason young men go to almost every place else than the church, and thoughtful men can blame them but little. Read 2 Thess. 3:6, and 14-15; also 1 Tim. 5:20, and 1 Cor. 5:2-7. You are commanded to withdraw from these disturbers.

The saddest spectacle in the world today is to see the multitude of ministers leaving pulpits and wondering why they are going. Dazed and broken in spirits, the farewell sermon may or may not reveal anything. They are expected to be perfectly silent for the "cause's sake," under any form of provocation. Cruel men and women put the torture screws on, and then watch to see if they squirm or murmur. You will then see the most pious look as the tormentor exultantly exclaims: "There! you see he is not a saint, as he jumps when he is stung." It is a grim sight to see the audience file in the last day to enjoy the quivering flesh and heart as he grandly preaches a sweet sermon; and they hand him his diploma for self-control. Remember the awful picture of Moses. The people "vexed him so that he spake unadvisedly with his lips," and so they kept him and themselves from the Promised Land. Such has been the sad story ever since.—Watchman.

There is a fine picture called "The Tuning of the Bell." The workman stands with his hammer, waiting on some one with a musical instrument who is looking upward as he touches the strings, as if he would bring the melody out of the very heavens. The great heavy mass, and the man who has moulded it, have to wait on the eager, searching spirit of the tone-master, or the work when it is done will be out of tune and harsh. Each day of the week is a bell. The Lord's Day is the tuning-harp of the tone-master, and as the workman works the fine harmonies into the metal, even so we who are in the spirit on the Lord's Day can work the fine harmonies of the Lord's Day into the tools and avocations of each week-day. An honored and beautified Lord's Day means an honored and beautified week of days.—David Gregg.

RELIGION is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—Phillips Brooks.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 9.

THE ANOINTING AT BETHANY.

John 12:1-11.

MOTTO TEXT—"She hath done what she could."—Mark 14:8.

"Then Jesus six days before the passover came to Bethany."—Bethany was a village on the Mount of Olives. It was the home of Lazarus who appears to have been a man of wealth and high standing. Our Lord made the house his home often. When in Jerusalem he would walk out to Bethany for the night.

The raising of Lazarus, so well known, roused the Lord's enemies to fury. His hour having not come, he left Jerusalem and its vicinity for a while and retired into the mountains of Ephraim. Now his time is drawing near, and he returns. "There they made him a supper."—The supper was at the house of Simon, the leper, probably one who had been healed by the Lord. Tradition has it that Simon was the husband of Martha. The fact that Martha served shows that if it was not her own house in which the supper was given, it was the house of a relative or an intimate friend. "But Lazarus was one of them that sat at the table with him."—His presence was a constant reminder of the wonderful miracle which had brought him from the tomb, and gave added emphasis to the gratitude of his sister.

"Then took Mary a pound of ointment of spikenard, very costly."—Matthew tells us it was in an alabaster box; these flasks were made of onyx alabaster, and had long, narrow necks. The spikenard is now found in the Himalayan region. The pure ointment was very expensive, and this was of the finest. "And anointed the feet of Jesus."—She also anointed his head, as was the usual way. But the anointing of the feet, being unusual, John dwells on that. The Lord was reclining at the feast with his feeting outwards. Thus she could anoint them and wipe them with the hair of her head with more ease. Anointing the feet showed not only a desire to honor him, but great humility and an earnest feeling that she could not do enough for him.

"And wiped his feet with her hair."—She poured the precious ointment on his feet as freely as if it had been water. And, to show how ready she was to do the humblest service for him, she, a great lady, unbound her hair and wiped his feet with it. All that she had and all that she was belonged to the Master she loved and who had raised her brother from the tomb. One wonders if Mary had heard how that other woman, so different from herself, at the other extreme of womanhood, had wiped his feet with her hair. That poor woman wept in penitence over his feet; Mary, in her joyful gratitude, has no tears to shed at the feast.

"And the house was filled with the odour of the ointment."—So fragrant was it. Nothing in our day compares with it except the pure attar of roses. A e, and the world has been filled with the odour of that ointment. True love and gratitude gives the best to the Lord, counting no cost. And

deeds of love give perfume to a home. There is no reason to think this tribute of affection was any sacrifice on Mary's part, for she was a wealthy woman in all probability. But she gave the very finest nard she could procure to the anointing of her Lord. Give God the best always—the best of our affections, our thoughts, our time, our means.

"Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him."—Simon was a very common name in Judea. The other accounts show that Judas infected some of the other disciples with his discontent. One malcontent can often make others unite in his fault-finding who, but for him, would never have thought of dissatisfaction.

"Why was not this ointment sold for three hundred pence, and given to the poor?"—A Roman penny was about seventeen cents, but in purchasing power it was worth rather more than a dollar in our day. How many echoes of these words we hear in these days. Men complain of the expense of Foreign Missions, and talk of the heathen at home. Everything is a waste of which there are no immediate, tangible results. The other apostles, some of them, were carried away with this "common-sense" view of Judas, but they did not have his motive. Much as they loved their Master, there seemed something incongruous in anointing so lavishly a poor man with spikenard of such quality and quantity as might well be used in the burial of a great king.

"This is said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."—One thinks of Judas and his pretended care for the poor when one hears some persons declaiming against Foreign Missions because of the poor at home. I could never learn of any such objector who gave with great liberality to Home Missions. Too often good men join with others in their fault-finding as they would not dream of doing if they understood the motive which influences them.

"Let her alone; against the day of my burying hath she kept this."—"It was in harmony with the divine purpose not understood, perhaps, by Mary, but clearly perceived by Christ, that this anointing was now taking place. His body was not anointed, according to custom, at the time of his death, but this part of the funeral honors was anticipated by the act of Mary."—Hovey.

"For the poor always ye have with you; but me ye have not always."—"It was their duty to help the poor; but it is a higher duty to worship and love the Lord. Those who show most gratitude and love to the Lord are the ones who are always ready to do for the poor. After he was gone he would leave the poor, and a cup of cold water given to a disciple in his name, he would take as given to him.

Verse 9—Many thousands came up to the passover. Those who had traveled with the Lord knew that he had come, and his coming was soon noised abroad. Those from a distance as they heard of the resurrection of Lazarus would be eager to see him. Therefore the malignant priests plotted the death of the man whose life was a constant testimony to the power of the Nazarene.

PRAYER is not conquering, but taking hold of God's willingness.—Phillips Brooks.

FROM CUBA.

Dr. J. T. Tichenor, Atlanta, Ga.
DEAR DOCTOR:—As I have been with Dr. Powell since you left, and although not a preacher nor a Baptist, but simply a Christian and a well wisher of every effort put forward to advance the Kingdom of Christ, I thought you would not only not take it amiss for me to drop you a few lines on the subject of the work here, but perhaps would be glad to have the situation as viewed from the standpoint of a layman. "The harvest truly is plentiful" and only needs the reapers (of the right kind) to garner in the sheaves for God. I have seen something of the mission work in India, China and Japan, but have seen nothing like the "open door" for the Gospel as is now in this Island. The people everywhere are anxious to hear the preached word and flock to the meetings. It is truly marvellous how much interest is taken by all classes, and what courtesies there are extended to Dr. Powell when he goes into a community to begin the work. It is true that much of this is due to the tact and good management of the Doctor. The hand of Providence was certainly with you in getting him. He is surely the "right man in the right place," not only by reason of his speaking the language fluently and his untiring energy and persistent efforts, but as well from the fact that he knows how to reach these people, and I am sure he has secured results for your church and for the cause of Christianity that no one else could. He knows how to get for the church the good will of the official and better classes as well as of the poor, a most desirable result. "The children of this day are no wiser in their generation" than he is, and the result of his labors will put the Baptist church a long way in front of the other denominations which will come afterwards. He is working to hard though, and you should write him for the sake of his health to go more slowly. I rejoice with you in the great work which is being done.

With kindest regard to Mr. King when you meet him, and very best wishes for yourself,
I am very truly,
ROBT. A. HURT.

VIRGINIA NOTES.

This section of Virginia and West Virginia is on the Flat-top mountains, a spur of the Alleghenies. Fifteen years ago nearly the whole country was in the jungles. To-day it is one of the greatest coal regions in the United States. Thousands of people live, move, mix and mingle here; a string of villas for a distance of twenty miles. At night the blazing coals present a beautiful sight. This country is cosmopolitan—a depot for the world. Here we see and meet nearly all tongues, kindreds and nationalities from all points of the compass.

The General Association of Virginia and the Home Board of the Southern Baptist Convention have done mission work for the last ten years. No part of Virginia can show better results. Good churches at Bramwell, Bluefield, Princeton, Concord, Pocahontas and Tazewell.

Rev. E. T. Mason, Jr., of Natural Bridge, Va., has just been working on Elkhorn, with headquarters at Crozer's works. Mr. Samuel A. Crozer, of Upland, Pa., has a large coal plant here. About ten years ago he built a good, large, commodious church-house, and has since contributed

\$300 per year to the Baptist minister in charge.

The Pocahontas church rejoices at their good luck in getting Rev. C. J. Jones, of Radford, Va., as pastor. Bro. Rawles, of the Seminary, succeeds Bro. Jones at Radford, and will begin his work the third Sabbath in March.

Rev. W. W. Hamilton, pastor of Bluefield church, has just closed a great meeting at Bristol, Va.-Tenn.

The churches in this section are about supplied with pastors.

Bro. T. J. Shipman, pastor of the First Baptist church in Roanoke, has a week of self-denial and mission exercises from the 19th to the 26th inst. The writer will address the ladies of his church the 23d at 4 p. m. and the congregation at night. We have recently purchased a large mission map of the world and a number of books on missions and expect to do some general mission work among the churches in these parts as opportunity affords.

There are hundreds of colored people on this coal-field. Christian work for them and among them is carried on by colored ministers altogether, and it is in a most hopeful and flourishing condition. They have educated ministers, good church-house, large congregations, and 90 per cent. of them are Baptists. Mr. Samuel A. Crozer built them a \$5,000 church-house at his works on Elkhorn in 18 6 and gave it to them as a gift. Were all operators like Mr. Crozer the laboring people on public works would be in much better condition. Two good church-houses at a cost of \$7,500 and \$200 per year to aid the pastor and no saloons permitted or liquor sold in any shape means much to build up a people.

In my last letter to the Recorder I stated that the church at Tazewell, Va., was pastorless. This statement opened a correspondence between Rev. W. L. Ways, of Kentucky, and this church. Bro. Ways preached at Tazewell the second Sabbath in this month, was called, accepted and is to begin work as pastor the first of April. We knew Bro. Ways and wife right well at the Seminary in 1891-'92, and are delighted to have them come to Virginia, and especially to the Tazewell church.

Wife and I expect to be in your city May 12, or thereabout.
Very truly,
D. A. RAMEY.

Freeman, W. Va.

DEAR RECORDER—In a most appreciative and kindly review of my recent little book, "Side by Side," you quote me as saying Christmas day was chosen because it is "a day as near as they could calculate to the day when God gave us Christ," and add that the author would find this difficult to prove, since the Lord was born some time between April and September.

Ederheim gives the 25th of December as the date of Christ's birth without question, saying, "There is no adequate reason for questioning the historical accuracy of this date." Geikie holds the same view, and Hertzog's Encyclopedia gives the same. I am sure no one can deny this to be scholarly authority. As to whether the Christians in the early centuries, or the Romish authorities, would have appointed the day for celebration had there been already no heathen festival about that time of the year, I cannot say. It is a question about which the learned differ, and I certainly shall not undertake to settle.

You quote further: "God's loving gift made them think of giv-

"Spring Unlocks The Flowers"

To Paid the Laughing Sol."
And not even Nature would allow the flowers to grow and blossom to perfection without good soil. Now Nature and people are much alike; the former must have sunshine, latter must have pure blood in order to have perfect health.

Hood's Sarsaparilla cures blood troubles of all sorts. It is to the human system what sunshine is to Nature—the destroyer of disease germs. It never disappoints.

POOR BLOOD—"The doctor said there were not seven drops of good blood in my body. Hood's Sarsaparilla built me up and made me strong and well."—Stress E. Snow, 16 Astor Hill, Lynn, Mass.

Dyspepsia, etc.—"A complication of troubles, dyspepsia, chronic catarrh and inflammation of the stomach, rheumatism, etc., made me miserable. Had no appetite until I took Hood's Sarsaparilla, which acted like magic. I am thoroughly cured."—M. B. Searcy, 1574 W. 14th St., Denver, Col.

NEURALGIA—"My husband was obliged to give up work on account of rheumatism. No remedy helped until he used Hood's Sarsaparilla, which permanently cured him. I cured my daughter of catarrh. I give it to the children with good results."—Mrs. J. B. McManis, Stamford, Ct.

Hood's Sarsaparilla

NEURALGIA

Hood's Pills cure liver bile, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

ing to one another," and object, saying, "the present-making was a part of the old heathen practice." So it probably was, but even if this heathen festival had anything to do with the later celebration—which is unproven—Johnson's and Chambers' Encyclopedias both say that after the celebration of Christ's birthday at this date, the gift-making was with reference to the unspeakable gift of God.

Surely Baptists who make gifts at Christmas time—including our staunch Dr. Eaton, if he indulges in gift-making at that time—may be allowed the privilege to think, while doing so, of the great gift of God to the world—even if it could be proven that Rome did so first. Rome believed Christ to be the Son of God, and we do not reject that belief on this account.

I would be as far as the editor of the RECORDER from teaching that the day be observed as a religious feast, for I do not believe in "observing days," and there is not a hint of such a thing in my little book. I would simply connect in the mind of a child the gift-making with God's gift to us, as I would relate for the children always, if I could, the sweet things of earth to the heavenly source.

Mrs. E. Y. MULLINS.
Newton Centre, Mass.

It is not seeing one's friends, having them within reach, hearing of and from them, which makes them ours. It is the believing in them, the depending on them, assured that they are good and true to the core, and, therefore, could not but be good and true toward everybody else, ourselves included.—Dinah Mulloch Craik.

WHAT is meant by our neighbor we cannot doubt; it is every one with whom we are brought into contact, whosoever it be, whom we have any means of helping.—Dean Stanley.

PRAYER is one of the mightiest and most uplifting forces in the universe.

FROM SOUTHERN KENTUCKY.

Allow me to use some space in your valuable paper for a few words. I have a pleasant field of labor this year. I have three excellent churches, two—Orlinda and Oak Grove—in Robertson county, Tenn., and one—Adairville—in Kentucky. I preach two Sundays, second and third, at Adairville. We are praying and hoping for great things this year. The Adairville brethren are anxious to hold a meeting in April.

The churches in Bethel Association are, with few exceptions, supplied with pastors. Auburn has not called yet. They are getting some excellent preaching by the sampling process. We have had fine sermons from Bren. I. W. Strother, of Cadiz; W. S. Ryland, of Russellville; I. W. Penick, of Martin, Tenn., and Giles R. Taylor, of Louisville, Ky. This is a noble church, with some choice spirits in it. This is an important field.

Dr. E. S. Alderman is a busy man, presiding over the affairs of Bethel College, teaching the seniors, engineering the building of a magnificent church-house and preaching every week strong, uplifting sermons.

Rev. Nash, at Hopkinsville, is rejoicing over valuable additions since Christmas and multiplying evidences of general prosperity in one of the best churches in the State.

Rev. M. L. Peyton, pastor of Locust Grove and South Union, is delighted with the increasing signs of liberality among his members. That prairie among the laymen in Bethel Association, Dr. John D. Clardy, is a member of South Union.

Bro. W. H. Vaughn, since his glorious meeting with his Olivet church, aided by Bro. Weston Bruner, has been going right ahead with his work. He is strongly entrenched in the hearts of his people. He lacks one qualification of being a well-nigh perfect pastor. He is unmarried.

It is superfluous to write that Bro. Banard Bennett is preaching able, thoroughly orthodox sermons at Pembroke and Fairview. They are among the stalwarts.

Bro. J. H. Moore is preaching for the saints at Elkton and Altonville. Trenton is yet pastorless.

Whippoorwill church has called Bro. W. A. Whittle, of Franklin. This seems to be a case of love at sight. They are delighted with their pastor, and are expecting a prosperous year through the grace of God.

Bro. A. B. Gardner is a preacher of ability, and has a good field with his home at Lewisburg.

Bro. W. M. Hall has every Sunday engaged. He is in frequent demand to officiate at marriages.

Bowling Green is still looking for a pastor, and so is Clarksville, Tenn.

Bro. Editor, in my field the *Western Recorder* is very much enjoyed. You give us a choice bill of fare every week. The editorials are par excellence. Dr. J. T. Christian deserves the thanks of the denomination for the series of very able articles now appearing in your paper. I love the *Western Recorder* because (1) it is so ably and fairly edited; (2) it brings me so rich a feast weekly from a literary standpoint; (3) it rings out so clearly and strongly on the Baptist faith; (4) it is a mighty bulwark for truth against which the waves of error beat and break harmlessly; (5) its editor is a scholar, a gentleman, a Baptist and a Christian, and (6) its pur-

ty, coupled with its eminent ability, makes it a helpful and potent factor in the education of our children. I could say more, but I do not want to take too much of your valuable space.

Bro. J. S. Cheek is leading the Salem brethren in the various activities of the church. He has a rare combination of gifts of the evangelist and pastor. His is one of the few country churches that have preaching every Sunday.

Dr. E. W. Dicken is preaching for the church in Guthrie. Those saints will be fed this year. Now is the time for them to build, it seems to me. They were agitating the question; they have the financial ability; they have a pastor experienced in this important work, and they certainly have urgent demands by their present environments to build.

Dr. W. A. Whittle is about to persuade the Franklin church to build a parsonage, to cost about \$2,000. Things are brightening in Bethel Association. Success to you in your great enterprise.

J. H. BURNETT.

MEMPHIS, TENN.

Our churches in Memphis have been blessed since I have known them with excellent pastors, and never more so than at the present time. One of the leaders in the First church said to me the other day, "Bro. Boone is exactly the man we need." This dear old church seems to be taking on new life. The attendance has largely increased. Dr. R. J. Willingham visited the church last Sabbath. His visits are always inspirations. The church has decided to support one missionary in the foreign field.

Rev. Thomas S. Potts has been greatly bereaved in the death of his lovely sister in Texas.

Dr. Henson gave one of his finest lectures in the lecture-room of the Central church on Monday night. But for the inclemency of the weather the attendance would have been large. The lecture was given in the interest of my church building at New Albany. I greatly appreciated the kind and generous interest the pastors and their leading members took in this work, though in another State.

Pastor Lovejoy had an excellent anniversary service at Rowan lately. This church has more "joy" and "love," or love and joy than ever before, and seems on the road to great prosperity.

Rev. E. Lee Smith had a cold reception at Trinity, barely sitting up before the February blizzard, but he is warming up, and will soon warm up any who have grown cold in the Lord's work.

I heard good reports from Rev. A. P. Moore, at Johnson-avenue, and J. C. Swaim at Central avenue.

In company with Rev. C. L. Owen I attended the funeral of J. E. Helms at this church on Thursday, the 16th inst. Bro. H. was one of the most faithful and zealous members of Central avenue. Bro. Owen is greatly encouraged with his work at Gallo-way and also in Mississippi.

Rev. M. M. Bledsoe will soon move to Lucy and serve the church there and at Big Creek.

Rev. F. M. Walls has just been appointed, by Gov. McKillen, chaplain of the First Tennessee regiment, and will start for Manila in a few days. He requests his friends to pray for him in this arduous undertaking.

J. D. ANTHONY.

Nothing raises the price of a blessing like its removal; whereas, it was its continuance which should have taught us its value. —Hannah More.

FROM KEY WEST.

DEAR RECORDER: Your kind visit to my sanctum was duly appreciated and now for some items from Key West. By the way, a key is a small thing but is often useful especially from a spiritual standpoint: It unlocks the door into our Fathers grand treasure house and as we stand before it we can see inscribed in large letters *All are yours*, how gladly therefore should we by faith take the key and open the door, enter and enjoy the rich treasures. Lying before the portal I see a large check book, on its cover I read, "Whereby are given unto you exceeding great and precious promises," and I love to take them as I need and draw the full amount without any discount even for cashing. This key turns so easily that the smallest child can open the door, how kind in our Father thus to make our access so easy that none need be turned back who will but take the key and boldly enter.

But Key West is not that kind of key, but still it is in one sense the key to the Queen of the Antilles. From it has sounded out the opening of the prison doors to the Cuban, crushed, bleeding and fettered by cruel priestcraft. From this point has come the glad news and the prison doors have been opened to thousands. This church numbers among its members Rev. A. J. Diaz, Rev. J. R. O'Halloran, Rev. Wm. Spangler now in Cuba, and Rev. F. P. Bueno, all holding their membership with us, and all ordained by this church except Bro. O'Halloran; it ordained a young brother, Calajo, who with Bro. Bueno will leave soon for their native land to tell the glad news of a Savior born, a Savior dead, a Savior risen, and a Savior interceding at our Father's throne. What their future labors may result in, eternity alone will disclose. This must ever be the advance-post of observation, as it lies nearest to the scene of future work to Cuba Libre, not only from Spanish slavery, but from Rome and the devil. May God speed the glorious day.

I wish to say a few things about Key West, as a place; it is a small island only one and a half miles across but three miles long. Standing at the corner of the street near the church I can see the sea on the end of each street, but the center of the island extends back for over two miles, at present uninhabited for over a mile. The climate is delightful. I have seen no fire except in cooking stove since I have been here; there is scarcely a chimney on the Island and no need of one for warming except three or four days this year. There are none of the trees familiar to you here, but instead, the cocconut with its long leaves often fifteen feet long waving in the breeze, the banyan with its roots drooping from the tree to make other trees all in one common brotherhood, and with perhaps fifty or more small trees united in one group. There are other fruit and ornamental trees which I may describe some other time. The sea furnishes the most delicious fish and shells, and in the yards may be seen flowers of rare beauty and unknown to you. But for fear I may be called to order for this letter, I will stop for the present and subscribe myself

Yours truly,
OWEN HANBY,
Key West, March 8, 1909.

If thou desire to profit, read with humility, simplicity and faithfulness; nor even desire the repute of learning.

WHAT STATISTICS HAVE PROVEN!

What Medical Science Has Accomplished
THIS GREAT DISCOVERY IS OFFERED FREE TO WESTERN RECORDER READERS.

Statistics prove that more people are brought to the grave by diseases of the kidneys and bladder than by any other disease.

Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome these dangerous troubles.

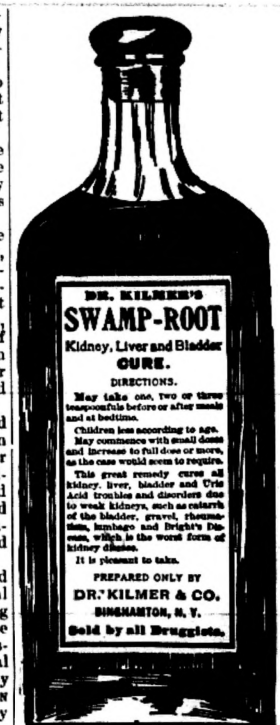
But not until recently was the discovery made. Doctor Kilmer, the eminent physician and scientist, after years of study and research, and after test on test that never varied in the grand result, announced the discovery of Swamp-Root, which has proven itself a most wonderful cure for all diseases of the kidneys and bladder.

While Swamp-Root has proved such a remarkable success in curing kidney and bladder diseases, it has also proved equally invaluable in the cure of blood diseases, rheumatism, liver and stomach troubles and in the regulation and cure of all uric acid troubles.

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 in every case 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 upon thousands of testimonial letters received from people who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root.

This great modern discovery is



(One half the 50 ct. size—one quarter the \$1.00 size.)

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.

Spring is Coming

—In fact, it is already here; and the inevitable Spring house-cleaning has doubtless begun. Come to us when you want new and pretty ideas in household Draperies.

We have an up-to-date stock of
Carpets, Mattings, Linoleums, Curtains, Portieres and Rugs.

Our Upholstery Department is also replete with materials new and pretty. Don't forget that we are agents for the celebrated **Monroe PORCELAIN-LINED REFRIGERATORS**. Such Refrigerators are essential to cleanliness and good health. Call and see them; ask for the catalogue, which we will send anywhere upon request.

HARDWOOD FLOORS are more popular than ever this season; let us submit our designs and prices.

W. H. McKNIGHT, SONS & CO.,
WHOLESALE & RETAIL.
223 Fourth Avenue. 228-230 W. Main Street.
LOUISVILLE, KY.

BE GLAD?

BY MARIANNE FARNINGHAM.

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the fields
and moors.
And the frost is in the air?
When all around is a desert.
And the clouds obscure the light.
When there are no songs for the darkest
day.
No stars for the longest night?
Be glad when the world is lonely.
And the heart has been bereft?
When of all the loves of the young
springtime
Scarcely a friend is left?
Be glad in the desolate valley
After the sunny hills?
When the joy of the morning is far
behind.
And the gloom its task fulfill?
Be glad when the heart is failing.
And the brain is losing power.
And the cunning skill of the strong
right hand
Wearies in one short hour?
We are glad in the merry morning.
And glad at the noon again.
But the wintry night is a tired time—
Do we look for gladness then?

Ah, yes, for the truest gladness
Is not in ease and mirth;
It has its home in the heart of God.
Not in the loves of earth.
God's love is the same forever.
If the skies are bright or dim.
And the joy of the morning lasts all
day
When the heart is glad in him.

OUR PULPIT.

GOD'S PUPIL, GOD'S PREACHER--
AN AUTOBIOGRAPHY.

BY C. H. SPURGEON.

O God, thou hast taught me from
my youth; and hitherto have I de-
clared thy wondrous works.—Psalm
71:17.

First, then, let us think of Da-
vid as a pupil. God was his
teacher. "O God, thou hast
taught me from my youth."

This shows that David had a
teachable spirit; and if you had
asked him where it came from he
would have said that God gave
him a teachable spirit. God is
not only the teacher of our spirit,
but he gives us a teachable spirit.
Have we all received that pre-
cious gift? The "genius of the
age" is against a teachable spirit.
You would suppose now, to hear
some men preach, that Christ
said, "Go ye into all the world
and make critics of every crea-
ture, and they shall be saved
thereby," but that is not the gos-
pel. I do not so much blame the
age for its errors, as for the fun-
damental error of not being will-
ing to be taught. Men have cast
off authority, and wherein au-
thority in religious things is not
of God it is well cast off; but I
fear that in casting off the evil
many have gone far towards cast-
ing off even divine authority.
No, you are not to think what
you like; you are not to believe
as you please. No man may con-
trol you, but God has never given
liberty to your thought or to
your understanding to be free
from his government. What he
reveals you are to accept; to take
it as infallibly true, to bow the
knee of your intellect before it,
to believe that "he teacheth to
profit," and to expect the fulfil-
ment of the promise, "All thy
children shall be taught of the
Lord."

A teachable spirit, although it
is despised by many, is a happy
spirit; it is a growing spirit; it is
a fruitful spirit; it is a heavenly
spirit, and whoever has it, must
ascribe the possession of it to the
Spirit of God, who leads us into
all truth, and makes us willing
to be led therein. Oh, that we
may have such a spirit, that we

shall count it an honor to say, "O
God, thou hast taught me!"
Some would count that as a dis-
honor; they would say, "O God,
even thou canst not teach us.
There is more in our honest doubt
than in all the faith thou canst
give us," which, being interpret-
ed, is a lie. No, dear brethren,
let us seek and covet earnestly a
teachable spirit, that, like David,
we may be taught of God.

In David's acknowledgment we
learn that God took him very
early into his school. "Thou
hast taught me from my youth."
What a mercy it is to begin to
know God before we begin to know
anything else! The first words
of the Bible are very significant:
"In the beginning, God." The
first words of this Book should
be the first words of every life-
book: "In the beginning, God."
Happy shalt thou be if thy first
intelligible thoughts shall be of
thy Maker, thy benefactor, thy
friend. Happy shalt thou be,
for, as thou shalt grow in under-
standing, thou shalt grow also in
acquaintance with thy God, and
every ripening faculty shall be
sanctified as it opens, so that thy
first morning shall have no dew
but the dew of holiness and of
divine life resting upon it.

Where was David taught in his
youth? I suppose in the pastures
of Palestine. When he was keep-
ing his father's flock, he sat down,
he thought, he meditated, he
prayed. Beneath the stars, that
looked down on him like so many
eyes of divine love, he sat at
night and spoke with God, and
God talked with him; and among
the sheep he learned to sing,
"The Lord is my Shepherd, I
shall not want." There he learnt
of God so well that, when a lion
and a bear came against his flock,
and took away a lamb, he fell
upon the monstrous beasts, and,
in the strength of God, tore them
asunder; and he remembered to
ascribe the glory of his deeds to
God, and to praise his holy name.
He spent his school-days well; he
passed the highest standards;
and he carried the certificates in
the skin of the lion and the paw
of the bear. Oh, blessed young
man, so to be taught of God as to
be equal to the duties of his sta-
tion, and able to find God his
strength in carrying them!

When he became a man, even
when he became a king he still
continued to be taught of God.
With a crown on his head he was
still a scholar and disciple of the
great God. Swaying a sceptre,
he was still nothing but a child
before a father when he thought
of God. It is beautiful to notice,
in David's life, how often he
says, "Bring hither the ephod."
He would know the will of God;
he would listen to Nathan the
prophet, he would enquire of the
Lord's servants, that he might
learn more of God. David, as a
man, was taught of God, in his
trials, in his crosses, in his com-
forts, by his friends, and by his
enemies; he was always being
taught of God. Sometimes, alas!
he forgot his lesson, or he blotted
his book; but he never left the
school. He was chastened, but
he was never cast out; he still
continued as God's pupil. We
find him, as a gray-headed man,
still penning his Psalms, and be-
ing taught of God, perhaps in his
last days learning most, learning
most sorrowfully, staining his
book with tears, discovering more
of himself and more of the mercy
of God, more of the power of
temptation and more of the power
of the sacrifice that puts away sin,
more of the wanderings of his
heart and more of that free Spirit
who upholds us, and makes us
walk in the ways of God. He
was always being educated. A

Christian man has never finished
his education till he stands be-
fore the golden throne of God.

There are many aged men who
can say with David, "O God, thou
hast taught me from my youth."
They find themselves learners
yet, for they are "unstable, weak
and apt to slide." O young peo-
ple, you who are just beginning
life, I do pray that you will be-
gin learning soon enough to be
able to say afterwards, "O God,
thou hast taught me from my
youth!" There are some here
who can never say that. What-
ever becomes of them, however
much God may bless them, they
can never say it now, for they
have reached the middle of life,
and yet they have not gone to
school to the great teacher. Well,
if you cannot say all that you
could wish to say, may the Lord
take you into his school now,
though you are a ten o'clock
scholar, and yet teach you, so
that you shall learn enough music
to sing among the angels to the
praise of the glory of his grace,
wherein he has made you to be
accepted in the beloved! Sure-
ly, dear friends, we are so foolish
that we need to be taught, and
we cannot have a better teacher
than the omniscient God. Let
us, therefore, pray to-night, that
if we are at God's school, we may
keep there; and that if we
are not there, we may go
there at once. May all our
names be put down in the roll of
scholars of the College of Christ,
the university of grace, this very
night, and God shall have the
praise!

But now I want you, for a min-
ute or two, to notice David as a
pupil-teacher. While he was a
pupil, he was also teaching. He
says, "Hitherto have I declared
thy wondrous works."

Observe, then, that David
taught people what he saw. He
saw God's works all around him.
Ah! me, that is a great sight.
God is at work everywhere; and
there are none so blind as those
who will not see his works; but
the mass of men do not see God.
You see the working of machinery,
you see the working of the laws
of nature, you see the working of
the laws of supply and demand;
but many of you cannot see the
working of God. The Lord open
your eyes, poor blind bats, for if
there is anything that stares in the
face of the man who is willing to
see it, it is God, and God at work
in providence, in nature, in grace
and in all sorts of ways! I read
of one the other day of whom
somebody said that when he
stayed at his house he noticed
that he talked as if he saw God
always before him, and truly that
is how every Christian man
should talk, for we should see
God always before us. David
said, "I have set the Lord always
before me, because he is at my
right hand I shall not be moved."
We do not see God as we should,
and we shall never teach aright
for God until we have a kind of
instinctive feeling of the presence
of God till we are conscious that
God is in us, and round about us,
and at work for us.

Now for a few words about my-
self for the honor and glory of
God. I could not help saying
something to-night about what
Hugh Miller calls "My Schools
and Schoolmasters." "O God,
thou hast taught me from my
youth, and hitherto have I de-
clared thy wondrous works."
I went down last week to Maid-
stone in Kent. It is as near as
possible to the day, forty years
ago, when I left the school called
a "College" there. I thought
that I must go down and look at
the spot, and specially at a tree
which stands by the river Med-



"Be good enough to send us a box of Ivory Soap, we used the last this morning."

The grocer has had a lively run on Ivory Soap and is "just out of it." Can he send some other soap that is "just as good"?

"No! I do not think any other soap is just as good; I'll send elsewhere. Let me know when you receive the next lot of Ivory Soap."

A WORD OF WARNING—There are many white soaps, each represented to be "just as good as the Ivory"; they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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way. Under that tree I spent
many hours, and many days, and
even many weeks, reading all
day long. "In school-time?" say
you. Yes, my master thought
that I should do better under that
tree than in the class, and he was
a wise man. He gave me my
book and left me to myself, and
as I stood last week under that
tree, with the smoothly-flowing
river at my feet, I could thank
God for his mercy to me for all
these forty years, and I could
say, "O God, thou hast taught
me from my youth, and hitherto
have I declared thy wondrous
works." There may be some
young people here to-night, just
come back from school, some
young people who are just finish-
ing their school days. I would
to God that they would spend
some time in holy, quiet thought
about their future, about whom
they will serve, who shall be
their teacher, for whom they will
become teachers, and how the
life which has now become more
public than before shall be spent.

As I stood there last week
I could not help praising God
that, not long after I left that
school, he led me to faith in
Christ, and to rest in him, and
find eternal life, and I could not
but thank God that I went to
that school for twelve months. It
was a Church of England school.
I had never seen anything of
Church of Englandism till that
time; but there was a turning in
my life, through being there, to
which I owe my being here. The
Church of England catechism has
in it, as some of you may remem-
ber, this question, "What is re-
quired of persons to be baptized?"
and the answer I was taught to
give, and did give, was, "Repent-
ance, whereby they forsake sin;
and faith, whereby they stead-
fastly believe the promises of
God made to them in that sacra-
ment." I looked that answer up
in the Bible, and I found it to be
strictly correct as far as repen-
tance and faith are concerned;
and, of course, when I after-
wards became a Christian, I also

became a Baptist; and here I am,
and it is due to the Church of
England catechism that I am a
Baptist. Having been brought
up amongst Congregationalists, I
had never looked at the matter in
my life. I had thought myself
to have been baptized as an in-
fant; and so, when I was con-
fronted with the question, "What
is required of persons to be bap-
tized?" and I found that repen-
tance and faith were required, I
said to myself, "Then I have not
been baptized; that infant sprink-
ling of mine was a mistake; and
please God that I ever have repen-
tance and faith, I will be
properly baptized." I did not
know that there was one other
person in the world who held the
same opinion; for so little do
Baptists make any show, or so
little did they do so then, that I
did not know of their existence.
So I feel grateful to the church
school, and grateful to the church
catechism, for what I learnt at
Maidstone. I do not know that
I have any vivid gratitude for
any other question in the catech-
ism; but I am very thankful
for that particular one, for it led
me where it was never intended
to lead me by those who wrote it.
It led, however, as I believe, to
follow the Scriptural teaching
that repentance and faith are re-
quired before there can be any
true baptism.

Well now, what shall be your
schools and schoolmasters? Dear
young people, I long that each of
you may be able to say, "O Lord,
thou hast taught me from my

For Midnight Workers
Kin-hee Coffee
Roasted Java and Mocha.
Packed in air-tight cans and
always fresh and strong. For
sale by grocers everywhere.
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EDITORIAL.

It is nothing new under the sun for scholarly men in the Episcopal ministry of to-day to argue in favour of immersion as the Scriptural baptism. But none of them heretofore have spoken such earnest words as has Rev. Martin Alford against infant baptism. Some of his arguments against infant baptism are new to us. He arrays the Old Testament against it. He thinks the flood may be considered as the baptism of the world, and comments: "It can hardly be said to have taken place in the infancy of the history of mankind; at any rate, not before they knew the difference between good and evil."

He remarks on the passage of the Red Sea (1 Cor. 10:2): "The nation of Israel, though young, was hardly an infant then, numbering 600,000 that were men." Hence all the analogy to be established between this baptism of the nation in the cloud and the sea is against infant baptism.

He finds an argument against infant baptism in Rev. 7:14: "This washing their robes, if it has any reference to baptism—which apparently it has—and to believing and accepting the truth as it is in Jesus, could scarcely be said to mean something which was supposed to take place at infancy; the nature of the language would preclude this. Those who came out of great tribulation and washed their robes evidently knew what they were about."

Mr. Alford quotes several passages from the Epistles and argues from them:

Here we get plainly enough the doctrine of a death unto sin and a new birth unto righteousness set forth in baptism coming in its proper place and order. Here the Apostle began with speaking of baptism, it would have been out of place—enlarging upon that which he had not yet shown the necessity of—but working in the order he does (sin first, then salvation), baptism follows as a matter of course, to show how that salvation is to be applied to the believer; how his whole nature must be changed. Take an ordinary intelligent person, bring home to him the conviction that all have sinned and fallen short of the glory of God—the number, to point out to him how forgiveness and salvation can be obtained through the merits of Jesus Christ; then, if he accepts the gift of God, baptism comes, to show how he must die to sin and live to righteousness. But if baptism took place in infancy, it is out of time altogether. The infant figuratively dies to sin before he knows what sin is. He rises to a new life before he has probably opened his eyes to in any way comprehend what the old life is.

A Baptist could not use stronger words of condemnation of infant baptism than does this clergyman of the Church of England, except that the Baptist would leave out the word "almost" which he uses: "May we not almost use the same language with regard to infant baptism that the Church of England does in the Twenty-eighth Article with regard to transubstantiation: 'cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthrow the nature of a Sacrament, and hath given occasion to many superstitions.'"

Mr. Alford urges the necessity of regeneration, and writes like a regenerated man. Therefore we expect he will soon hear of the Baptists and join them, or at least that he will withdraw from the Church of England. For while the position of the Prayer Book makes it consistent for clergymen of the Church of Eng-

land to urge immersion, it does not leave them freedom to attack infant baptism. Therefore an honorable man who writes of infant baptism as Mr. Alford does will perceive that he cannot rightly remain a preacher of the Episcopal denomination.

We have so often been treated unfairly by the religious papers that we are used to it, but we are determined not to retaliate in kind. The Baptist Standard complains of our alleged taking its "words from their connection and making them convey a meaning exactly the opposite of what they conveyed in their original setting." Let us see. Here is the sentence we quoted, and we quoted it in full:

To make bread, grain must be sown, come up, grow, be reaped, threshed, ground into flour, kneaded, leavened and baked, and yet Jesus did all this in a moment, making enough to feed five thousand men beside women and children.

Now this is a full sentence containing a complete statement of the Standard's position in regard to Christ's making the bread for the multitude. It is all the Standard has to say on that subject. This is the only mention made of this bread in the entire editorial. What unfairness there can be in quoting it as the Standard's position on that subject, when it is all the Standard had to say on that subject, we are unable to see. But to be conspicuously fair, we give the sentence in its "original setting," and we challenge the Standard to point out any difference the "original setting" makes:

"Fermentation is a process," says the Recorder. True. So is the baking of bread, and a far more complex process. To make bread grain must be sown, come up, grow, be reaped, threshed, ground into flour, kneaded, leavened, and baked, and yet Jesus did all this in a moment, making enough to feed five thousand men, besides women and children. The Recorder's contention is an infidel contention. Carried to its last analysis, it would upset the whole Bible as surely as would the higher criticism of Professor Harper. In the same issue of the Recorder says: "Some years ago the Recorder said that the real attack in all the higher criticism business was the vicarious atonement." Down this way the "real attack" seems now the miracles with Dr. Eaton in the lead.

Then follows a long quotation from another paper.

The reader sees that the "connection" and the "original setting" do not make the slightest difference in the meaning of the language we quoted. The Standard now, however, retracts that language by saying: "Jesus sowed no grain, no grain came up, nor grew, nor was reaped, nor threshed, nor was ground into flour, nor was kneaded, nor leavened, nor baked," &c. So in this the Standard comes to the position of the Recorder.

How saying that Christ made that wine at Cana by direct act of His will and not by the use of a process, can be a "real attack" on miracles, we are utterly unable to understand. If that paragraph had appeared in a secular journal, we would suspect that the editor had been indulging in wine that had gone through the process of fermentation, before writing the paragraph. But of course such a suspicion out of the question in the case of the Standard. Probably the editor had been up a good deal, and was simply nodding.

The Standard still does not correct its misrepresentation of us in claiming we said "that the Master had time in which to make one variety of wine, but not time enough to make another." We never said anything of that sort.

Bishop Potter, of New York, has delivered himself again in behalf of the saloon. In a letter to the Outlook he says:

It is the old situation—as old as the religion of Jesus Christ—with the Scribes and the Pharisees on the one hand, the Sadducees on the other, and, over against them the Truth.

No more perfect reproduction of the first-named has appeared in our day than the Prohibitionist, of *de omne pnis, arrogant, denunciatory, ignorant, unscrupulous and untruthful*; holding one meagre fragment of the truth to their eyes and denying great and fundamental facts in human nature, in their foolish and futile endeavor to remedy the perversion of human instincts by extirpating them, true offspring of the medieval systems of monastic asceticism, which they would fain substitute for the freedom of a regenerated manhood.

Is not this a lovely utterance for a man who is at the head of the Episcopalians of New York? A man who opposes the manufacture and sale of intoxicating liquor as a beverage, is a Prohibitionist. Such a man, according to Bishop Potter, is "arrogant, denunciatory, ignorant, unscrupulous and untruthful." He does not say that some Prohibitionists are so, but that "the Prohibitionist" is so. No exception is made nor hinted at. A man, therefore, by simply being a Prohibitionist, according to Bishop Potter, becomes "arrogant, denunciatory, ignorant, unscrupulous and untruthful." Take the Hon. Joshua Levering for example. He was the last Prohibition candidate for President, and so is par excellence "the Prohibitionist." Think of Bishop Potter's charging Mr. Levering with being "arrogant, denunciatory, ignorant, unscrupulous and untruthful!" We claim that it is "arrogant, denunciatory, ignorant, unscrupulous and untruthful" to talk thus about such men as the Hon. Joshua Levering. Shame on Bishop Potter for such talk!

Miss L. E. BENNETT writes us from Savannah, Mo.: "A Presbyterian minister, a smart young man, formerly of Pittsburg and lately of California, said here this week in a sermon on baptism that Dr. Jeter and Broadus approved of sprinkling, and really disapproved of immersion. He said that Dr. E. was the smartest man the Baptists had ever had, and of course he knew. His whole sermon was a tirade against the Baptists; he held them up for ridicule, said the very large majority of the learning of the country was in favor of sprinkling, it was just the unlearned and lower classes that held to immersion as the only mode of baptism."

We promptly sent Miss Bennett a copy of Dr. Broadus' tract on immersion. This "smart" Presbyterian preacher had probably heard that the President of our Seminary has written "from a Pedobaptist standpoint," and had claimed that before 1641 Baptists practiced sprinkling, and had gotten the matter of names mixed, and then drew his own conclusions. It is surprising how much of this sort of thing has been going on; and how many Pedobaptist preachers, especially in the villages and in rural regions, are making the most of our unfortunate controversy, and are greatly exaggerating the lamentable utterances of the President of our Seminary.

THOMAS LOAN, on Nov. 8, 1729, preached a sermon upon the text, Gal. 2:20, at Trowbridge in the County of Wilt. His subject deduced from the text was "The Distinctions amongst Protestants, not inconsistent with the Unity

of the Church." This is what he says when he comes to the Baptists: "The other thing that I think it proper to mention is the Case of Baptism, by which the Baptists are distinguished from the rest of the Christian Church. You believe that none ought to be baptized but upon a personal Profession of their Faith; other Denominations profess to believe that Infants should be admitted to Baptism, either upon the Faith of their Parents or Sureties, (not to mention the Mode of Baptism, which is now become a Difference rather in Practice than Opinion). Now this Controversy concerning the subject of Baptism, is a personal Case, which does not concern the Church in a social State. And therefore every man should be left to act in this Point, according to the Persuasion of his own Mind."

DR. JAMES ARCHER SPURGEON was found dead in a railroad coach on its arrival in London from Brighton, England, on the 22nd inst. Dr. Spurgeon was a brother of the greatest preacher of this century, Charles H. Spurgeon, and was for years co-pastor with him of the Metropolitan Tabernacle, London. Recently he was pastor at Corydon, which is practically a part of London. He was prominently identified with all the enterprises with which his brother was connected. His brother never accepted any honorary degree, but Dr. Spurgeon accepted both the D.D. and the LL.D. While he will be known to history as Dr. James A. Spurgeon, his great brother goes down the ages as simply—Spurgeon.

The greatest men of the world are not known by their titles. Alexander, Hannibal, Caesar, Napoleon, Raphael, Dante, Milton, Newton, Washington, Jefferson, Spurgeon, Beecher, Dewey, &c. Newton is greater than Sir Isaac Newton; Washington is greater than General or President Washington; Dewey is greater than Admiral Dewey; Broadus is greater than Rev. John A. Broadus, D.D., LL.D.

The Outlook tells of a modern knight, and we regret that his name was not given. On the top floor of a big tenement house on the East Side of New York lived a crippled peddler. The house was burning and delay was very dangerous, especially to a cripple. But he remembered there was a man in the room under his own who could not move.

He took his bed clothes to wrap the man in, went down to his room for him, and succeeded in getting him to the fire escape in time for the firemen to rescue him. Thus, at the risk of his own life the poor cripple saved his neighbor's life.

It is always a pleasure to read of such noble deeds, and we wish more of them and fewer crimes were reported in the newspapers. A picture of that peddler would interest us far more than those of atrocious murderers.

The criticism of the Interior on the introduction of the "confessional" into an Episcopal church is caustic: "For a Protestant rector to invite the women (for that is what it will amount to) to whisper their tattle into his ears and to grant them absolution, has a sinister and an unmanly aspect. What business has a man to try to induce another man's wife to make more of a confidant of him than she does of her husband?"

LEARN to labor and to wait.—H. W. Longfellow.

Editorial Varieties

The Standard of Chicago is silent in regard to our questions.

We are glad that Dr. J. M. Fross has practically recovered from the recent illness in Staunton, Va. We hope he will soon be "as good as new."

The Baptist Mirror (Macon, Ga.) says that Dr. W. A. Nelson is engaged by Mr. John D. Rockefeller to do evangelistic work. Mr. Rockefeller has made a good choice in selecting an evangelist.

It might be well to remind some of the brethren that it does not prove a view to be erroneous, to show that Dr. J. E. Graves held it. It will hardly do to claim that he was infallibly wrong.

The Gospel Advocate condemns a "Baptist minister of Nashville" for preaching "a few Sundays ago on the subject 'Boiled Peace.'" Perhaps he wished to "enrich the services" by "making the service attractive" to the people he hoped to win.

When Rowland Hill was charged with not sticking to his subject, he replied that he always stuck to his object, the winning of souls. It is as important to stick to the object as to stick to the subject. If either must be lost, let it be the subject.

"He that justifieth the wicked, and he that condemneth the righteous, both of them are an abomination to the Lord."—Proverbs 17:15. These two things go together. He that justifies the wicked will condemn the righteous, and vice versa.

Dr. Hovey is to be fitly honored on June 5th and 7th, which mark the completion of his fifty years' service in the Newton Theological Institution. Dr. Boardman, English, Kerfoot, Wood, King, Harper, Hartmann, Ford, Kierstead, Peppé, Weston, Clarke and Strong are to make addresses. It will be a memorable and a brilliant occasion.

Several hospitals in various parts of the country receive and treat consumptives alone. These have had a most encouraging success except in the last stages of the disease. The two things which are relied upon are, keeping the consumptives in the open air, and having them take their food in small quantities at short intervals. These two remedies can be easily tried in the home.

The Encyclopedic Dictionary, recently issued in four large volumes, says, Vol. I, p. 481: "The first Baptist in the United States was Roger Williams, who seceded from the Puritan communities of New England, was baptized by immersion in Providence in 1639, and united with others to found the first Baptist church of America." The Encyclopedic Dictionary does not accept the 1641 theory.

Mrs. H. M. Wharton was in the Windsor Hotel when it took fire. She was in her room on the fifth floor and escape by the hall was impossible. She braved a slide down a rope to the street. Her hands were torn and bruised and she was prostrated by the shock. Dr. Wharton was telegraphed for and soon reached her. His many friends in this city will rejoice with him that her life was spared and that she received no serious injury.

The new Baptist Year Book is out (send 25 cents to the Baptist Book Concern for a copy). The number of baptisms for the past year in the United States was 28,292. Total number of members 1,417,282. Total contributions \$11,567,811.31. Georgia reports the largest number of baptisms—4,396. New York reports the largest amount contributed—\$1,252,577. We will have more to say about the Year Book next week.

The official figures of the Southern Methodist for 1893 are in, and they show a net loss of members for the year of 4,500. This is a remarkable fact and various explanations of it have been suggested. Our Southern Methodist brethren have ever shown themselves very earnest and aggressive and they have usually grown rapidly; and now for them to report a net loss for 1893 is indeed remarkable. The fact is worth studying by others as well as Methodists.

We had pleasant visits last week from the Rev. S. H. Burgess and the Rev. Gilbert Dobbs. The former favored us with several days of his presence, making great interest in the meetings at Walnut Street Church. The latter had left his family in Brownsville and was on his way back to Franklin, Va., to close up his work there. He will probably locate somewhere in Kentucky of the West. He has recently completed an extensive poem, not yet published, on "Omnicentrism."

We have learned a few particulars of the death of the Rev. Clark Riley, one of the most remarkable fact and various explanations of it have been suggested. Our Southern Methodist brethren have ever shown themselves very earnest and aggressive and they have usually grown rapidly; and now for them to report a net loss for 1893 is indeed remarkable. The fact is worth studying by others as well as Methodists.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Brother T. T. Martin preached three times Sunday. Very large congregations. Meeting taking good hold. Four received for baptism, four by letter and three baptised. Bro. Martin preaches daily at 3 and 7:30 P. M.

Broadway.—Bro. Rufus W. Weaver preached. Pastor Jones is still in Baltimore aiding Pastor Millard in a meeting.

Chestnut-street.—Pastor Weaver preached as usual.

East—Pastor Christian preached. Protracted meeting begins next Sunday. Bro. Williams and Brown aiding.

McFerran Memorial.—Pastor Eager preached. One received for baptism. Good collection for Orphans' Home.

Twenty-second and Walnut.—Bro. Sid Williams preached. During the week 53 received for baptism, 11 by letter, 1 by restoration, 1 by relation and 23 baptised. Meeting continues.

East Mead.—Pastor Whittinghill preached. Two received for baptism and three baptised, including a Jew. Pastor Whittinghill preaches nightly at King's school-house.

Franklin-street.—Pastor Jenkins preached as usual.

German.—Pastor Wm. Ritzmann preached at both hours.

Highlands.—Pastor Dawes preached as usual.

Parkland.—Pastor Gordon preached, and he preaches every night this week.

Southgate-st.—Pastor McFarland preached. One joined by letter. Ladies made over \$100 on their "crazy quilt."

Third-av.—Pastor Boyett preached at both hours. Sunday-school increased 30 per cent.

Twenty-sixth and Market.—Pastor Thompson preached. Two received for baptism and one by letter.

Clifton.—Pastor Foster preached. Three joined by letter.

Pastor Boyett read a paper on church entertainments, suppers, etc. He favored them. Pastor Hunt is to reply to him at the next meeting.

MINISTRY NOTES.

J. E. Bernard supplied at the Point for C. J. Carey.

C. C. Coleman supplied at Preston street.

C. J. Carey supplied at Belmont, Ky.

C. F. Crossland supplied at Beechland, Ky.

H. E. Tralle supplied at Portland avenue.

Bro. Montgomery supplied at Logan street.

A. Finch supplied at West Port, Ky.

Dr. F. H. Kerfoot will visit Savannah this week.

J. S. Conner supplied at Lexington, Ind.

John E. Briggs supplied at Scalfold Lick, Ky.

L. W. Doolan supplied at Cane Run.

S. F. Lyon supplied at Versailles.

C. F. Ryland supplied at Cedar Creek.

W. E. Gwatkins supplied at Shelbyville.

Clarence Hodge supplied at Livermore, Ky.

D. F. Lawrence supplied at Sardinia, Ind.

"Self-satisfaction is the worst form of piety."

Rufus W. Weaver supplied at Broadway.

C. C. Coleman and A. C. Cree have been elected to fill vacant places on Magazine staff.

J. W. Gay supplied at Duncannon, also Shelby and Fulton missions.

F. E. Brinshaw is helping Bro. Marks in a meeting at Jeffersonville.

A. C. Cree supplied at Forks of Anderson, Ky.

M. H. Massey supplied at Dover, Ky.

T. King supplied at Highland Park.

E. L. Swift attended the Sunday School Convention held at Westport, Ind.

There are some religions the more a man has the worse off he becomes.—McGlothlin.

Bro. W. F. Wagner had three to join his church by baptism last Sunday.

Dr. E. C. Dargan was at Fourth and Walnut Sunday, and took up a collection for the Students' Fund.

Prof. T. M. Hawes has resumed his work again in eloquence. The students are glad to see his face again in the Hall.

Dr. Dargan has been giving his class in Homiletics some lectures on preachers and hymn-writers from the third century to the Reformation. Among the preachers are Chrysostom, Bernard, Berthold and Savonarola. These lectures are appreciated very much by the students. Brother pastor, suppose you give your people some account of the great hymn-writers and also what hymns they work again in eloquence. The students are glad to see his face again in the Hall.

J. L. WISE.

THE STATE.

Pastor J. W. Blackburn, of Monticello Baptist church, has succeeded in completing a beautiful house of worship at Monticello, county seat of Wayne. The building will be dedicated Sunday, and W. P. Harvey will preach there.

Bro. J. L. Rount writes from Marcellus: "Rev. Burdett Kemper was the best preacher the Fork church ever had, or ever will have. He preached for the church forty years. He preached more for the salvation of souls than the money. He was an old-fashioned preacher. God bless him. I hope you will print this."

Eld. B. H. Dement accepts the call to Midway, and will begin work there the second Sunday in April.

Bro. Jacob Carmack writes: "Send my paper to Whynot, as I have moved. We are getting along mighty well with the church at this place. We have just organized a Sabbath-school, and our prayer-meeting will start up. I have been called back to the care of the church at this place the second time, and have accepted the call. Our new church building at Bethlehem is progressing well, and we hope to have it ready for the association, as it convenes there in September next."

Bro. Arthur N. Couch writes from Trenton: "A very enjoyable service at Arnsagedon yesterday, the fourth Sunday in March. Sister Charles McRenolds, a Cumberland Presbyterian from childhood, converted happily at some last fall, became deeply interested afterwards in the proper act of baptism, as well as the New Testament church. A Baptist lady presented her with a copy of the book entitled 'The Little Baptist,' which she read. It was my happy privilege to bury this newly enlightened and I believe thoroughly converted Christian woman in baptism on this day. Would to God that more frequently our country churches could have confessions of faith in Christ and additions. On the third Sunday in March I resigned my work with the church at Kingsgold, Tenn. This leaves me with part of my time unoccupied and anxious to fill it with other work in other fields for my Master. The editor of the Recorder knows the writer."

Pastor P. E. Burroughs writes from New Liberty: "We closed a week's meeting at this place last night, the pastor doing the preaching. A sudden death in the community was the hands of the Lord, the occasion of a general desire for a revival effort. The Spirit's power was with us graciously from the beginning, there being two additions the first night. The meeting was held in the open air and power to the close. The Lord is praised for his wonderful goodness."

Bro. H. H. Hibbs writes from Williamsburg: "We have just closed a great meeting here, conducted by evangelist W. W. Smith, of Virginia. There were 100 confessions of faith, and up to date there have been 70 additions to the church for baptism, among them a number of the most prominent business men of the town. Many of the students in the Institute were converted and joined the church. Bro. Hibbs is the greatest soul-winner I have ever seen. I do not better still, he gets all other Christian people doing the same. He is an out-and-out Baptist and preaches only what he believes. He is the one who could have done a great meeting anywhere and the church members would stand by him. The enthusiasm in the Institute is greater than ever before. There are very few students leaving for the farm work this spring. Our meeting was a great help to the Institute."

OTHER STATES.

Rev. J. W. Shepherd, literary editor of *The Gospel Advocate*, Nashville, writes from California: "I have received and read with much profit the articles in the *Western Recorder* by Dr. Christian on 'The Testimony of Living Scholars of the Episcopal Church to Immersion.' How thoroughly they do speak. It is astonishing that they receive or practice anything but immersion, when they are so positive that immersion was practiced by the Apostles and early Christians. The author has done a real service to the cause of truth in obtaining and publishing to the world such valuable testimony. These articles are so valuable that they deserve to be put in a more permanent form, which I hope will be done. I am also much interested in Dr. Christian's articles on Baptist History, and hope to be able to read them all."

Pastor A. S. Gumbart, of Roxbury, Mass., one of the best known and highly esteemed Baptist preachers of New England, died suddenly on Sunday of last week.

Elder F. M. Wells has been appointed chaplain of the First Tennessee regiment, U. S. V. He goes at once to Manila.

Pastor M. B. Wharton has resigned the care of the Freeman church, Norfolk, Va., to be co-pastor with his brother, H. M. Wharton, in Baltimore. Few men are more generally known and more highly esteemed than Pastor Wharton, and Baltimore is to be congratulated.

Pastor P. A. Eubank writes from Butler, Mo.: "Please send my paper hereafter to Butler, Mo. I am just entering on the pastorate of the Baptist church here. The outlook is fair. We have a good town and a good church, and under the leadership of I anticipate enjoyment and success."

The Oxford Female Seminary, North Carolina, has 82 boarders. This is one of the most prosperous sessions. The next commencement will be held May 21 and 22. Pastor J. W. Lynch, formerly of Kentucky, and of Wake Forest, is to preach the baccalaureate sermon, and Assistant Secretary A. J. Barton, of Richmond, Va., will preach the missionary sermon.

Pastor J. O. Rust, of Nashville, Tenn., will preach the annual sermon at Wake Forest (N. C.) College at its next commencement.

Rev. Henry F. Vermillion, pastor at Melbourne, Ark., writes: "I think Dr. Christian's articles in the *Western Recorder* on 'The Testimony of the Living Scholars of the Church of England to Immersion' a very valuable contribution to the already abundant evidence that immersion is the original and true baptism. I should like to have these articles in pamphlet form for distribution among my people and other people of the community."

Bro. J. M. Sallee writes from San Antonio, Tex.: "After a rest of two months, the first I have had in twenty-five years, I am happy to say I am well and eager for work. My heart turns to old Kentucky, my native state, I am nearly anxious to find where the Lord will send me, and I am persuaded He will let me know in due time. The meeting at Prospect Hill Baptist church closed Sunday night, March 13. There were 16 additions for baptism. The pastor, Mr. Daniel, conducted the meeting after Bro. N. Williams and Brown left. He was missionary to Brazil, and preaches twice on Sundays to his church and once in Spanish to the Mexicans. Bro. N. Harris, Sanders and Lewis are all doing good work here, having no enemies and are noble men. God bless the Recorder and all connected with it."

Pastor C. M. Stont writes from Indianapolis, Ind.: "I recently closed a 15 days' meeting with the Pleasant View church, Indianapolis Association, which resulted in 33 additions to the church, 23 of them for baptism. Rev. Chas. Dohs, an M. B. pastor, was used with the church, and I recently baptised him. He has been granted a license and was called as pastor of the church. A Junior Union was organized with about 30 names on the roll. All seem encouraged and are doing well. I hope to see you in the future. My work at New Bethel, near Indianapolis, is moving on nicely. One was received for baptism at the close of the evening service last Sunday (March 19). Five new names approved for baptism. This is an important step, and every effort will be made to see that the people to enter this year a very successful one. Subscriptions are constantly coming in for the erection of a new parsonage, and we hope to see it complete in the early autumn."

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is the Modern Stove Polish, which means UP-TO-DATE; that is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form.

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A meeting in the Farmersville church, Texas, resulted in 15 additions to the fellowship of the church, among them the two sons of Pastor Fulbright.

The Second-street church, Austin, Texas, has set apart Bro. J. A. Musa to the full work of the gospel ministry.

The Gainesville church, Texas, has set apart a new house for the worship of God.

MR. WILLIAM LARUE WELLER died on Thursday of last week in Ocala, Florida. He had been going there every winter for his health, since he was a great sufferer from asthma. He passed away suddenly but peacefully and without suffering. Mrs. Weller was with him. He had been a prominent man in business and benevolent circles in Louisville for over fifty years. He was a soldier in the Mexican war. He was a trustee of Walnut-street church, and whose fellowship he was baptized in 1857. He was a manager of the Orphans' Home, in whose support he had been active and self-sacrificing from its beginning. Indeed, he furnished the first house occupied by the Home. For thirty years he served as usher of the Walnut-street Sunday-school. He was a man of great modesty and of great kindness and charity. He was a most patient and cheerful sufferer. His death removes one of our landmarks, and he will be greatly missed.

REV. A. B. CARRANISH, field editor of the *Baptist and Reflector*, has just reached his home in our noted town of Trenton from an extended trip in Mississippi in behalf of his paper, where it has a large circulation. He has had a very severe attack of any serious sickness for twenty years. Though he gripped and yellow fever prevailed during his stay in the South, they failed to overtake him. He says he is seventy-eight years young, travels nearly every day in his car, and nearly every twenty days, writes an article every week for his paper and highly enjoys his youthful work. A long life and many more happy days of useful work to him.—Todd County Democrat.

THE Woman's Missionary Union of North Bend and Campbell County Associations met with first church, Covington, Ky., March 25th. This closed the year's work, of which the Union feels very proud. The value of boxes sent to frontier missionaries is \$280.80; box to Orphans' Home, Louisville, \$55; to the relief of the Cuban \$50, and \$30 to Mrs. Bulmer, Baltimore, making a total of \$465.80. The following officers were elected for the year: President, Mrs. Dr. Richards, Dayton; Vice-President, Mrs. Jones; Secretary, Mrs. E. B. Sayers; Press Secretary, Mrs. W. B. Brown, Covington; Treasurer, Mrs. White, Newport.

Mrs. W. S. BERNARD, Covington, Ky., March 16.

IN a recent address at the recognition of a young minister, Dr. Maclean dwelt impressively on the special dangers of the ministry. "We who are ministers," he said, "know the fearful temptations of the ministerial office; how almost impossible it is to meet them unless on condition of the most rigid discipline of soul; how almost impossible it is to avoid regarding the Bible as a dictionary of texts; how impossible to avoid looking at the magnificent truths of Christianity as weapons with which to assail our hearers. For one minister who falls by reason of what the world calls immorality, a dozen settle down into perfunctory monotony of profession, because they fail to live alone with God, because a solitude of soul is forgotten, communion with God is forgotten and ceases to be the atmosphere to which they habitually withdraw. Therefore that is to bring freshness to many a league of plain men, have the right to the heights of the lonely hills, and draw life waters from the snows that sparkle on their tops; and the minister, to be of power, must live alone with God. Character—that is the thing that wins after all."

ORDINATION.

At Barberville, March 25th, Bro. Ralph Mays was set apart to the work of the Gospel ministry. The Corbin church called him as pastor and requested his ordination at the hands of his church at Barberville.

The presbytery consisted of Pastors G. W. Perryman of Middleboro, E. L. Stephens of Barberville, and H. H. Hibbs of Williamsburg. Brother Perryman led in the ordination prayer and presented the Bible, Bro. Stephens gave the charge to the candidate, and Bro. Hibbs preached the sermon and examined the candidate.

Bro. Mays is a student in the Institute and will continue his studies there while he pastors the church at Corbin.

H. H. HIBBS, Williamsburg, Ky., March 27 '90.

ONE of the leading divines of the South writes: "I thought I would like to ask the brother editors who seem so hard to understand your meaning about the fermented wine, whether all that bread which the Saviour fed the multitude with, had been baked in an oven. For some reason or other, it seems that you are bound to be misinterpreted, say or do what you may. I am beginning to think that the way for you to carry your point with some is, advocate the opposite of what you really wish done." That is just about the size of it. With some folks the first principle seems to be, that they must be "agin the Recorder." And the second is like unto it, "Anything to beat the Recorder."

Reduced Summer First-Class Round-Trip Rates

Via Union Pacific Railroad: July 25, St. Louis to Los Angeles and return, \$62.50; May 15, St. Louis to San Francisco and return, \$67.50; and to Denver and return, \$52.50. Corresponding low rates from South and Eastern points. For particulars address J. F. Aglar, General Agent, Mt. Airy, Mo.

We have not heard that poets rave over the virtues of *Pond's Extract*, this is left for more prosaic people to do.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

LIKE A LION? OR LIKE A LAMB?

There is a very old saying.— It's quite true without doubt,— If March comes in like a lion, Like a lamb 'twill go on. But if it comes in like a lamb, It will roar in the last. ... Others grow very weary Of the bilianary days. ... A wife with a will.

A WIFE WITH A WILL.

BY REV. GEORGE HAWKER.

Early in the present century the village of Dipdene consisted of a score or two of thatched cottages, huddled together in a fold of the skirt of Salisbury Plain. ... Being left much alone, and saddened by her husband's ways, Hannah Downton turned her thoughts more and more upon the consolations of religion.

At two o'clock in the afternoon the cart, with its load of newly-baptised believers, drew up in Dipdene, and Hannah started on her homeward walk alone. ... As she entered the kitchen her husband rose from his chair hastily and moved towards her with outstretched arms. ... Holding his little wife to his breast, as though she were a child, James Downton sat down with her, and said: "O, Hannah dear, thank God you've come. I've had an awful time. I dreamt that I had killed you, as I said, and they took me to be hanged on Gallows Hill, and the people howled at me, and the sky was black above me, and hell was waiting for me, and when I woke I was like one mad. I knew that God had sent the dream, and I've been praying him to forgive me, but I feel that you must forgive me first. Say, Hannah, can you forgive your drunken fool of a husband?"

Three months later there was another "dipping" at Ribury, and James Downton was baptised.— Freeman.

hands and threw it towards the grate. The little woman waited till he sat down again; then she picked up her work, and proceeded as before. "Hannah," he began again, fiercely, "I won't have it. Why in the world should you be making clothes for other women's brats? If you'd have a child yourself there'd be some sense in it, and I'd be blithe to see you making garments. As it is I won't have it. Let other people tend their own."

It was a cruel speech, and struck home. Hannah Downton felt a pang keener than that which hurt her namesake in Holy Writ; for the least cause from her husband's lips. A red spot burned in either cheek, and her eyes dilated, as she answered in level tones: "I have promised to do this. It is right that I should keep my promise, and if I do not, I shall be a liar."

James Downton was not himself. The fumes of the ale were in his head. His fury boiled over. Jumping up, he snote his wife heavily with the flat of his broad hand. The little woman spun across the kitchen like a shuttle-cock from a bay, and fell in a heap in the corner, striking her head against the wall. There she lay as one dead, and a thin stream of blood stole down her colorless cheek. The sight of the blood sobered Downton instantly. He picked her up, ran for some water, bathed her face, and started to call her back with words of love and self-upbraiding. When she came to, Hannah was dazed for a little while, but as the facts of the situation dawned upon her she smiled for her husband, thanked him for his kind offers and said that the knife was a mere nothing. Her head ached horribly; none the less she deftly bandaged the wound with her own handkerchief, and inside half an hour was sitting at the table, stitching as before.

At seven in the morning Hannah woke, and observed that her husband was sleeping heavily. Quietly, but not stealthily, she rose, and, commending herself to God, went through her usual morning duties. As her husband still slept on, she breakfasted alone, and at half-past eight, leaving all things in order for him, lifted the latch and took the road to Dipdene.

The service at Ribury was glad and solemn, and passed without untoward incident. At two o'clock in the afternoon the cart, with its load of newly-baptised believers, drew up in Dipdene, and Hannah started on her homeward walk alone. Friends who knew something of the case would have accompanied her, but she said them nay.

As she entered the kitchen her husband rose from his chair hastily and moved towards her with outstretched arms. Expecting a blow, she hid her face with her hands and her heart stood still, to leap again in ecstasy of revulsion as she found herself caught up in an embrace of mighty tenderness. Clearly, in that moment, she remembered how once, when they were courting, and had come to a stream which she could not cross, her lover had lifted her in his arms, and, with a run and a leap, had borne her over.

When the operation was completed he regarded his wife with an ugly look and said: "You've defied me more than once, but I'll have my way this time. If you attempt to go to Ribury to-morrow morning I'll shoot you dead on the door-sill." And he confirmed his threat with an awful oath.

Hannah's voice trembled as she replied, but sorrow, not fear, was the cause of her emotion: "I am not afraid to die, James, but I am afraid to disobey God. The Bible says, 'Repent and be baptised.' I have repented, and I am going to be baptised."

"We shall see," he answered; and going to the mantelpiece, he took her usual morning duties, which he carried with him on his night rounds, and proceeded carefully to load and prime the piece.

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WHEN THE TWINS TASTED.

BY MINNIE LEBONA UPTON.

"A pint of molasses and a pound of raisins. Now don't forget. You bring the molasses, Ettie, and Callie can carry the raisins."

And the two little figures—one in a brown holland "Mother Hubbard," and the other in a brown holland blouse and brief trousers—trots down the road; while Miss Car'line, plump and comfortable-looking in a brown holland dress made with a full skirt, fan-waist and elbow-sleeves, sat shovelled easily above the others, stood and watched them with a benevolent smile upon her round, rosy face.

"Bless 'em! I don't s'pose they've ever had a birth-day cake in their lives. But they shall have one to-morrow, or my name ain't Car'line Upton." It was a long time before some little Fresh-Airs for a spell; an' now I've got 'em. I'm bound they shall have a month to remember. Let me see—sugar, spice, sody, butter, eggs, flour; yes, I've got everything for a good old-fashioned plum-cake except the raisins and molasses. How they will enjoy it! I can make a plum-cake, if I do say it. I'll go and see if the oven's right, so 'a go to work as soon as they come back."

Miss Car'line turned and whisked her cheerful kitchen which radiated over a fire, and set her feet on shinning windows, glossy green and spotless floor, and began to prepare for the forthcoming festivities with blithe alacrity.

Meanwhile the twins had made their purchases and were strudging along over a half-mile of narrow, grassy road that lay between the corner store and Miss Car'line's home. "My!" sighed Callie, wiping his weary little face with a pictorial handkerchief which presented all the adventures of Jack the Giant Killer. "My! but these raisins do fore me! sweet 'n' soft'n' juley'n' plummy."

"An' these molasses smell—O Callie, how good they smell!" responded Ettie with rapturous mournfulness (if you can imagine what that is). "Do—do yer 'pos Miss Car'line'd care if we took a bit, just one or two or three—do yer, Ettie!"

"I—I guess not; an' an' a little sip or molasses, I guess."

And then the trouble began. The way was long and dusty and wearisome, and they were hot and tired and thirsty. They were nearly two little overworn waifs from Pig Alley in Kirville, who had been taken into the Children's Home but a week or two before they were Fresh-Air-Funded out to Miss Car'line.

"Ettie see only one or two raisins at a time, and took but a sip of molasses now and then. But, alas! at the foot of the little hill on which Miss Car'line's house stood, they stopped and gazed with undisguised dismay, each into the other's sticky, dust-and-molasses-be-grimed face.

Callie held his breath up for inspection. It was very light. He counted slowly. "Evet'n!" he announced at length, with solemn emphasis. Ettie tipped the little can and gazed into the hollow depths. "There's a whole year's little blue coffee-cup full," she sighed. "Oh! what made us do it? She's been good to us an' trusted us, an' now we've been mean."

"She'll never trust us any more, an' she'll never have us any more." "We'll stay up here to Kirville." "Ter the Home!" "No! They wouldn't take us neither—after this. An' course they'll hear of it. She'd killerram 'em! Miss Car'line would. We'll have to go back to Pig Alley an' Ole Sukey."

"Oh! I guess so." "We must! An' start now. We'll leave the can an' bag. We won't be any meaner'n already." The pair deposited the wondrously light can and the bag with its eleven raisins upon the bench under the old elm by the little singing brook where they had played and had the first really happy times of their poor little pinched lives, and then, unburdened by bag or baggage, scuttled down the road.



The next step below bronchitis is consumption. It is near the bottom on the down-grade hill of disease. The symptoms of bronchitis are tightness in the chest, difficult breathing, soreness, darting, sharp, dull and heavy pains, or a prickly, distressing sensation, accompanied usually by a nagging cough and expectoration. There is no cure for bronchitis, except for sore throat and weak and bleeding lungs, unless the blood is purified. Those ailments which last long as the blood remains thin and weak until the stomach assimilation of food, and thus makes the blood pure. As the pure blood courses through the veins, all the microbes and impurities disappear, and with them the diseases which they cause. Don't take substitutes when the dealer offers them. Substitutes for Dr. Pierce's Golden Medical Discovery are not to be taken. Pierce's Golden Medical Discovery contains neither. It is a temperance remedy, and creates no desire for strong drink, or narcotics. I had long been a sufferer from chronic catarrh of the head," says Chas. T. Stone, Esq., of Whitehall, N. Y. "It finally developed into a very disagreeable and hacking cough, with much and further pain of the chest. My doctor pronounced it bronchitis. I tried several doctors and took different remedies without receiving benefit. My friend wrote Dr. Pierce in reference to my case. The first bottle of his 'Golden Medical Discovery' stopped the cough. I had long been a sufferer from chronic catarrh of the head," says Chas. T. Stone, Esq., of Whitehall, N. Y. "It finally developed into a very disagreeable and hacking cough, with much and further pain of the chest. My doctor pronounced it bronchitis. I tried several doctors and took different remedies without receiving benefit. My friend wrote Dr. Pierce in reference to my case. The first bottle of his 'Golden Medical Discovery' stopped the cough. I had long been a sufferer from chronic catarrh of the head," says Chas. T. 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CHESAPEAKE & OHIO RAILWAY. Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of City House. City Ticket office, 4th and Fourth ave. Schedule in effect May 15, 1897.

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Through Pullman vestibule service to New York, connecting at Ashland with the famous F. F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Entire train lighted with electricity.
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Arrive Washington, 8:55am
Arrive Baltimore, 9:25am
Arrive Philadelphia, 10:25am
Arrive New York, 12:00pm
Arrive Providence, 1:25pm
Arrive Boston, 2:25pm
Arrive Richmond, Va., 3:25pm
Arrive Old Point Comfort, 4:25pm
Arrive Norfolk, 5:25pm
Returning arrives in Louisville, 8:25pm

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Leave Louisville, 8:25pm
Get spring, 8:55pm
Arrive Washington, 9:25pm
Arrive Baltimore, 9:55pm
Arrive Philadelphia, 10:55pm
Arrive New York, 12:00pm
Arrive Richmond, Va., 1:25pm
Arrive Old Point Comfort, 2:25pm
Arrive Norfolk, 3:25pm
Returning, arrives in Louisville, 11:25am
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An hour later, in fresh white night-gowns and clean faces, they lay in their little cots beds and "fessed." Of course the bag and can had told part of the story, but what they could not tell was how sorry and ashamed and how awful ashamed—the two little culprits were.

"Course we're going back to Pig Alley," said Callie. "Ole 'Sakey use' ter say it wa'n't no manner 'o use for anybody 't was raised in Pig Alley 'er try 'er be decent—an 'tain'."

"Indeed it is use!" cried Miss Carline, energetically. "When you fell down in the mud-puddle yesterday, did you lie there, Callie?"

"No!"

"And when you slipped into the rain barrel did you stay there, Etie?"

"No-no'm!"

"Well, then, just because you've slipped and fallen and committed one sin—for 'tis a sin, and I won't give it over to you, why you should sink and soak right down into sin and badness. You're going to try again. But I'll tell you—sin always brings a punishment along with it; and yours has brought it: First, you've both had a master uncomfortable sick spot, and second, you can't afford any more raisins. And these plums and that molasses were to make you a birthday cake."

"O!" groaned the twain.

"And now you'll have to do without the plums. I'll make a cake; but I'll have that cake without plums ain't much."

"It's too good for us," murmured her grateful audience, dissolving in tears.

And then Miss Carline pattered out to the kitchen, whence a cheerful sound of beating and stirring issued in due time, well, they were good for the rest of that month. And it was hard for two little Pig Alleyites to live up to all the requirements of civilization and religion. How hard it was the folks with good fathers and mothers and homes cannot half understand. But there was good material in them, and Miss Carline's method developed it amazingly.

"I declare," she said to Deacon Burritt one day when he called for a drink of spring water, as he had a confirmed habit of doing. "I do declare I cannot be trying to get these children go back, and yet I haven't the means to keep 'em."

"But I hev—an' you, too, in the bargain!" blurted the honest deacon.

He had been trying to pluck up courage to propose to Miss Carline for four years or thereabouts, and was positively the first "opening" for the subject that wary and independent lady had ever been so unguarded as to allow.

"Why—why, Deacon Burritt! This is a very sudden!"

"Sudden, Carline—sudden! You know I've been tryin' to say as much ever since your mother went, and you was left alone. Sudden! I know I'm a homely old coddger; but, Carline Hopper, are you going to let them little chaps slip through your fingers just as you're gettin' 'em so civil and chirkly, because I ain't your ideal?"

"No, I ain't, Deacon Burritt. I hope I know my duty—and—and I—I always did like you, only I wasn't going to have the neighbors say 'I fished for you."

"Fished!" exploded the deacon. "I sh'd say I'd done the fishin'. An' finally hed to resort to two little Fresh-Airers for bait."

And the plump and rosy "bait," sitting, each with a big blue bowl of bread and milk, under the elm, wondered by "that deacon" was talking so long to their dear Miss Carline, and were more than half inclined to be jealous.—Zion's Herald.

ENGLAND'S MOST PRECIOUS RELIC.
The most precious relic in all England is an old Gothic chair which stands in the Chapel of St. Edward, in Westminster Abbey. It is made of black oak in the Gothic style, and the back is covered with carved inscriptions, including the initials of many kings. The feet are four lions. The seat is a large stone, about thirty inches long by eighteen wide and twelve inches thick, and all the sovereigns of England for the last eight hundred years have sat upon it when they were crowned. This chair is known as the Coronation Chair, and the stone is claimed to be the same which Jacob, the son of Isaac, the son of Abraham, used as a pillow when he lay down to sleep in the night of his death.

The kings of Israel were crowned upon this same throne from the time that David, the son of Jesse, was crowned, and the last king, Zedekiah, was crowned upon it. The story goes that five hundred and eighty years before Christ at the time of the Babylonian captivity, Circe, daughter of Poseidon, the king of Judea, arrived in Ireland, and was married at Tara to Huremon, a prince of the Tuatha de Danann—which is said to be the Celtic name of the tribe of Dan. The traditions relate that this princess went originally to Egypt in charge of her prophet Jeremiah, her guardian and the palace Taphenes, in which they resided there, was discovered in 1883 by Dr. Petrie, the archaeologist.

They went hence to Ireland, and from Circe and Huremon Queen Victoria traces her descent, through James I., who placed the lion of the tribe of Judah upon the British standard.

Jeremiah is said to have concealed this sacred stone at the time of the destruction of Jerusalem and the captivity of the Jews, and to have brought it. "The stone of the testimony," Bethel, the only witness of the compact between Jehovah and Israel, to Ireland, where it was known as the Ila phial (stone wonderful). It was carried to Scotland by Fergus I. and thence to London in the year 1210, and has been used at the coronation of every king and queen of England from Edward I. down to the time of Victoria.—Chicago Record.

A LONDON paper tells this story, which may possibly have a more concealed in it for some one in our own country. A well-known London clergyman recently had a laughable yet unpleasant experience. As he was ascending the steps to his church, an old lady requested his help. With his usual cordly grace he gave to the old woman his arm. On reaching the top step she halted, breathlessly, and asked him who was to preach.

"The Rev. Mr. —" he replied, giving his own name.

"Oh, dear," exclaimed the lady, "help me down again! I can't listen to the endless grinding of a windmill. Help me down again; I'll not go in."

The minister smiled and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher."

A TIP FROM THE BACK SEAT—A Sunday-school speaker tells of a comical experience. He was invited to make an address at a Sunday-school festival, and having nothing prepared to say, he tried to picture to the children the dreariness of his position, and asked them this question: "What would you do if you were compelled to stand on a platform before so many bright boys and girls, who expected a speech from you, and you had nothing to say?" "I'd keep quiet," said one small boy; and his answer prompted the speaker to say, "I'd keep quiet, and quickly brought down the speaker, too."

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 by properly digesting 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 many 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, good health results from perfect digestion, and we have advanced the best argument to give every man or woman to induce the use of this remedy. It is a fact that 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 fresh and clear complexion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

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- MEMPHIS
- MIAMI
- MINNEAPOLIS
- MOBILE
- MONTREAL
- NEW YORK
- PHILADELPHIA
- PITTSBURGH
- RICHMOND
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The Faith of Baptists, by Rev. T. T. Eaton 15c
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The above list is worth \$1.00—and they are all good tracts—you may have all for 50 cents, if the whole list is taken, postage 10 cents extra.

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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.

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Mention the Recorder in answering any "ads."

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No Scientific Treatment and Cure.

Dr. C. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years...

Mr. T. E. C. Brinley, Louisville, Ky., President of the Brinley, Mison & Hardy Co., manufacturer of the famous "Brinley Flows"...

Prof. H. McDermid, formerly editor of Christian Standard, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face...

Judge R. J. Bowman, of Alexandria, La., was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. C. Weber, 13 West 14th St., Cincinnati, O., will secure a 24-page treatise free.

SOUTHERN BAPTIST CONVENTION.

Louisville, Ky., May 12th, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:—All duly accredited delegates whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of assignment will be mailed to them.

Galt House (Convention headquarters) \$3; Louisville Hotel \$3; Willard Hotel \$2; Fifth-avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main Street, Louisville, Kentucky.

J. B. MARVIN, Chairman, Thos. J. HUMPHREYS, Sec.

Southern Baptist Convention Rail Road Rates.

The Forty-fourth Session, Fifty-fourth year, of the Southern Baptist Convention will, at the invitation of the Broadway Baptist church, be held in the city of Louisville, Ky., beginning Friday, May 12, 1899, at 10 A. M.

LANSING BURROWS, OLIVER FULLER GREGORY, Secretaries.

JONATHAN HARALSON, President.

"A rate of one first-class fare for the round trip from all points within the territory of this Association to Louisville, Ky. Tickets of iron-clad signature form, limited to continuous passage in each direction, to be sold May 8 to 12, inclusive, with final limit fifteen days from date of sale.

The Chesapeake & Ohio R. R. authorizes a rate of \$16 from Washington, D. C.

The Central Passenger Association authorizes "rate of one fare for the round trip, applicable from St. Louis, and from points on and south of the line of the

B. & O. S. W. Ry. St. Louis to Louisville: tickets of form 1 to be sold May 8th to 12th inclusive, and to be limited for return passage to within 15 days of the selling date."

Louisville and Evansville Mail Co., will issue "a rate of one and one-third fares for the round trip (berth and meals included) from points on this line, Louisville to Evansville, on sale May 7th to 12th inclusive, good returning 15 days."

Louisville & Cincinnati Packet Co., name "a rate of \$2 transportation round trip from Cincinnati to Louisville, on presentation of proper credentials at office in Cincinnati."

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply. O. F. GREGORY, Sec. in Charge of Transportation, 504 N. Broadway, Baltimore Md.

WOMAN'S MISSIONARY UNION, Auxiliary to Southern Baptist Convention.

The Eleventh Annual Meeting of Woman's Missionary Union will be held in Louisville Ky., May 12th, 18th, 14th and 15th, in the Broadway Baptist church, Broadway between First and Brook streets. Daily sessions, 9:30 A. M., Friday, Saturday and Monday; Sunday 8 P. M. The delegates are appointed by the Central Committees of the different states and, by the Constitution, are limited to four from each State besides the Vice-Presidents.

ANNIE W. ARMSTRONG, Cor. Sec'y.

ART. III. CONSTITUTION OF THE SOUTHERN BAPTIST CONVENTION.

The Convention shall consist, (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year, ending the 30th day of April next preceding the meeting of the Convention;

The above is the present constitution of the Southern Baptist Convention, governing membership. And I hereby offer the following as an amendment.

Art. III. The Convention shall consist of one delegate from each District Association which co-operate with this Convention in its work. And an additional delegate for each one thousand members or majority fraction thereof. These delegates to be elected at the annual meeting of the District Associations and their election certified to by the clerk of the Association upon a blank furnished by the Secretary of the Convention for that purpose. I move the adoption of the above amendment.

T. M. McGUIRE, Heath, Ky.

OBORGETOWN COLLEGE.

The enrollment in all departments of the college this year is 410 up to date. There are 28 candidates for graduation. About 35 ministerial students have been in attendance during the year; 12 or 15 of them preach for churches that can be easily reached. The normal department has been a great success. The health of the faculty and students has been exceptionally good, and the work has been earnest and faithful.

THE MARKETS.

LIVE STOCK.

Report for week ending March 25

Cattle—The market ruled dull and lower during the week, with future prospects unfavorable.

Corn—Receipts light and market steady, choice veins selling at \$2 50 @ 25; common kinds slow sale.

Hogs—The market on Monday ruled dull and lower than on Saturday, best haves selling at \$2 25, medium at \$2 00, light shippers at \$1 85, pigs at \$1 50 and roughs at \$1 25. Tuesday there was an advance of 5c, with steady prices on Wednesday. The market ruled unsteady during the remainder of the week, with pens not cleared.

Sheep and Lambs—Receipts very light; market steady, choice grades selling at steady prices; common kinds slow sale.

CATTLE.

Table with 2 columns: Item and Price. Includes Extra good export steers, Light shipping, Best butchers, Common to medium butchers, Sheep, rough steers, Good to extra oxen, Common to medium oxen, Feeders, Steekers, Bulls, Veal calves, Milch cows—Choice, Fair to good.

HOGS.

Table with 2 columns: Item and Price. Includes Choice packing and butchers, Fair to good packing, Good to extra light, Fat shoats, Pigs, Roughs.

SHEEP AND LAMBS.

Table with 2 columns: Item and Price. Includes Good to extra shipping sheep, Fair to good, Common to medium, Bucks, Skins and sealwags, Sheep ewes, Extra spring lambs, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

LEAF TOBACCO.

Report for week ending March 25

SALES WITH COMPANIONS.

Following were the sales for the week and year to March 25, with comparisons:

Table with 3 columns: Year, Week, Year. Includes Year 1898, Year 1899, Year 1897, Year 1896.

SALES.

Table with 3 columns: 1898, 1899, 1897. Includes Total sales of new crop to date, Sales new crop to date, original inspection.

REJECTIONS.

Table with 3 columns: 1898, 1899, 1897. Includes Rejections this week, Percentage of rejections to amount sales, Rejections Jan 1 to date.

RECEIPTS.

Table with 3 columns: 1898, 1899, 1897. Includes Receipts this week, Receipts Jan. 1 to date.

BULLET—NEW CROP.

Table with 2 columns: Item and Price. Includes Fresh, green or mixed, Fresh, second, Common leaf, Medium leaf, Good leaf, Fine and selections, BULLET—OLD CROP.



Twiddle your thumbs, if you've nothing better to do, in the time that's saved by washing with Pearline. Better be sitting in idleness than to spend unnecessary time washing with soap, doing unhealthy and wearying work.



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\$10.00 worth of good books for \$5.00, when all are ordered at once and accompanied with the cash.

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12mo. Cloth. 300 pages. Frontispiece illustration. 75c. This is the best book published to place in the hands of your friends who are not fully settled as to the teachings of the Bible on doctrinal points.

Americanism or Romanism, Which?

Eight thousand. Cloth, \$1.00. The Rev. J. J. Taylor, D.D., Mobile, Ala., says: "In this book Dr. Christian speaks as a citizen rather than as a theologian. It deserves a wide circulation and a careful perusal."

Ten Years A Priest

By one of them. John Cullston, for ten years a Catholic priest, relates his experience. Price \$1.

Faith of Baptists

By Dr. T. T. Eaton. Setting forth clearly what Baptists believe and teach.

Did They Dip?

Or an Examination into the Act of Baptism as Practiced by the English and American Baptists Before the Year 1641. Second edition. Cloth, 75c. Rev. John Clifford, D.D., LL.D., of England, says: "Dr. Whitsett's theory is dissipated into thinnest mist."

Grace Truman

By Mrs. Ford. This book has made more Baptists than any book except the Bible. Price \$1.50.

Life of Josephus

A book that should be in every home. Price \$2.00.

Handy Vest Pocket Webster's Dictionary

With Index. 30,000 words. Cloth 25 cents.

Life of Matthew T. Yates

The great Baptist Missionary, by Dr. C. E. Taylor. An interesting and inspiring book. Price \$1.

Sovereignty of God

A very able debate on this question by Dr. Northrup (Baptist) of Chicago, Ill., and Dr. Watts (Presbyterian) of Belfast, Ireland. This is a great book by giants. Price \$1.50.

This offer is the best one we have ever seen made by anyone. You can't afford to miss it. Think of it—just half price for such valuable books.

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If you desire them mailed, ADD \$1.00 TO PAY POSTAGE. If you do not send this \$1.00, we will send them by express at your expense. We are the leaders in liberal offers, but this beats them all. Send full price when ordering separately. Order any book you want from us.

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642 Fourth Avenue, Louisville, Ky.

Table with 2 columns: Item and Price. Includes Medium leaf, Good leaf, Common leaf, Medium leaf, Good leaf, Fresh, green or mixed, Fresh, second, Common leaf, Medium leaf, Good leaf, Fine and selections, BULLET—NEW CROP, BULLET—OLD CROP.

THE FUTURE PUNISHMENT OF THE WICKED.

This subject is the most neglected subject in God's Word today by both preachers and writers, and yet it is one of the subjects most necessary to consider. If it is a fact that the wicked will be punished after death, that punishment ought to be held before them so that none could go on in sin and not know their doom. John's cry to the multitudes was, "O generation of vipers, who hath warned you to flee from the wrath to come?"—Luke 8:7.

Christ's teaching was that one had better put out his own eye or cut off his own right hand, if these caused him to sin, than to go unmaimed into hell, where the worm dieth not and the fire is never quenched.—Matthew 5:29-30; 18:8-9; Mark 9:43-48.

In fact, Jesus Christ preached more on punishment after death, for sins committed in this life, than all others whose words are given in the Bible. There are two reasons for this: First, He knew, as no other did, the awfulness of the punishment of the wicked after death. Second, He felt, as no other could feel, for the poor lost soul. It would be a help, especially right now, for the Christians to make a careful study of what Jesus said about the punishment of the wicked. We need this to stir up our minds to a deeper consciousness of the woes of the lost. Preachers, generally, have eased over, or "alighted round," this subject until the deep groanings and sobbing prayers, which we once heard for poor sinners, are heard no more. It is a law of our nature that we pray no deeper than we feel. It is also a law of our being that our feelings cannot be deeper than our conscious knowledge or our conscientious belief. This being true, it is easy to trace the cause of our formal prayers and prayerlessness for sinners to our shallow convictions, or lack of correct conscientious convictions concerning the sufferings of the lost. Let a mother know her child is going to suffer and she will weep according to her idea of the severity of the sufferings, and the father will weep, groan or sigh. We can't help it; it is nature; and so is it our spiritual nature to grieve for the lost according to our idea of what their sufferings shall be.

Christ showed this when he, a strong young man, wept as he looked over Jerusalem and thought of its doom. Paul showed it when he wrote, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." Oh for a better knowledge, a deeper consciousness, of the sufferings which await the lost! We are asking all over the land why the men are so indifferent to religion? I can answer it. It is because the horrors of the sufferings which await the wicked have such little hold on the consciences of Christians. "The terrors of the Lord" got such a hold on the soul of Paul that he plead as one beside himself (2 Cor. 6), and men were moved. "The sinner in the hand of an angry God" so stirred the soul of Edwards that his words seemed the words of God to those who heard. "Ghosts from hell" almost overpowered the soul of John Bunyan. We can't have that deep consciousness of God's love for us that we should have, unless we have a Scriptural knowledge and consciousness of the sufferings from which that love delivered us. We should

not preach love less, but should preach the just punishment which awaits the wicked more.

Notice just a few of Christ's descriptions of the punishment of the lost: "If thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where thy worm dieth not, and the fire is not quenched" (Mark 9:43-44).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). Then think of that description, of all illustrations the saddest in the Bible, and I believe it describes a fact, of the rich man in hell, tormented in flames, crying for water, praying for his brethren (Luke 16). What made the tender, loving Christ so portray the sufferings of the lost? Because he knew how awful those sufferings were and would stir our souls by a glimpse of the sad, the suffering condition of the wicked dead.

Brethren, if we would reach the souls of sinners we must reach the souls of Christians first; it is through the travailing cry of the Christian heart that the truth takes hold on sinners; and Christians can, or will, earnestly pray only when "the sorrows of the hell" that awaits the wicked "compass them about." We can more properly appreciate the anticipated joys of heaven by seeing clearly and forcibly the Bible teachings of the horrors of hell; therefore, the importance of showing as impressively as we can the punishment which awaits the impenitent wicked. Not primarily reach the sinner, but to trouble the soul of the Christians who have so nearly lost sight of the sure and awful sufferings of the lost. Oh that the pitiful, unavailing wails of lost Dives may be stamped on our souls, as what will be the fruitless cries of our own children and friends, if they die out of Christ.

E. L. WESSON.

THE TIDE IS RISING.

Dr. Willingham has recently been on a trip to the Southwest, most of the time in Texas, and at this writing has not reached the office. A card from him reports fine, enthusiastic meetings, and says "the tide is rising." "There is a going in the mulberry trees," and if the brethren all over the convention will swell the tide as rapidly and as much as they can, we shall all be able to rejoice together in Louisville over the large number of conversions on the field, and not have our joy clouded by the presence of any financial embarrassment. But the tide must rise rapidly, as will be seen by a look at these amounts, which had come up to the 15th inst. from the different states:

Alabama, \$3,649.39; Arkansas, \$626.94; Florida, \$278.52; Kentucky, \$7,062.07; Georgia, \$9,580.28; Louisiana \$181.71; Maryland, \$2,904.66; Mississippi \$3,528.63; Missouri, \$3,883.66; North Carolina, \$8,316.61; South Carolina, \$6,114.73; Tennessee, \$3,299.83; Texas, \$3,926.66; Virginia, \$7,994.53.

May God help us not to allow the work to be hampered by the smallness of our gifts.

A. J. BARTON, Asst. Cor. Sec'y. Foreign Mission Board, Richmond, Va., March 24, 1888.

Those who pray most for each other will generally do most for each other.—Cayler.

THE BEST SPRING TONIC.

As winter passes away it leaves many people feeling weak, depressed and easily tired. This means that the blood needs attention and sensible people always take a tonic at this time of year. Purgatives are not the right medicine — they weaken instead of strengthening.

Dr. Williams' Pink Pills for Pale People are the best tonic medicine in the world and do not act on the bowels. They stimulate the appetite, enrich the blood, strengthen the nerves and make people feel bright, active and strong.

Do not accept a substitute. Look for the full name on the package.

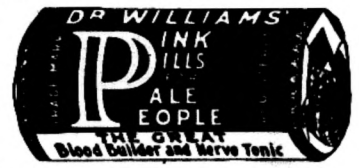
Many women are languid, peevish, sallow, no appetite, full of aches and pains, and generally out of sorts. This condition prevails because the blood has become impure. No one is better able to speak of this fact than Miss Hazel Snider, a charming young woman of Arlington, Ind. To-day she has rosy cheeks, sparkling eyes and a plump form, which prove that she is in good health. A year ago Miss Snider did not look so. She was very thin, her cheeks were pale, her eyes sunken and dull. She was troubled with nervousness and general debility.

"I had been sick some during my life," she said, "but not any more than the average girl, and was considered strong and healthy. I had prepared to teach school, but became so run down that I did not feel like teaching, and gave it up. I disliked to do this, but my mother and physician urged it. I began to grow pale, weak, lost several pounds of flesh, was stupid, and had no ambition. My appetite failed. My blood was in a bad condition, having become thin and watery. After several months' treatment from the family physician we saw he could do me no good. I was discouraged and did not know what to do.

"One day I read an item in a paper of the wonderful curative qualities of Dr. Williams' Pink Pills for Pale People. Shortly afterwards a neighbor came in and told me about her experience, and how they cured her. I finally tried the medicine, and when nearly through with the second box noticed a change for the better. After I had taken eight boxes I was cured, and have had no occasion to take any kind of medicine since. I feel that I owe much to Dr. Williams' Pink Pills for Pale People, probably my life, and I advise any one suffering with troubles similar to mine, to take these pills."

MISS HAZEL SNIDER.

Sold by all druggists or sent, postpaid, by the Dr. Williams Medicine Co., Schenectady, N.Y., on receipt of price, 50 cts. per box; 6 boxes, \$2.50.



The wine into which Christ turned the water, may have had all the properties and characteristics of fermented wine, yet it never went through a process of fermentation to become so.

Is not the above a statement of common ground, on which you and the *Religious Herald* can meet in your discussion as to whether or not the wine was technically fermented wine?

B. W. PATRICK.

[All the Recorder said was to the effect that the wine at Cana may or may not have contained alcohol, but it was not the result of a process of fermentation but of direct action of Divine power. It was simply a question of the accurate use of English. The attempt to make more out of it has been an amusing failure, and served only to show the animus of some towards the Recorder.]

Overcoming the world implies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their worldly schemes should fail. But the man who gets above the world gets above this state of ceaseless anxiety.

SOMERSET, KY.

Our people enjoyed a stirring spiritual sermon last Sunday evening preached by Eld. Andrew C. Taylor, of Wayne county. For eighteen years Bro. Taylor has been a leading minister in the Reformed church, always holding during those years important pastorates. At the close of the sermon Bro. Taylor gave the pastor his hand as an applicant for membership in our church. It surprised the congregation, but when he explained his reasons for changing his church relations it was universally believed he had been providentially led in the step he had taken.

For a year or more, Bro. Taylor explained, he had been studying especially the New Testament teachings of the work of the Holy Spirit. He said he was led into wonderful light on this subject, and felt led to preach along this line to his churches. He saw it was not kindly received, and rather than cause any scism or other unpleasantness, he decided to seek fellowship in a church with which his views were in harmony.

After studying the Philadel-

phia Confession of Faith he found that he was in thorough accord with all of its teachings, and so he sought membership with us, and was most heartily received. We can vouch for Bro. Taylor's ability as a preacher, as well as for his piety and nobility of soul. In due time he will be set apart by our church for the ministry of Jesus Christ. Wm. A. BORDEN, March 19, 1888.

OUR readers will confer a great favor by mentioning this paper when answering advertisers.


Big Reduction! in Manly's Choice Hymn Books.

Reduced from 25 cents each to 15 cents each, bound, music, or 12.50 per 100. Supply your church or Sunday-school at once. Cheapest and best song-book on the market.

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For this style new high arm sewing machine with all attachments warranted 10 years. Machine is not satisfactory in 30 days. Money will be refunded. Send cash with order. Descriptive circulars sent on application.

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GENERAL DEBILITY

The genuine imported are Silver Cased, and "Blind" stamped on each Pill.

E. FOUQUERA & CO., New York. All druggists.

Winter Excursion Rates to Southern Resorts via Southern Ry.

Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N.C., and Florida points, are on sale by connecting lines via Southern Railway.

Tickets allow 15 days stop overs, and are good to return until May 31, 1900.

The Southern Railway quickest and best. Write for maps, schedules and rates.

W. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

Reduced Rates to Pacific Coast

Via Union Pacific Railroad from Omaha to Seattle, Portland, Helena, etc. second-class, \$35; from Kansas City to same points, second-class, \$38; from Kansas City and Omaha to San Francisco, Los Angeles, etc., second-class, \$40. For particulars address J. F. Aglar, General Agent, St. Louis, Mo.

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100 N. 2nd St., Philadelphia, Pa.

Sole and Exclusive Agents

W. H. H. CO., Louisville, Ky.

FOREIGN MARKETS FOR OUR FALL APPLES.

How the Fruit Should be Packed.

Eds. COUNTRY GENTLEMAN.—As the apple season is at hand, growers, as well as those engaged in shipping the fruit to home and foreign markets, will no doubt be interested in the latest advices from the latter as to the matter of crops there, as well as the prospects of their using our surplus quantity. While it is yet early to state positively as to the crops of Europe this year, the season is sufficiently advanced to form a tolerably good idea as to what the output is likely to be. The latest news that I have from my agents in the principal markets in Europe would indicate the crop prospects as only fair, and considerable apprehension felt in England in consequence of the unusual hot and dry weather experienced during June and July. Rains have fallen a little, and may check the heavy dropping of the fruit, which was quite serious during the middle of July. Germany promises to have nearly an average crop, also Belgium. France is still in doubt, but it will probably be under an average.

THE FARM

KENTUCKY TRADE ITEMS.

A Bourbon county farmer sold his June lambs at 5¢.

The Glasgow News reports the sale of 150 barrels of corn at \$2.10.

Richard King, of Long Lick, bought a horse at auction last week for \$17.

A Shelby county man got \$19 per hundred pounds for his tobacco in Louisville.

William Harris bought in Rockcastle a bunch of heifers at \$ to \$4¢, and some hogs at 8¢.

The Adair News notes the sales of a number of fat hogs at 8¢, and butcher stuff at 2¢ to 3¢.

Covington, Arnold & Brother bought of Cosby & Wagers 1,000 bushels of wheat at 70¢.—Richmond Register.

W. B. Burton sold to B. G. Fox and Al Hutchings 5 horses for \$745.—Central Record.

At Richmond on Court day several hundred steers sold as high as 6¢ per pound.

Luther Givens bought 140 barrels of corn from Glover Kyle at \$1.75 at the crib.—Harrodsburg Democrat.

Douglas Thomas, of Paris, sold to J. E. Thayer, of Boston, a three-year-old mare by Baron Wilkes for \$2,500.

John T. Hedges sold to Henry Caywood 80 feeders, to be delivered May 1st, at 5¢ a pound, of about 1,300 pounds weight.—Paris Kentuckian.

The Interior Journal says that G. A. Swinebroad sold 15 steers last week at 5¢, and J. C. Hays sold to Carter & Givens 30 long yearlings at \$22. There were 300 or 400 cattle on the market and some sold for over 5¢.

The J. W. Zaring Grain and Mill Co. has bought in the past ten days from various parties in Madison county about 2,500 bu. of wheat at 65 cents. They are now paying 60¢.—Richmond Register.

J. S. Grimes and John Coombs shipped four car-loads of fat cattle to Louisville, making in all eight car-loads they have shipped in the past two weeks. The eight car-loads netted \$9,000.—Elizabethtown News.

Jerry O. Cardwell, of Boyle county, has sold his growing crop of 700 acres of wheat at 60¢ a bushel. This is probably the largest individual crop in the State.

Twenty-seven hogsheads of Mercer county tobacco sold at a Louisville warehouse at an average of \$9.24 per hundred. This was decidedly the best sale of Mercer county tobacco made this year.

I have made experiments for years in this direction, and the last two years have demonstrated that it is perfectly practicable, and a paying business so those who have tested it properly. The case I recommend, which I have used, is in shape and style similar to the brango box now in general use, but somewhat different in measurement and construction. It can be made of any kind of wood that does not warp. The ends and middle piece should be made of 4-inch wood and be cut just 12½ inches one way and 13 inches the other. This will of course make two compartments 12½ by 12½ by 18 inches. The pieces for forming the ends should be planed on the outside, but the rest of the wood for the case can be made of fine sawed lumber. The pieces forming the sides should be of ¾ in. wood, and consist of at least two pieces and not more than three to a side. When nailed up, there should be a space of at least ¼ in. between each strip to admit air. Use 2-in. wire nails in putting together. The outside dimensions of the case are exactly 28½ in. long, 13½ in. wide and 18½ in. deep. You can have it made at the box factory, or planing-mill near you for 15 or 16 cents.

This case is intended more especially for the delicate varieties of fall apples, as well as for fine selections of winter apples for table use. You must remember that you are catering to a better class of trade than the barrel generally invites, and the higher the selection as to quality, the greater will be the price paid for the fruit. My friends in Europe have very frequently made as much for a case as for a barrel, and in some instances where the fruit has been extra fine they have made as high as \$3 and \$4 a case. Fall fruit, such as Duchesse St. Lawrence, Alexander, Gravenstein, Snow, Wealthy, and in fact any kind of a red apple that will not carry safely in barrels, except Astrachan and Williams, will carry perfectly well in these cases. I am quite confident that with careful selecting and packing, growers will find that their fall fruit, put up in this manner for export, will net them more money than their winter fruit. Bear in mind for eigners like a crisp apple (hard meat). Soft-meated or mealy fruit, such as Porter apples, Williams and Astrachans, are not favorites.

In packing, care should be used not to bruise or injure in any way, and in selecting throw out wormy, bruised or defective apples. Each piece of fruit must be wrapped in paper somewhat after the style in which oranges and lemons are packed. Pack snugly and carefully, but do not use force sufficient to bruise the fruit. Any slack space fill up with excelsior or crumpled balls of paper. Keep the fruit in a cool place and out of the sun after picking and packing. Avoid leaving the fruit on the grass over night. When winter fruit comes along, any day will do for shipment, but fall fruit should be handled quickly, and must be here (Boston) on a Tuesday to go by Wednesday steamers, and Friday to go by Saturday steamers. Therefore, pack fall fruit as late as possible to have it arrive here Tuesday or Friday mornings. Remember it is a great advantage to pack as quickly as possible after picking. Do not expose the case to the rain or damp, especially after it is filled with fruit.—Geo. A. COCHRAN in Country Gentleman.

Now is a good time to whitewash the hen roost.

EVERY LADY SHOULD READ THIS.

I will send you a positive cure for all female troubles, such as irregularity of the monthly periods, pain, etc., for 25 cents. Write for it to Dr. J. H. H. CO., Louisville, Ky.

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Leave Louisville. 7:25 a. m.; 8:25 a. m.; 1:25 p. m.; 5:15 p. m.
Arr. Nashville. 11:30 a. m.; 12:30 p. m.; 7:25 p. m.

TRAINS NORTH.

Leave Louisville. 8 a. m.; 8 a. m.; 12:45 p. m.; 5:30 p. m.
Arrive Louisville. 11:27 a. m.; 3:10 p. m.; 8 p. m.

TRAINS, KILLICK AND SOUTHWEST.

Leave Louisville. 6:30 a. m. and 9:30 p. m.
Arrive Louisville. 4:30 a. m. and 8:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT

Leave Louisville. 7:30 a. m.; 7:30 p. m. and 8:00 p. m. a. p.
Arrive Louisville. 8:10 a. m.; 12:00 noon and 5:25 p. m.

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Items of Interest.

FROM THE WORLD OVER

The death of Prof. O. C. Marsh, of Yale University, removes a man who has accomplished a marvelous amount of work in many lines. He has added more to our knowledge in geology and kindred sciences than any man of his generation. The President has lost one of its most distinguished men last week when Dr. Henry M. Booth, President of Auburn Theological Seminary, died. He had been at Auburn only six years, and he had been as successful in the Presidency of that Seminary as he had been in all his previous work.

After two days of rioting and fighting the police, the Cuban in Havana have been reduced to quietness. According to reports they were killed and wounded in the fight. The police have been strengthened, the United States soldiers are ready to aid them and it is thought there will be no further disturbances.

It seems that the fire at the Windsor Hotel must have been the work of incendiaries and the building set on fire in several places. Observers find it impossible to understand how it got stuck in the evening the fire should have spread so that those on the first floor were saved with difficulty.

The revelations in regard to the embalmed beef furnished the army are going on and on. The testimony of the surgeons confirms Gen. Miles, and he is thoroughly vindicated. But after forty-eight witnesses, including such men as Gov. Roosevelt, had testified strongly against the beef, we could see no need of further testimony. Now Dr. Bean, than whom there is no more distinguished surgeon in the country, confirms the worst which has been said.

Congress passed a bill which provides that no pension shall be granted to any soldier's widow who marries after March 3. This is to prevent young women from marrying old veterans for the sake of getting a pension. Another provision of the bill was that the pensions of men who go in the holidays to homes and are supported there shall go to the wives and minor children. The Pension Commissioner has been urging Congress to pass this law for some time.

It is to be hoped that during the long session Congress will have affairs in Alaska thoroughly investigated. Gov. Brady says the government of the territory is in the hands of a few men, 10 per cent of whom are under indictment. He says he has known judges who would try a "joint" keeper and then go off with him to his saloon and drink! Gov. Brady's character is too well known for men to doubt his statements.

After having spent in the hundreds of thousands to clean up Santiago, Gen. Aguirre very sensibly decided that it was a month ago all the money necessary to keep a city of that size cleaned up. There is no reason why half the income of Cuba should go to make Santiago a "show place" simply because the money is taken at the customhouse in Santiago. That claim is as silly as it would be for New York City to insist that all the money necessary to keep a custom house there should be spent in that State.

The third woman to receive the Laetitia medal is the Marquise de Marville, known in Louisville as Miss Mary O. Caldwell. We do not know what this medal is, but it is considered a very great honor by the Catholics. It will be remembered that Miss Caldwell gave \$20,000, which was the beginning of the Catholic University in Washington City.

"The Christian Endeavor Rally in Boston" was a political meeting, pure and simple. However, both parties were represented, so that it may better be called a political debate. Dr. G. C. Lorimer made an eloquent and impassioned speech against "war," and "Father" Clarke as strong an one in favor of it.

Misarrange is having the usual revolution. The only difference in these revolutions in Central America is in the names of the leaders. There has been severe fighting. If only a man could be found like Diaz in each of those little countries strong enough to control and wise enough to rule well, it would be a blessed thing.

The big ironclads seem to be inevitable in war, but feeble in peace. More men are killed by accidents on them than by the enemy's cannon. The British Terrible reports a number of accidents which were caused and they caused several others. The Terrible is a new first-class cruiser.

There seems probable a new alignment of parties in England with the ritualistic performance of the agents as the burning question. Sir William Harcourt has an enthu-

stastic following of Protestants of both the old parties; and the ritualists have developed their intolerance, irrespective of party, to vote against every member of Parliament who votes to enforce the law against them.

HALF RATES

And the Best Way to the Southern Baptist Convention, Louisville, Ky., May 11-18

The way to reach Louisville quickly and directly is the Southern Railway—the great system of the South. Delegates from all points in the South will find the Southern Ry. their very best route. Half rates, that is, one fare for the round-trip to Louisville via the Southern Ry. Tickets on sale May 8, 9, 10, 11 and 12 inclusive, good to return fifteen days from date of sale; provision is also made by the Southern for a longer limit (until June 10th) by depositing tickets with the joint agent at Louisville prior to May 10th. The Southern Ry. is not only the best route to Louisville, but the best route returning home. Brings you through the beautiful Bluegrass Country and lands you at the shortest—most Union Depot in the heart of the city. Your nearest Ticket Agent of the Southern Ry. or connecting lines will name you rate and sell you tickets. The Southern Railway is the finest system entering Louisville. A trip over the road will prove it. Further information promptly furnished.

W. A. TURK, Gen. Pass. Agt., Washington, D. C.
S. H. HARDWICK, Asst. Gen'l. Pass. Agt., Atlanta, Ga.
C. A. BEESOOTER, Asst. G. F. A., Chattanooga, Tenn.
W. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

OUR EDUCATIONAL SYSTEM.

Probably there has never been a time in the history of civilization when there was a more insistent demand than now for men adequately equipped for the highest positions. It does not make any difference whether we consider first-class pulpits, college presidencies, headship of great corporations, or leading positions in the army and navy and diplomacy. Everywhere the cry is the same; show us the men of ability, force, and character who are competent for large responsibilities, and able to command difficult situations. In strictly technical work there is no lack of this kind. It was never easier to fill a college professorship than it is now. There are multitudes of excellent engineers, chemists, and surgeons, but the dearth is that of men who to technical proficiency add breadth of view, initiative, originality, and sympathy, and that general combination of qualities that added to expert proficiency in one or two departments, inspire confidence in their leadership.

It has been a standing slur against popular institutions that they tend to reduce human life to a dull uniformity, and that under them men of light and leading are not apt to be thrown up. But our own belief is that a vicious educational system is having more to do with the lack of which we speak than any influence of popular institutions. Our colleges are not turning out really educated men. The craze for electives and for specialisation has gone so far that it is possible for students to graduate from our most prominent universities without having studied mathematics, for example. A college diploma means very little to-day. It does not indicate anything whatsoever about the student's all-around information and equipment. The aim of the American college is to give young men an opportunity to study the things they like to study, not to equip

them for life under the leadership of wise and experienced guides. Unless we greatly mistake, there is to be a reaction from this department-store theory of the college in favor of the older notion that each educated man needed to submit himself to a rigid but generous discipline, which would strengthen harmoniously all his faculties, impart many insights and sympathies, and broaden his mental life in many directions.

Our young men, as well as those persons who control our institutions of higher learning, need to take these facts to heart. Our educational system makes it easy for them to pursue exclusively the studies that are most congenial, but almost always the studies to which a man applies himself with the sense of effort, are those he needs for the discipline and strength of his mental life. It is through the mastery of those studies that he is to gain self-command and that indescribable intellectual vigor which stamps a man as a force in the world.—Selected.

"DID THEY DIPP?"

As the pastor of one of the oldest Baptist churches in England (Kythorne, Kent), I have read Dr. Christian's book with deepest interest. Dr. C. has grappled with the subject manfully, thoroughly and effectually, and has clearly shown that not only the New Testament, but history, is on our side as immersionists. His refutation of Dr. Whitait's theory is complete, and I believe irresistible. What does Dr. W. say to this mass of evidence? One can scarcely resist the temptation to believe that Dr. W. must have put the glass to his blind eye when searching for proofs concerning the practice of Baptists in England prior to 1641. All he seems to be able to advance in support of his strange theory is a poor, weak inference or two, while Dr. C. piles up proof upon proof to the contrary from all imaginable sources.

Geo. STANLEY,
Eythorne, Kent, England.

DEAR RECORDER:—So far as I am personally concerned, I never feel like correcting any mistake that the printer makes in publishing anything I write, but in my communication in your last issue there occurs an error which I think I had better ask you to correct. The sentence referred to reads thus as published: "Bro. Chastain, of Morelia, and Bro. Moises Guahardo, the only native *Aspers* on the Toluca field, accompanied me and rendered me great services in many ways." It should be, as I wrote, or intended to write: "Bro. Chastain, of Morelia, and Bro. Moises Guahardo, the only native *Asper* on the Toluca field, accompanied me," etc. If you will make this slight correction I will thank you very much.

Fraternally,
R. P. MARON,
Toluca, Mex., March 14, 1890.

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Our customers realize that once more they have a big clothing store to enter to their desire. Mr. Henry Stern, the New York Clothing Manufacturer, has restocked the New Mammoth building with Spring and Summer goods until every department is full to overflowing. They await your critical inspection. Give us a chance to convince you by calling at our store—or sending a mail order. The prices below prove the liberal bargains offered.

Nobby Suits for Men only \$10

We've just received a big lot of splendid Men's Suits. They are Black Unfinished Worsteds, double-breasted and silk-faced—also a new line of fancy Worsteds—all are handsomely trimmed—only \$10.00—worth double.

Swell Spring Overcoat \$10

They arrived yesterday—a line of new English Whipcord Topcoats, all silk-lined, French-faced and lap seams, the swellest Spring Overcoat to be found under the sun.

Children's Suits

We wish to call the attention of mothers to the best and largest line of children's clothing to be found in the city. Our vestible window will give you an idea of our high-grade novelties. We have handsome Confirmation Suits at \$2.50, \$3.50, \$4, \$5 and \$6. You save enough on any of these to more than buy a present for the boy.

Our novelties in Middy Suits should not be overlooked. We have an enormous line from which to select. Mr. Stern's manufacturer's prices to his customers range from \$1.50 to \$7.

\$6.98 for Young Men's silk-faced, double-breasted, handsomely-made Suits, values \$10—only \$6.98—saves 16 to 19 cents.

Our \$3 Spring Hat

is a wonder. It is in black, golden brown and the new lawn color. They are the latest spring effects. Mothers must not overlook our big line of Boys' and Children's Hats and Caps. They are stylish and bargains.

Men's Furnishings

Every department in Furnishing Goods has been replenished with desirable goods for Spring and Summer wear. Examine these goods before buying elsewhere.

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