

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 6, 1899.

NUMBER 18.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

643 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance), \$7 00
After three months, 7 25
After six months, 7 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

If we keep an eye single to pleasing God, we shall surely please the angels and all good men. And why should we care to please bad men?

There are joys to be found in all circumstances if only we look for them. And he who finds the joy is the one whose presence is a joy to others.

How large a part of your prayer, brother, is filled with praise to God? Are you grateful because He is what He is? Do you rejoice in his Almighty attributes and love to meditate upon them.

The Kentucky Federation of Labor wishes all women excluded from every place of employment outside the home. It will be a glad day when every woman has a good man whose duty and pleasure it is to support her. But till all have, what are they to do?

"Lovers of pleasure more than lovers of God." Do not these words rise up and condemn many of us even when we go to church. When we are thinking of the beauty of the music and the eloquence of the sermon rather than of worshipping God, do we not show ourselves as belonging to those whom the Bible thus condemns?

The Congregationalists of Chicago are righteously aroused over a recent sermon of a preacher in that city. He said among other things that "the fatherhood of God is to be maintained in the face of a thousand Bibles, if need be." A man that thus denies all allegiance to one Bible is out of place in an evangelical denomination.

OLD DANIEL BURGESS was a valiant fighter for the truth in his day, but he had his moments of depression. In one of these he wrote: "This is a poor time for a Christian to live in, but it is a good time for a Christian to die in: for he has a good home to go to, and he will get away from so much that is dark and depressing."

DR GRAY, of the Interior, while in the South met a negro man who was planning to go to Africa as a missionary. Dr. Gray tried to dissuade him, citing the instance of a missionary who had gone to Gaboon and "unselfishly sacrificed a valuable life," a strange sentiment from the lips of a veteran "soldier of the Cross." But he was silenced by the noble answer, "Institutions must have graves for their foundations."

MAN'S DIGNITY AND DESTINY.

BY MERTON.

Over three thousand years ago Job in anxious tones asked the thrilling question, "If a man die, shall he live again?" This indeed is the question of the ages. In every age among intelligent minds it has been discussed and the answer sought. As Alger writes—

One question, more than others all,
From thoughtful minds implores reply;
It is, as breathed from star and pall,
What fate awaits us when we die?

Man, as to his nature, is a "little lower" than the angels, and far superior to animals. At his creation he was given authority and dominion over the whole animal kingdom. A philosopher has said: "The proper study of mankind is man." It is said that upon the front of a Grecian temple was carved the phrase, "Gnothi se auton," know thyself. The Greeks believed that the words had fallen from the gods, so important did they consider them. The Psalmist asked, in view of God's treatment of him, "What is man that thou (God) art mindful of him?"

I propose in this paper to consider and to lead my readers to consider the dignity and destiny of man. Each person of the race of man, according to revelation, is a trichotomy, that is, he is a trinity in unity. He consists of a body, soul and spirit. Paul writes: "And I pray God your whole spirit and soul and body be preserved blameless into the coming of our Lord Jesus Christ," thus recognizing the threefold nature of man. The spirit alone is not the man, nor the soul, nor the body, but all three constitute the one being man. God is a trinity in unity consisting of Father, Son and Holy Spirit. Man was created in the image of God, we are told, and is thus threefold in his nature. The body of man is altogether material. In its anatomy it is "wonderfully and fearfully made." It is wonderful in its mechanism. It is a machine constructed by divine wisdom and exceedingly complicated in its construction, considered as a house in which the Spirit dwells, with its five senses through which the Spirit comes in contact with the material world; it is the admiration of angels. In its perfection as seen in the first man, Adam, and in the "second Adam," Jesus Christ, it possesses a proud dignity challenging the attention of intelligences. The soul is that part of man in which inhere what we call the appetites and passions. These, all in their normal condition as found in the first man created, were grand and ennobling. The use and indulgence of these always have added to the enjoyment of the whole man. No appetite or passion, until abused since the fall, was wrong or hurtful, but each added to his matchless dignity.

"When reason, like the skilful charioteer,
Can break the fiery passions to the bit,
And, spite of their licentious sallies, keep
The radiant track of glory; passions, then,
Are aids and ornaments."

The spirit is the immaterial part of man in which is the mental machinery. In this inhere the mind, will and the moral sense or conscience. By this moral sense, conscience, man differs from all the animal creation, and is allied to God and angels. By his will, imagination and intellect he creates a world of his own in which he revels with delight. His achievements with these are sublime, and these manifest his great dignity in the scale of being. By these he gathers up the wonderful facts of the past, and in their use so impresses himself upon the world that he lives here after he passes out of it into the beyond. By these he ranges through creation and brings before his observation all the orbs that float in

space, telling their number, size and distance. The mind is almost limitless in its power and endurance:

"The immortal mind, superior to his fate,
Amid the outrage of external things,
Firm as the solid base of this great world,
Rests on his own foundation. Blow, ye winds!
Ye waves! ye thunders! roll your tempests on!
Shake, ye old pillars of the marble sky!
Till all its orbs and all its worlds of fire
Be loosened from their seats; yet still serene,
The unconquer'd mind looks down upon the
wreck;

And even stronger as the storms advance,
Firm through the closing ruin holds his way,
Where nature calls him to the destin'd goal."
Thus considered in his threefold being, the dignity of man is so great that God himself is "mindful of him."

Can we doubt that the destiny of such a being must be of deepest interest to all of us? What, then, is to be the final destiny of man? I need hardly say that various answers have been given to the question. Where there is no revelation, as among the heathen nations, many hold that the spirit at death enters another human body or the body of some animal. This is the doctrine of the transmigration of souls. It is taught by their philosophers that this continues until the spirit is permitted to go out of existence. Thus to cease to exist is the cheerless hope of many heathens. Gloomy and desolate must be the lives of such believers.

There are others who contend that what we call death is the utter extinction of man, body, soul and spirit. Death with such is "the end-all." These are the professed atheists. There are few who hold this view. It is so dark and despairing that most men turn from it with a shudder. Some teach that at death the spirits of all men enter upon heavenly bliss, and are forever with the Lord in glory. This is the view of Universalists. The Scriptures are the only real source of information upon the subject. Science conjectures and philosophy guesses. These throw no light beyond the grave. The Bible, a revelation from God the Creator, teaches that at death the body returns to "dust and the spirit unto God."

There are two destinies for men, each decided by the choice made and the life lived in this world. If one remains as born, spiritually dead, then he dies the "second death," is forever separated from God and all holy intelligences. He is cast off into "outer darkness" forever. But if one is by faith in Jesus Christ, a child of God, "born of the Spirit," then at death he enters the Paradise of God to be with Jesus. In the morning of the resurrection he will be raised to dwell forever with God and holy intelligences. Thus the Scriptures teach in regard to man's destiny. How fearful, then, will be the future existence of those unprepared, through rejection of Jesus Christ, to meet God or enjoy the society of the holy! Surely every intelligent man should earnestly and honestly consider these things. If our eternal destiny is fixed by our choice here, how unreasonable not to choose at once! How cruel to one's self to remain careless and inconsiderate!

"Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mericles of a moment leaves
The vast concerns of an eternal scene."

Reader, have you made the choice?

There are certain great angels which meet us in the way of life: Pain is one; Failure is one; Shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of re-annunciation. Shame bears to us the sense of sin, which is the knowledge of God; His hidden face shines with the mercy of heaven—and well for us if we may look into it.—Margaret Deland.

NAGGING THE PASTOR.

The chief trials of the ministry are not preparing sermons, visiting the sick and church government. These require hard work, but no good shepherd complains of the abundance of hard work. It is expected and is desired. But the greatest trial is the nagging to which the pastor in so many places is subjected. Instead of feeling that he has the prayers of his people always about him, instead of a consciousness of sympathy and appreciation, there is a consciousness of petty criticism of his work and acts. He is sometimes made the victim of little petty jealousies. If he smiles too broadly he is not as sedate as he ought to be: if he likes anything good to eat he is considered no better than "a wine bibber and a publican;" if he is self-denying he is called puritanical or ascetic; if he is human he is considered undignified; if he is prudent he is entirely too stiff; if he wears good clothes he is proud and extravagant; if he wears poor clothes the people are ashamed of him; if he calls much he neglects his pulpit work; if he preaches well he neglects his pastoral calling. Poor fellow! The pastor who could please some churches has never been born—and it is hoped he never will be. Then again there are churches where a stranger has good audiences while the pastor has small ones. The voice of a stranger will they heed, but the voice of the shepherd will they not hear. This is mortifying to the flesh, and pastors are just flesh, not immeasurably better than their flocks. Then there are members of the church who attend during revivals and fall away eleven months of the year. There are others who desert their own church services and run off to other churches with no sense of shame. There are some who delight apparently in saying mean things to the pastor to hurt him. Others socially slight him or his family. All these things hurt, and many a time the pastor goes home or into his study and in bitterness of soul asks the Lord to take him home or give him another field.

And why is it so? No one thinks of nagging his family physician if he cures his patients; lawyer, if he wins his cases, or grocer if he sells good goods, in any such way. The good shepherd is ready to lay down his life for the sheep, but he does not care to be butted by every old ram or walked over by any old sheep which is disgruntled at some other sheep in the flock. Sometimes pastors shatter their nervous systems by too constant work. But more often it happens that the cause of nervous collapse is the constant nagging to which they are subjected. The true gentleman or lady never nags anybody. It is an unforgivable social offense. Those who are of the lovable kind save a pastor his last bit of patience and help him to be able to endure unto the end. For after all the pastor's mission is to the lost, including the uncultured and the depraved. Then there are whole churches lovely to minister unto, who would no more think of holding their pastor responsible for all spiritual ailments than any member of the church. They surround the pastor with affection, prayers and support. They are never afraid of "spoiling him by flattery." They do not flatter, they appreciate. They do not forget that kindly remembrances of all kinds are as much appreciated by the pastor and his family as other people. How a pastor can delight to serve such a people! The differences between some churches is the difference between January blizzards and June mornings.—Exchange.

REVIVAL RECIPES.

BY REV. G. L. MORRILL, D.D.

"Revive Thy work, O Lord
Thy mighty arm make bare;
Speak with the voice that wakes the dead
And make Thy people hear."

OLD TESTAMENT CONDITIONS FOR A REVIVAL
(1 Samuel 7:12).

A sermon telling Israel to, "return unto the Lord"—to, "put away strange Gods" and to, "prepare their hearts."

A response from the nation—"Then the children of Israel did put away Baalim and Ashtaroth and served the Lord."

An assembly for a religious service of prayer. "Gather all Israel to Mizpeh and I will pray for you unto the Lord."

A protracted meeting. They "fasted on that day"—confessed, "we have sinned against the Lord," and renewed their covenant, "and drew water and poured it out before the Lord."

Descent of blessing. "As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines and discomfited them; and they were smitten before Israel."

Memorial of the transaction. "Then Samuel took a stone and set it between Mizpeh and Shen and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us."

NEW TESTAMENT CONDITIONS FOR A REVIVAL
(Acts 1:13).

Prayer-meeting, "in one place"—fitting time, "when the day of Pentecost was fully come"—people present, "all," attitude, "with one accord."

Promise fulfilled. Symbol of the wind, flame and tongue.

Practical outcome. Amazement and doubt giving place to intelligent faith when Peter preached the sermon which led a multitude to inquiry and conversion.

PRESENT CONDITIONS FOR A REVIVAL.

Pastors who preach to the heart as well as to the head.

A faith on the part of the church as big as the sin of the world.

Mothers and fathers whose hearts are burdened for the salvation of their children.

Theological teachers who tell what they believe of the Bible rather than what they don't believe.

Enough of misfortune and sorrow to teach the people that the things of earth are utterly unreliable and fleeting.

Members of the church who are willing to forgive each other's faults and kneel together in prayer for the unsaved.

Sunday-school teachers who teach Christ and His salvation, instead of telling stories about Greek gods and American fables.

In these days of zero weather our world seems a huge ball of ice and snow, but spring and summer sun will kiss it into life and beauty of foliage, flowers and fruit.

The God of nature is the God of grace. Fixed law characterizes and controls all His work. If we comply with the divine conditions, the times of "visitation" and "refreshing" foretold by the prophets will be ours.

RELIEF FOR TIRED HEARTS.

BY REV. THEODORE L. CUYLER, D.D.

All around us are multitudes of tired people. They are tired out with bearing the heat and burden of toilsome days. Some carry a great load of care as to how they shall make both ends meet, and foot the bills for life's necessities. Others are worn out with anxieties about the morrow, and what it shall bring with it. A burden of spiritual discouragement weighs down "Mr. Despondency," and Brother "Fearing," and Mrs. "Little-Faith." Another has grown weary of waiting for success in his labor, and is tempted to throw down his seed-bag and sickle in utter despair. Others still are weary of waiting for hoped-for answers to prayer.

Is there no relief for all these tired and burdened hearts? Yes, if they will but hear and heed what their loving Master has to say to them. To the Christian with scanty purse He says, "Your life consisteth not in the abundance of things a man hath. I counsel thee to buy of me gold tried in the fire that thou mayest be rich; at my right hand are treasures for ever more." Only think how rich any one is who has a clear conscience here and the assurance of heaven hereafter! To the desponding, Jesus says: "Fear not, little flock; for it is my Father's good pleasure to give you the kingdom." To those who are getting tired of waiting for results, His message is, "Be not weary in well doing; in due season ye shall reap if ye faint not." There is a wonderful restfulness for worried hearts in this single golden assurance, "Lo, I am with you always;" it is a tonic that ought to put fresh iron into the blood.

The most common cause of weariness is the attempt to carry an over-load of care. And this is not always a wise forethought for the future or a proper providence for life's "rainy days." It is sheer worry. The Master's word for such overloaded Christians who toil along like jaded pack-horses is this, "Take no anxious thought for the morrow; cast thy burden on the Lord, and He shall sustain thee." If you will only drop everything that is superfluous and sinful, He will enable you to carry the legitimate load. When He bids you cast your care on Him, it is added, "For He careth for you." The literal meaning of that tonic text is, "For He has you on His heart." The infinite God who rules the universe has poor little sinful you and me on His heart! Our big loads are not a feather to Him. He knoweth our frame; He remembers that we are but dust. Like as a father pitieth his children, so the Lord pitieth us poor weaklings. He says to us, "Give me your burdens." He who guarded the faint Moses among the river-reeds, and supplied the widow's waning cruse of oil, who watched over sleeping Peter in the dungeon, and piloted Paul through roaring tempests—He it is who says to us—"Roll your anxieties over on Me; I have you on My heart." What fools we are when we strap the load more tightly and determine that nobody shall carry it but ourselves!

When God says to us in effect—"Give me your load." He does not release us from our share of duty, or of personal responsibility. No more does our atoning Saviour when He bore the guilt and penalty of our sins, release us from repentance to those sins, or from obedience to His commandments. God's offer is to lighten our loads by putting His grace into our hearts and so underneath the load. He supplies strength. His all-sufficient grace is made perfect in our weakness, so that God becomes the chief bearer of our burdens. It was the Christ in Paul who bore up under toils and persecutions—who defied Nero, and conquered the powers of darkness. This divine doctrine of trust is a wonderful relief and rest to weary believers. It takes the tire out of the soul, as the mother's bosom takes the weariness out of the child when it comes in and lays its head down there for repose.

Remember that it is not honest work that wears many sensible Christians out; that is those who have sense enough to obey the laws of health, and know their own limitations. It is the age-fit of worry that consumes strength, and furrows cheeks and frets the nerves, and often abridges life itself. That old athlete who drew the Gospel chariot from Jerusalem through Asia Minor and Greece and finally to the gates of Rome, who had the care of all the churches on his great stout heart, never complains, in all of his epistles, of being tired. He was doing his Master's work, and left results in his Master's hands. He knew whom he believed, and whom he was serving; by patient waiting on God he renewed his strength, so that he could run without getting weary, and could walk without ever fainting. You have a perfect right to ask God for strength equal to the day, but no right to ask Him for one ounce of strength for to-morrow's toils, or trials, or temptations. It is to-morrow piled on top of to-day that is tiring you out. A

Christian's faith and his good common sense should always harmonize.—Evangelist.

THE NATION'S OPPORTUNITY.

Part of an address by Hon. E. Nelson Blake, of Arlington, Mass., before the members of the church at Lake Helen, Florida.

"Is the present political condition of China favorable or adverse to Christian missions?"

To ask this question is to doubt. My answer must be governed by the spiritual condition of the Christian world. Has the political condition of the countries needing the Gospel ever been favorable to its reception by the people? If our religion has not gone sword in hand like the Mussulman on his religious conquest, it has been obliged to force its way against individual and national and race prejudice. Satan never allows his kingdom to be peacefully invaded or wrested from him. The soldiers of the cross everywhere find "adverse" conditions, whether in Florida or China, Boston or Africa. From the time when priest and scribe charged our Master with affiliation with Beelzebub and sought his life, on down through the whole New Testament history of the apostles' work, on down to this minute and this spot, all conditions have been unfavorable and "adverse." Satanic-inspired selfishness of man has ever and always been opposed to the Gospel and its progress. Tell me what nation is to control political and business affairs in China, whether England or Russia, and I can be better prepared to answer your question. Russia has never favored religious freedom or liberty of conscience. She does not permit mission work under her protection, or flag, or influence. Present indications show that Russian influence is to predominate in the Chinese kingdom. Queen Victoria's widely-known aversion to any war during her reign makes England's enemies bold, and they are now crowding to the wall the only friend of missions among the old nations.

Events unforeseen and rapidly culminating have providentially thrust our nation into such a position of influence and power as it never had before and never would have voluntarily chosen. Such an impetus to mission work was never before given or such an opportunity placed within our reach. A wise national policy and a strong religious movement were hand in hand. The weakening of the one injures the other. This nation's natural ally in all religious and civilizing progress is England. English influence in the Orient would furnish "open doors" for all missionary movements.

Russian territory is as much missionary ground as is China or Japan, as great need to maintain evangelical workers there to supplant a false system of religion as to send men to Germany, Italy, Sweden, France or Cuba, for in all of these places a nominal religion prevails that satisfies its devotees and its prevailing government. If Russia persecutes her own citizens, Stundists, Baptists and Jews, or any other dissenters from the Greek church, what hope can you have of any freer policy on any Chinese territory she may control? The old former emperor freed his serfs, but the autocratic directors and advisers of the present ruler, the power behind the throne, greater than its present acceptor, has thrown back the empire into its old regime, and no leniency is shown dissenters, either political or religious.

The only hope for a freer policy in missionary efforts in the East rested on English influence, backed by this nation's presence and power in Asiatic waters. God gives the opportunity; will we refuse it? King of Israel, why didst not thou smite more than the three times and so gain more than the three victories? Oh, how blind we are to God's open leadings! How prejudice, fear and self-seeking distort our vision! Of the ultimate end we have no doubt. God's work is ever going on. Like a battlefield is the world. Here a seeming universe, but there a greater triumph. Listen to his decrees: "Thou art my son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy pos-

sessions." And again: "All the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee." "For the kingdom is the Lord's. He is the governor or among the nations." And again: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." And yet again: "I will make him, my first born, higher than the kings of the earth."

Fellow Christian, there is no weak cause where God's honor is at stake, or his word and work in question. In the lexicon of God there is no such word as "fail." What then is Christian duty? Where lies its path? In obedience to God's command. In compliance with his orders. "Go ye" has never been recalled. Eighteen centuries have not weakened its force. "Occupy." How long? "Till I come." "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." The command to "not speak at all, nor teach in the name of Jesus," has everywhere met God's messenger, and the answer of Peter and John should everywhere and always be ready, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Brethren, "adverse" or "favorable conditions" are not added mentioned in your marching orders. "Alas, my Master, how shall we do? Hosts with horses and chariots have encompassed us." "Fear not, for they that be with us are more than they that be with them." Brave old prophet of the old faith, thou courageous son of Shaphat, throw down that mantle of thine and Elijah's and let it fall on the timid churches of God of to-day.

Brethren, 'tis not a question of conditions, "favorable" or "adverse," of nation friendly or unfriendly, but of obedience to God's commands. Bury the pocket-book in baptism, consecrate the check-book; dedicate the earnings be they little or much; bring all the tithes into the storehouse of the God of missions and prove him, and the blessing will surely come in the shape of open doors, multitudes of laborers, overflowing treasury, powers made willing, even a stolid Senate. The Master of the work is ready, able and willing to aid his people who are made willing in the day of his power. He will control the "condition" when his people control themselves. Be ye ready against the Lord's coming down, said Moses to all the people. Brethren, are we ready?

I THINK the best character, intellectual and morally, the best type of cultivated manhood, the best instrument for the people's service, in public life, or at the bar, or in the pulpit, the most perfectly rounded type and example of the gentleman which the world has so far seen, is to be found in the product of the English and American universities and colleges. It is a type of manhood which in England, certainly, is improving and growing better from generation to generation. There is no better study for the American youth to-day than the memoirs of the college-bred men whom England has had for her Indian and other colonial service, in Parliament, at the bar and in literature, for the last fifty years. We have many like examples in this country. I hope we may have many more.

Now I think—I would speak modestly, and as becoming me in this matter—I have a very deep-seated and strong conviction that one powerful influence in forming such a character, in the matter of taste, of mental vigor, of the capacity for public speaking and for writing, in the power of conveying with clearness and force and persuasive power, without any loss in the transmission, the thought that is in the mind of the speaker or writer to the mind of the people, is to study and translate what are called the classics, the great Latin and Greek authors.—SENATOR HOAR, in the Independent.

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

(Copyrighted.)

TESTIMONIES TO IMMERSION IN ENGLAND PRIOR TO 1641.

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

XIII.

The most elaborate and sometimes the most far-fetched arguments have been offered to sustain the date of 1641 and Richard Blunt's trip to Holland. A writer of 1842-3, by the name of P. B., which initials have been interpreted to mean: Praise God Barebone has figured largely in these calculations, and the most amazing arguments have been put forth as to his teaching. It is likely to be absolutely fair to give two rather lengthy extracts setting forth this claim: "It is likely that Barebone knew personally every member of Jesse's Church and had canvassed them over and over again during the schism which he produced in May, 1640. There can be little question that he knew Mr. Richard Blunt by heart. He may indeed have been instrumental in the project to send him into Holland, as he might fetch immersion over seas. At any rate when that practice was introduced among them in the year 1641—the year of jubilee—Mr. Barebone got upon the track of it almost as soon as anybody else in England. This marked change was henceforth very generally since adult immersion was unknown in England in 1640.

"The above treatise of Mr. Barebone apparently met a speedy reply from the very man who of all others we should expect to enter the list against him. Richard Blunt, who had gone to Holland to obtain something up his pen and probably before the close of the year 1642 issued a printed work which up to this moment, so far as I know, has not been recovered. It might throw a desirable light on these discussions if it could be produced, and it is worthy of diligent search in many libraries. Its exact title can be given, all that we know of it is found in the following work by P. B. (Barebone): A Reply to the Frivolous and Impertinent Answer of R. B. to the Discourse of P. B., in which Discourse is showed that the Baptisms in the Defection of Antichrist is the ordinance of God, notwithstanding the corruptions that attend the same, and that the Baptisms of Infants is lawful, both of which are vindicated from the exceptions of R. B., and further cleared by the same author [i. e., P. B.] (A Question in Baptist History). This statement shows a singular ignorance of facts. Mr. Blunt did not know "Richard Blunt by heart" for the best of reasons, for if he had ever heard of such a man he does not mention him, and consequently he never replied to anything he had to say. And as to Richard Blunt, who "had gone to Holland to obtain immersion" taking "up his pen and probably before the year 1642" issuing a "printed work," is not even an "ingenious guess." This book that the above writer thought was lost "has been recovered," and there is no further need "for diligent search in many libraries;" its exact title can be given, and its author is not Richard Blunt, but his name is R. Barrow. The book lies before me as I write, and this is the exact title: "A Brief Answer to a Discourse Lately Written by one P. B. To Prove Baptisms under the defect of Antichrist, to be the Ordinance of JESU'S CHRIST, and the Baptisms of Infants to be agreeable to the Word of God. Wherein is declared (from his own ground) that the Baptisms, and a false Church is inconsistent, and cannot stand together; and also maintained, That the Baptizing of Infants hath no authority from the Scriptures. The simple letters of every Word; but also a new way of going." Prov. 14.16. By R. Barrow. London, Printed in the year 1642." This one statement that R. B. is R. Barrow and not Richard Blunt, sweeps away whole pages of argument, and recalls to us the truth that "an ounce of fact is worth a ton of theory."

R. Barrow, like all Anabaptists, and was, was a straight-forward immersionist. His book appears to have very much exasperated Praise God Barebone, who replied in 1648 with much heat. Barebone declares that Barrow had already been dipped three times, and was seeking a fourth immersion, for Barrow was disturbed on the subject of a proper administrator of baptism. The question of immersion did not trouble him, for he had already in 1642 been dipped, three times, and was seeking a fourth dipping (pp. v., vi.) Barebone does not know of any one who had been to Holland for baptism, for he tells Barrow that if he was not satisfied with his baptism to go to Holland to be baptized. His words are altogether agreeable to Barrow since "if R. B. question their baptisms, it is much: happily he may, because they practise not total dipping" (pp. 12, 13). It is therefore evident that Praise God Barebone knew no one that had been to Holland for baptism, and that when he suggests such a course, he did not think it would be entirely satisfactory. Barebone further declares that "such an opinion was so rare and singular that only two or three churches believed in it" (p. 20). Barebone becomes, not a witness in favor of Blunt's trip to Holland, but a witness who states, singularly enough, that the baptism of Barrow was not the baptism that he brought from Holland. The witness, who was declared to be none other than the original Richard Blunt, turns out not to be Richard Blunt at all, and Praise God Barebone, who "knew

Richard Blunt by heart," knew nothing about him, and this excellent witness, who was to throw so much light on the subject, when duly examined testifies on the other side. Rather than spend my time in speculating what a man would say if he could be found, and putting words in his mouth that he never uttered, I would rather bring forth the facts, and let him tell his own story. That was supposed to be the last thing needed to establish the authenticity of the "Kiffin" Manuscript. Here, as everywhere else, the facts are against that document. The "Kiffin" Manuscript and the Jesse's Records always collapse when the facts are told.

The conclusion that the Anabaptists practiced dipping before January, 1642, may be reached in another way. I have a little book called: "An Anabaptist Sermon which was preached at the Re-baptizing of a Brother at the new holy Jordan, as they call it near Bow, or Hackney River, together with the manner how they used to perform their Anabaptistical Ceremonies. London, 1643." It is worth while to note that this report was written by an enemy, who refers to the Anabaptists as "they." It will also be noted that it describes a past event, and that the baptism was at some considerable time before 1643, for the writer says that it was "the manner they use to perform their Anabaptistical ceremonies." The only point, however, that I wish to especially emphasize is that the Hackney River was the baptizing place, "the new Jordan," where those Anabaptists dipped their candidates. Remember that the Gould "Kiffin" Manuscript declares that Blunt performed his immersion in January, 1642. But I have another book called "The Booke of common Prayer vindicated from the aspersion of all Anabaptists, and the like, together with a discovery of the sort of people called Re-baptists, lately found out in Hackney Marsh, neere London." This book was written in 1641, some months before the "Kiffin" Manuscript says Blunt returned from Holland. The following is an account of the Hackney Marsh tradition, the baptism of Blunt, before Blunt placed of the Baptists, before Blunt had returned from Holland and instituted immersion: "The discovery of a base sort of people called Re-baptists, lately found out in Hackney Marsh neere London.

"About a Fortnight since a great multitude of people were met going toward the river in Hackney Marsh, and were followed to the water side, where they were all baptized againe, themselves doing it to one another, some of which persons were too feeble and aged that they were fayne to Ride on horseback thither this was well observed." &c. (pp. 10). Here comes very nearly being the name Baptist that we have heard was not to be used till some time after, for these people were called Re-baptists. It is such a pity that these Baptists would insist upon dipping before they heard of Blunt and of his trip to Holland! It was my pleasure to preach to a Baptist church near Hackney Marsh, a pasturer, which was organized before 1641, and may have been the very church referred to in the above narrative. It is also a fact that Spillbury's church was located near the Hackney river, and that river was doubtless the baptizing place for that congregation. The Spillbury church had existed from, or probably before, 1633; and like all Baptist churches had a convenient place for immersions.

This Lathrop church had much trouble on the subject of immersion. Some of the members seceded and went over to John Spillbury in 1633, and he carried them with him to America, and, as we shall see, it did not then close. If Lathrop had hoped to free himself from this immersion controversy when he came to America, he was to be disappointed. He brought quite a number of persons over with him. He and the church located at Seltsute near Boston when Lathrop was pastor till 1639. On his settlement the immersion controversy broke out immediately. Dean, who was a very able historian and editor of a number of the works of the Massachusetts Historical Society, says: "Controversy respecting the mode of baptism had been agitated in Mr. Lathrop's church in England, and had become a part had separated from him and established the first Baptist (Calvinistic) church in England in 1633. Those that came seem not all to have been settled on this point, and they found others in Seltsute ready to sympathize with them."

In 1638 Lathrop removed to Barnstable with a number of his members and formed a new church. A majority, however, of those who remained in Seltsute believed in immersion, and Dean says that some believed in "adult immersion exclusively." Here, then, is immersion and adult immersion exclusively in the American Lathrop church, so that the matter was not only so, when this church came to call a pastor to succeed Mr. Lathrop, they called an avowed immersionist as pastor, Mr. Chauncy. Fortunately we are not at a loss for Mr. Chauncy's views. Felt says of Chauncy, July 1644: "Chauncy at Seltsute still adheres to his practice of immersion. He had baptized two of his own children in this way. A woman of his congregation who had a child of three years old, and wished it to receive such an ordinance, was fearful that it might be too much frightened by being dipped as some had been. She desired a letter from him, recommending him to the Boston Church, so that she might have the child baptized. He complied and the rite was accordingly administered" (Felt's Eccl. Hist., Vol. I., p. 497).

Think for a moment how powerful and direct this evidence is! Here is John Lathrop who was pastor of this Jacob church in London, England, who was called to the Boston Church in 1633, and who was joined with John Spillbury in 1633; there was another secession to John Spillbury in 1633. In the meantime John Lathrop and

a part of this church has settled in New England, and this same immersion controversy breaks out there. There were some who believed in "adult immersion exclusively," and when Mr. Lathrop resigned this church called to its pastorate a noted immersionist. Mark you that this was not a Baptist church, but an independent church, and the very one the Gould "Kiffin" Manuscript declares never heard of immersion of believers till 1641. But we furthermore reach the conclusion that the Baptists were immersionists as they have always been. I should immensely rather trust the facts in the case than to the myself blindly to the so-called "Kiffin" Manuscript, a document of which no one knows its origin and which has been proved false in almost every particular.

We happen to have another direct proof of immersion in this Jesse's church in London before 1641. I have a book called "To Sons Virginia." This edition was printed in 1644. There was an earlier edition, because the title page tells us that this catechism, for that is what the book is, "is in use in these times." We are pretty well able to locate its exact date. It was written after Sept. 18, 1634, for it declares that "Mr. John Lathroppe" was "now pastor in America," and that was the date of Mr. Lathroppe's arrival in America. And it was before 1637 when Mr. Jesse was called to the care of the church, for the church was engaged in prayer for a pastor, and Mr. Jesse continued pastor until after 1641. The date, then, was 1634-7. But this church at that date had already had great disturbance on the subject of believers' immersion. The writer of this book, who declares that he is "an ancient member" of the Lathrop church, makes the statement that he should avoid: "those that make divisions," and then continues: "I desire to manifest in defence of the Baptisme and forme we have received, not being easily moved, but as Christ will more manifest himself, which I cannot conceive to be in the dipping the head, the creature going in and out of the water, the forme of baptisms doth many or less hold forth Christ. And it is a sad thing that the citizens of Zion, should have their children born foreigners not to be baptized." &c. Now here is a direct statement of immersion and believers' baptisms long before 1641. Then on p. 18 it is asked: "Then sayes such as are called Anabaptists, &c. and this answer is given in part: 'Wherefore let such as deny infants baptisme, and goe into the water and dip downe the head and come out to shew death and buriall, take heed they take not the name of the Lord in vaine, more especially such as have received baptisme in their Infancy.'"

I cannot conceive how there could be a more appropriate witness. He was a member of this Lathrop of Jesse's church, he was an "ancient member," and he certainly knew what he was talking about. He testifies directly that believers' immersion was the practice of persons who had taken members of this very congregation, and at that very moment these persons were causing divisions on account of believers' immersion. And yet in the face of this kind of a witness I am asked to believe this "Kiffin" Manuscript, which professes to be an account of this very church, and that says that none in England practiced believers' immersion before 1642. The "Kiffin" Manuscript is not even a respectable forgery.

LITERARY.

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

BOOKS.

THE Colportage Association of the Bible Institute of Chicago is doing a good work in sending out its monthly library at so cheap a price. The print is large enough to be no tax on the eyes. The books are most wholesome and practical, so far as we have examined them. Stories and devotional books are published. The stories are excellent, both from a literary point of view and as inculcating valuable lessons. Among the recent issues are A Peep Behind the Scenes, by Mrs. O. F. Walton, and The School of Obedience, by Rev. Andrew Murray. The price of the Library is \$1.20 per year, single numbers we think, at 16 cents each, but we do not find the price of single books given in the two before us. The address of the Colportage Association is 250 La Salle St., Chicago.

MISSIONARY EXPANSION SINCE THE REFORMATION. By the Rev. J. A. Graham. 12mo. Chicago, Fleming H. Revell Co.

Mr. Graham is missionary of the Church of Scotland at Simpoor, India, and has written a book of great interest, "On the Threshold of Three Crossed Lands." Those who have read that will not fail to get this volume. It is not of an absorbing interest because it covers a wide field, and hence is not so graphic. But it goes thoroughly over the ground of missionary efforts, and gives a great amount of information for which one would need to search many books.

There are 145 illustrations and eight maps. We enter a protest again against the pictures of the Lord which are in the book. In face of the declaration of the Scriptures that long hair is a shame to a man, why will Christian authors insert their own by putting into their books pictures of him with long hair?

WEBSTER'S INTERNATIONAL DICTIONARY is to be prepared for its wisely chosen vocabulary, from which useless and unauthorized words have been excluded, for its modern spelling, for its concise and carefully worded definitions, for its quotations illustrating the use of words, for its excellent appendices, and for numerous other points of merit. Its universal use in the schools and colleges indicates the high esteem in which it is held by educators.

ROGER'S TRAVELS. By Rev. E. P. Hammond. 166 pp. Price 15 cents. Paper binding. Chicago and New York: Fleming H. Revell Co. Those who have read Roger's Travels will welcome this new and cheap edition. Two boys travel with the uncle, chiefly in Holland, but also in other countries in Europe. Their uncle shows them many of the stirring scenes occurred, and tells them the history of them.

We have received several little tracts written by G. A. Warburton, for use chiefly in the railroad work of the Y. M. C. A. The stories are all connected with railroad men and will do good. Published in New York City by the National Committee of the Young Men's Christian Association.

W. A. Wilde & Co. announce for early publication three books of special interest for young people: "Cadet Standish, of the St. Louis," a Story of our Naval Campaign in Cuban Waters, by William E. Brydall; "When Cuba Braved the King," Story of Teaparty Times, by William E. Barton; "A Daughter of the West," the Story of an American Princess, by Evelyn Raymond.

MAGAZINES.

The April Century.—An article of extraordinary interest and importance is Rear-Admiral Sampson's full and frank statement of the part taken by "The Atlantic Fleet in the Spanish War." Major-General Francis V. Greene, one of the highest living authorities on modern warfare, gives a full account from personal experience of the actual capture of Manila, and John T. McUTCHEON describes the surrender of Manila as viewed from Admiral Sampson's flagship. Mr. McUTCHEON was on the bridge with Dewey during the action. An account by the American Director of the School at Athens of recent American discoveries at Corinth includes the turning up of "A Relic of St. Paul." In this connection should be mentioned an interesting description of Jerusalem and its environment, written especially for The Century, by the distinguished French artist, J. James Tissot. Now that Russian affairs are so much before the world, the "Notes from General Sherman's Diary" concerning his visit to Russia, have a timely interest. Prof. B. C. Brown, of Columbia College, gives with scientific authority an account of recent inventions for the production of liquid air. A striking literary feature of this number is a new poem, "Cities of Hell," by the young English poet, Stephen Phillips, author of "Christ in Hades." One of Mrs. Ford's most recent poems is "The Revolution," a series of three sonnets. Prof. Wheeler, in his popular "Life of Alexander," describes a remarkable episode of that life, namely, "The Famous Siege of Tyre," illustrated by Castaigne. "Franklin as Printer and Publisher" is not the least entertaining of Mr. Ford's biographical serials.

In the April number of the Atlantic, John Fiske has an article on the Original of Evil. Fiske believes in evolution, and that the story of Genesis is a legend written after the return of the Jews from the Babylonian captivity, and he sneers at "the owls and bats of orthodoxes." But even if he is correct, it contributes to the Calvinist. After selling what a strict Calvinist would say in answer to John Mills, he adds: "The man who has acquired such faith as this is the true freeman of the universe, clad in stoutest mail against disaster and sophistry—the man whom nothing can enslave, and whose gain is the serene happiness that can never be taken away."

There is so much which is interesting in Scribner's Magazine for April, one finds a difficulty in choosing what to speak of. Col. Roosevelt gives a description of the battle of San Juan Hill. As this is veritable history told by one of the chief actors, this number of Scribner's will be a good one for parents who wish that their grandchildren may read it. Senator Hoar's article upon the Republican party, of which he has been a shining light for so many years, is of great interest, as he also speaks of what he knows from personal experience. The stories are exceptionally good.

Lippincott Magazine always contains enjoyable matter. One of its most distinctive features is the anecdotes, grave and gay, humorous and pathetic, which are found on every other page among the advertisements. The compiler of those pages is an editor of unusual ability in his line.

The Ladies Home Journal for April continues the two series of pictures which it has started so much attention. These are the outside of homes and the inside of gardens. One hundred of each will be given in the series.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 16.

OUR LORD TEACHING HUMILITY.

John 13:1-17.

MOTTO TEXT.—"I have given you an example." John 13:16.

"Now before the feast of the passover."—Whether this was upon the 14th or 18th of the month Nisan has caused much argument among commentators. The impossibility of deciding the exact day seems to me to indicate the mind of the Spirit in regard to keeping any "church" year with set days and seasons.

His hour had come; the crucifixion was close at hand. But the thought in the Lord's mind was of the going to his Father. It will remove the sting of death if we will only think of that as we draw near to the hour of our departure. "Having loved his own which were in the world, he loved them unto the end."—His elect whom his Father had given him. To the end means to the utmost limit of love. He loved them so that he was willing to die in their stead that he might make a propitiation for their sins.

Luke tells us the disciples had had a dispute among themselves as to who should be greatest. This fact, which John does not mention, throws light on the scene.

"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him."—The devil is a real tempter, and he and his angels are ever busy leading men into sin which our fallen nature makes it easy for them to do. John gives this fact of Judas' decision to betray his Lord in a parenthesis, and thus enables his readers to understand better what follows. Our Lord, knowing all things, knew when Judas yielded to Satan's suggestion and resolved upon the betrayal.

Our Lord would show his disciples that humility was a great virtue in his kingdom, not pride. His disciples in honor must prefer one another. He was the Son of God and equal with the Father, yet he would do the servant's part which the disciples had neglected to do for each other, as the custom was, before the supper.

"He riseth from supper."—They were reclining on couches with their feet extending outwards. "And laid aside his garments."—The flowing robe, leaving him dressed in his tunic. This was the ordinary dress of slaves. "And took a towel, and girded himself."—The towel could thus be convenient for use. "After that he poureth water into a basin."—The basin was placed under the feet and the water poured on them from an ewer. Owing to the wearing of sandals the washing of the feet was most necessary and refreshing.

"Then cometh he to Simon Peter."—The others whose feet he had washed had submitted in silence, let us hope in shame also that in their disputing they had failed to show the usual kindness to each other. But Peter was not given to silence. "Lord, dost thou wash my feet?"—The emphasis is upon the pronouns. Peter is shocked that the Lord should perform such a menial service for a man like himself.

Our Lord answers gently, "What I do thou knowest not now; but thou shalt know hereafter."—Peter would know part-

ly after the explanation which the Lord gave after he had finished the washing. He would know more fully after the Holy Spirit had taken of the things of the Lord and shown them unto him. How much comfort God's afflicted ones have received from this promise of the Lord to Peter.

The gentle answer emboldens Peter and rouses his combativeness into open rebellion against his Lord's authority. "Thou shalt never wash my feet."—The Greek is a very strong negative which Hovey translates, "Neither now, nor ever, to eternity shalt thou wash my feet."

This open defiance of his will the Lord answers sternly. "If I wash thee not, thou hast no part with me."—Positive refusal to obey the least of God's commands when it is known by the one refusing to be a command will prevent the man's salvation. It will be well for Pedobaptists who know what the Lord commands on the subject of baptism but prefer for any reason some other body than the Baptists to study these stern words most prayerfully. The consequence of wilful and persistent disobedience to what may seem to pride a trivial command is terrible. God is not to be trifled with nor mocked.

The stern words bring Peter to his senses. To show the completeness of his surrender he says: "Lord, not my feet only, but also my hands and my head."—Not to have a part with his Lord broke his loving heart. Despite his presumption and lack of humility Peter did love his Master.

"He that is washed needeth not save to wash his feet, but is clean every whit."—The Jewish law required bathing before the Passover, and the apostles had all complied with this law. But walking the streets had made their feet dusty and these needed washing. So far the apostles may have seen no more in their Lord's words than reference to the literal washing. But the next clause shows there was a deep spiritual meaning in it all. "And ye are clean, but not all."—All had washed; therefore he must refer to the cleansing of their souls. The next verse explains that all were clean except Judas. With the minuteness of watchful love John chronicles what his Lord did after the washing, the disciples looking on in silence.

"Know ye what I have done to you?"—They must have known partly; that he had given them a quiet but strong rebuke for having neglected an ordinary rite of hospitality at the beginning of the feast. But this was a small part of the lesson he was teaching. "Ye call me Master and Lord: and ye say well; for so I am."—Master shows they received his teachings; "Lord," that they obeyed his commands.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—It would seem their dispute about being greatest may have included the point as to which one of them should wash the feet. An action that the Lord could do was not beneath the dignity of the greatest and most highly exalted man.

"For I have given you an example, that you should do as I have done to you."—The man who has been regenerated has been cleansed from his sin. But in his walk in the world he contracts defilement, and this must be cleansed. In that cleansing his brethren must be willing to help him; they must watch and admonish one another. Our Lord needed to cleanse the apostles then of the defilement of personal seeking and ambition and

teach them humility. But all washing of his feet would not cleanse Judas. No stopping of some one sin will save an unregenerated man. He that has been washed in the blood of the atonement needs only the washing of his feet.

"The servant is not greater than his Lord."—What service was not too humble for him they must not refuse. Humility is a cardinal grace, but one which is very distasteful to fallen human nature. "If ye know these things, happy are ye if ye do them."—The two things seem to be the need of the entire washing or of regeneration, and the need of constant cleansing of the stains which show themselves from contact with life. Thus shall men grow in grace and into the perfect stature of manhood as it is in Christ Jesus.

THE REAL ISSUES.

[The Baptist Outlook, of Indianapolis, editorially attacked and grossly misrepresented those who are opposed to Dr. Whitsett. Pastor Gordon, supposing the editor, who so prated about "freedom of speech," would at least give a hearing to the other side, sent the Outlook the following article. But it was declined. Another similar article from a Kentucky layman was declined, and both have been sent to us for publication. We publish this one from Bro. Gordon. It is the shorter of the two.—Ed.]

Editor Baptist Outlook:
Your editorial on the Whitsett controversy manifests a radical misunderstanding of the real issues.

Dr. Whitsett's opponents have not objected, and do not object, to his research. They would accord him all possible freedom in that and in all other directions. Not one of the great number of Baptist bodies that have called for his retirement has said one word against freedom of research. The objections to him are that under cover, and "from a Pedobaptist standpoint," he attacked what he knew to be Baptist belief, and after sixteen years he boasted that he had done so; that he believed and taught that a wife ought to join her husband's church, because the family is before the church; that he has grossly garbled and misrepresented authorities, manufacturing evidence out of whole cloth, flatly denying that books say what they do say, and as flatly saying that books say what they do not say.

These things are true, and if he has not been proven unfit to be at the head of the Southern Baptist Theological Seminary, how could such unfitness be proved?

Please read the editorial in the Baptist and Reflector of February 2 on the subject, and if you brethren up there are going to have anything to say concerning this matter please state the facts or keep your pen out of the ink.
ALVAH F. GORDON.

PERHAPS one reason why people give over their efforts so soon in doing good, and retire into a chronic state of idleness, is that they are not willing to wait for results. After a period of sacrifice, they want to have the reward. After sowing, they expect immediate harvest. That is neither a natural nor a spiritual law. The word is, "Be not weary in well doing, for in due season we shall reap if we faint not."

Do what God calls you to do and you are a success.—T. De Witt Talmage.

DEATH OF ELDER C. M. RILEY.

This venerable servant of God passed away at his home at Gratz, Owen county, Ky., March 10, 1899.

He united with New Liberty Baptist church in the great revival held by T. J. Fisher, and was baptized by Eld. Lewis Alexander in March, 1842. He was licensed to preach in 1845, and ordained to the work of the ministry in November, 1852. He soon became one of the leading Baptist preachers in Owen county. He served as chaplain in the Fourth Kentucky Cavalry, Confederate States Army, during the war. Many rich anecdotes are told by the old soldiers of his adventures and daring deeds during those four years of conflict.

Eld. Riley has, during his ministry, been pastor of about twenty-five different churches, mostly in Owen, Henry, Grant and Gallatin counties. He has also been mainly the means of constituting ten or twelve new churches. Three or four months of almost every year he has been constantly engaged in protracted meetings, and stated to the writer shortly before his death that he had baptized about five thousand persons.

Last November he assisted the writer in a protracted meeting at Mt. Pleasant, Owen county. For the past 78 years his body was erect, his voice strong, and he often read the Scriptures without glasses. His vigor of mind seemed but little impaired, and his zeal equal to a man of 40.

Though Mr. Riley was what is regarded as uneducated, his mind was strong and capable of grasping the most difficult problems in theology. Often in the ministers' meetings of Concord Association his discussion of a subject would be the leading speech of the occasion. His tall and striking form, clear voice and ready wit always made these meetings attractive, and if prevented from being present was greatly missed. His expressions were often very peculiar, and many amusing stories are told of things he would say.

At the time of his death he was pastor of the churches at Caney Fork, Beech Grove and New Columbus, Owen county, and, though all of them were some distance from his home, he but seldom missed an appointment even in the worst weather. On March 2 he came to Poplar Grove, Owen county, to attend the funeral of an old brother, Y. J. Crouch, a life-long friend. The funeral sermon was preached from Romans 6:23: "The wages of sin is death, but the gift of God is eternal life." It was his last sermon. He requested the writer to conduct the services at the grave. On reaching home acute pneumonia soon developed which resulted fatally on the 10th. The funeral was conducted by Eld. A. J. Head, pastor of the church at Gratz, when the grand old man was laid to rest, aged 78 years, 6 months and 6 days.

Thus has passed from our midst a man whose life-work has been for his blessed Master. Long will he be remembered by the people with whom he lived and labored. The good he has done eternally will alone unfold. All over Concord Association and in Franklin and Grant counties, and miles beyond, are visible results of his work.

In his dress and manners he was exceedingly neat; his snowy hair and beard always kept in perfect order, and clothing clean and plain. In stature he was over six feet tall and stood erect to the last. His conversation was

"Durability is Better Than Show."

The wealth of the multimillionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health. It never disappoints.

Scrofula.—"Three years ago our son, now eleven, had a serious case of scrofula and erysipelas with dreadful sores, discharging and itching constantly. He could not walk. Several physicians did not help for sixteen months. Three months' treatment with Hood's Sarsaparilla made him perfectly well. We are glad to tell others as I do now." Mrs. A. VAN WATSON, Ottawa, Kan.

Nervous.—"Vomiting spells, dizziness and prostration troubled me for years. Had neuralgia, grew weak and could not sleep. My age was against me, but Hood's Sarsaparilla cured me thoroughly. My weight increased from 125 to 143 pounds. I am the mother of nine children. Never felt so well and strong since I was married as I do now." Mrs. M. A. WATSON, 1223 8th St., Washington, D. C.

Excitement.—"We had to tie the hands of our two-year-old son on account of screams on floor and limbs. No medicine ever helped until we used Hood's Sarsaparilla, which soon cured." Mrs. A. VAN WATSON, 1223 Montgomery Street, Paterson, N. J.



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

always instructive and intelligent, and never indulged in anything low or obscene.

His preaching often abounded in the very opposites of human passions. He would often set his congregations in a roar of laughter, but in a few moments, by some pathetic turn in voice or words, have the same people bathed in tears. He was absolutely fearless, and, when necessary, could reprove with telling effect. He always obtained the best of order. His ready wit was something remarkable, and woe to the smartling who tried to trespass on propriety. The writer, like many others, learned to love him the more he saw of him, and, though deeply regretting that he is gone, rejoices that he "has entered into heavenly rest."
S. JOHNSON.

Walton, Ky.

DEAR RECORDER.—The friends of Dr. Whitsett claim that he is in no way responsible for re-opening the unfortunate controversy, which may or may not be true. But he does certainly approve the course of his friends by his silence. If he meant his resignation as final, he could easily stop the hurtful controversy by assuring friends and foes that he meant just what he said in that resignation. That would certainly be a solution of the matter.

Unless he does this, who can avoid the conclusion that he indorses the course of Prof. S. O. Mitchell and others in asking the Trustees to retain him as President of the Seminary?
WM. M. STALLINGS.

Springfield, Ky.

The master is right. There can be no social regeneration where the cross is not recognized. Love has its severity as well as hate, but hate, whether it uses the sword or the law for its weapon, can never bring about a better social order. Greed, arrogance and self-indulgence must yield to generosity, humility and self-control.—Walter Rauschenbusch.

For Baptist news subscribe for the Recorder.

FROM CUBA.

My DEAR DR. TICHEKOR—Permit me to occupy a few moments of your time to relate the experience of the past few hours. Saturday, by urgent request of our missionary, Dr. W. D. Powell, I went to Santa Clara, where he is now at work and bringing things to pass in the name of the Lord and the interests of the Baptist brotherhood. He has been at work at Santa Clara less than three weeks. The theater was offered free of cost, which he used a few times, but was unable to continue and bear the expense of \$10 per night for lighting. He has secured the rental of a very large and commodious hall half a block from the Plaza.

Saturday night a large congregation assembled and the gospel was preached with power. Through the aid of an interpreter, and at Dr. Powell's request, I was able to speak a few moments the message of Jesus to people hungering for righteousness. At the close of the preaching service a Baptist church of nearly 100 members was organized. A large number were present for baptism. At sunset baptismal services had been arranged at the creek in a delightful spot, but just before the services began the lady owning the land sent a message forbidding the use of the land for such service. She did not need to send word that she was a Romanist. Another spot has been selected.

Sunday morning at 7 o'clock a large audience of bright boys came to the hall and were taught the Scriptures in English. They are getting the language with marvelous rapidity. Some can already hold conversations in short sentences. At 12 o'clock another large company assembled to hear the Scriptures in English. This time the school was composed of girls. Cuban ladies already received into the church, under Bro. Powell's instructions, are organizing classes. The singing is spirited. The faces are bright and hopeful. Some are hungry and do not have much to live on—all were supplied at the close of the school with two pieces of hard tack. They manifest gratitude. The order in these services, and the attention given to what is said would put many an American Sunday-school to shame.

A detachment of the Sixth Ohio is here. They give aid so far as possible, and already propose to furnish a reading desk. Services were held with the battalion, and, by request, the gospel was preached by the writer.

Sunday night at 7 o'clock, and we are back at the hall. The multitude have preceded us and are quietly waiting for services to begin. The hall is crowded, every inch of standing room is taken—the street outside is filled with people who cannot even get standing room. All listen attentively. A sermon is a new thing to these members of the Roman church, for such many of them are. At the close of the service 18 more are received for baptism. Look at this New Testament church of the Antilles. Heads of families, some with heads silvered with the suffering and struggle for religious and political liberty, which they have so bravely endured. Young men and women are in the ranks of this new body of believers. They are alert and object to every candidate who cannot give a good record of himself.

The old Roman establishment is just waking up. They are desperate. As the names are given by the candidates some emissary of Rome takes it, and the person

is visited the next day and every influence brought to bear against the step being taken. Liberty of conscience is just discovered to these people as a privilege of their own. Rome raves. She can no longer continue in the same role. When I left Monday morning 75 persons were waiting baptism.

Other denominations are planning and discussing probabilities. Brave, consecrated Powell is marshaling the people under the banner of the Cross. He has got contributions and outside aid sufficient to seat part of the hall. A Methodist brother has given an organ. People of high standing are attending the services and contributing.

One of the papers offers its columns free of expense for anything the Baptists may want to say. Bro. Powell is everywhere; nothing escapes his notice. The people already love and trust him. I fear for his health. Yesterday he planted a gospel circle at Esparanza. Already he has dropped good seed at the important points of Remedios, Cobarrion, Placetos and other places. Two weeks' faithful work, such as he gives, will put the Baptist interests in safe hands and leave a well organized church.

At Remedios a reception was given the Cuban, Gonzales, last week. A Roman priest was called on to speak; he did it in elegant Spanish, but filled his speech with insinuations against the United States. Dr. Powell saw the treachery and exposed the whole thing until the people cheered and the exposed priest left the platform greatly chagrined. The Baptists must reinforce Bro. Powell. One year, or six months from now, it will take \$500 to do what \$100 will accomplish to-day. The idea of liberty is so attractive to these people that they grasp at the principle of religious liberty and the congregational system in church life as a drowning man clutches at the life line in mid ocean. They have had enough of one-man power in religion as well as politics.

Oh! my brethren, wake up all along the line for the sake of humanity and in the name of our blessed Lord. The Baptists hold the key of the situation.

Yours fraternally,
E. W. WHITK.
Chap. 31st Mich. U. S. V.

OUR BALTIMORE LETTER.

The Whartons.—Meeting at Eutaw Place Church.—Maryland Mission Methods, &c.

Will you allow a word from the East to the middle West by one who, in learning to love Marylanders, has not ceased to care for Kentuckians? Many of the readers of the RECORDER can trace their ancestry to "Maryland, my Maryland." To them it will be a source of satisfaction to know that Baptist affairs are progressing, if the progress indeed be slow, in the old state. All the churches in the city of Baltimore are now supplied with pastors, with Brethren Duke at Immanuel, Baylor at Grace, Hepburn at the old Second, and Compton, broad-shouldered and big-hearted, at Fuller Memorial. And while noticing the recent arrivals, let us not fail to take notice also of the one to come. All Kentuckians, as indeed everybody else, know Wharton, him of the many revivals and the big, loving heart, a citizen of the earth. All who know him do not know that he is the pastor of the Brantly church here, but such is the case. Finding that his work in meet-

ings interferes with his work as pastor, he is to turn the active work over to another. The church has called his brother, Rev. M. B. Wharton, D.D., of the Freemason-street church, Norfolk, Va., to the assistant pastorate, and the present pastor will still retain the pastorate, only nominally, I presume. We will gladly welcome the Norfolk brother to our midst, and hope that his coming may mean great things not only to Brantly, but also to our Baptist cause in city and state.

It will be interesting to your readers, who are familiar with the Eutaw Place church, through Dr. Kerfoot, the former pastor, to know that we have just closed a most glorious meeting at that church. The meetings continued two full weeks, with much preliminary work beforehand, and God was with us in power. Ever since coming as pastor, nearly three years ago, I have had my heart set upon having Rev. Carter Hehn Jones, of your city, to help me in this special work here. I have waited for him all this time, and at last he found time, in the midst of all his many duties in connection with entertaining the Convention, to come at this time. The Spirit of God came with him. From the first the interest was apparent, and was sustained to the very last. He preached with marvellous power, and fearlessly gave us of the old-fashioned gospel, with a grace and earnestness that was only equalled by its virile strength. He captured Eutaw Place church. I am not an adept at counting noses in religious work, and have made no effort to ascertain just how many were specially interested, but I feel sure that between seventy and eighty, in one way and another manifested special interest. This evening we will receive applicants for membership. I am not able at present to say how many we will receive. It was an interesting sight to see twenty or thirty people rising for prayer Sunday night, the last night of the special services, and many of them coming forward to the front seat. But all this was equalled by the marked effect upon the membership at large. What a safe man he is to bring into one's pulpit! Eutaw Place church for many a day will praise God for his coming.

There is one feature of our State work this year that I feel should be of interest to the workers in Kentucky, where the field for putting it into practical operation is even greater than with us. An item in the programme of enlargement this year was a scheme of visitation upon the part of the pastors in Baltimore whereby every mission station in the state is to be visited during the associational year. Each District Association is placed under the charge of a special committee, which is charged with the duty of seeing that each mission field is cared for personally. The expenses of such visiting as may be necessary will be borne by the State Board, a fund being kept for that purpose. The different members of the committees are to enter into correspondence with their special fields, and decide in each case just what is needed. If thought best, a meeting of a week will be held with special effort at enlarging the work. In this way every mission field will receive the special attention of some of our brethren on the Board. We look for the blessing of God to crown this endeavor. Some such work, though in a different way, has been attempted in North Carolina. We believe it could be

THE NEW METHOD OF BLOOD PURIFYING.

What the New Discovery in Medical Science Has Accomplished.

The Prompt Way to Cure Yourself When Symptoms Show That Your Blood Is Out of Order.

THE EMINENT SPECIALIST'S FREE OFFER TO ALL READERS OF THE WESTERN RECORDER.

For a great many years it has been the custom for sick people to say: "My blood is out of order. It needs purifying. I feel all used up. My skin needs clearing. My brain feels tired." They are right but do they act right?

They generally go and get a laxative (bowel-cleaner) to purify their blood.

Does their blood run through their bowels?

Science has to-day furnished proofs that all the purifying that your blood needs, in fact, all that can be done, must be done by your kidneys.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys strain or filter out the impurities in the blood—that is their work.

Purifying your blood is not a question of taking a laxative or physic.

Does your blood run through your bowels?

What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are already in your blood, causing your present sickness *it leaves there.*

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel-cleaners fail to do their work—they fail to help the kidneys.

When you are sick then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root the great Kidney Remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical

science. Dr. Kilmer, the eminent physician and specialist, has attained a far-famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

Pain or dull ache in the back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleeplessness, sallow complexion, pimples, blotches, skin troubles, dropsy, irritability, loss of ambition, obliged to pass water often during the day, and to get up many times at night, and all forms of kidney, bladder and uric acid troubles.

Swamp-Root is sold by all dealers, in fifty-cent or one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

The great discovery 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 sample bottle 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 men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

tried in Kentucky. JUNIUS W. MILLARD, Baltimore, March 29, 1899.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Salem Association to be held with Pleasant View church, April 28th, 29th, and 30th 1899.

FRIDAY.

- 9 A. M.—Divine Service.—M. W. Whayne.
- 10 A. M.—Can the sinner do any meritorious act to put himself into a saved state? Then can he do anything to put himself out of saved state?—J. C. Willett.
- 11 A. M.—Design of Baptism.—J. T. Barrow.
- 1:30 P. M.—Divine Service.—H. P. Coffman.
- 4:45.—The doctrine of election.—B. F. Hagan.
- 2:45.—Exegesis. 1 Peter 3:19, 20.—T. J. Duvall.

SATURDAY.

- 9 A. M.—Divine Service.—C. M.

- Buckbanan.
- 9:30.—Are the heathen lost with out the Gospel?—D. F. Shacklett.
- 10 A. M.—Would it aid missions to divide Salem Association?—W. B. Gwynn.
- 11 A. M.—Board Meeting.
- SUNDAY.
- 9 A. M.—Divine Service.—I. C. Argabright.
- 9:30.—Relation of the Sunday-school to the church.—W. H. Bruner.
- 10:15.—The Sunday-school as a means of fostering missions.—J. J. Willett.
- 11 A. M.—Sermon. The Christian Sabbath.—It. C. Kimble.
- J. C. WILLETT,
D. F. SHACKLETT,
T. J. DUVAL,
Com.
- I BELIEVE in personal dealing more and more every day and in the inadequacy of mere preaching.—Henry Drummond.

THE MOST ON HIGH.

Revelation 7:9.

BY REV. T. L. BAILY.

There is a land of perfect peace, Where naught can enter to molest; Where joys and pleasures never cease, And all who enter find a rest.

CHORUS:

O joyous land, O happy land, The home of angels bright and fair; Where all the saints in glory stand, O grant me Lord an entrance there.

That blessed home—that peaceful home, There countless hosts shall gather in.

For perfect rest—no more to roam, Forever there—no more to sin.

CHORUS:

That countless hosts arrayed in white, With palms in hand, sweet songs they raise, Thro' endless day, where falls no night, Their joyous voices ring with praise.

CHORUS:

That glorious home, so pure and fair, With every useful thing is stored; The countless throng who enter there, Shall be forever with their Lord.

CHORUS:

When life with earthly joys shall cease, And earthly pleasures fade away; O, let me share that perfect peace, And join the throng in bright array!

CHORUS:

O joyous land, etc. Atlantic City, N. J.

O joyous land, etc. Atlantic City, N. J.

OUR PULPIT.

CHRISTIAN MISSIONS THE HIGHEST FORM OF UNIVERSAL BENEFICENCE.

BY ALEXANDER MACLAHLEN, D.D.

"As we have therefore opportunity, let us do good unto all..." Gal. 6:10.

The future, on the whole, is the season of reaping; the present life, on the whole, is the season of sowing; and while life as a whole is the seed-time, in detail it is full of opportunities, openings which make certain good deeds possible, and which, therefore, impose upon us the obligation to do them. If we were in the habit of looking on life mainly as a series of opportunities for well-doing, how different it would be; and how different we should be!

Now this injunction is seen to be reasonable by every man, whether he obeys it or not. It is a common place of morality, which finds assent in all consciences, however little it may mould lives. But I wish to give it a particular application, and to try to enforce its bearing upon Christian missionary work. And the thought that I would suggest is just this, that no Christian man discharges that elementary obligation of plain morality, if he is indifferent to this great enterprise. "As we have an opportunity, let us do good to all." That is the broad principle, and one application—the duty of Christian men to diffuse the Gospel throughout the world.

I. Let me ask you to look at the obligation that is thus suggested. As I have said, well-doing is the wider, and doing good to others the narrower expression. The one covers the whole ground of virtue, the other declares that virtue which is self-regarding, the culture which is mainly, occupied with self, and is lame and imperfect, and there is a great gap in it, as if some candle had been cut out of the silver disc of the moon. It is only full-orbed when in well doing, and as a very

large constituent element of it there is included the doing good to others. That is too plain to need to be stated. We hear a great deal to-day about altruism. Well, Christianity preaches that more emphatically than any other system of thought, morals or religion does. And Christianity brings the mightiest motives for it, and imparts the power by which obedience to that great law, that every man's conscience responds to is made possible.

But whilst thus we recognize as a dictate of elementary morality that well-doing must necessarily include doing good to others and feel, as I suppose we all do feel, when we are true to our deepest convictions, that possessions of all sorts, material, mental and all other are given to us in stewardship and not in absolute ownership, in order that God's grace in its various forms may fructify through us to all, my present point is that, if that is recognized as being what it is, an elementary dictate of morality enforced by men's relationships to one another, and sealed by their own consciences, there is no getting away from the obligation, upon all Christian men, which it draws after it, of each taking his share in the great work of imparting the gospel to the whole world.

For that gospel is our highest good, the best thing that we can carry to anybody. We, many of us, recognize the obligation that is devolved upon us by the possession of wealth, to use it for others as well as for ourselves. We recognize, many of us, the obligation that is devolved upon us by the possession of knowledge, to impart it to others as well as ourselves. We are willing to give of our substance, of our time, of our effort, to impart much that we have. But some of us seem to draw a line at the highest good that we have, and whilst responding to all sorts of charitable and beneficent appeals made to us, and using our faculties often for the good of other people, we take no share and no interest in communicating the highest of all goods, the good which comes to the man in whose heart Christ rests. It is our highest good, because it deals with our deepest needs, and lifts us to the loftiest position. The gospel brings our highest good, because it brings eternal good, whilst all other benefits fade and pass, and are left behind with life, and the dead flesh. It is our highest good, because if that great message of salvation is received into a heart, or moulds the life of a nation, it will bring after it, as its ministers and results, all manner of material and lesser benefit. And so, giving Christ we give our best, and giving Christ we give the highest gift that a weary world can receive.

I am afraid that indifference to the communication of the highest good, which marks sadly too many Christian professors in all ages, and in this age, is a suspicious indication of a very slight realization of the good for themselves. Luther said that justification was the article of a standing or a falling church. That may be true in the region of theology, but in the region of practical life I do not know that you will find a text more reliable and more easy of application than this, does a man care for spreading amongst his fellows the gospel that he himself has received? If he does not, let him ask himself whether, in any real sense, he has it. "Well-doing" includes doing good to others, and the possession of Christ will make it certain that we shall impart him.

II. Notice the bearing of this elementary injunction upon the scope of the obligation.

"Let us do good to all men." It was Christianity that invented the word "humanity;" either in its meaning of the aggregate of men or its meaning of a gracious attitude towards them. And it invented the word because it revealed the thing on which it rests. "Brotherhood" is the sequel of "Fatherhood," and the conception of mankind, beneath all diversities of race and culture and the like, as being an organic whole, knit together by a thousand and mystical bands, and each atom of which has connections with, and obligations to every other—that is a product of Christianity, however it may have been in subsequent ages divorced from a recognition of its source. So, then, the gospel rises above all the narrow distinctions which call themselves patriotism and are parochial, and it says that there is "neither circumcision nor uncircumcision, Jew nor Greek, Barbarian, Scythian, bond nor free, but all are one." Get high enough up upon the hill, and the hedges between the fields are barely perceptible. Live on the elevation to which the gospel of Jesus Christ lifts men, and you look down upon a great prairie, without a fence or a ditch or a division. So my text comes with profound significance, "Let us do good to all," because all are included in the sweep of that great purpose of love, and in the redeeming possibilities of that great death on the cross. Christ has swept the compass, if I may so say, of his love and work all round humanity; and are we to extend our sympathies or our efforts less widely? The circle includes the world; our sympathies should be as wide as the circle that Christ has drawn.

Let me remind you, too, that only such a world-wide communication of the highest good that has blessed ourselves will correspond to the proved power of that gospel which treats as of no moment diversities that are superficial, and can grapple with and overcome, and bind to itself as a crown of glory, every variety of character, of culture, of circumstance, claiming for its own all races, and proving itself able to lift them all. "The bread of God, which came down from heaven," is an exotic everywhere, because it came down from heaven, but it can grow in all soils, and it can bring forth fruit unto eternal life everywhere amongst mankind. So "let us do good to all."

And then we are met by the old objection, "the eyes of a fool are in the ends of the earth." "Keep your work for home, that wants it." Well! I am perfectly ready to admit that in Christian work, as in all others, there must be division of labor, and that one man's tastes and inclinations will lead him to one sphere and one form of it, and another man's to another; and I am quite ready, not to admit, but strongly to insist, that, whatever happens, home is not to be neglected. "All men" includes the slums in Ancoats as well as the savages in Africa, and it is no excuse for neglecting either of those departments that we are trying to do something in the other. But it is not uncharitable to say that the objection to which I am referring is most often made by one or other of two classes, either by people that do not care about the gospel, nor recognize the "good" of it at all, or by people who are ingenious in finding excuses for not doing the duty to which they are at the moment

\$15.95 ONLY ONE DOLLAR DOWN SEARS, ROEBUCK & CO., CHICAGO, ILL. CATALOGUE FREE. FOR \$100 we furnish a bicycle, the exact same lamp as a new being widely advertised as a premium with a bicycle as a BICYCLE LAMP. ACTUALLY ONE DOLLAR DOWN, but we do not guarantee or recommend it.

WHO PAYS THE DIFFERENCE Between our Price and the Agent's and Dealer's. You do if you buy from them. You may be surprised to know that the difference amounts to about 10 per cent. There is no real reason why you should pay that amount in excess of our price. You save it all when you deal with us. WE HAVE NO AGENTS. We sell you Vehicle and Harness direct from our factory at wholesale prices. We have the largest manufacturing of Vehicles and Harness in the world. We make the styles of vehicles and all styles of harness and ship them anywhere for examination. You take no risk, everything is fully warranted. You have the additional advantage of large selection as to price, variety and style. Good for large illustrated Catalogue of our Goods. No. 215—King Hill, Cal. For and local agents. Price paid as usual.

ELKHART CARriage AND HARNESS MFG. CO., W. B. Pratt, Secy., Elkhart, Indiana. Louisville Tobacco Warehouse Company. INCORPORATED. NINTH STREET HOUSE Regular, Harris & Co., Managers. Four Months' Free Storage. Auction and Private Sales Daily. Ninth Street, Bet. Main and Market, Louisville, Kentucky.

summoned. The people that do the one are the people that do the other. Where do you get your money from for home work? Mainly from the Christian churches. Who is it that keeps up missionary work abroad? Mainly the Christian churches. There is a vast deal of unreality in that objection. Just think of the disproportion between the embarrassment of riches in our Christian appliances here in England, and the destitution in these distant lands. Here the ships are crammed into a dock, close up against one another, rubbing their yards upon each other; and away out yonder, on the waters there are leagues of loneliness, where never a sail is seen. Here, at home, we are drenched with Christian teaching, and the churches are competing with each other, often like rival tradespeople for their customers; and away out yonder a man to half a million is considered a fair allowance. "Let us do good to all."

III. Lastly, note the bearing of this elementary precept on the occasions that rise for the discharge of the duty. "As we have opportunity." As I have already said, the Christian way to look at our circumstances is to regard them as openings for the exercise of Christian virtue, and, therefore, summonses to its discharge. And if we regarded our own position individually, so we should find that there were many, many doors that had long been opened, into which we had been too blind or too lazy, or too selfishly absorbed in our own concerns to enter. The neglected opportunities, the beckoning doors whose thresholds we have never crossed, the good that we might have done and have not done—these are as weighty to sink us as the positive sins, the opportunities for which have appealed for our worse selves. But I desire to say a word, not only about the opportunities offered to us individually, but about those offered to England for this great enterprise. The prophet of old represented the

proud Assyrian conqueror as boasting, "My hand hath gathered as a nest the riches of the people.... and there was none that moved the wing, or opened the mouth, or peeped." It might be the motto of England to-day. It is not for nothing that we and our brethren across the Atlantic, the inheritors of the same faith and morals and literature, and speaking the same tongue, have had given to us the wide dominion that we possess. I know that England has not climbed to her place without many a crime, and that in her skirts is found the blood of poor innocents, but yet we have that connection, for good or for evil, with subject races all over the earth. And I ask whether or not that is an opportunity that the Christian church is bound to make use of. What have we been entrusted with it for? Commerce, dominion, the impartation of Western knowledge, literature, laws? Yes! Is that all? Are you to send shirtings and not the gospel? Are you to send muskets that will burst, and gin that is poison, and not Christianity? Are you to send Shakespeares, and Milton, and modern science, and Herbert Spencer, and not evangelists and the gospels? Are you to send the code of English law and not Christ's law of love? Are you to send godless Englishmen, "through whom the name of God is blasphemed amongst the Gentiles," and are you not to send missionaries of the Cross? A Brahmin once said to a missionary: "Look here! Your Book is a good Book. If you were as good as your Book,

For Receptions Kin-hee Coffee. Kin-hee Java and Mocha. Packed in six-ounce cans and always fresh and strong. For sale by grocers everywhere. Mrs. HERRICK'S, Coffee & Cocoa, 720 N. JAS. HERRICK & CO., Cincinnati, O.

you would make India Christian in ten years."

Brethren, the European world to-day is fighting and scrambling over what it calls the unclaimed corners of the world; looking upon all lands that are uncivilized by Western civilization either as markets or as parts of their empire. Is there no other way of looking at the heathen world than that? How did Christ look at it? He was moved when he saw the multitudes as "sheep having no shepherd." Oh, if Christian men, as members of a nation, would rise to the height of Christ's place of vision, and would look at the world with his eyes, what a difference it would make! I appeal to you, Christian men and women, as members of this nation, and therefore responsible, though it may be infinitesimally, for what this nation is doing in the distant corners of the world, and urge on you that you are bound, so far as your influence goes, to protest against the way of looking at these heathen lands as existing to be exploited for the material benefit of these Western Powers. You are bound to lend your voice, however weak it may be, to the protests against the savage treatment of native races, against the drenching of China with narcotics, and Africa with rum; to try to look at the world as Christ looked at it, to rise to the height of that great vision which regards all men as having been in his heart when he died on the cross, and refuses to recognize in this great work. "Barbarian, Seythian, bond or free." We have awful responsibilities; the world is open to us. We have the highest good. How shall we obey this elementary principle of our text, unless we help as we can in spreading Christ's reign. Blessed shall we be, if, and only if, we fill the seed-time with delightful work, and remember that well-doing is imperfect unless it includes doing good to others, and that the best good we can do is to impart the unspeakable gift to the men that need it.—Watchman.

EVERY man gets his wages. He may not secure all he expects, but will get in kind what the quality of his life must ever bring. Many men will be surprised in the end at the kind of reward that comes to them, but will discover then, for their vision will be cleared, that they have what they sought. God's government is one of law. There is law in grace. Everything produces its kind. It could not be otherwise where justice reigns. The man who walks with God will have God walking with him. He who prefers to walk by himself will have himself to walk with. The man whose religion is a religion of display will have a displayed religion. "Do not think alms before men to be seen of them," said our Lord. But they who persist in that kind of exhibition of themselves get their reward. They will be seen of men. For this they toil, and they have their reward. They who sound a trumpet before them and "for a pretense make long prayers" get the thing they seek, but nothing beyond. To be seen of men is a cheap compensation, but some poor souls desire nothing more, and they get only what they desire. The man that aims low will never hit high. We are apt to strike near the mark at which we aim; certainly not above it. Things are not always what they seem, but they will be uncovered at last. The true quality of the man will at length be discovered in the kind of compensation that comes to him. It will

be known at last that the man who reaps tares had been all his life sowing tares. The harvest will be the test of the quality of one's life, for we will secure only what we were working for. They have their reward.—Wishard.

"AD HOMINEM" ARGUMENT.

The Times, the leading daily of Richmond, Va., has somehow and somewhere laid hold upon an editorial writer who can be historical, logical, theological and philological, all within the space of a brief article on "Ad Hominem Argument." It would be interesting to know how he would prove that, in the phrase "baptized for the dead" (1 Cor. 15:29) "for" means "instead of." Were living people really baptized instead of people who had died unbaptized?

Every trained logician knows that, in strict logic, the "ad hominem" argument is no argument at all. It does not pretend to decide, nor even to argue any principle; and, in this direction, has no more force than has the school-boy's taunt, "Oh, you're another."

Let us illustrate by a paragraph or two, taken from the "campaign" history of fifty years ago. It is proper to state that the Barbour mentioned in the sketch was James Barbour, of Culpeper, a brother of the late senator, John S. Barbour.

On the court day aforesaid the crowd was too great for any building in the town, and so the speaking was done out-of-doors. A platform was erected against the court-house and something like an acre of ground was covered by the crowd. William C. Rives was one of the ablest, most scholarly and most polished speakers in Virginia. The Whigs were exultant and felt confident that no Democratic speaker on the ground could cope with their splendid champion. Some leading Democrats had waited on Mr. Rives and requested him to "divide time," but this proposal he declined. He made a very fine speech which greatly elated his party and somewhat depressed the spirits of the Democrats. In the course of his speech, he said that he "would wait till the 7th of November (election day) for a reply."

At the close of Mr. Rives' speech, the Democrats began vociferously to cry, "Barbour! Barbour!" and a thin, frail, beardless youth stepped upon the platform. As it was his second attempt at a "stump speech," and as the circumstances were unfavorable, it was not strange that he manifested embarrassment. For a few minutes this was even painful, and he foamed at the mouth. But soon he began to warm up to his work, and the telling blow fell thick and fast. Mr. Rives became restless, and presently interrupted the speaker with the words: "I don't know the young man who has come here to teach me lessons in Democracy." Barbour quickly rejoined: "I teach William C. Rives lessons in Democracy! Why, he was the great leader of the Democracy of Virginia when I was in my cradle." At this sally, the huzzas of the Democrats were deafening.

Now, here was a keen blade, skillfully thrust with decided and even brilliant effect. But the trained logician sees at a glance that there was no "logic" in it. What had Mr. Rives' political status, twenty-five years before, to do with the question, "Ought Zachary Taylor to be elected to the Presidency?"

It is, indeed, a very remarka-

SPRING GOODS.

Colored and Black Dress Goods At wonderfully low figures.

- 35c For new Spring Jacquards, 40 in. wide, in beautiful grays, blues and tans; unusually good value for the price.
- 50c For Silk-finish Henriettas, 38 in. wide, in the lovely shades of grays, tans, browns, blues and greens; real worth of this quality 65c.
- 65c For Solid Color Taffeta Linens, 40 in. wide, in grays, tans, greens, red, brown, blue. This fabric is entirely new this spring.
- \$1.00 For your choice of swell English Suitings, 42 in. wide for tailored suits. Colors, Military Blue, Castor, Brown, Navy; worth \$1.25.
- 30c For Black Satin-finish Jacquards, 36 in. wide, in a number of new patterns; real worth 45c yard.
- 50c For fine Black All-wool French Clay Worsteds, 40 in. wide, for Skirts and Suits.
- 70c For stylish Black Tamise Cloth, 46 in. wide, for spring dresses.
- \$1.34 For fine Black Crepon, 42 inches wide, in the most beautiful patterns yet seen for such a low price as ours.

Ladies' Silk Waists & Muslin Underwear

- \$2.48 For Ladies' Stylish Black Silk Waists, full corded front, high-corded stock collar, lined through.
- \$3.98 For Ladies' Red, Blue or Black Taffeta Silk Waists, full-corded front and stock collar, made in the newest style.
- \$4.48 For Ladies' Pretty Blue, Cerise or Red Taffeta Silk Waists, with hemstitched front and stock collar, well made, newest style.
- 74c For Ladies' Muslin Skirts, double ruffle of lonsdale cambric, edged with embroidery.
- 98c For Ladies' Fine Muslin Skirts, made with a double cambric ruffle, edged with embroidery and insertion.
- \$1.24 For Ladies' pretty Muslin Skirts, with a deep lonsdale cambric ruffle, edged with Irish Point Embroidery.

Gloves and Hosiery.

- 48c For Ladies' and Misses' Kid Gloves, in Browns, Tans and Greens, four-button, lace styles, reduced from 75c and \$1.
- 64c For Ladies' Two-clasp Kid Gloves, embroidered backs, in Reds, Browns, Blues, Greens, Tans and Blacks, worth \$1.
- \$1.00 For our fine Kid Gloves in Black, White and all colors; fitted to the hand.
- 15c For Ladies' Plain, Fancy Striped, Drop Stitch, Seamless Hosiery, in a collection of good styles. Former price 25c pair.
- 25c For Ladies' Plain Black Hose, with silk-embroidered ankle, also Boot Pattern Hose, double heel and toe.
- 35c For Ladies' new style Striped Top Hosiery, white foot silk clocked, high spliced heels, real value 45c pair.

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully —in fact it is as safe as shopping in person from our counters.

J. BACON and SONS,

425 to 429 East Market St., LOUISVILLE, KY.

ble fact, that a so-called "argument," which is one of the most effective weapons ever invented for cut-and-thrust debate, is from a purely logical point of view, absolutely worthless. It is not held here that it has no legitimate place in debate; for it is sometimes highly important as an instrument to stop the mouths of gainsayers, who are making reckless charges. For instance: There is afloat a story of a distinguished soldier against whose conduct some brazen, blatant, blundering critic had spoken his "mind," if, indeed, he had any. The General indignantly replied that his critic had got himself into the penitentiary in order to escape Federal bullets, and was now posing as a critic of the military conduct of men who had charged with Pickett's Division at Gettysburg! Now, if that did not stop the critic's mouth, he had the hide of an alligator, but it did not, logically speaking, touch the question at issue, and that question was, Did the General do the proper thing on a particular occasion?

It is worthy of note that Jesus of Nazareth, one of the keenest of all cut-and-thrust debaters,

freely used the ad hominem argument, in defending himself from the reckless slanders of his foes: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

The Apostle Paul, one of the finest reasoners that ever lived, was greatly given to the use of this argument. His Epistles to the Corinthians fairly bristle with ad hominem thrusts, and even in that sublimest of all treatises on the immortality of the soul the 15th chapter of First Corinthians, he hits his skeptical opponents hard when he asks, "What shall they do who are baptized for (instead of) the dead, if the dead rise not at all?"

Of course the ad hominem argument is liable to be abused. Many people, for instance, think that they are using an opprobrious term when they call a man "a Yankee;" but such people may not know, that in Europe, we, i. e., the whole American people are "Yankees." And the Europeans are historically and philologically in the right for the word, "Yankees" is well understood to be taken from "Yengese," the American Indian's corruption of "English."

White Net for Ties.

White Net for Ties, 72 inches wide, for stylish Ties, requires 4 yd. for a tie, per yard 35c
White Point d'Esprit, 72 in. wide, for ties, at, per yard 44c

Extra fine White Net, 72 in. wide, beautiful mesh, per yard 58c
Just received some beautiful Valenciennes Laces for trimming ties, organdy dresses, etc.

Vailing Bargains.

Black Dotted or Plain Net Veilings, per yard 10c
Extra quality Brown, Blue, Black or White Dotted Net Veilings, per yard 24c
Beautiful Bordered Net Veils, in white only, each 23c
Fine Black Veiling, or white with black dots, beautiful borders, per yard 50c

Table Cover Novelties.

Just received some beautiful Madras Table Covers in Oriental effects, fringed ends. These covers can be washed. 4-4 size, worth 75c; our price 49c
6-4 size, worth \$1.50; our price \$1.24
8-4 size, worth \$2.25; our price \$1.74

EXTRA!—One lot of rich dark Madras Table Covers, 6-4 size, with-out fringe—worth \$1.00; our price 60c

Novelties in Needlework.

One lot stamped 7-inch Doyleys, with scalloped edge, in chrysanthemums, butter-cups, violets, roses, etc., each 2c
One lot of 18-inch Stamped Center Pieces, with scalloped edge, in violets, roses, jessamine, strawberries, etc., each 9c
Pretty, fine Linen Hemstitched Center Pieces, stamped in butter-cups, roses, chrysanthemums, violets, etc 24c

Besides, everybody who has ever lived in Massachusetts knows how fondly proud the people of that state are of speaking of "Yankee pluck," "Yankee enterprise," "Yankee thrift."

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 15th) by depositing tickets with the joint agent at Louisville prior to May 18th. 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 Seventh-street 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 the ticket. The Southern Railway is the finest system ever furnished. A trip over the road will prove it. Further information promptly furnished.

W. A. TUCK, Gen. Pass. Agt., Washington, D. C.
B. H. HARDWICK, Asst. Gen. Pass. Agt., Atlanta, Ga.
C. A. BRISCOE, Asst. G. P. A., Chattanooga, Tenn.
W. W. FLEMING, Asst. Gen. Pass. Agt., Louisville, Ky.

EDITORIAL.

As we announced last week, the American Baptist Year Book for 1890 has been published by the American Baptist Publication Society. Dr. J. G. Walker is the editor. It is 223 pages 8vo, and is sold for only 25 cents. The Society renders the denomination invaluable service in issuing this Year Book. It is a magazine of information about the Baptists of America. It has brief accounts of Baptist general and state organizations, the statistics by associations and states, the names and addresses of all the ordained Baptist preachers in the United States, lists of our educational and charitable institutions, with information concerning each, lists of our periodicals, of our foreign missionaries, of our ministers ordained, and of those deceased in 1889, of churches organized and meeting-houses dedicated. To these are added general statistics of other denominations and of Baptists in other parts of the world. Think of all this for 25 cents (net), postage extra.

The number of regular Baptists in the United States is 4,141,996, a net gain of 86,189 for the year. Of these 208,296 were baptized during the year. This is an average of 567 a day for every day of the year. This number of our baptisms in a single year almost equals the entire number of members of the Southern Presbyterian church—217,075. It also nearly equals the total number of Cumberland Presbyterians—215,686.

It is startling, however, to see that during the year our churches lost 80,446 by exclusion or erasure, or more than one-third as many as were added by baptism. Death removed 36,173. There were 87,419 dismissed by letter and 89,110 received by letters, showing that some old letters were brought out. Generally the number dismissed is in excess of those received by letter, since some letters are never used. We have in the United States 1,633 associations—a gain of 24 during the year, 42,893 churches—a gain of 496, and 28,400 ordained preachers—a gain of 1,054.

The total of our contributions foots up \$11,927,851.12; but, unfortunately, this is a falling off from last year of \$267,830.18. This is the more surprising since the financial condition of the country was better in 1889 than in 1890. Other causes have interfered.

We have 7 theological seminaries, with 71 teachers, 1,100 students, \$2,022,257 worth of property, \$2,360,267 endowment and 135,988 volumes in their libraries. The endowment of Hamilton Theological Seminary is omitted, being included in that of Colgate University.

We have 92 universities and colleges with 1,565 teachers, 23,001 students, property valued at \$22,728,760, endowments aggregating \$14,271,818, and 873,426 volumes in their libraries.

Beside these we have 80 academies and institutes, with 604 teachers, 10,423 students, property valued at \$3,664,972, endowments aggregating \$1,265,158, and 85,110 volumes in their libraries.

Thirty-four Baptist charitable institutions are named. The denomination is greatly enlarging its work in this respect, and most happily so. But the most thrilling part of the whole book is the list of 127 Baptist periodicals published in this country.

And we are to bear in mind that some more have started since these figures were gathered. We may be sure the Baptist cause will never perish for the lack of papers.

The following are some of the statistics given for other denominations in the United States:

Table with 2 columns: Denomination and Statistics. Includes Congregationalists (628,584), Disciples of Christ (1,085,616), Episcopalians (679,804), Methodists (North) (2,705,801), Methodists (South) (1,458,345), Presbyterians (North) (954,942), Presbyterians (South) (217,075), Presbyterians, Cumberland (216,625), Roman Catholic (population) (8,896,178).

THE HERALD'S COMPLAINT.

The Religious Herald has been giving a great deal of attention to us lately, and now it complains of us for saying:

The Herald has been able to find no heresy in men's denying 'Moses and the prophets,' but it sees horrible heresy in our denying that the wine at Cana was fermented. To regard Jehovah as a Kenite idol is all right with the Herald, but to deny that the wine Christ made at Cana was fermented, is horrible heresy:

The Herald disclaims holding such views, and calls on us to withdraw the language. Every man has the right to state his own position, however illogical and absurd it may be; and no one has the right to claim that he holds views he repudiates. Hence we accept the Herald's disclaimer and gladly withdraw the language in question. But we stated the case as it presented itself to us. We had not seen in the Herald any condemnation of the denial of Moses and the prophets in Chicago, in the Baptist Congress and elsewhere; nor had we seen any objection on the part of the Herald to Prof. Budde's teaching at the University of Chicago that Jehovah was a Kenite idol. But when we denied that the wine at Cana was fermented, the Herald pounced on us "like a thousand o' brick." In view of the esteem the Herald has cherished for the Recorder, and of the pain it must have caused the Herald to find any fault with us, what other conclusion could we draw than that the Herald regarded the denial of Moses and the prophets and teaching Jehovah to be a Kenite idol, as practically no heresies at all, while it regarded the denial of the fermentation of the wine at Cana as a very great heresy?

And now we call upon the Herald to correct its misrepresentations of us. We have never said that Christ did not have time enough to make any sort of wine at Cana that he pleased; but that there was no fermentation there, because that is a process which requires time, while the turning the water into wine at Cana was instantaneous. This involves no limiting of the wonder-working power of our Lord. An instantaneous process is a contradiction.

DR. CHRISTIAN AND THE RECORDER MISREPRESENTED.

The same issue of the Herald has the following:

Now and then the Recorder would seem to feel that it was necessary for it to do something particularly shocking. On such occasions it would print Dr. Christian's remarkable attack on Dr. Whititt's veracity, or misquote and misuse Dr. Kerfoot's unfortunate illustration about the ham and the skippers, or print as length with comment the letter of "W. N. M.," or give one of Dr. J. B. Coleman's remarkable letters a place in the paper.

Here are four statements, three of which are misrepresentations and the fourth is obscure.

1st. Dr. Christian denies vigorously that he made an "attack on Dr. Whititt's veracity," and

just so soon as Dr. C. saw that his article was taken in that way, he promptly published an emphatic disclaimer. While some took the article as such an attack, many others, Dr. B. H. Carroll among them, did not so understand it. The facts are as follows: Dr. Whititt had avowed the authorship of two of the Independent editorials (Sept. 2nd and 9th, 1889). Called on by Dr. Christian, he replied acknowledging the authorship of two more (June 2nd and Oct. 7th, 1889,) and denying that he wrote those of Sept. 2nd, 1889, Dec. 2nd, 1889, May 13th, 1881, and Dec. 13th, 1883. There are thirty-eight of this series of editorials, and Dr. Whititt denied writing these four. He did not deny writing any of the others. Dr. Christian came out then and charged that Dr. Whititt was the author of more than four of these editorials. Certainly there was no attack on Dr. W.'s veracity here. He admitted writing four of the series of thirty-eight articles, and denied writing four, saying nothing at all about the rest.

Dr. Whititt came out and denied that he wrote any more than the four he had previously admitted. Dr. C. was then in honor bound to do one of two things—either he must retract his charge, or produce his proof.

He had his choice, and he chose the latter. The Recorder had no alternative but to publish it, having published both the charge and the denial. We have repeatedly asked to be treated just exactly as Dr. Christian treated Dr. Whititt in this matter. Again and again we were called on those who have made charges against us, which we denied, to either retract the charges or produce the proof, and in only one instance (the Rev. E. P. Jones made prompt retraction) have we succeeded in getting either. To insist that Dr. C. did mean to attack Dr. W.'s veracity when he denies it, is to attack Dr. Christian's veracity, and that is as bad as attacking Dr. Whititt's.

2d. We did not "misquote and misuse Dr. Kerfoot's unfortunate illustration about the ham and the skippers."

3rd. We did not print at length and with comment the letter of "W. N. M.," though had we done so no one could have reasonably found fault with us. We had not a word to say about that letter until after the "committee" made their "find." We simply published an article in defense of Dr. Whititt, in reply to that letter, in which article the writer quoted from the letter.

4th. What is meant by giving "one of Dr. Coleman's remarkable letters a place in the paper?" we do not understand. We have frequently published articles from Dr. Coleman and what he says is appreciated. But the utterance of his to which chief exception is taken, has been published in the Religious Herald and has not been published in the Western Recorder.

FAIRNESS TO ALL.

We hope the Herald will recognize the right of people to state their own positions and not insist that those who wish Dr. Whititt to retire from the Seminary, hold to what they repudiate. We hope the Herald will also cease trying to make it appear that those who have opposed Dr. W. are determined to attack the rest of the faculty. The Herald quotes from two men who wish other members of the faculty to retire, and parades the quotations as if such was the sentiment of all who have opposed Dr. W. Perhaps there is

not a professor in any of our institutions but that somebody wishes him to retire. The very fact that the Baptist bodies which called for Dr. W.'s retirement did not call for the retirement of anybody else, and the further and most significant fact that the announcement of Dr. W.'s resignation, quieted the agitation and stopped the passing of resolutions—and this too in spite of a widespread suspicion that the resignation "had a string to it"—clearly prove that his retirement will be a settlement of the controversy.

The condition of our Foreign and Home Mission Boards should stir all our people to prompt and vigorous action. Read what Dr. Tichenor says on our 9th page. Consider that God has opened Cuba to us at last, thus answering our long continued prayers. At least \$30,000 ought to be spent in Cuba this year by our Home Board. Yet, alas, the contributions have fallen off at the very time of all times when they should be greatly increased.

Our Foreign Board also sadly behind. The receipts up to March 15th within six weeks of the close of the fiscal year, were \$54,762.13, when twice that much is needed for holding our present fields, to say nothing of needed enlargement. Every year the last month is the main month so far as receipts are concerned, and of course it will be so this year. But more is needed than April generally yields. Last year the receipts for Foreign Missions aggregated \$124,249.69. In order to equal that the Board must receive during the last six weeks \$69,487.56 and even more than that, if the work is to be enlarged. The reports from our fields are very encouraging. Let every one bestir himself in the little time that remains.

The great amount of severely inclement weather this season has, no doubt, hindered the collection of mission money; but this great work must not be allowed to suffer on account of the weather. Let contributions be pushed and let the amounts be promptly forwarded. Less than four weeks remain for the fiscal year.

MARION HARLAND in the Independent tells an incident which seems almost incredible and which, we hope, could have happened in no other church. The gentleman was a member of the church, his father had been an elder in it for forty years. He had met with reverses and was in straitened circumstances as all knew.

When his only daughter, a young lady, who was a member of the church and a teacher in the Sunday-school died, it was desired that her funeral should be at the church. The choir sang "feelingly" they said, the dead girl's favorite hymns. And within a week the father received a bill of fifty dollars "for music at the funeral."

Probably no instance worse than this has happened. But it is time for a revolt in the matter of extortion in funeral expenses. The reluctance of friends to resist extortion has been imposed upon too long.

We are sorry that our old friend, The Freeman, has taken the long name "The Baptist Times and Freeman," and we have seen no reason given for the change. But it is as able and interesting as ever, and that is the great thing.

Editorial Varieties

Our amiable (?) contemporary, the Baptist Courier, is in a highly agitated frame of mind in regard to the Western Recorder. We will offer a few feeble remarks" on the subject next week.

Dr. J. H. Eager's twelve-year-old son has had to be operated on for appendicitis. The operation is regarded as successful, but the boy is in a critical condition. Many prayers are going up for his recovery and for his future usefulness.

Ames and amen. The Watchman says: "The minister who quotes Scripture in jest or twists it into a witticism does more to breed irreverence for the sacred Word than does the destructive critic. Nothing is more reprehensible or more offensive to a correct taste."

Lord Kitchener has issued an order excluding missionaries from the newly conquered Soudan. Many who had been driven out from their old stations by the dervishes were preparing to return when this order was issued. It would seem that explanations are in order.

Frederick W. Layman, a man of education and standing, who is a regular attendant at church night and morning, said to us recently that he could scarcely remember a sermon preached upon a text in the Old Testament. Is this neglect of the larger part of God's Word usual?

The steamer Favis has had a hard struggle with a storm which lasted several days. One of the passengers said afterwards that though he had not prayed for fifteen years, he prayed with all his might and main during all those days in which death seemed so near. Did he make any vows to God? Will he keep those vows?

The Canadian Baptist says that Prof. Hamsey, who is the highest and cruelest of the Acts, is to Asia Minor, and studied the physical geography of the country, and also Home Institutions in connection with it. He came to the conclusion that Luke wrote the Acts and in that book showed himself one of the greatest and most reliable historians.

Thomas Man who was publicly burned in England in 1618 seems to have been the Dr. J. B. Coleman of the Seventh-day Adventists, in returning from England, met with Captain Norman, a wealthy Englishman, and invited him to attend their General Conference which was held at Battle Creek. He went and was so much impressed he gave them \$400.00. Half of this is to be used to support missions in India, Australia and South America.

An article in the Ecologist says that many there may seem to be a distinction without a difference in the two words, offering and collection; or rather, the difference may seem to be that Presbyterians use one and Episcopalians use the other, but he thinks the difference deeper than that. Baptists also have always used the word contribution, and Catholics as well as Episcopalians said "offering."

The London Baptist gives an account of how divorces are conducted among the Burmese. When a couple decide to separate the woman goes out and buys two little candles of equal length which are made for this purpose. The couple sit down on the floor and light their candles simultaneously. The one whose candle goes out first arises and goes out of the house with only the clothes he or she has on, and everything in the house belongs to the other. This is a short and cheap way at least.

The Freeman mentions a case of heroic self-devotion that thrills one's blood. In the fighting on the Indian frontier an officer had the main artery in his shoulder out and would have bled to death. Lieut. Hugo struck a match, saw the artery, and, though the match went out in a spatter of bullets which kicked up the dust all around, he succeeded in grasping the artery with his fingers. For three hours he held it while the rain of bullets went on, and the enemy advancing, he took up the officer and carried him to a place of safety without relaxing his hold on the artery.

If Baptist succession be the bad thing some brethren say, then certainly it ought to be given up. There ought to be no more of it. The church now in existence ought to have no succession. What a new church is organized it should have no sort of connection with other churches, or relations to them. Let churches be organized anywhere, anyhow, by anybody. Just let the people be believers, and let them baptize each other and start a church. This done away with Baptist succession. And if it be the bad thing that is charged, it ought to be gotten rid of at the earliest moment. Those who oppose Baptist succession have no logical ground to stand on, in organizing a church out of material furnished by other churches, and by a council appointed by other churches, and with those ordained by regularly ordained ministers. If Baptist succession be sacerdotalism and sacramentalism, then surely we ought not to think of preserving it, and thus keeping up these sacerdotalism.

SUNDAY SCHOOL BOARD, SOUTHERN BAPTIST CONVENTION.

Publishers of Convention Series of Sunday School Periodicals, Books, Tracts, etc. J. M. Frost, Sec. Genl.

THE STORY OF VATER THEODORE... CHARLES E. TAYLOR, D.D., Cloth, 12mo., pp. 302. Price, 10 cents.

CONVENTION ALMANAC, 1899. Setting out in attractive form the work of the Southern Baptist Convention. Single Copy, 10 cents.

TO BE NEARER THE FIELD OF WORK. The day after arriving, while busy arranging things in the house, a wagon stopped at the front gate.

town expressed themselves as being greatly helped by the meeting. There were no secessions. Bro. M. P. Hunt, of Louisville, has gone to Bloomfield, Ind., to aid Pastor Blankenship in a meeting.

Babies Thrive On It. Gail Borden Eagle Brand Condensed Milk. LITTLE BOOK "INFANT HEALTH" SENT FREE.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Evangelist T. T. Martin preached. Meeting grows in interest. Eight received by letter, six for baptism and four baptized.

Broadway—Pastor Jones preached an Easter sermon on the Risen Christ. Three joined by letter. Pastor Jones was greatly pleased with his visit to Baltimore.

Chestnut-st.—Pastor Weaver preached as usual. East—Evangelist Williams began the meeting, preaching three times.

McFarran Memorial—Pastor Eager preached. Two baptized. Twenty-second and Walnut—Pastor Hunt closed his meeting.

Franklin-st.—Pastor Jenkins preached. One joined by letter. Lecture Friday night by Prof. A. C. Burton on the "Making of a Man."

German—Pastor Wm. Ritzmann preached. At night he had special Sunday-school service. Highlands—Pastor Dawes preached.

One received by relation. Largest Sunday-school since the church was organized. Bro. C. H. Jones gave a selection of readings Thursday night.

Logan-st.—Bro. D. P. Montgomery preached. He accepts the call to the pastorate. Parkland—Pastor Gordon preached every night during the week.

Two received for baptism and baptized. Portland-avenue—Bro. H. E. Tralle preached and accepted the call to the pastorate.

Southgate-st.—Pastor McFarland preached. Four joined by letter. Third-av.—No report.

Twenty-sixth and Market.—Pastor Thompson preached. One joined by letter. Clifton.—Pastor Foster preached as usual.

East Mead.—Pastor Whittinghill preached as usual. Oakdale—Pastor Leger preached. Three received by letter and one for baptism.

SERMINARY NOTES.

Syrup is no good for carpet. Missionary day was an unusually good one.

Dr. Kerfoot went to the Georgia Convention. J. B. Curry supplied at Glenview for Bro. Talliferro.

H. E. Tralle has been called at Portland and has accepted. P. T. Montgomery, has accepted the care of Logan-street church.

Georgia gave \$1,500 to the Students' Fund. J. M. Gurly read a paper on the Faith Element in Missions, with special reference to China Inland Mission.

C. O. Coleman read a valuable sketch of the life of Missionary J. W. McCollough, of Japan, at our weekly prayer-meeting.

At our missionary meeting letters were read from C. V. Pruitt and W. W. Lawton, of China, and E. T. Wells, of Africa.

"One-third of the globe and one-third of the population of the globe are under England's and Uncle Sam's control."

In twelve months 12,000 men have crossed to the Klondike. What are we doing to cross the seas to save men?

"Out of over 4,000 of our missionaries only 1,700 of them are men." Surely out of over four million Baptists there should be more men than this.

"Nine-tenths of the people of the world have the Bible translated into their language," and this has been done by Protestants and much of it in the last fifty years.

Dr. Whittier said that 52 students had applied for degrees. This is the largest number in the history of the Seminary. Twenty-one of them are full graduates.

Richard Hall read a paper on China Inland Mission at our missionary meeting. It was full of instruction, and shows the zeal with which Bro. Hall does everything.

THE STATE.

Pastor Vallandigham, at Leitchfield, is being aided in a meeting by Evangelist J. H. Dew. The prospects are good.

Pastor W. R. Earle, of Beechland, is nearly well again. He recently underwent a surgical operation for appendicitis, and he was, for a while, in a critical condition. We hope he will now be more vigorous than ever.

Pastor Francis W. Taylor writes: "Our meeting at the First Baptist church, Henderson, closed with 40 additions—30 for baptism. The church has been a great revival. There were between 300 and 400 at our last prayer-meeting. The increase in contributions is a marvel to many. The pastor did the preaching, but he was ably assisted by Bro. Harry Belton. He is a splendid leader, and the impetus he has given our congregation is singing is most valuable. Bro. Belton has gone to assist Pastor Ben M. Bogard at Seary, Ark."

Bro. T. M. Jackson writes: "Many of the people of Russellville are rejoicing over the decision of the Court of Appeals; that is, that Russellville is a prohibition town! So the saloons have been closed day-to-day. And I hope for all time."

Bro. C. H. Towles writes: "We are very sorry to announce the loss of our dear pastor, Eld. C. M. Riley. One who has been for many years a faithful ambassador of God and pastor of our church for a number of years, and the Lord saw fit to call him home to his great reward after a well-spent life and ripe old age in the great and grand services of his Maker. We are very thankful in securing the services of Rev. W. T. Ellis, of Georgetown, as pastor, who, if not an aged minister, yet still we feel, fill the vacancy his labors here to-day. Our next meeting will be held each second Saturday and Sunday. We pray there will be a great outpouring of the Holy Spirit with us."

"Bro. J. Denham Hooper writes: "It will soon be two years since I was set apart to the full work of the gospel ministry, and during this time the Lord, both here and abroad, has opened a field of labor which we had no thought could ever be our pleasure to occupy, having placed upon our care the churches of Fellowship Creek, Oak Grove and Panther Creek. We lately moved from Ferderville to Pellville in order

Pastor I. N. Strother writes from Cadiz: "We are delighted with the Misses Seacore and Willis. I feel sure they will be very valuable additions to our church."

Bro. T. M. Jackson writes from Russellville: "As it was my privilege to remain in this city last Sunday, and as there was no preaching at our church, the pastor being away, I went to the mission and heard one of the young men from the college, Bro. E. S. Jordan. I was well paid for going. He preached a good, practical sermon on the subject, 'The mission is being carried on mostly by the young men from the college. They should be encouraged, for it is in a part of the town that very much needs such work. On Thursday night, March 30, Bro. John Wakem, a Syrian, born on Mt. Lebanon, now attending Bethel College, gave us a fine lecture on the manners and customs of his people. He expects, after getting through college and the Seminary, to go back to Syria and preach the gospel to his people."

Evangelist J. H. Dew recently helped Pastor Parrish in a meeting at Salisbury, N. C. There were 21 additions. There were more than 40 professions. Bro. Dew also aided Pastor McGarity at Mt. Pleasant, for two weeks amid very disagreeable weather. There were 20 professions. The work goes on.

The Nahunta church, Ga., has deposed from the ministry and expelled from her fellowship A. E. Bennett, and warns her sister churches against him. He still holds his credentials, although they were demanded by the church.

The church at Colorado, Tex., held a meeting of eight days, closing on the 26th of March. The meeting was conducted by the pastor, and was a time of seed sowing. The church and pastor were strengthened, and members of other denominations in

OTHER STATES.

THE death of Spencer Long, Esq., of Georgetown last week removes one of the leading laymen of the State. President Alderman, of Nashville went to Georgetown and assisted Pastor Cody in the funeral. Bro. Long was a son of Nimrod Long, of blessed memory, and his wife is a daughter of the venerable and honored Dr. Gano. We tender our condolence to the bereaved.

We think every Baptist makes a sad mistake who does not have Ford's Christian Repository in his home. It is a magazine of which Baptists can be proud. It has a noble record for literary ability, soundness of the faith and devotion to Baptist interests through all the years since its publication was begun in 1853.

FOR RHEUMATISM AND SLEEPLESSNESS

We Offer the Simplest and Best Treatment Free.

THE VERDIOT OF THOUSANDS

We have put Slayton's Electric Switch Glass Bed Casters to the severest possible test—that of sending them out on trial before asking payment. Thousands of sets have been sold, and every one after proving its merit. They show great power over rheumatism, sleeplessness, pains in muscles and bones, neuralgia, cramps, weakness of internal organs and lessened vitality.

Slayton's Electric Switch Glass Casters are the application of the famous Dr. Brown-Cole's teaching that these arise from an excessive flow of electricity from the body to the earth. They offer the only means of stopping or regulating this weakening loss. They are daily doing great good to sufferers. Is it worth your while to try them?

READ THESE RECENT UNSOLICITED LETTERS AND JUDGE FOR YOURSELF.

THE SLAYTON ELECTRIC CASTER CO., REVALE, IND., Feb. 19th, 1899. Gentlemen:—I have been benefited by your Casters. I am better than I have been for six months. Enclosed is \$2 to pay for them. Yours, AVON LAKE, O., Feb. 5, 1899.

Gentlemen:—Enclosed \$2 for Casters. My wife had had a lame back for six months or more. After sleeping on the bed fitted with the casters, three nights, it all disappeared, and she has felt all since. I will send for more soon, and sell them for you. Yours, J. M. CONKLIN, WHEATPORT, MASS., Feb. 19th, 1899.

Gentlemen:—The Casters came all right. I was recovering from an attack of the Grippe, and did not feel very strong, but soon felt as if my energies had been revived and the tired feeling is gone. Please send another set of the Casters for my sister. MRS. A. B. MARSE, CLAYTON, MISS., Nov. 19th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Sir:—About four weeks ago I bought a set of your Electric Casters. I had not slept a night for two months on account of rheumatism. The first night I had them on, I was able to get up and had ever since. Would recommend them to any one that is troubled with rheumatism. Yours, THOMAS LAYTON, OXFORD, PENN., Dec. 5th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I saw your ad. in THE LITERARY DIGEST, sent for your rollers and put them under my wife's bed without her knowledge. The morning she awoke she reported having enjoyed the best night's sleep for many weeks. She has continued to be benefited. Cannot return them, so send you the money herewith enclosed. Yours, RIDGEWAY, MICH., Dec. 9th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I am happy to say that your Casters have completely cured me of my neuralgia, which I had had some six weeks. The fourth night I had them on my bed it all left me, and now I am completely cured of it. I am very grateful to you. I hope they will help others as they have helped me. Truly yours, W. W. BAKER, TITTON, MICH., Nov. 7th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Comrade:—It is with pleasure that I recommend the Casters. They are worth more than their weight in gold to me. I have tried them and know that they have helped me, and I have been helpless for three months at a time, and had to be lifted from the chair and from the bed, and I can now say that I haven't felt any rheumatism since I tried your Casters. Yours truly, J. P. PARSONS, Tecumseh, Mich.

FREE TRIAL FOR ONE WEEK. We will gladly send anyone mentioning this paper a set of Slayton's Electric Switch Glass Bed Casters on trial for one week according to directions. If they do not help, send them back by mail and no charge will be made. If they do help you, send us \$2.00 in full payment. We make this offer because we can trust the readers of this paper, and because we know the great self-proving power of our treatment. In ordering be sure to mention the name of the paper.

VIRGINIA ITEMS.

Dr. M. B. Wharton has resigned the care of Freemason-street Baptist church, Norfolk, the church that entertained the Convention last year. It is one of the strongest and most important churches in Virginia. A meeting, conducted by Rev. P. G. Elsom, of Danville, Va., at that church recently resulted in thirteen additions.

Court-street Baptist church, Portsmouth, has called Rev. R. R. Acree, D.D., of Knoxville. Park View Baptist church, Portsmouth, a new church, has called Rev. W. P. Hines, and he has accepted.

Dr. A. B. Dunaway will soon begin the erection of a new house of worship at Port Norfolk, a suburb of Portsmouth. We now have six Baptist churches in Portsmouth, and we have our eyes on another growing part of the city in which to plant a mission.

Rev. Eldridge Hatcher, of Norfolk, was married this afternoon. A large delegation from Virginia will attend the South Baptist Convention, and this section of the State will be well represented.

A meeting at Gilmerton, near this city, resulted in 18 additions to the church. W. F. FISHER, Portsmouth, Va., March 28.

Mr. EDITOR:—In his notice of John Canis, the late Dr. Dexter, in his History of Congregationalism for the last 300 years, seems to hint at the existence of more than one ms. copy of his original references to the Bible. Does anybody anywhere know of any references in Kentucky, chiefly in mountain work, about \$2,000.

Surely our Kentucky brethren will not, when we are so pressed by the demands of our own land, and especially by the need of means to supply the numerous opportunities set before us in Cuba, allow so small a sum to be the measure of their liberality. Twice this amount would not equal either our needs or their ability to supply them. Who will help us? I. T. TICHENOR.

Ms. EDITOR:—In his notice of John Canis, the late Dr. Dexter, in his History of Congregationalism for the last 300 years, seems to hint at the existence of more than one ms. copy of his original references to the Bible. Does anybody anywhere know of any references in Kentucky, chiefly in mountain work, about \$2,000.

He was a good penman. I am cordially, D. T. DAVIES, Hammonton, N. J., March 25.

Bro. J. J. TAYLOR our returned missionary from Brazil, passed through the city with his family last Friday en route to his field. Miss Jessie Lumpkin, sister of Mrs. Taylor, accompanied them. May the Lord give them a safe voyage, and add His blessings to our brother's labor.

Perhaps the waters of my soul are too ruffled to reflect my heavenly lights.—Light on the Hidden Way. Rev. P. B. HARVEY.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Comrade:—It is with pleasure that I recommend the Casters. They are worth more than their weight in gold to me. I have tried them and know that they have helped me, and I have been helpless for three months at a time, and had to be lifted from the chair and from the bed, and I can now say that I haven't felt any rheumatism since I tried your Casters. Yours truly, J. P. PARSONS, Tecumseh, Mich.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Sir:—About four weeks ago I bought a set of your Electric Casters. I had not slept a night for two months on account of rheumatism. The first night I had them on, I was able to get up and had ever since. Would recommend them to any one that is troubled with rheumatism. Yours, THOMAS LAYTON, OXFORD, PENN., Dec. 5th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I saw your ad. in THE LITERARY DIGEST, sent for your rollers and put them under my wife's bed without her knowledge. The morning she awoke she reported having enjoyed the best night's sleep for many weeks. She has continued to be benefited. Cannot return them, so send you the money herewith enclosed. Yours, RIDGEWAY, MICH., Dec. 9th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I am happy to say that your Casters have completely cured me of my neuralgia, which I had had some six weeks. The fourth night I had them on my bed it all left me, and now I am completely cured of it. I am very grateful to you. I hope they will help others as they have helped me. Truly yours, W. W. BAKER, TITTON, MICH., Nov. 7th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Sir:—About four weeks ago I bought a set of your Electric Casters. I had not slept a night for two months on account of rheumatism. The first night I had them on, I was able to get up and had ever since. Would recommend them to any one that is troubled with rheumatism. Yours, THOMAS LAYTON, OXFORD, PENN., Dec. 5th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I saw your ad. in THE LITERARY DIGEST, sent for your rollers and put them under my wife's bed without her knowledge. The morning she awoke she reported having enjoyed the best night's sleep for many weeks. She has continued to be benefited. Cannot return them, so send you the money herewith enclosed. Yours, RIDGEWAY, MICH., Dec. 9th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I am happy to say that your Casters have completely cured me of my neuralgia, which I had had some six weeks. The fourth night I had them on my bed it all left me, and now I am completely cured of it. I am very grateful to you. I hope they will help others as they have helped me. Truly yours, W. W. BAKER, TITTON, MICH., Nov. 7th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Sir:—About four weeks ago I bought a set of your Electric Casters. I had not slept a night for two months on account of rheumatism. The first night I had them on, I was able to get up and had ever since. Would recommend them to any one that is troubled with rheumatism. Yours, THOMAS LAYTON, OXFORD, PENN., Dec. 5th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Gentlemen:—I saw your ad. in THE LITERARY DIGEST, sent for your rollers and put them under my wife's bed without her knowledge. The morning she awoke she reported having enjoyed the best night's sleep for many weeks. She has continued to be benefited. Cannot return them, so send you the money herewith enclosed. Yours, RIDGEWAY, MICH., Dec. 9th, 1898.

THE SLAYTON ELECTRIC CASTER CO., Tecumseh, Mich. Dear Comrade:—It is with pleasure that I recommend the Casters. They are worth more than their weight in gold to me. I have tried them and know that they have helped me, and I have been helpless for three months at a time, and had to be lifted from the chair and from the bed, and I can now say that I haven't felt any rheumatism since I tried your Casters. Yours truly, J. P. PARSONS, Tecumseh, Mich.

FREE TRIAL FOR ONE WEEK. We will gladly send anyone mentioning this paper a set of Slayton's Electric Switch Glass Bed Casters on trial for one week according to directions. If they do not help, send them back by mail and no charge will be made. If they do help you, send us \$2.00 in full payment. We make this offer because we can trust the readers of this paper, and because we know the great self-proving power of our treatment. In ordering be sure to mention the name of the paper.

THE SLAYTON ELECTRIC CASTER CO., 20 Pearl Street, Tecumseh, Mich.

There is but one good make of lamp-chimneys — Macbeth — and your dealer knows it. You want the Index. Write Macbeth Pittsburgh Pa.

HOTEL ALBERT

Corner of 10th St. and University Place, one block west of Broadway. NEW YORK CITY. Location central, yet quiet. European Plan. Room \$1.00 per day and upwards.

AIR LINE.

Louisville, Evansville & St. Louis Consolidated Railroad. 63 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE and ST. LOUIS.

Double Daily Service, Parlor and Dining Cars. Pullman Drawing Room Sleepers. SHORTEST LINE and FASTEST TIME TO EVANSVILLE.

Depot Ticket Office, 7th and River. City Ticket office, 8. W. Cor Third and Main.

J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

CINCINNATI & OHIO RAILWAY. Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of Gait House, City Ticket office, 24 Fourth ave. Schedule in effect May 14, 1906.

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

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

LEXINGTON SHORT LINE. Solid Vestibule trains daily. Lv Louisville, 8:00am 8:00pm Ar Louisville, 8:00am 8:00pm Ar Lexington, 8:15am 8:15pm Ar Winchester, 8:30am 8:30pm Ar Mt. Sterling, 8:45am 8:45pm

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

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

Write for Book on Texas—FREE. L. S. THOMAS, Vice Pres. and Gen. Manager. F. P. THOMAS, Gen. Pass. and Ticket Agent. DALLAS, TEXAS.

used to say you always found her so wearily." "O, Maria has her good qualities," answered his mother, "easily," "and young people are the better off about it. And so, though Arthur protested that his mother was a necessary part of his home, Mrs. Robinson was firm in her resolution to go. Even Mary missed the dear old lady after her departure, and, on her occasional visits, she tried to persuade her to stay. Still, she was very happy with Arthur; and when, one day, God sent a tiny Arthur the second to gladden their hearts, there seemed nothing more to be desired.

As she sat holding her boy, she used after the manner of mothers, to plan for his future—what a great and good man he should be; he would care for his father and mother so tenderly in their old age, and, when one of them should be left alone, she knew her boy would bring that desolate parent to his old home, there laughing with children and grandchildren peacefully end his days. Then, like a flash, came the thought, "His wife may not like you in their home." Then, for the first time, she put herself in Mrs. Robinson's place, and looked at the events of the past few months from her standpoint.

As a result of that review, she said, "Yes, we'll do it this very morning, Arthur, boy. We'll surprise papa and grandma, too. She hasn't seen you in three weeks, and I know she wants to."

Old Mrs. Robinson was surprised to see her daughter-in-law and the wonderful baby. But she was still more astonished when that stately young woman kissed her tenderly and said, "Can you ever forgive me, mother, dear? If you can please get ready, for baby and I have come to take you for a while to stay; will you please come?"

Being a wise woman, she asked for no explanation, but heartily returned the kiss, as she said, "Certainly, dear; I'll stay as long as you want me."

And to this day the Robinson home is one of the happiest in town, because the touch of baby fingers taught this young mother the lesson of putting herself in another's place.—Presbyterian.

WHAT TO TEACH BOYS.

A philosopher has said that true education of boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read, and be true and genuine in action, rather than be learned in all sciences and in all languages, and be at the same time false in heart and counterfeit in life. About all the things that boys that truth is more than riches, power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and interests of others. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be independent always and self-supporting at the earliest proper age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful.

When a boy has learned these things, says a writer in an exchange, when he has made these ideas part of him—however poor or however rich—he has learned the most important things he ought to know.—Saturday Evening Post.

The following incident met our eyes in an exchange. A conscientious giver to the Lord's work had promised twenty-five dollars to a particular cause. It was paid and met with a heavy loss. Meeting the collector shortly after he told him he would have to reduce his subscription to fifteen dollars. However, when he gave the check it was for the original amount. The collector thought it possible there had been a slip of the pen, and said: "Do you mean this for twenty-five dollars?" "Yes," he replied. "My wife and I talked it over a little, and we have concluded it is best to bear the loss ourselves, and not charge it to the Lord's work. There is in this a moral. If this spirit were general, it would make all our Christian enterprises "panic-proof."—Intelligencer.

When a fleet was shattered by a gale, some ships were unharmed; they were "in the eye of the storm." So he who is close to God is scathed, but all around him are shattered, as by lightning and tempest.—J. G. Pilkington.

LASSIE. Lassie was a very beautiful young lady. Her dark brown eyes glowed like living fires, and had wistful, a pathetic, pleading look that it was impossible to resist her; and she was, in consequence, a trifle spoilt. Her shaggy coat was thick, and of a shaded golden tint. So my little readers will readily guess that Lassie was no ordinary young lady, but a very intelligent and handsome collie-dog.

Lassie had many accomplishments, of which she was very proud. One of them consisted in playing the piano and clinging to her own accompaniment. She would stand upon her hind legs and beat the keys with her fore paws, while she gave vent to a series of most unmelodious howls. Having finished her performance, she walked round the room, gently waving her bushy tail, as though asking for and expecting the applause of those present. Another of her tricks was to act the invalid. She would lie, with her head thrown back in a lackadaisical manner, roll out her tongue, and hold out her paw for the doctor to feel her pulse. As she was always rewarded with a biscuit for this performance, I am sorry to say that, while it was being done, she invariably eyed the biscuit with an eagerness which somewhat belied her character of invalid; and, no sooner did her master exclaim, "Paid for," than she sprang, swallowed the dainty at one gulp, and said, as plainly as her expressive eyes could convey it, "It was very small, dear master; I could eat another, please."

Lassie had a great friend, who, you will be surprised to hear, was none other than Muffy, the family cat. Now it has not once become of Muffy became the proud mother of four little kittens; but, alas for her! orders were given that they should all be destroyed. Accordingly, the stable boy filled a tub with water; and Muffy was inconceivable. She did not know what had become of her children; she could find them nowhere. Presently, however, Lassie joined her, and the two went off together. The next morning, to the surprise of all, the tub in which the kittens were supposed to have been drowned was empty. Muffy also had disappeared, and Lassie had become so strangely fierce that she would allow no one to approach her kennel without showing her white teeth. Some four weeks after the disappearance of Muffy the stable-boy declared that he had seen her poking her nose out of Lassie's kennel, and that, moreover, a kitten had run out into the baryard, but had been promptly captured by Lassie and driven back again. Upon her master went to her, and patting her head, gently said, "What is it, doggie? Can't you trust your master?"

Lassie looked up at him and decided that she could. So she dove into the kennel, and presently brought all four of Muffy's kittens, which she affectionately dog had rescued from drowning. Then she looked up at her master with pleading eyes; and he said, "Good old dog, you may keep them."

The two animals seemed to be equally proud of Muffy's babies. Lassie would play with the, as gently as their own mother, and would look up at any one who stopped to watch them, and wave her tail with pride and pleasure, as though she were saying, "Did you see anything so pretty as our children?"—LUOY L. WERDON, in Exchange.

ENTERTAINING AN ANGEL UN-AWARES.

A new-boy took the Sixth Avenue elevated at Park Place at noon, says the New York World, and, aliding into one of the cross seats, fell asleep. At Grand Street two young women got on and took the seats opposite the lad. His feet were bare, and his hat had fallen off. Presently the younger girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and without saying anything held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and before she knew it the girl with flaming cheeks had taken money from every passenger in head and of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third Street, including all the passengers in a pretty little inclination of the head that seemed full of thanks and the possession of a common secret.

- ARMSTRONG & BUCKLEY Pittsburgh, Pa.
REYNOLDS-BARTON Pittsburgh, Pa.
DAVIS-GRANITE Pittsburgh, Pa.
FARMINGTON Pittsburgh, Pa.
ANCOCK Cincinnati, Ohio.
KOEHLER Cincinnati, Ohio.
ATLANTIC New York.
BRADLEY New York.
BROOKLYN New York.
JEWETT New York.
VICTOR New York.
UTSON New York.
SUTHERLAND Chicago.
CITIZEN Chicago.
COLLIER Chicago.
MIMMORI St. Louis.
OLD REAL St. Louis.
SUTHERLAND St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia, Pa.
MORLEY Cleveland, Ohio.
AALLEN Salem, Mass.
CORWELL Dayton, Ohio.
KENTUCKY Louisville, Ky.

IN your experience with White Lead have you ever been troubled with cracked, pulled or alligatored surfaces, or have you ever heard of such trouble in the use of White Lead?

Never; and these conditions were never known until the introduction of zinc white, "combination lead," and ready-mixed paints, the two last composed largely of zinc, barytes, whiting, etc., very little lead, if any.

—Mr. E. F. Edwards, in "Painter's Magazine."

Mr. Edwards is the senior member of the firm of Messrs. Edwards & King, Painters and Decorators, Elizabeth, N. J.

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

National Lead Co., 100 William St., New York.

Cheap Lot of Tracts

- The Faith of Baptists, by Rev. T. T. Eaton.....15c
Spurgeon's Catechism.....5c
Philadelphia Confession.....10c
What Baptists Believe and Why They Believe It, by Rev. J. G. Bow.....10c
Sanctification as Taught in the Bible, by Rev. T. T. Eaton.....5c
The Heathen Lost Without the Gospel, by Dr. W. W. Gardner.....5c
The First and Seventh Day Controversy, by A. S. Worrell.....5c
Pedobaptist Concessions to Baptists.....5c
Bible Use of Wine.....5c
Glad Giving, by Rev. John A. Broadus.....5c
Barber on Baptism.....10c
How to Behave as a Church Member, by Rev. T. T. Eaton.....5c
Obedience Essential.....5c
Wives and Husbands, by Rev. T. T. Eaton.....10c

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.

This is a rare opportunity to get a splendid selection of tracts very cheap. Almost every subject of importance is touched by this lot. You need them; you should have them. They are offered to you now. Send your order for these or any other tracts or books to

BAPTIST BOOK CONCERN, (INCORPORATED) 642 FOURTH AVE., LOUISVILLE, KY

California Tourist Car.

The only through car service from this part of the country to San Francisco is that maintained by the

Illinois Central in connection with the Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car leaves Louisville every Thursday on the "Memphis and New Orleans Limited," passing through Memphis, New Orleans, Houston, San Antonio, El Paso and Los Angeles. Double berth only \$6.50 through.

This is the only true winter route to CALIFORNIA. No high altitudes, blizzards or snow encountered by this route.

In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip.

W. E. Thibault, R.F.D., Louisville, Ky. A. H. Hanson, C.P.A., Chicago, Ill.

Mention the Recorder in answering any "ads."

COLORADO LETTER.

We had the pleasure of a recent visit to Greeley, and was entertained by Pastor Phelps and his capable wife, it was a rest to body, an intellectual stimulus and a spiritual life. The Sunday morning congregation easily running over 300 and making the largest offering for state missions in their history, i. e., \$190 and this amount will yet be increased. Bro. Phelps is one of our most earnest and evangelistic pastors—conversions and baptisms are of frequent occurrence and occasionally standing room is at a premium at the services; a Sunday evening at Longmont with Pastor Layton was enjoyed, this church is on a very difficult field. Bro. Layton is slowly recovering from a very severe illness. His resignation takes effect May 1st. The Holyoke church is situated in the extreme north of the state. The town has suffered very much by an overdose of "boom," and in a relapse came nigh unto death, but is now recovering somewhat of its former life. Rev. Richards who recently settled here is captivating the city with his capable preaching. We may look for permanent growth as a result of this brother's work. He recently held a protracted meeting a few miles in the country which was blessed in some striking conversions. This church will make the largest offering to the state work in its history. It is an illustration of other churches which dot almost every corner of this state, who would have to close their doors, unless the Board continued to assist them. A visit to Golden found Pastor Oulter packing up, preparing to move to his new field in Illinois. Many removals have reduced the financial strength of the church, making this change necessary. Bro. Lane has done good work. A hasty run into the San Luis Valley this week, made two nights less sleep for the general missionary (I think that this is about the average each week). Bro. Butler pastor at Hooper and Mosca is building up this church, his congregations are good and growing. A few days spent in the Cripple Creek district, is a revelation to any one. Its prosperity, its remarkable growth (50,000 people in this radius of a few miles) but the most striking feature is the utter disregard of religious affairs and the wide spread prevalence of sin. I preached for Pastor Smith, who is at Goldfield, in a vacant store, next to a saloon. During my service I heard very plainly the crack of two distinct shots next door. It turned out to be the town marshal trying to kill the town editor. But most remarkable, was the indifference of everyone, including my congregation to the event. JOHN W. CROOKS, Gen'l. Missionary.

OUR TEXAS NOTES.

That the WESTERN RECORDER as a Baptist paper has no superior, and but few equals in the world, under its present editorial management, I feel that I can safely say. To the core it is sound. Its doctrinal tone, its fair treatment of all opponents, and of all questions, and its devotional tone make it indispensable to all who desire to keep up with the times. Its historical investigations, as a historical weekly, makes it superior to anything else—incomparably so. Those who know me do not give me the reputation of flattery. If I have any fault in this regard I fear it is that of speaking too plainly.

The articles of Bro. Christian I desire to especially thank him and the paper for. Those, with the reviews of them by Drs. Carroll, Thomas and Newman, will be of incalculable benefit to all Baptists, especially to all preachers, who read them. In truth, they should be to all who want to know the truth.

On the whole, I believe that peace is coming to Texas Baptists. There is a general move forward. The bad weather has thrown our work behind. But we are endeavoring to catch up. This year we have planned greater work in all lines of our work. The effort to raise \$200,000 for our educational work deserves especial mention. If all do their duty, with Dr. E. H. Carroll as the leader in it, we will soon succeed. At least, there is manifest a determination of many to do their duty in this work. Bro. Truett, of the First church, Dallas, Magaha of the First church in Fort Worth, Kincaid of Dennison, the Gainsville pastor—oh, so many I cannot mention them—are all doing well in their work. All things considered, probably, in all that makes up development of a church in work, no one in Texas has been so signally blest in his work as pastor as Bro. Magaha of Fort Worth. We have but few prominent churches without pastors. At last accounts, it was feared the Waco church will be disappointed as to getting the one whom they have called as Dr. Carroll's successor.

We are having as dry, or the driest time, I have ever seen in Texas for this time in the year. Wells that have never been known as dry are reported so. There are some fears that we are going to have a dry year.

The Mormons are busy in their proselyting work in Texas. The time has come when they must be met and exposed everywhere. We are having much small-pox and, worse, much cerebro-spinal-meningitis that is proving very fatal. With the return of warm weather, this will pass off.

W. A. JARRELL, Dallas, Texas, March 26, 1899.

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. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day, to wit:

Galt House (Convention headquarters) \$3; Louisville Hotel \$3; Willard Hotel \$2; Fifth-avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1. No assignments of homes will be made after May 5th.

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 13, 1899, at 10 A. M.

The annual sermon will be preached by Rev. George W. Truett, of Texas, or his alternate, Rev. R. T. Vann, D.D., of North Carolina.

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. An extension of the final limit may be obtained to leave Louisville not later than June 10th, provided tickets are deposited with Joint Agent at Louisville prior to May 18th, and on payment of a fee of fifty cents.

All non-membership lines in territory east of the Mississippi and south of the Ohio and Potomac Rivers, via which those starting from territory of the Association can ticket to Louisville, have expressed their willingness to participate in this rate."

The Chesapeake & Ohio R. R. authorize 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.

PROGRAMME.

The following is the programme of the Missionary and Sunday-school Convention to be held with the Hardin's Creek Baptist church, April 29 and 30, 1899.

SATURDAY.

Devotional Exercises.—Rev. J. B. Ferrell. The Field.—Rev. A. C. Graves, D.D. The Obligation.—Rev. R. L. Purdom.

The Promises.—Rev. Geo. F. Hambleton. Sermon.—Rev. A. C. Graves, D.D.

DINNER. Scriptural Giving.—Rev. R. L. Purdom.

The importance of circulating good Religious Literature.—Rev. W. M. Stallings. The sin of Intemperance.—J. H. Estes.

SUNDAY.

The object of Sunday-schools.—J. H. Hancock. How to enlist the older members in Sunday-school Work.—J. N. Bowles.

Sermon.—Rev. R. L. Purdom. General discussion on all subjects. Services begin at 9:30 A. M., each day. Everybody cordially invited.

A Worn-Out Fad.

"Spring Medicines," "Blood Purifiers" and "Tonics" an Old-Fashioned Idea.

Pure blood, strong nerves and muscles, firm, healthy flesh, can only come from wholesome food well digested. "Blood purifiers" and "nerve tonics" do not reach the cause of the mischief. The stomach is the point to be looked after. The safest and surest way to cure any form of indigestion is to take after each meal some harmless preparation of this kind composed of vegetable essences pure popain, golden seal and fru salts, sold by druggists under name of Stuard's Dyspepsia Tablets and these tablets taken after meals assist digestion wonderfully because they will digest the food promptly before it has time to ferment and sour, and the weak stomach relieved and assisted in this way soon becomes strong and vigorous again.

Stuard's Dyspepsia Tablets are superior to any secret patent medicines because you know what you are taking into your stomach. They are sold by druggists everywhere at 50c. per package. Write P. A. Stuard Co., Marshall, Mich., for book on stomach diseases, mailed free.

First in Public Favor

- Carpets New Patterns. New Colors.
- Curtains Latest Designs. New Stock.
- For.... Mattings Fresh Importations This Week.
- Linoleums New Patterns Just Arrived.

NEW STYLES. NEW IDEAS. MODERATE PRICES. Mail Orders Receive Prompt Attention.

W. H. MCKNIGHT, SONS & CO.,

WHOLESALE and RETAIL CARPET EMPORIUM 235 Fourth Avenue. 328-330 W. Main Street, LOUISVILLE, KY.

PREACHERS' INSTITUTE.

The following is the programme of the Preachers' Institute of Liberty Association, to be held at Cave City, beginning Tuesday, April 11th at 10 o'clock A. M.

1. Identity of Baptist churches with New Testament churches.—W. H. Smith, John R. Winn.

AFTERNOON.

2. Define a New Testament preacher.—W. S. Doyle, B. W. Garr.

3. Best method of preparing a sermon.—L. H. Voyles, J. W. Wheeler.

NIGHT.

4. Why do Baptists not invite members of other denominations to the Lord's Supper.—L. H. Voyles, J. M. England.

WEDNESDAY.

1. Sermon outline on Bible repentance. Text, Luke 13:3.—W. A. Harlow, T. G. Lewis.

2. Sermon outline of Faith. Text, Heb. 11:1.—D. R. Slaughter, P. F. Chaney.

AFTERNOON.

3. The relation of baptism and the Lord's Supper to each other and to Salvation as revealed in Acts 2:41, 42.—J. P. Brooks, Jas. Chenault.

NIGHT.

4. Bible sanctification.—John H. Page, Solon Edwards.

THURSDAY.

1. The mourner's bench; its history, uses and abuses.—N. G. Terry, Alfred Cooper.

2. How can we get all of our churches and members interested in missions.—John R. Winn, J. W. Wheeler.

AFTERNOON. 3. Christian experience and call to the ministry of the youngest and oldest preachers presented.

ent. The Committee's report will close each discussion. The question box will be opened at the pleasure of the body. Every brother on the programme will be expected to come prepared.

W. S. DOYLE, W. H. SMITH, Com.



These Men Were Leaders

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

Umbrellas Parasols and Kid Gloves

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

All of the new Gloves and Parasols are here. They're beautiful goods too. 4-book and 2-clasp Real Kid Gloves..... \$1.00 2-clasp Derby Real Kid Gloves..... 1.25 Trefonte and Trebon Real Kid Gloves... 1.50 Fowne 2-clasp Real Kid Gloves..... 1.75

The Original GEO. CROSS,

Yellow Front Store, 431 Fourth Ave., Louisville, Send us a Mail Order.

A REMARKABLE INVENTION

By An Ohiolan.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby any one resting on a chair within, enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, and all poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.



Aspirated, drawing out of the system all impure salts, and all poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and have been given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M.D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 500 of them.

We find this is a genuine Cabinet, with a door handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime.

It is important to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify the blood, and cure nervousness, weakness, that tired feeling and the worst forms of rheumatism.

To please the ladies, a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, eczema and asthma.

All our readers should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formulae and directions, only \$10.

There is not anything of greater pleasure nor more helpful to a pastor than to know that the churches to which he ministers appreciate his labors.

gate and began to unload hams, fruits, preserves, butter, lard, flour and meal.

The next day Bro. J. T. Pride, of Zion, left a nice load of corn. For these tokens of appreciation Mrs. Burns and myself are truly thankful to God and these brethren and sisters whose hearts were set to do us good, and our prayer is that God out of his riches in grace will supply all their spiritual and temporal needs.

Respectfully, W. A. BURNS.

Sturgis, Ky.

MONTICELLO DEDICATION.

Last Sunday was a "high day" for Baptist in the county seat of Wayne. Three years ago, when Dr. J. Wendell Blackburn became pastor, there were seven-teen members, now there are about ninety. Last July the pastor determined to make a forward movement, and the result is the most beautiful and substantial house of worship in the best location in the town.

Bro. G. W. Saunders, of Bronston, a veteran among Baptists, was present and happy. He is now eight-four years of age, and has been a subscriber to the WESTERN RECORDER since 1839.

Pastor Blackburn has the respect and love not only of his flock, but of all the people, and his influence for developing the denomination has been felt throughout Wayne and adjoining counties.

Seldom have I addressed a larger and more intelligent congregation, or had less trouble in raising a debt. We learned that prayer-meetings are well attended, and that the Sunday-school is large. In all respects the work is solid and encouraging.

W. P. H.

WHAT NEXT?

EDITOR RECORDER:— This clipping is from Orlando (Fla.) Sentinel.

Rev. —, acting pastor of the Baptist church, will give the concluding lecture of the course on "Phases of Skepticism" Sunday evening, the subject being, "Is the Church Played Out?"

Our commencement sermon will be preached by Rev. T. N. Ivey, D.D., editor of the Raleigh Christian Advocate, May 14. The literary address will be delivered by E. W. Sikes, A.M., Ph.D., of Wake Forest, May 18.

You would not think that down here in Florida, es-

pecially since we have had so many freezes, that we were keeping up with the procession of high-stoppers like this?

But some of us who are rather old-time in our notions do not believe much in this sort of thing, and I wish you would pay your respects to it in the RECORDER.

AN OLD TIMER.

Apopka, Fla., March 27, 1889

A NEW QUESTION IN BAPTIST HISTORY.

When I read "Question in Baptist History" I was almost convinced that immersion was among the lost-arts in England prior to 1641, when Mr. Blunt went to Holland and received the true baptism and returned to restore it in the old mother country.

I want to announce through the WESTERN RECORDER a remarkable discovery. I will state it in specific terms:

1. That immersion was the prevailing mode among English Baptists till 1641. This has been abundantly shown by Dr. Christian.

2. In 1641 the Presbyterians came into power and changed the mode. It is true the London Confession referred to baptism by immersion, but they were used to such terms, and did not change them at once.

3. Between the years 1641 and 1841—200 years—immersion was a lost art in England.

4. In or about the year 1841 immersion was restored among English Baptists by Rev. Charles Haddon Spurgeon. I know that this last assertion will be called in question by many moss-back Baptists, but all who discover truth in any line of investigation are persecuted, and their names cast out as evil.

Mr. Spurgeon from an impartial investigation of God's Word, came to the conclusion that the Bible taught that the immersion of a believer constituted valid baptism. At that time he knew of no one practicing believers' immersion in all England.

In 1840 to 1850 the facilities for obtaining information were far better than in 1641. Religious toleration prevailed, and the Baptists had no occasion to hide. Mr. Spurgeon was an honest inquirer after truth, and if immersion could have been found he would have found it.

Some brethren may not agree with me, but the more intelligent ones will receive this new discovery with open arms and open mouths. B. F. STAMPS.

DEAR SIR: The name of our postoffice is changed from Poe's to Buie's Creek. Please change our paper to this address.

Our commencement sermon will be preached by Rev. T. N. Ivey, D.D., editor of the Raleigh Christian Advocate, May 14. The literary address will be delivered by E. W. Sikes, A.M., Ph.D., of Wake Forest, May 18.

PRONOUNCED INCURABLE.

A Strange Malady Which Eminent Physicians Failed to Understand or Master.

From the Argonaut, Scranton, Penna.

A reporter recently learned of a remarkable experience which happened to Mrs. Frederick Braig of North Wyoming Avenue, Scranton, Pa. In the interview with her, she said: "I suffered for many months with pains in my back and side. I called in all the physicians whom I knew if they did all they could for me, but admitted that I could not be cured. None of them seemed to know just what my ailment was, and doctoring me for different diseases, but failed to benefit me."

"Instead of getting better I became worse, and was obliged to leave my work and remain at home. The pains became more severe, and it was not long before I was obliged to go to bed, and was unable to leave it for several months. I was very weak and suffered severe pains almost constantly, in the meanwhile doctoring all the time."

"At that time I was staying at the home of my father, Mr. Van Gordon, at 608 Marion street, this city. I grew worse steadily and was almost helpless. "One day a neighbor came to see me and told me of Dr. Williams' Pink Pills for Pale People. My father was going down to the central part of the city that afternoon, and I asked him to get a box of the pills. He brought home a box that evening and I began taking them. The first box helped me some and I decided to get another. After taking the second box I felt much better, and after taking the third I was able to get up and be about. Before I had taken the fourth box I was able to go back to my work, and felt as well as I had ever felt in my life."

"I worked from that time until I was married. Since then I have not had to stop

my work for any of the old trouble. I take the pills right along now as I did before. I do not think that it is necessary to take them as often as I did, but I take them periodically, and find that they keep me strong and well. I feel that I can thank for my cure Dr. Williams' Pink Pills for Pale People have saved my life, and I owe my recovery and present good health to them. This complaint is one that is well-known to many women. I cannot describe it, but I am sure many of them have suffered the same excruciating pains with which I suffered."

I have recommended Dr. Williams' Pink Pills for Pale People to many of my friends that are suffering with the same trouble (I do not think it is necessary to take them as often as I did, but I take them periodically, and find that they keep me strong and well. I feel that I can thank for my cure Dr. Williams' Pink Pills for Pale People have saved my life, and I owe my recovery and present good health to them. This complaint is one that is well-known to many women. I cannot describe it, but I am sure many of them have suffered the same excruciating pains with which I suffered."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppression, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excess of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box of six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

We have enrolled 230 students, representing 27 counties. Cordially, J. A. CAMPBELL.

THE MARKETS.

LIVE STOCK.

Report for week ending April 1. Cattle—On Monday the market opened up steady to strong on nice, handy butcher cattle; common and medium kinds slow at unchanged prices.

Calves—The receipts were light. The market ruled steady, choice veals selling at \$5 00; common kinds slow.

Hogs—The market on Monday ruled about steady, best hogs selling at \$3 75; light shippers \$3 65; pigs \$3 50; hams \$3 40. Tuesday there was an advance of 5c, while on Wednesday the market ruled steady to shade higher. The market ruled unsteady during remainder of week.

Sheep and Lambs—The market ruled steady on choice sheep; best \$3 75. A few spring lambs on sale, light-weight Master lambs selling at \$6 00; common, trashy sheep almost unsalable.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, Fair to good butchers, Common to medium butchers, Thin, rough steers, poor cows and scallwags, Good to extra oxen, Common to medium oxen, Feeders, Sheep, Haul, Veal Calves, Milch cows—Choice, Fair to good.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fair to good packing, Fat to extra light, Good to extra light, Fat hogs, Fat hogs, Pigs, Roughs, 120 to 200 lbs.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good, Choice medium, Choice, Skips and scallwags, Stock ewes, Extra Spring lambs, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

LEAF TOBACCO.

Report for week ending April 1. SALES WITH COMPARISONS. Following were the sales for the week and year to April 1, with comparisons:

Table with 3 columns: Year, Week, Year. Shows sales for 1888, 1889, 1890.

SALES.

Table with 4 columns: Date, 1888, 1889, 1897. Shows total sales of new crop and sales new crop to date.

REJECTIONS.

Table with 4 columns: Date, 1888, 1889, 1897. Shows rejections this week and percentage of rejections to auction sales.

RECEIPTS.

Table with 4 columns: Date, 1888, 1889, 1897. Shows receipts this week and receipts Jan. 1 to date.

BURLEY—1890 CROP.

Table with 3 columns: Med., Colory, Price. Shows prices for trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Fine and selections.

DARK—1890 CROP.

Table with 3 columns: Med., Colory, Price. Shows prices for trash, green mixed, Trash, sound, Common lugs, Medium lugs, Common lugs, Common leaf, short, Common leaf, Medium leaf, Fine and selections.

BURLEY—1889 CROP.

Table with 3 columns: Med., Colory, Price. Shows prices for trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Fine and selections.

DARK—1889 CROP.

Table with 3 columns: Med., Colory, Price. Shows prices for trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Fine and selections.

WEBSTER'S
INTERNATIONAL DICTIONARY
 Hon. D. J. Brewer, Justice of U.S. Supreme Court, says: "I commend it to all as the one great standard authority."
 It excels in the ease with which the eye finds the word sought; in accuracy of definition; in effective methods of spelling pronunciation; in terse and comprehensive statements of facts; and in practical use as a working dictionary.
 Specimen pages, etc., sent on application.
 G. & C. Merriam Co., Publishers, Springfield, Mass., U. S. A.

THE ROYAL INSURANCE COMPANY
LIVERPOOL.
 Incorporated.
 Barbee & Cothran, Agents, Southern Dept., Columbia Building, Louisville, Ky.
 Agents in all towns in the South.

GERMAN BANK,
 Fifth and Market St., LOUISVILLE, KY.
 CAPITAL, \$1,000,000
 RESERVE, \$500,000
 General Banking & Savings Bank.
 INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

CHURCH BELLS & PEALS
 Largest Inventory on South including
 Patent copper and tin only. Turms, etc., free.
 1000 BELL, 1000 BELL, 1000 BELL.

CHURCH BELLS & PEALS
 Largest Inventory on South including
 Patent copper and tin only. Turms, etc., free.
 1000 BELL, 1000 BELL, 1000 BELL.

BELLS
 Largest Inventory on South including
 Patent copper and tin only. Turms, etc., free.
 1000 BELL, 1000 BELL, 1000 BELL.

MONON ROUTE
 Chicago & St. Louis

CHICAGO
 Making connection for all points in the North and Northwest.

CHICAGO
 Only line with through Dining Car on all day trains.

CHICAGO
 Night trains equipped with the most luxurious sleepers ever built.

CHICAGO
 Our agents give to all polite and courteous attention.

CHICAGO
 Notice the MONON. It is the most popular route.

Address . . .
FRANK J. REED,
 General Passenger Agent.
W. H. McDONALD,
 Vice President and General Manager
CHARLES H. ROCKWELL,
 Traffic Manager.
E. H. RAGAN,
 District Passenger Agent

THE FARM
 KENTUCKY TRADE ITEMS.

At a sale in Clark county corn brought \$1.82 in the crib.
 The Glasgow News reports the sales of 10 mules at an average of \$90.
 Several sales of hemp were made in Woodford county last week at \$4.60.

John B. Foster sold to a Lexington firm two car loads of hay at \$3 per ton here.
 Josiah Smith bought of George Fallis 1,800 bushels of wheat at 78c.—Harrodsburg Democrat.

The Paris Kentuckian records the sales of 30 feeders, wt. 1,800 lbs., at 5c, for delivery May 1st.

The Elizabethtown News reports sales of 42 cattle, 750 lbs., at 5c, and several Polled Durhams at \$70 to \$100 each.

Gay Bros., at Pisgah, Woodford county, sold eight head of yearling horses, all saddle bred, at \$250 each to Virginia parties.

Henry Carson sold twenty two-year-old Tennessee cattle last week to Wm. Risk at \$27.50 per head.—Jessamine Journal.

Twelve hundred cattle at Mt. Sterling on Court day. Prices \$3 to 4c, and very few sales made, the prices between buyer and seller being too great.

The Winchester Democrat says there were 400 cattle on the market there last week, and many were left unsold. Prices ran from 2 1/2 to 5c. A young Mary bull calf sold for \$100.

E. P. Woods bought at Lancaster last week a three-year-old mare mule for \$100. Henry Patterson bought a combined mare for \$90.

The Jessamine Journal records the sales of 20 Tennessee cattle, two years old, at \$27.50 each; 3,000 bushels of wheat at 75 cts.; 2,500 bushels at 65 cts.; two large mare mules for \$212.

There were 100 cattle at Georgetown last week, says The Times. Stockers sold at 4 to 5c. One bunch of feeders, 48 in number, of about 1,000 pounds weight, taken down at \$45.50 per head. Mules, \$60 to \$85; horses, \$35 to \$65.

The Harrodsburg Democrat notes the sales of 34 cattle at \$4.80; a lot of 900-lb. cattle at 4 cts.; 1,300 bushels of wheat at 78 cts., per bushel and another lot of 1,000 bushels at 70 cts.
 Mr. H. F. Hillenmeyer, the noted horticulturist of Fayette county, thus speaks of the fruit situation: "The apples are not damaged, neither are the pears. Grapes have suffered severely, but will, nevertheless, yield a good crop. Cherries are probably somewhat damaged, though it is hard to estimate to what extent."

ROGUESS COOKERY.

The nutritious egg enters largely into the cuisine of all lands, and it is a staple article of diet: yet many cooks are unaware that eggs may often be dispensed with, and the dish be improved thereby. The aged grandmother who had been away visiting said, this morning after her return:

"I never ate such tough and leathery pancakes as their cook made, though she used three or four eggs; do you use eggs in your pancakes, these are as light as feathers?"

"No. I wouldn't use them in pancakes, had I eggs to sell." I replied.
 Eggs may contain nutriment, but if any food in which they enter is "tough and leathery," it is unfit for the stomach.

Well beaten pancake batter containing a little acid cream, will be light and feathery, and whole wheat flour is far better than buckwheat, which ought not to be eaten by anyone with weak digestion, or those of sedentary habits.

Baked Indian pudding and pumpkin pies are better made without eggs, since in these old fashioned dishes we do not desire a custard flavor. If used for the latter, one egg for two pies will be quite sufficient. These old-time favorites are in demand when fresh eggs, if they can be obtained, bring exorbitant prices, and it were better to use none than those that are stale.

Many cakes are good without eggs. An ordinary cake of sugar, butter and milk was found quite palatable though the eggs were forgotten in the making. Molasses ginger cake is just as good with no eggs, provided an extra spoonful of flour is added.

The writer was called to the bedside of a sick friend in the winter when eggs were scarce. Upon her return, the young domestic said:

"Mrs. O.—came over and made us a cake. She used six eggs, and honestly, it wasn't as good as your cake with one egg."

My crowning achievement in this direction resulted from an experiment. The children clamored for ice cream, it being very warm that day. Finding only one egg in the larder, it seemed a rash proceeding. Three quarts of the morning's milk were usually scalded, in case ice cream was wanted during the day. I therefore appropriated one quart of the scalded milk into which I crumbled three or four slices of stale white cake. I whipped a cup of cream, a scant cupful of sugar, and the one egg together, and beat in the dissolved cake, and milk, flavoring to taste, and a firmer, finer cream never came from a freezer.

These hints are not intended for the farmer's wife who has fresh eggs "the year round," yet if she uses them when prices are high, her "pin money" can be much augmented.—FANNY L. FANORER, in N. Y. Observer.

ORCHARD MANURING.

So much mischief can be done by applying manure of the wrong kind in orchards, says E. P. Powell in the American Agriculturist, that I doubt if we do not lose more by manuring than by neglecting to manure. Fruit trees do not require at any time barnyard manure, or their equivalent. What they require is a supply of inorganic food. You can do so better for apple trees than to supply them with coal ashes in which there is a liberal admixture of wood ashes.

The coal ashes loosen the soil; the wood ashes furnish the fertilizer. If you can get a supply of old mortar you have just the thing you need. A mixture of lime and salt, when so mixed as to leave no free salt, is excellent for all fruit trees. All such manures should be applied as a top dressing. A peach or plum orchard needs nothing better than swamp muck or earth from the woods, with a slight addition of phosphate and potash.

If barnyard manure is applied at any time, it should be thoroughly decomposed and applied as top dressing. Such manure, if placed about the roots, when planting a pear or apple tree, will kill it. Grapes of course want phosphates and potash. They will also respond to a free application of liquid manures during their periods of rest, both in winter and in midsummer. All the tall growing berries, of the bramble sort, will use a large amount of organic manure. But be careful about dressing your raspberries with rank undecomposed barnyard manure. The probability is at any time you will develop a fungoid disease that you cannot easily master. If you use barnyard manure in raspberries it should be thoroughly comminuted with the soil as a compost.

PEKIN DUCKS.

Ducks should be provided with dry, clean runs and shelter, also ample shade during the summer months. They usually begin to lay in January, and continue up to August or September. They lay from one hundred to one hundred and fifty eggs. They should not be plucked until done laying. Many pluck twice during the year, but I would not advise plucking the breeding ducks but once a year. Try the feathers; if they pull easily and show no blood at the roots, the duck may be divested of all feathers except those that support the wings. Early hatched ducks, not sold for broilers, may be plucked in August and again when dressed for the holiday market. Ducks are singularly exempt from disease. Their greatest enemy is vertigo. When in apparent good health they may drop down and die almost immediately. As this disease is caused by too heavy grain rations, the remedy is to feed grain sparingly, if at all, during warm weather. A duck's appetite is good, but they are not grain eaters, if other food is provided. We have had excellent results from feeding boiled eggs and bread crumbe minced fine, adding a teaspoonful of good sharp sand to a pint of the feed. Mix it in well and give for the first two or three days; then take radish or turnip tops, cut fine, and to a peck of the green stuff add one quart shorts and a good handful of sand. Pour enough boiling water over this to scald the shorts. Always give plenty of clean water to drink every time they are fed. With plenty of this feed, they will be fully feathered and weigh from three to four pounds at ten weeks old.—Housekeeper.

Nothing undermines so quickly the health of the lamb as a few hours' neglect, either in a cold rain or exposure to draught in unsheltered buildings.

Pond's Extract
 (Avoid Substitutes)

Cleanse and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

Tourist Sleeping Car to California
 Leaves St. Louis every Monday at 10:30 P. M. on the Fast Limited over the Wabash and Santa Fe. For descriptive matter, rates and berths, apply to your nearest ticket agent or write L. R. McClain, D. P. A., Wabash R. R., Louisville, Ky.

Reduced Rates to Pacific Coast
 Via Union Pacific Railroad from Omaha to Seattle, Portland, Helena, etc., second class, \$8; from Kansas City to same points, second class, \$5.50; from Kansas City and Omaha to San Francisco, Los Angeles, etc., second class, \$6.50. For particulars address J. F. Aglar, General Agent, St. Louis, Mo.

Reduced Summer First-Class Round-Trip Rates
 Via Union Pacific Railroad: July, St. Louis to Los Angeles and return, \$22; May, St. Louis to San Francisco and return, \$20; to Denver and return, \$20.50. Corresponding low rates from South and Eastern points. For particulars address J. F. Aglar, General Agent, St. Louis, Mo.

TEACHERS' MATRONS—RESERVATION FEE.
 The Shenandoah Teachers Agency, Charlottesville, Va., supplies Colleges, Schools and Families with teachers free of charge. Secure positions for teachers at moderate cost. Send stamp for information.
 Misses J. F. WASHINGTON, Mgrs.
 K. B. WASHINGTON, Mgrs.

FREE DR. FRANKLIN'S REMEDY—HOW TO TREAT AND CURE AT HOME
 (Without the aid of a Physician) for Rheumatism, Gout, Gravel, Colic, Bronchitis, Grip, Croup, Whooping Cough, Hay Fever, Asthma, Catarrh of the Throat, and all other ailments of the Throat, Lungs, and Bronchi. Sent free of charge. Address DR. FRANKLIN, 111 N. W. 23rd St., Chicago, Ill.

SPEED—COMFORT—SAFETY
THE
OLD RELIABLE
LOUISVILLE & NASHVILLE
RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
 Leave Louisville.
 7:00 a. m.; 8:25 a. m.; 1:25 p. m.; 5:15 p. m.
 Arrive Louisville.
 7:00 a. m.; 7:55 a. m.; 11:55 p. m.; 7:30 p. m.

TRAINS NORTH.
 Leave Louisville.
 6 a. m.; 8 a. m.; 12:45 p. m.; 5:30 p. m.
 Arrive Louisville.
 2:00 a. m.; 11:27 a. m.; 5:10 p. m.; 9 p. m.

TRAINS, JELICO AND MOUNTAIN.
 Leave Louisville.
 9:00 a. m. and 9:30 p. m.
 Arrive Louisville.
 6:30 a. m. and 6:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville.
 7:30 a. m. 2:30 p. m. and 5:30 p. m. p. m.
 1:10 a. m.; 12:57 noon and 4:25 p. m.

Louisville Ticket Office, Southwestern Corner Fourth and Main Streets.

DEATHS.

For actual subscribers we insert an obituary notice of 75 words free. We charge one cent a word for each word over 75 words. Only in advance. Count the words and you know what our charge will be. Unless the money accompany the notice, it will be brought down to 100 words.

BROWNING.

On the 24th of March, 1899, Margaret J., wife of T. J. Browning, of Dry Ridge, Ky., passed away after a brief but painful illness in the 54th year of her age, thus leaving Bro. Browning to mourn the loss of his companion the third time in life. Trouble seems to have fallen heavily upon this good brother. He feels the sorrow deeply, yet he realizes that the Lord does all things well. With his strong faith in the wisdom of God, he is perfectly resigned to the will of his Saviour. Sister Browning's maiden name was Caldwell, an old and highly respected family. She was born and reared near Gardnersville, Pendleton county, Ky. In her early life she married a Mr. Meritt Vallandigham, who was a member of the Baptist church for several years. But life is uncertain. Mr. Vallandigham being called home, she was left to mourn his loss. She had been married to Bro. Browning just four years to a day, when she was called to the home beyond. Death came to her as all Christians, as a sweet relief from the trouble and suffering of this life. She was perfectly resigned to the will of the Lord, and thus fell asleep in the arms of the blessed Saviour. She was a noble, kind-hearted, sympathetic woman, loved and respected by all who knew her. She was received by and joined into the fellowship of the Knoxville Baptist church, Pendleton county, Ky., on the 11th day of November, 1895, by Rev. John Mumby. From the time of her conversion until death, which was only a few months, she was an earnest, faithful and devoted Christian. She leaves a husband, several brothers and sisters, and a host of friends to mourn her loss.

Her funeral was conducted by the writer at Gardnersville, after which she was lovingly and tenderly laid to rest. Bro. Browning has the sympathy of the entire community. May the blessing of heaven rest upon and comfort the sorrowing friends.

W. M. McMillan.

HAM.

The faithful soldier of the cross, Mordecai H. Ham, passed to his reward Feb. 28, 1899, in the 83rd year of his age. He was born in Allen county, Ky., and was the son of William and Jennie (Williams) Ham, natives of Spartanburg county, S. C. He was born and reared amid the scenes and labors incident to farm life. The common schools, when he was a boy, were not very good, and so he received but a meager common school education in his youth. He developed a love for books early in life and read voraciously and almost as incessantly as his circumstances would permit. Thus applying himself to his study, possessing as he did a good memory and a thoughtful disposition, he acquired a good knowledge of the English language, great familiarity with the English Bible, a liberal reading of church history, in short, an extensive stock of general knowledge. He gained some acquaintance with the Greek language.

On November 21, 1869, he married Elizabeth J. Dearing, daughter of William and Sarah (Neal) Dearing who were natives of Virginia. He professed religion in 1857 or 1858 and united with Trammel's Fork Baptist church, being baptized by Rev. Jesse L. Hickman. He was licensed to preach in 1861, 1862, and was ordained to the ministry April 1, 1862. So at the time of his death he had been preaching more than fifty-seven years. He was ordained by Brethren Younger Witherspoon, R. P. Brannon, J. R. Evans and W. F. Spillman.

Soon after his marriage, he was called to the care of Bethel church, to which he ministered 21 years. He served Trammel's Fork church nearly or quite as long. He preached for Mcottsville and Bethel churches, possibly, more than 20 years. These long pastorates tell of the great worth of the man. He was long a leading minister of Bay's Fork Association.

R. H. Spillman.

GARRHO.

Mr. Otto Garrho, after a few days' suffering, died Jan. 27, 1899. He was born April 20, 1818; was married to Elizabeth Graham Jan. 20, 1847; professed faith in Christ and was licensed to preach in the Mt. Washington Baptist church in 1854, in which he has lived a devoted Christian life. He was a true husband and loving father. He leaves eight children to mourn his loss, also many friends and relatives. He has been called at least to join the church, and his daughter that has gone on before. May we strive to follow in the path they have led us.

'Tis hard to give our loved ones up, To see them suffer pain— Ya God hath said in our loss Is their eternal gain.

A DAUGHTER.

At Washington, Ky.

DICKHY.

Died at her home in Cave City, March 17, 1899, Mrs. Lillie Terry Dickhy, wife of Mr. Elkanah Dickhy. She deceased was the beloved daughter of Rev. W. G. and Mrs. Terry, of Glasgow, Ky., in which place she

resided till her marriage in 1866 to Mr. Dickey. Possessed of a strong, vigorous mind, combined with amiability and gentleness, she made friends with all with whom she came in contact, and will be sorely missed in religious, literary and social circles in which she ever took an active part. She had been a member of the Baptist church for years and was widely known throughout the county for her many estimable qualities and high Christian character. Her unwavering trust in God, even in the hour of death, when she permitted her loved ones to be with her, together with her beautiful life, rendered a precious memory to the many friends who mourn her loss. May the dear Lord comfort and sustain the husband left with two helpless little ones, the aged parents and the brothers and sister.

RILEY.

Before transacting any other business, on Saturday, March 25, 1899, Beech Grove church passed the following resolutions unanimously:

Whereas, it has pleased our all-wise Creator to remove from our midst our worthy brother, Pastor Rev. A. M. Riley; Whereas, His family consists of a faithful companion and father, the country at large a noble friend, the church a worthy pastor, and the cause of Christianity a faithful and devoted advocate; be it

Resolved, That the church to-day assemble and extend to the bereaved family and friends of the deceased our loving sympathy in this their hour of bereavement; be it further

Resolved, That all business calling our attention to-day be laid over until next meeting and the church adjourn in respect to our honored dead.

That a copy of these resolutions go to record, one be sent to the family of the deceased, and one each to our county papers and Western Recorder for publication.

PATRIK D. FOSTER, Church Clerk.

SNIDER.

Died, March 9, 1899, at her home near Miller, Spencer county, Ky., Sister Louise Snider, aged 81 years. Amid all her pain, ever loving and submissive to her divine Lord, no murmur escaped her lips. With a strong faith and a bright hope, she went to be with the Lord forever. Sister Snider was the daughter of Mrs. C. Hatchett, who died some three years ago. Her aged mother still lives to mourn her loss with several brothers and sisters, among whom are Rev. H. P. Hatchett, Rev. G. H. Hatchett, of Miller, and Dr. H. Hatchett, of Thoburn, with a host of relatives and friends; but the dear Lord, who is the author of the husband, N. B. Snider, and three little children. May the Lord, who only can comfort and give strength in the time of trouble, comfort and keep these dear souls in our prayer for these we love.

K. SWENSON.

Cardwell, Ky.

POND.

Whereas, it has pleased the Lord in His infinite wisdom to remove by death our aged brother, Rev. John G. Pond; be it resolved

First, That inasmuch as he was a member of our Sabbath-school and was always present when his health would permit, that we miss his presence. "Because his seat is empty";

Second, That this school extend sympathy to his family in their hour of trouble.

Third, That we point them in their deep bereavement to the Lord, "who doeth all things well" and is able to "wipe all tears from their eyes." "The Lord gave and the Lord taketh away," and happy are they who can say, "Blessed be the name of the Lord."

Fourth, That these resolutions be spread upon our minute book, a copy sent to the bereaved family and one to the Western Recorder for publication.

F. M. BEST, J. W. SCOTT, JOHN W. CAMPBELL.

WOFORD.

Sister Rebecca B. Woford, wife of Bro. Owen Woford, died at Maple Hill, Ky., March 17, 1899, in the forty-second year of her age. She had been a faithful follower of Christ for eighteen years. She impressed all who knew her as a true Christian wife and mother, and her children call her blessed. Her funeral service was conducted by the writer at Chaplin Fork, of which church she was a member, in the presence of an immense audience of sympathizing friends and relatives. God bless her deeply afflicted husband and children.

W. M. STALLINGS.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 517 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

For all who have a baby carriage, we have a new one, the best ever made, and which is the most durable and which is the most comfortable. A perfect specimen for sale.

Items of Interest.

NEWS THE WORLD OVER.

The Highman speaks of the death of Mrs. Sophia Clark, of Salem, W. Va., who died recently, aged 107. When her husband died three years ago, they had been married 53 years. It also speaks of Miss Eliza Works, of New York, N. Y., who was celebrating her 107th birthday by cooking dinner for herself and her nephew, aged 74.

Rev. James O. Murray, Professor of English Literature of Princeton University and Dean of the Faculty, died at his home in Princeton, aged 71. He was born at Camden, N. C., and graduated at Brown University at the head of his class in 1850. In 1874 he was elected Professor of Princeton and had proved himself a most able teacher and Dean. Class after class has voiced him the most popular Professor. He has been too busy to write much, but the "Life of Francis Wayland" is among his few books and shows what he could have done had he devoted himself to literature.

There have been two cases of suspected yellow fever among Gen. Fitzhugh Lee's soldiers at Havana. He was so confident there is ground for the hope the disease was not yellow fever. But the suspicion should cause haste in providing Havana with a good sewerage system.

When Gen. Kitchener returned to England after having defeated the dervishes, he asked the English people by word of mouth a Gordon Memorial University in Khartoum. No man of this generation is more revered and loved by English Christians than Gordon, and they gave several hundreds of thousands promptly. Now Kitchener announces the University is to be Mohammedan. What a most beautiful and consistent memorial to the Baptist Gordon.

The Fire Marshal decides the fire in the Windsor Hotel was not the work of incendiaries and did start from a lighted match thrown down in the Turkish parlor. The hotel was supplied with the very best and latest fire equipments of all kinds and in the greatest abundance. But every one, employees and all, was in the front watching the parade. The Turkish parlor is on the second floor. The fire made its way to the elevator shaft and by means of that reached the floors above in a few moments.

Three state legislatures adjourned without having elected a senator—California, Delaware and Utah, and it is probable the Pennsylvania legislature will do the same. There have been many changes in the legislature, but the charges have not been proved, unless in California. When will the people send the best and wisest men in their communities to the legislature? No one thing would remedy so many evils in public life that would.

The latest is that Denmark and Holland have each demanded a slice of China. These demands, like that of Italy, are thought to be the work of England. She desires to have as many votes as possible on her side when the final question of disposing of the continent up. While the latter report is that China has positively refused Italy's demand. If this is true, Russia and Germany are backing the refusal.

The Africans are again fighting in defense of their homes. The Turcos attacked a column of the white invaders on its way to Air. They were driven off, but the invaders lost 100 men and a part of their caravan was captured.

The Windsor Hotel fire set the authorities in Philadelphia to inspecting the hotels in that city. They found in some hotels the chains and ropes used by the hoteliers in the fire escape, and in some they were so entangled as to be in no condition to be used. Monthly inspections should be kept up, is the conclusion of the inspectors.

Dr. E. P. Murdoch, who was one of the examining staff of the Chicago Health Department, says he found refrigerated beef coated with salicylic acid, and some was coated with salicylic acid, both of which acids are injurious to digestion and the salicylic is also nauseating.

In 1890, a law was passed in France giving a pension of \$30 a year to all the soldiers who had fought in the Franco-Prussian war. The first year the payments amounted to \$60,000; last year only one man received the pension, and he has now died, aged 105.

The Emperor William has little hope of the success of the Czars' scheme. He says: "It is, no doubt, a glorious enterprise for all nations to try to establish peace; but a mistake in the whole calculation is made. So long as unexpated sin reigns among mankind, so long will there be war and hatred, envy and discord, and so long will one man strive to get the better of another, and what is true of men will be true of nations."

The Socialists in Austria are protesting against the present absolute rule of the Emperor and his prime minister. The Emperor has no desire to be an absolute monarch, but the Socialists would not. They are protesting for the last two sessions but scream and throw inkstands and chairs and desks at each other. The Socialists ought to protest against the election of such men, not against the absolute ruling of the Emperor, when no other course is open to him.

But One Standard of Quality.



There are three distinct types of Singer sewing-machines for family use, but there is only one standard of quality—THE BEST. There is a wide range of prices, depending on the style of cabinet work and ornamentation, but whether the price be the lowest or the highest, the working quality of the machine is the same and has been fully tested before leaving the factory.

Sold on instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING MACHINES ARE MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY IN THE WORLD.

Stewart Dry Goods Company, INCORPORATED

DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY, DRESS MAKING, MILLINERY, HENS FURNISHINGS, CLOAKS, CHINA AND GLASSWARE STATIONERY.

We fill MAIL ORDERS the same day they are Received.

SEND FOR SAMPLES.

Black Goods.

Black Crepons for Skirts seem to bbid the fort. An endless collection almost. Hard to describe their beauty. Black Cropons in the true richness of style, as only the Stewart Dry Goods Company show.

Our own importations. All the new weaves in all the meritorious brands of black goods.

We are now showing the handsomest line of Grenadines ever brought to this market in plaids with and without chenille, crinkles in stripes and plaids, the newest thing out; and All-silk Broche, none handsomer to be found anywhere. A full assortment of 44-inch Grenadines at \$1.00; worth \$1.25.

If you want a Crepon Dress or Skirt don't fail to see our crepons in wool, mohair and silk-warp. Silk warp Crepons 44 inches wide as low as \$1.75.

A full line of Lupin's Camel's Hair Grenadine, Nuns' Vailing and Examines, Priestley's Challis and Silk-warp Tulle.

Lupin's Chevrots, the best made, the right material for Tailor-made Dresses.

We carry the best line of Lyons Silk Grenadine Vails to be found anywhere in all lengths, double borders without the small hem so objectionable in most makes of vails.

Our Black Goods Department is located in the strongest light, as light as out of doors, as every lady knows that has visited this department.

New Spring Dress Goods.

The desirable and up-to-date kind—the kind you would appreciate and admire—and eagerly choose a Suit or Skirt from.

69c A table lot numbering about 25 pieces of All-wool Crepe Etamine, Canvas Weave and Camel's-hair Grenadine in the following shades: Green, brown, blue and gray. These goods formerly sold for \$1.00, \$1.25 and \$1.50.

98c Ten pieces Granite, two-toned, strictly first-class in weave and quality.

\$1.25 60-inch wide All-wool Cheviot, the new gray and tan mixture.

About Silks.

True elegance in design and weaves embodied throughout the entire stock. Prices that will interest all close buyers, and while prices are low, you will find the qualities dependable and the styles the very latest. We are prepared to show a large and beautiful line of Silks for Waists, Silks for Petticoats, Silks for Dresses.

65c Figured Japon, durable, cool and beautiful.

75c Figured Japon, in endless variety of color and design.

\$1.00 Foulards, just the thing for summer wear.

\$1.25 Satin Liberty and Foulards, in the very latest styles and coloring.

\$1.00 Concordia Beringe, an old fashion revived.

Large assortment of Grenadines, ruffled crepon effects, Roman Stripe and pompadour.

GENUINE AUTOMATIC SEWING MACHINE ONLY \$35.00.

Kindly mention the "Western Recorder."



VIA THE IRON MOUNTAIN ROUTE: A New and Painless Ventilated Train, without an equal, got in service for the first time this season. Leave St. Louis every Tuesday and Saturday, 8 P. M. For Los Angeles and San Francisco. EQUIPMENT CONSISTS OF: COMPARTMENT CAR—Containing Reading, Writing and Smoking Rooms, Buffet, Barber Shop and Bath Room. COMPARTMENT CAR—Containing Seven Private Compartments and Double Drawing-Rooms. SLEEPING CAR—Containing Twelve Bunk-rooms, Wash-Rooms and Dressing-Rooms. Pullman Car—in which all Meals are served A LA CARTE. Special Pullman Service, including Pullman Trains, with all the comforts of a HOME. ONLY THREE DAYS TO GO FROM CALIFORNIA. Extra beds and enough sleep during the trip. WRITE FOR PARTICULARS. S. T. & G. BENTLEY, P. O. BOX 10, St. Louis, Mo.

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

Items of Interest.
 NEWS THE WORLD OVER.

Admiral Kautz, U. S. N., in command at Sempoa, has bombarded the native village within reach of his guns for eight days intermittently. Several of the villages have been burned, but how many of the Sempoaans were killed is not known. One defective shell from the Philadelphia exploded, wounding Private Hedges that his leg had to be amputated. During the night the Sempoaans attacked the town, killing three British soldiers.

Gen. Daniel W. Fliegler, Chief of Ordnance, U. S. A., died last Friday at Fortress Monroe, aged 64. He entered the Federal army as Second Lieutenant, and was in a large number of the most important battles. Since the war he has been employed in the Ordnance Department, and rose to be Chief. During the war with Spain no fault was found by any one with Gen. Fliegler, which is proof of his efficiency.

On Friday last Gen. MacArthur entered Malolos, the capital of the Filipino government. The Filipinos had evacuated the city two days before, all the inhabitants leaving with the army except a few Chinese. What Aguinaldo intends to do is a matter of conjecture, but it is reported his army is so shattered that the end is near.

The English passenger steamer Stella crashed upon the Casquet Rocks, near the Island of Alderney, and foundered in ten minutes, her boilers exploding with a tremendous report as she went down. One hundred and twenty were drowned. Ninety have been rescued who had taken to the boats. The women and children were all saved, as they were put into the boats first.

Noah Baby celebrated his 177th birthday at Piscataway, N. J., on the 1st. He says he was born April 1, 1712, at Gates Court-house, N. C. He served on board in the war of 1776 on the Constitution, and after the war he went to New Jersey to live. His eyesight is bad, but otherwise he is well.

Two Texans have testified before the Beef Commission. They sought contracts for supplying the army with beef on the hoof. Gen. Egan said to them that "ifys cattle would be better, but added that "Secretary Alger has practically ordered him to give the contract to the refrigerator beef people."

The City Council of Philadelphia has done nothing to supply pure water, although the people voted for the issue of bonds of \$3,000,000 to improve the water. During this winter there have been 50 deaths from typhoid fever in the city, and 4,000 cases. The hospitals are crowded and the physicians overworked. Mass-meetings are held to protest, but the city fathers will do nothing, think-

ing themselves sure of re-election even if they do nothing.

Gen. Miles has been receiving ovations in the cities he has visited. President Elliot, of Harvard University, in his welcome to him, praised "the higher kind of courage which, at the expense of calumny and obloquy, seeks fearlessly to make known the truth." Gen. Miles' devotion to the interests of his soldiers has won a warm place for him in the hearts of the people.

F. L. Hoffman, an educated Tennessee negro, in writing of the excess of deaths among the negroes, said it was due to poor heredity and inferior lung capacity. Harris, another negro of education, thought it was ignorance of sanitary rules, and therefore investigated the death rate of college graduates. He learned the statistics of eight white and four negro colleges for twenty years, and found the death among the whites 47 per cent., and among the negroes 82 per cent.

The Chicago Board of Health has published the result of the use of antitoxin for diphtheria in that city. For three years—1887-1889—there were 4,508 deaths. In the three succeeding years antitoxin was used and there were only 1,222 such deaths, a decline of 68 per cent. Early use of the antitoxin is urged in the report. Between October 1st and February 28, 1889, 285 cases were treated on the first day after the development of the disease and only one died. Of 1,018 treated on the second day 17 died; of 698 treated after the fourth day 118 died.

There have been in the last two months five hundred cases of small-pox in Porto Rico. In view of this, a vaccine station has been established at Coama, and Col. Hoff, Chief Surgeon of the Department, has made plans for the vaccination of all the inhabitants.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association to be held with the Baptist church at Smithfield, April 28-30, 1890.

1. Introductory Sermon.—Friday 28th, 7:30 P. M.—W. J. Agee.
2. Church Discipline.—L. S. Chilton.
3. Intercession of Christ and the Holy Spirit.—J. S. Gatten.
4. Address of Welcome.—Dr. Wilson Orabb.
5. Response by the Moderator.
6. Difference between the church and the Kingdom.—J. S. Satchwill, W. H. Virgin.

7. A Spirit-filled Life.—Frank Jones.
 8. The duty of every member to contribute systematically to the cause of Christ.—Dr. F. J. Yager, I. W. Head.
 9. Sunday-school Address.—W. S. Wilson.
 10. Missions.—J. M. Fowler, D. N. Porter.
 11. The Sunday-school Teacher.—J. T. Wilson.
- The Recorder man is cordially invited to be present.
- L. M. THEOBALD,
 S. O. BOWLWARE,
 F. J. YAGER,
 Com.

PROGRAMME.

The following is the programme of the Ministers' Meeting of West Union Association to be held at Blandville church, Ballard county, Ky., at 10 o'clock Friday before the fifth Sunday in April 1890.

1. Introductory Sermon.—Mat. Grace.
 2. Sermon for Criticism.—E. B. Sullivan.
 3. The work of the Holy Spirit.—J. H. Ballance, G. L. Cull.
 4. Lecture on Homiletics.—W. K. Penrod, W. H. Hughes.
 5. Nature and design of Lord's Supper.—T. M. McGee, T. B. Rouse.
 6. Church Discipline.—L. G. Graham, J. K. Stewart.
 7. The design of Baptism.—M. T. Martin, J. A. Giles.
 8. Difficulties in pastoral Work.—H. K. Thomas, T. H. Pease.
 9. How I make my sermons.—F. M. Rollins, Bro. Gouch.
 10. Temperance.—A. J. Arington, G. E. Holt.
- The query box will also be an interesting feature of the meeting.
- J. R. STURWART,
 Com.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. HENRY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Henry for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

Wm. A. TAYLOR, Wholesale Druggists, Toledo, O.
 WARDING, KIRK & MARVIN, Wholesale Druggists, Toledo, Ohio.
 Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials from Hall's Family Pills are the best.

THE NERVES AND ELECTRICITY.

There has been an advertisement appearing in leading publications of a most interesting device. It is the application of the teaching of the eminent Dr. Brown, of Paris, to the treatment of rheumatism and sleeplessness. The theory of this high authority was that new diseases and other nervous disorders arose from a too great flow of electricity from the body to the earth. Such a flow is of course the natural condition, but from the weakened or fevered body it becomes dangerously excessive. This is probably the condition in all cases of weakened vitality and lessened nervous power.

While this theory had been long known, no one had thought of the plain consequence, which was that, should this flow by insulation would bring relief. Yet such is the case. Mr. A. Clayton, of Tecumseh, Mich., has patented an electric wrist gland bed heater, which cuts off the compound of electricity and connection with the earth completely. The curative results are indeed astonishing. One of the earliest cases on which Mr. Clayton's new treatment was that of the writer of this letter:

"THOUSAND, MICH., Oct. 4, 1888.

Mayton Electric Heater Co.,

Gentlemen: I have been laid up with rheumatism since March 15. I have suffered untold pain and misery. Your heaters have done every thing to relieve me. They make me feel well and on a few days I can get up without them. I can now walk to the store and attend to my business yesterday for the first time since March 15.

Very truly,
 A. G. GERRY."

Since December over two thousand sets of these heaters have been bought by readers of the Recorder, and each set has saved the money of the owner by a week's absence from his home owing to the absence of the heater.

Persons in their treatment that they will send any number of this paper (who enclose 17 cents to pay for the heater) by letter or from town of wooden boxes, on condition that if after one week's trial, he will not be satisfied, the heater will be returned by mail, and no money will be returned by mail. Persons who will be returned by mail, and no money will be returned by mail.

For Both 25 cents For Both



If you are looking for a Great Bargain in Fine Silverware never heard of before and that will astonish you, here is one of the greatest Bargains ever offered by any reliable Manufacturer. For 25 cents we send Prepaid Both the Salt and Pepper Shakers. They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the "Send you do not think or find them the Greatest Bargain you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1865. Any Bank or Express Company can tell you our standing. Our Bargain Silverware Catalogue Sent Free.

M. V. LEONARD MFG. CO., 153-155 MICHIGAN AVE., CHICAGO.

HENRY STERN'S GLORIOUS OFFERING!

Not one garment in this tremendous lot of Clothing is marked higher than two-thirds of its value, and, in fact, many Suits for both men and boys are offered at about one-half their actual cost.

Bargains for Men.

\$4.24 All-wool, well-made, Silk-lined Black and Blue Cheviot Suits, in straight cuts and round cuts, serge lined and piped all the way down; splendid fit. Regular price \$7.50, now only \$4.24. Sizes 34 to 42.

\$6.98 A good line of Worsted, in straight cuts and single-breasted, French facing, silk piped, serge lined; sold everywhere at \$10. Here only \$6.98.

\$10 A big line too numerous to mention. They are in Unfinished Worsted, silk faced, All-Worsted Suits, in ten different patterns, stylishly cut and made, only \$10.

Boys' Long Pants Suits.

\$2.48 Fifty Boys' Long Pants Suits, sizes 14 to 19 years, in Black and Blue Cheviots, single-breasted. Worth \$5 of anybody's money. Come early before they are all gone.

\$3.75 Boys' Long Pants Suits in Black and Blue Cheviots, straight cut and round cut, strictly all wool, also a line of new plaids, the latest effects, sizes 14 to 19 years, only \$3.75.

\$6.98 Black and Blue Unfinished Worsted, double-breasted, silk-faced, also in Scotch mixtures and new plaids, sizes 14 to 19 years, only \$6.98.

Bargains in Furnishing Goods, Shoe and Hat Departments. All new, reliable goods. Each department is full to overflowing, and they will go at corresponding prices.

Mothers, Take Notice!

98c Two lines of Boys' Suits, sizes 7 to 15 years, in brown and gray plaids, only 98c.

\$1.98 Ten different styles of Boys' Double-breasted Suits, strictly all-wool, in plaids, checks and stripes, all new designs, value \$3.50.

Also a line of Suits with sailor collars, 3 to 8 years, all the newest effects, only \$1.98.

\$2.98 For Boys' Double-Breasted Suits, in from 15 to 18 styles, sizes 7 to 15 years, in plaids, light and dark shades, stripes in all shades, in blue unfinished worsteds, and in fact in every new design for spring. They would be cheap at \$5.

Also a handsome line of Boys' Suits, sizes 3 to 8 years, with sailor collars and all the newest effects, only \$2.98.

Just received the latest styles in Boys' and Children's Hats and Caps. All the newest colors and effects, at prices in proportion.

Send a Mail Order, if you can't Come.

HENRY STERN,
 Buyer and Seller of Assigned New Mammoth Stock.
 424 to 434 W. Market St., LOUISVILLE, KY.

WATCHES BY MAIL.

Our Illustrated Catalogue for 1889-90, showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also have a special Watch Catalogue.

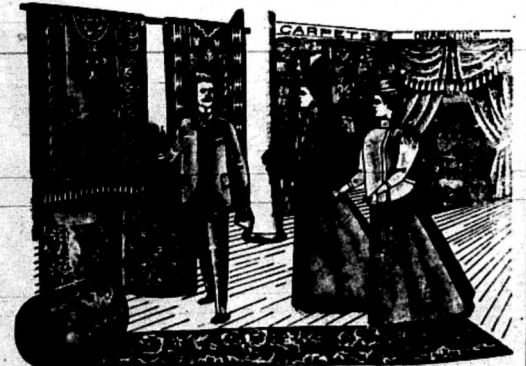
C. P. BARNES & CO., 304-306 West Market St., Louisville, Ky.
 Reference—Western Recorder.

4 Books that you need

West's Vest Pocket Dictionary 25c
 Webster's Manual for Students, etc. 25c
 Howell on Deaconship 40c

WANTY BOOK COMPANY, 642 Fourth Avenue, Louisville, Ky.

Mention the Recorder in answering any "ads."



If you want Carpets, Rugs, Art Squares, or Linoleums, go to headquarters, 439-489 Green avenue, bet. 4th and 5th, where you can get the best quality, and the very latest styles, up-to-date, red-hot from the loom, at factory prices. Made and laid if desired.

S.T. MOORE Co
 MANUFACTURERS' AGENTS.
 Green Avenue, between Fourth and Fifth, Louisville, Kentucky.