

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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"It is beautiful to hear a saintly man ascribe all that he is to the manifold grace of God." And the more the man grows in grace the more he will ascribe all that is good in him to God.

A GOVERNESS who lacked wisdom gave to a seven-year-old girl as a subject on which to write a composition, "What is a fable?" The child did her best with the following result: "A fable is a place where animals talk, which also they never do so." That child has a future.

A RECENT writer calls attention to the strange resurrection of paganism in this Christian country. Spiritualism is the old demon worship; Christian Science is pantheism grown even more silly than in the old days. Old errors put on new garbs, but they are worse rather than better.

THE hope of humanity, the progress of the world, lies in the moral power of the Bible. Let this book be embraced by the human mind, let it rule the human heart everywhere, and it is proved by the universal fact that man will rise of thought, of feeling and of faith, and go forward to a blessed future.—William Richie.

THERE is not only truth but comfort in these strong words of the *Banner* in regard to God's sovereignty: "To deny sovereignty in part is to deny sovereignty, for in the part not covered by the divine government, another and greater power must determine the course of events. God is not stumbling round blindly in his universe, but he plans all things and then brings them to pass."

WHAT the *Interior* says of the true Presbyterian is true also of all the elect: "To the true Presbyterian the sovereignty of God is the basis for absolute and abiding faith in God's power to fulfill all his promises; to keep in safety the soul that commits itself to him; to turn and overturn until the kingdoms of our Lord and his Christ, in which he shall reign forever and ever."

THOMAS CARLYLE read the fourteenth chapter of John for comfort after his wife's death. Reading the words, "In my Father's house are many mansions; if it were not so I would have told you," he commented, "Yes, if you are God you have a right to say so; but if you are only a man, what do you know about it more than the rest of us?" If Jesus of Nazareth were not God, those words of his were the height of presumption.

IS THE BIBLE TO BE MASTERED?

BY A NORTHERN PASTOR.

Practically, most ministers answer "No." How is the minister to do his best work without mastering the Word of God? It is a great task, calling for industry, intelligence and help from God. As has already been said, the Bible has never had an opportunity among preachers. It is one Book they seldom Master. They read much, study much, invent much, but only a few preachers, comparatively speaking, have a clear, decided knowledge of the teaching of the Bible. Whole sections of it are allowed to remain altogether unexplored, and therefore unknown and unused. Can any one suppose for a moment that had preachers generally loved the Bible sufficiently well to learn it from first to last, and to preach it as they learned it, that there would have been so much room for a destructive Biblical criticism as we witness to-day? The laziness of preachers in Bible study, the ignorance of preachers of the rich contents of the Bible, have simply invited attack from the skeptically inclined.

The inference has been made that preachers having made full test of the Bible in their preaching, and so largely failed, the Bible itself must be at fault. A little common sense will show that the inference is altogether wrong. Preachers have not studied the Bible as it ought to be studied, and must be studied in order to yield the best results. They have generally slumbered over it. If the preacher does not take care of the Bible, if he does not read it and read it, and study it and study it, till it becomes part of his very life, who will do this? The preacher must use the Bible, or it will be taken from him; and ten to one he will not be shallow enough to conclude that there must have been something wrong with the Bible, or it would never have been taken away.

"But is not the truth able to take care of itself?" What does that oft-repeated question mean? Does it mean that truth needs no defender in the form of a man? Does it mean that truth cannot be covered under falsehood? Does it mean that unchampioned truth, contesting with error the place of acceptance in the human heart, will always supplant error? Then we appeal to history and experience. Is it not a fact that strong truth demands strong men to proclaim it? Will the Bible take care of itself? "Has it not passed through all attacks of its enemies?" Possibly; but who will have the affrontery to assert that the Bible, in the past, has won all the victories it might have won, if it had had a fairer opportunity? Preachers are mainly to blame for the shameful treatment the Bible is now receiving at the hands of its enemies. Had preachers taken interest enough in the Bible to give it in its fulness to the people, the critic of the Bible would not have found such easy tasks before him.

But suppose a young man desires to know the Bible from first to last, without the sapping theories of Biblical criticism, where would he go? Where can he find a body of men, bound together with holy zeal for the truth, men thoroughly fitted to lead him step by step through the Word until he has mastered it? Is there such a body on the American continent? If so, the writer has never heard of it. There is no school, so far as the writer knows, where a young man can go and in three or four years learn the Bible, with the aid and direction of pious scholarship. This is a sad fact, and is a positive disgrace to the judgment of evangelical Christians. As it is, the stu-

dent is hurried from one point to another, is plunged into Biblical criticism to begin with, and when his term of study is ended, what does he know about the Bible for the practical purposes of the pastorate? There might be some correction for this if the preacher, immediately on entering the pastorate, bent his energies to learn the Scriptures—if he devoted from five to seven hours a day to his Bible for a number of years.

We have the painful spectacle to-day of ministers preaching out of a volume of whose contents they are mainly in gross ignorance. "Preach the Word," said Paul to Timothy. But what does preaching the Word mean? Can it be done by a man who is stupidly ignorant of it? Jesus spent much of his time in teaching. It is instructive to note how frequently it is said of Him that He taught the people. To Christ the field of the Scriptures was familiar; and in this respect He is an Example to all who call men to repentance and life in his name.

The Bible cannot be mastered without devoting a vast amount of careful study to it. This takes time. The preacher wonders where his sermon is to come from if he gives much time to the Bible. As a matter of fact, the careful student of the Bible wonders how he can find opportunity to preach all the sermons that are made almost in spite of himself in his study.

Excellent helps are at the preacher's command in Bible study, and none but the best should be used; and by the best is meant those books which are the result of pious, reverent scholarship. In the great task of learning the Bible the preacher has little need of those books which entangle the reader in "critical problems." If he has time to waste in "critical problems," he can attend to these as altogether subordinate to the large, pressing task of learning the message of the Bible from first to last.

But, oh, no man can master the Bible who does not rely chiefly on the guidance of the Holy Spirit who inspired it. The spiritual life of the reader must be completely involved in his task. "If any man lack wisdom, let him ask of God," is applicable to every Christian state of inquiry and effort. "Howbeit when he, the Spirit of Truth, is come, he shall guide you into all the truth." In other words, to master the Bible is to be mastered by it.

What a joy it is to hear a man speak in the name of Christ, who has become thoroughly imbued with the truth of the Scriptures, to listen to one who answers to Paul's description—"a workman that needeth not to be ashamed, handling aright the word of truth!" And this handling aright the word of truth must imply a handling it with knowledge as well as with a sense of proportion. "Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth out of his treasure things new and old." Happy is the preacher who has such a treasure; happy the people who have such a preacher. "Take and read"—interpret, meditate, memorize; for it is God's word given you to declare.

STAND and shine. Lift up thy face to the divine air. Reflect the light. Perchance only this is required of thee. Prove thy willingness to serve, and that thy service is a labor of love, and broader opportunities for the more interior action of the spirit will open out to thee.—Trinitities and Sanctities.

WALKING ON THE WATER.

The Lord came to these disciples over the very waves which constituted their trial. So he frequently makes his pathway into our hearts over the affliction which is at the moment distressing us. No one else can do that. For in every one of our distresses there are elements which we must keep hidden from our fellowmen. But these are entirely known to Christ, and it is just through these secret doorways that he enters into our souls and brings with him his cheer and succor. Brother is there no comfort for you here? The Lord makes your trial his very avenue into your spirit. Look out for his coming, then, and see that you give him a right royal welcome when he does appear.

Still further, the disciples did not know Christ when he came, and aggravated their misery for themselves by supposing that he was a ghost. But let us not laugh at their superstition, lest we should be found also making merry at our own expense. Have we never mistaken Christ for a ghost, or perhaps, worse still, for an evil spirit? We have been in trouble and matters, as we think, have come to a crisis, when something happens which at first we judge will surely bring ruin upon us, and we cry out for fear, "We are undone! The Lord hath forsaken us! we are utterly overwhelmed! But we wait a little, and in a wonderful way we see that what at first sight seemed our undoing has actually become our salvation. Have you never had an experience like that? And as you heard the Master's voice saying to you, "It is I; be not afraid," have you not had your fears put to shame and reproved by his favor? Brethren, this night scene on the Galilean lake was the rehearsal of much which is happening every day to the people of God; and if we studied it more closely we should have far fewer difficulties about what we call the mysteries of Providence.

Once more: when Christ comes, and is recognized, he brings relief. The very recognition of Him is a relief; for there is no real distress and no formidable danger to the Christian while his Lord is nigh. The presence of the Master may not immediately still the tempest, but it will enable us to walk upon the waves. The man who can see Jesus in his troubles always keeps them under him; it is when he fails to keep his eye upon the Lord that they threaten to overwhelm him. So long as Peter was "looking unto Jesus," there was an influence beneath him that held him up above the waters; but when he saw the winds boisterous he began to sink. Ah! how many of us are like him there! We see the wind boisterous; there is a likelihood that we shall lose money, or forfeit the good opinion of our fellows, or perhaps lose life itself; and so we let that which is immediately before our eyes shut out from our hearts the remembrance of the glorious promise, "I will never leave thee nor forsake thee."—William M. Taylor, D.D.

It once was, and it ought to be now, the most natural thing in the world for a man to find his way to his parish church in virtue of his occupation, whether professional, or mercantile, or industrial. The benediction of God was understood to rest, if rightly sought, upon every form of honest labor, and also upon every form of lawful pleasure and recreation, and it was largely by attendance at special services in church that that benediction was realized and secured. That is the direction in which we should seek to return, and in which some appreciable, if as yet only limited, progress has been made.

ROYAL BAPTIST

There is a charitable institution of education or home for the poor, or infirm, or for the sick, or an orphanage supported by the infidels to-day?" I have no knowledge of any. The man who does not love God is not apt to love his fellowmen.

But too much stress can be placed on this. In the first place, the infidels have no organization, and little connection with each other. Then the best of them, for there are grades in all sins, are not proud of being infidels, and appeals made to them as such would accomplish nothing. Their faith, or rather their lack of faith, is negative mainly, and it is only a positive faith which makes men act. I say I know of no such institution now supported by living infidels. Girard College was built and endowed by an infidel, Stephen Girard.

The brother who asks the question above also asks in regard to Girard College. Stephen Girard left in his bequest the condition that no minister of the Gospel ever be allowed to enter the building. This very requirement has caused the boys to be more carefully taught the Christian religion than would have been done, very likely, had not attention been roused by it. Pious laymen in Philadelphia go every Sunday and teach the boys the way of salvation.

The brother says of the Girard College: "I notice that the boys educated there are bound out from fourteen to eighteen years old. And are they required while in school to work so much each day?" I do not know. But I have no idea those to whom the boys are bound are required to pay them any wages in money. Their board and clothes and the training in a trade which they receive is no doubt considered pay sufficient for their work. If they are not required to work while in the school, they ought to be.

Here is a complaint and a question which I will answer by using it as an illustration. "I thought Baptists were not afraid of the truth, and wished the truth told." "Was Milton a Baptist?" Baptists are not afraid of the truth and the whole truth. But let the man who contravenes their cherished opinions be very sure that those opinions are wrong and that there is no question he is right.

But there is another important consideration besides the truth of an attack. And that is the *spirit* in which the truth is told. Does the one who shows up any error of theirs occupy the standpoint of a sneering enemy or a sorrowful friend? It makes the greatest difference in the world to me if the man who cuts off my arm does it as a foe or as a surgeon to save me from greater suffering and danger. Two men may say to a son, "Your old father is dying." It is entirely true, but one tells the truth exultingly, rejoicing in his bereavement; the other with sadness and sympathy. Will there be no difference in his feeling towards the two men?

I thought of this difference the other day when reading an article upon the subject of Milton's religious views and practice. Milton was not a Baptist, according to the best of my knowledge and belief.

I do not doubt that he was a believer in adult immersion as the only baptism; and he was, probably, a member of some Baptist church, though he ought not to have been. For it seems evident from his writings he did not believe in the deity of the Lord Jesus. And if he did not, he was not a Baptist, though he had been dipped in every river on earth.

I am sorry Milton was not a Baptist, though not so sorry as I am that Luther, Calvin, Knox, Wesley and Whitfield were not Baptists. I am sorry that my belief of Milton's views, gathered from extracts from his writings, should force me to say he was not, in my opinion, a Baptist, because many of the brethren, as I did myself in my youth, take an innocent pride in counting him among Baptist worthies.

Such Baptists will go on believing Milton was a Baptist, because I do not give

7. But they will differ for differing. The writer whose article while a Baptist himself, was inclined to gloat over his brethren because Milton was not a Baptist. There was a sneering tone in his words also which made me indignant, although I agreed with him. A man is neither an ignoramus, a bigot nor a fool because he accepts the traditional view in regard to the religious belief of some distinguished man. And were I a Fedobaptist, I should feel no disposition to gloat over Baptists for having claimed Milton, nor to sneer at them for having done so. And how a Baptist writer can take pleasure in writing in that way is a mystery.

I am a stronger Baptist, and none the worse a man, because my father took a pride in the great Baptists of old and modern times. Kiffin, Bunyan, Milton, Carey, Judson, &c., &c., and in telling me of them and their sufferings and labours.

He spoke of them with the spirit which pervades the famous eleventh chapter of Hebrews. And one of the things for which I thank God is for a father who felt that denominational *esprit du corps* which made him proud of Baptists and grateful to God who had made him a Baptist.

MR. SPURGEON ON "EVOLUTION."

In the February number of the *Sword and the Trowel* a further series of Mr. Spurgeon's impromptu answers to questions put to him by successive gatherings of his students, under "The Question Oak" at "Westwood," are given. One of these is of especial interest, as bearing on the much-vexed subject of "Evolution in its Relation to Christianity," hence we quote it:

Student's Question: "Are we justified in receiving Mr. Darwin's or any other theory of evolution?"

Mr. Spurgeon's Answer: "My reply to that enquiry can best take the form of another question, Does Revelation teach us evolution? It never has struck me, and it does not strike me now, that the theory of evolution can by any process of argument be reconciled with the inspired record of the Creation. You remember how it is distinctly stated, again and again, that the Lord made each creature 'after his kind.' So we read, 'And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after their kind; and God saw that it was good.' And again, 'And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.' Besides, brethren, I would remind you that, after all these years in which so many people have been hunting up and down the world for 'the missing link' between animals and men, among all the monkeys that the wise men have examined, they have never discovered one who has rubbed his tail off, and ascended in the scale of creation so far as to take his place as the equal of our brothers and sisters of the great family of mankind. Mr. Darwin has never been able to find the germs of an Archbishop of Canterbury in the body of a tom-cat or a billy-goat, and I venture to prophesy that he will never accomplish such a feat as that. There are abundant evidences that one creature inclines towards another in certain respects, for all are bound together in a wondrous way, which indicates that they are all the product of God's creative will; but what the advocates of evolution appear to forget is that there is nowhere to be discovered an actual chain of growth from one creature to another—there are breaks here and there, and so many missing links that the chain cannot be made complete. There are, naturally enough, many resemblances between them, because they have all been wrought by the one great master-mind of God, yet each one has its own peculiarities. The Books of Scripture are many, yet the Book, the Bible is one; the waves

of the sea are many, yet the sea is one; and the creatures that the Lord has made are many, yet the Creation is one.

"Look at the union between the animal and the bird in the bat or in the flying squirrel, think of the resemblance between a bird and a fish in the flying fish; yet nobody, surely, would venture to tell you that a fish ever grew into a bird, or that a bat ever became a butterfly or an eagle. No; they do not get out of their own spheres. All the evolutionists in the world cannot 'improve' a mouse so that it will develop into a cat, or evolve a golden eagle out of a barn-door fowl. Even where one species very closely resembles another, there is a speciality about each which distinguishes it from all others.

"I do not know, and I do not say, that a person cannot believe in Revelation and in evolution, too, for a man may believe that which is infinitely wise and also that which is only asinine. In this evil age there is apparently nothing that a man cannot believe; he can believe, *ex animo*, the whole Prayer-book of the Church of England! It is pretty much the same with other matters; and, after all, the greatest discoveries made by man must be quite babyish to the infinite mind of God. He has told us all that we need to know in order that we may become like Himself, but He never meant us to know all that He knows. As for myself, brethren, I want to love my Lord more, to feel my sin more, and to learn how I can live more like Christ, but I do not want merely to know more. Here, 'we know in part,' and what we really know is so little that we shall be wise just to lay our heads in the bosom of our Heavenly Father, and love Him, and bless Him, and seek to do what He bids us."

NOTES AT RANDOM.

BY W. H. ORNSTEIN.

No thinking man can view the situation of the work of the Gospel without becoming greatly concerned. We are on the eve of something—what, no one can attempt to say; but it will be in the nature of an entire readjustment of things. This is no place to discuss causes that lie back of the present situation. The facts are staring us in the face. If the missionary spirit is the measure of spirituality, we have great cause to seriously examine into our spiritual life. There are breaking hearts in Boston to-day; not alone over the death of Dr. Duncan, but over the slow dying embers of missionary zeal in the churches all over the land. Let no man rise up and say the churches are poor; it is simply not so. Taking Christendom as a whole, its wallet is fat, its heart is lean. Unless something happens, by a direct visitation of God to his church, that will happen which the Master predicted of the salt which had lost its savor. There is not a grain of pessimism in this hurried picture; but we gain nothing by hiding facts. \$50,000 against a half million sorely needed—this is what we have at the end of a half year, to carry on the work of obeying the Master's command which the Missionary Union is doing for us.

WHERE IT WILL BEGIN.

In the ministry. Plainly it must begin there, for the preacher makes the people. Let us face it, brethren. The writer wants to stand among those who are deserving of the severest condemnation in failing in these needed directions. But it must be said that until we somehow get a new-old conception of the preacher, as one primarily sent of God to declare the message of his Son; until we get away from this shameful scramble after place; until we are ready to let God do the lifting while we go about our work and do hard labor; until the churches cease to engage in the contemptible "sampling" process; until every minister shall positively refuse to stand in a pulpit where another has just stood, in order that the people may choose between them; until the churches get down before God before they run after men; until they refuse to consult flesh and blood till they have sought the help of God; until we have risen far above our present level of "secularizing ministry"; until these things are done, we shall not get out of

the tangle every denomination is in to-day. But we need not discuss anybody but ourselves.

A beginning must be made with the young preacher. He must be taught if he does not know it before his teachers get hold of him, that the chief thing for a preacher to hold before himself is that he does the will of God. Dr. Drummond said that the end of religion is to do the will of God. This is true of all Christians, but it is everlastingly true of the minister. He goes into the work not to do his own will but the will of God. And this one question must ever be foremost in his life, in his going into a field of service, in his changing from one field to another—what is the will of God? It is not always easy to settle the question; sometimes it is so difficult as to cause much heart-searching and prayer; but it must be sought. "My will is the will of my God"—reverse it if you please, it means the same thing. The man that takes his stand there, will go happily into a hard field, with the same peace of mind as he goes to a feathered nest—if he is reasonably sure of the will of God.

CERTAINLY THERE ARE HUMAN ASPECTS.

God will not take a derriek and hoist a man from one field to another. Human agencies must be applied to human activities; man must operate in conjunction with God. But he must be careful not to run ahead of God. I suppose there is no reason why a man should not intimate to another that his convictions are settled that some changes ought to be made in his life; that such an one should join with him in prayer that the will of God might be made manifest. If out of such loving waiting on God there comes no "opening," it might well be understood that the will of God was toward remaining in the present field; and such conclusion should be accepted and longing looks to other fields rigidly locked out of mind; for no man can do good work with one eye roaming over the field for a new "pasture" and the other with half-heartedness on the work in hand. I do not think God ever calls a man into idleness; reigning from a field, on account of its being too small for such great capabilities as the pastor thinks he has, is the height of assumption and conceit. And to move into a big city, strike a tent, wait for something to turn up, is reprehensible. God knows the size of our powers; he knows whether we can till one acre or ten; let him lead! The whole trouble is that we do not trust God half as much as we think we do; somehow we must take the future into our own hands, and what a sorry thing we do often make of it. There is no sadder sight in all the world than a "misfit" in the ministry; and how many there are!

THE CHURCHES NEED A LESSON.

But the churches have much to learn here. And that leads to a discussion of the other side of the subject, which is vitally important. Upon what slight pretexts pastors are unsettled in what they thought was almost a lifework. Some pique, so shamefully small as to fit a kindergarten more than a church, has often resulted in disastrous effects on both church and pastor. Eight-tenths of these difficulties are directly traceable to the work of Satan; God had nothing to do with them. A criticism, growing out of the visit of some other minister, who may have unwisely "got off" his star sermon—and the whole church becomes instruments of Satan to do some dastardly work. And what wonder is it that revival fires are low.—Standard.

A TRAVELER, standing outside Cologne Cathedral, expressed his admiration of its beauty. "Yes," said a laborer, who was near, "it's a fine building, and took us many a year to finish." "Took you?" exclaimed the tourist. "Why, what have you to do with it?" "I mixed the mortar, sir," was the modest yet proud reply. The laborer had a right to feel that he had a share in the grand work. In the same way, by his consecrated service, every one can help in the work of building up human society into a holy temple in the Lord.—The Quiver.

AN EXAMINATION OF THE "JESSEY CHURCH RECORDS" AND THE "KIFFIN" MANUSCRIPT.

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

XIV.

We will now notice the names of those who were reported to have been baptized as recorded in the "Kiffin" Manuscript. The list is as follows:

- "The names of all 11 MO Janu: Begin 1 Richard Blunt Sam Blacklock 2 Greg Flahburn Dora Flahburn 3 John Caldwell Elis. Caldwell 4 Sam Eames Tho. Munden 5 Thos. Killoop William Willeby 6 Robert Looker Mary Lock 7 John Braunson John Bull 8 Rich. Ellis, Tho. Shephard, His wife, Mary Millison 9 Wm. Creak, Sarah Williams, 10 Robt. Carr, Joane Dunckle 11 Martin Mainprize Anne Elis. Woolmore 12 Henry Woolmore Judith Manning 13 Henry Creak, Mabel Luker 16 Mark. Luker Abigail Bowden 17 Henry Darker Sarah Norman 18 Robert King, Isabel Woolmore 19 Thomas Waters Mary Creak 20 Ellis Jessop Susanna King

11th month 11 January 9 added understood John Catpote George Wanhman as appears Nicholas Martin Thomas Davenant above & Allie Stanford Rich Colgrave this was Nath Nathoon Elis. Hutchinsonson Jan 9th Mary Birch John Croos Sybilla Dees John Woolmore.

I would call attention to the date. This baptism was in January, 1642, and it was in the early part of January, for upon the "9" of that month 12 other persons were added to this number. That is to say, that after all, even according to the Gould "Kiffin" Manuscript, immersion was not revived in England in 1641, but in 1642. We would be compelled "to move up the date to 1642. On the basis of the "Kiffin" Manuscript it is a 1642, rather than a 1641, controversy.

But look at that list of names who were said to have been baptized by Blunt and tell us how many prominent Baptists were in the list. If these persons were immersed at this time, what about all the other leading Baptists before and after this date? There is nothing to prove that one of them was immersed at or near this time. Read carefully over the above list, and then read the following words of the New York Independent on this 1641 theory: "Immersion was introduced into this time, in 1641, then it is clear that John Spilisbury, who became a Baptist in 1638, was sprinkled or poured upon; likewise Mr. Kiffin, who became a Baptist in 1638; likewise Roger Williams and his church at Providence, who joined the Baptists in 1639; likewise Mr. Clark and the church at Newport, who were baptized in 1641, and the Baptists very shortly after Mr. Williams. The year 1644, which is mentioned as the date when 'the first Baptist church at Newport was formed and set in order,' we are inclined to think was the time when the church accepted and began the practice of immersion." - N. Y. Independent, Oct. 7th, 1889.

This statement is wide of the mark, and is not based even upon the "Kiffin" Manuscript. That document is false and unauthorized enough, but it has never made a statement like that. I challenge the Independent to make good this statement. The "Kiffin" Manuscript does not intimate that John Spilisbury was sprinkled in 1638 and afterwards dipped in 1641. It does not say that Kiffin, "who became a Baptist in 1638," was poured upon. Nor does it even mention Roger Williams, nor Mr. Clark, nor the first Baptist church of Providence, nor the first Baptist church of Newport. There is no proof that these men were sprinkled by anybody to make them Baptists.

If we are to believe the account of the baptism as given in the "Kiffin" Manuscript, then not one of the great Baptist leaders of 1641 had anything to do with it. Let us see. William Kiffin had nothing to do with this procedure, nor was he baptized by Blacklock and Blunt. He became a Baptist from some other source. John Spilisbury was not strict enough for William Kiffin. Although John Spilisbury practiced immersion, shortly after 1638 Kiffin separated himself from this church because this church occasionally admitted a minister to preach for it who had not been immersed. He was, in other words, a Landmark Baptist. He says: "He was first of an independent congregation, and called to the ministry among them; was one of them who were concerned in the conference held in the congregation of Mr. Henry Jessop; by which Mr. Jessop and the greatest part of the congregation became proselyted to the opinion of the Baptists." - "The History of the Baptists," Vol. III, p. 5-4.

Samuel Richardson had nothing to do with this either. His baptism came from some other source. John Spilisbury was not baptized by Blunt. He owed his baptism to another administrator. Paul Hobson was not baptized by Blunt. He was baptized by another.

The same is true of Thomas Lamb. Edward Barber was not baptized by Blunt. He was baptized years before. Hanserd Knollys was not baptized by Blunt. He owed his baptism to another administrator. Crosby was therefore quite right when he affirmed: "But the greatest number of English Baptists looked upon all of this as needless trouble, and what proceeded from the old Popish Doctrine of right to administer sacraments by an uninterrupted succession which neither the Church of Rome, nor the Church of England, much less the modern Dissenters, could prove to be with them." (Vol. I., p. 103).

Look at those who were declared to be baptized in the "Kiffin" Manuscript. Nobody ever heard of Blunt in or about 1641. So far as history records, he was a myth. Nobody ever heard of Blacklock. He is another myth, so far as history records.

There is Thomas Shephard. History does speak of him, but he was a Congregational preacher at that moment in Boston; and he had not been in England for years, and so far as I know, he never was in London.

Yet this is the crowd we are asked to believe started immersion among the Baptists in 1641! The "Kiffin" Manuscript makes the following statements concerning the Confession of Faith of 1643: "1644. These being much spoken against as being unsound in doctrine as if they were Armenians & also against Magistrates &c, they joynd together in a Confession of their Faith in fifty-two Articles wch gave great satisfaction to many that had been prejudiced.

Thus subscribed in ye names of 7 Churches in London. Willm Kiffin Thos. Gunn Paul Hobson Tho. Pattence Joe. Mabbett Tho. Goore Geo. Tipping John Webb, Jo. Phelps John Spilisbury Tho. Killoop Edward Heath Tho. Shephard Tho. Munder."

So ignorant was the writer of the Gould "Kiffin" Manuscript of Baptist affairs that he did not know that this Confession of Faith was put forth in 1643, and not in 1644.

If the author of the "Kiffin" Manuscript is wrong on the date of the Confession of Faith, he is also wrong in regard to the persons who signed it. I copy the names directly from the Confession itself: "William Kiffin, Thomas Pattence, John Spilisbury, George Tipping, Samuel Richardson, Thomas Skippard, Thomas Mundy, Thomas Gunne, John Mabbett, John Webb, Thomas Killoop, Paul Hobson, Thomas Goare, Joseph Phelps, Edward Heath" (B. M. E. 13, 24).

It will be seen that the compiler who made this "collection" in 1710-11, at some other time, has taken the privilege to "doctor" the facts. He follows his own method of spelling here as everywhere else, and hence does not get the names correctly. Neither does he get the names in the right order. But what is worse, he has substituted the names of the signers altogether. He was one of the most prominent Baptists of those times and a great writer. Yet the "Kiffin" Manuscript, "a contemporaneous record," "a genuine church record," knows nothing about him. The closest the "Kiffin" Manuscript can come to Thomas Munday is Thomas Munder, and John Mabbett becomes Joe Mabbett.

But the most curious thing is yet to be mentioned. Thomas Shephard is represented as signing the Baptist Confession of Faith. He was then, and had been for nine years, a Congregational preacher in Boston, and so far as I know, he never returned to England. He was not only not a Baptist, but the opposite of them. One year from the date the "Kiffin" Manuscript represents Thomas Shephard as signing a Baptist Confession of Faith, we find him writing an introduction to a book written by George Philips in favor of infant baptism and sprinkling, in answer to Thomas Munday's "The Infant Baptist Ministry." This was published in England in 1645. In that introduction he complains that "the doctrine of Anabaptism especially in this controversial concerning Infants, will gangrene farre, and leave much." This is no mere misprint for this same Thomas Shephard, as has been claimed, for that document represents him as baptized by Blunt on his return. It will not relieve the "Kiffin" Manuscript to say, as has already been said, that it was not this Thomas Shephard, but another, who was a Baptist. The trouble with this is that there is not one particle of evidence to support it. Thomas Shephard did not sign a Baptist Confession of Faith, published in 1644, as the Gould manuscripts assert. This is a fabrication pure and simple. But this is as authentic as anything else in the "Kiffin" Manuscript.

But we have still other proof of the unreliability of the "Kiffin" Manuscript. In January, 1640, two of the persons who signed the Confession of Faith, published in 1643, were Thomas Shephard and Thomas Gunn. These two men were John Webb and Thomas Gunn. They were arrested and brought before the House of Lords on that date for being Baptists (Journal of House of Lords, vol. 4, p. 18. A. D. 1639-40). The Journal says: "Anabaptists recommended to the justice of the House of Lords, the names of Shephard and Gunn; in which number are the two above, and there were at least sixty People more." It is significant that not one of these six persons is found among the persons baptized by Blunt in the list recorded in the Gould document, and two of this number signed the Baptist Confession of Faith. Blunt could not have made such progress among the Baptists of 1641!!!!

The Gould Document Number 4 makes this absurd statement in regard to Hanserd Knollys:

"1648. About Baptisme, Qu: Ans: Hanserd Knollys our; Brother not being satisfied for Baptizing his child, after it had been endeavored by ye elder & by one or two more; himself referred to ye Church then that if they might satisfy him, or he rectify them if they misse herein, which was well accorded.

Hence meetings were appointed for conference about it at B. Ja: & B. K. & B. G. & each was performed with prayer & in much Love as Christian meetings (because he could not submit his judgment to depend on with its power: So yielded to) Elder. The maine argument was from these fower conclusions.

"1. Those in Gospel Institutions are so set down to us, those not cleare
"2. Whatever Priviledge God hath given to his Church is still given to all churches.

"3. God hath given to his Church as a Church this Priviledge to have their children in a Gospel covenant, & to have its token in Infancy Gen. 17. 7. 10.

"4. Baptism seems to be in ye rone of Circumelation
To be now to Churches Infants."

Every fact known in regard to Knollys goes to prove that this statement is not true. The Rev. John Lewis, who replied to Crosby's History, affirms that Knollys rejected infant baptism as early as 1631 (Rawlinson Mss. C. 406, p. 62). Crosby declares that he was a Baptist in 1638. He came to America in 1635 and settled in New Hampshire, and returned to England in (?) 1640. While in America he was regarded as an Anabaptist.

Cotton Mather mentions a number of Baptists among the first planters of New England, and that some ministers of that persuasion came over. He says of Hanserd Knollys: "Of them there were some godly Anabaptists; as namely, Mr. Hanserd Knollys (whom one of his adversaries called absurd Knowledge), of Dover, who afterwards moved back to London, lately a Baptist as early as 1631 (Rawlinson Mss. C. 406, p. 62). Crosby declares that he was a Baptist in 1638. He came to America in 1635 and settled in New Hampshire, and returned to England in (?) 1640. While in America he was regarded as an Anabaptist.

He wrote an autobiography of himself, which was edited and completed by William Kiffin. Knollys died September 19, 1691, and from the words of Kiffin it is probable that he became a Baptist as early as 1631 (Rawlinson Mss. C. 406, p. 62). Crosby declares that he was a Baptist in 1638. He came to America in 1635 and settled in New Hampshire, and returned to England in (?) 1640. While in America he was regarded as an Anabaptist.

The point I raise is a definite one. The Gould Document number 4 declares that in 1643 Hanserd Knollys was a Pedobaptist, and gives at great length the argument that settles all the doubts that attend that point. On the other hand, I present indisputable authorities who declare that Hanserd Knollys was an Anabaptist as far back as 1636, and perhaps 1631. The proof is simply overwhelming, and these statements, like the rest of the statements of these Gould documents, are false.

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. JESUS CHRIST AND HIS SURROUNDINGS. Norman L. Walker, D.D. Chicago, New York and Toronto: Fleming H. Revell Company. \$1.50. "The object aimed at in the following pages is not to add another to the many 'lives of Christ.' It is simply to describe His environment—to give some account of the various agencies and influences with which he was brought into contact. In attempting to do this, the Gospels have been exclusively followed, and that without any pretence to a deeper knowledge than what ordinary readers possess." So reads the preface, and it well describes the book. The work is well done. The special topics discussed are: 1. The Natural World; 2. The World of Spirits; 3. The Outlying Races; 4. His Kinfolk and Friends; 5. Church and State of His Day; 6. Ignorance He Met With; 7. Among the Poor; 8. With the Rich; 9. The Mark in The Children; 10. Inquirers; 11. Sin; 12. Heresy; 13. Death:—It is a suggestive and stimulating book. FORN BY RICHARD REALP. Edited by Col. Richard J. Hinton. New York and London: Funk & Wagnalls. \$2.50. Messrs. Funk & Wagnalls have made an important addition to American literature in

bringing out this book. Born in England in 1834, the poet came to New York in 1864. He had a chequered life. During the war between the states, he served in the 86th Illinois regiment, and made a fine record as a soldier. After the war he had a great and a romantic life. Poverty and domestic troubles pursued until finally he committed suicide in 1878.

His poems appeared in the Atlantic, Harper's, Scribner's and other periodicals, and now they are gathered and some new ones added: They contain genuine poetry and they will live. By his bedside after his death was found a triplet of sonnets which reveal the man. The last one is as follows:

"So he died rich. And if his eyes were blurred With big films—silence! he is in his grave. Greatly he suffered; greatly, too, he erred; Yet broke his heart in trying to be brave. Nor did he wait till Freedom had become The popular abhorbath of courtiers' lips; He smote for her when God Himself seemed dumb And all His arching skies were in eclipse. He was a weary, but he fought his fight, And died for simple manhood; and was joyed To see the angust broadening of the light, And new earths heaving heavenward from the void. He loved his fellows, and their love was sweet— Plant daisies at his head and at his feet."

ENGLISH BAPTIST REFORMATION. George A. Lofton, D.D. Louisville, Ky.: Charles T. Dearing. \$1.00.

This is a strained attempt to establish the theory that the immersion of believers was not practiced in England for a long period before 1640-41. Dr. Lofton went to England to gather material, but this book adds hardly anything to the controversy. It is largely an attempt to reply to Dr. Christian's articles without mentioning his name. The same things are affirmed, without proof, over and over and over again. Dr. Lofton clings to the "Kiffin" Manuscript, and seeks to confirm it from various authors, but he can find no statement of any author of the period which is to the point. He proceeds to paraphrase the authors according to his preconceived theory. When he cannot make their utterances serve his purpose, he ignores them, or corrects them by his theory, which is assumed to be true from the start, or he waves them aside most cavalierly. He characterizes the work of an opponent as fairly illustrating "the reckless and unfair methods of discussion so often developed by the hysteric weakness and feverish excitement engendered by partisan warfare in religion." &c. This language fitly describes this book. It will probably give pleasure to some Pedobaptists and to such Baptists as look at things "from a Pedobaptist standpoint."

MAGAZINES. Dr. Pierson's article on The Movement against Ritualism in the Missionary Review of the World for April, gives a discussion of the whole subject. In the same number Dr. Chamberlain gives a vivid and heart-rending composite picture of what Retrenchment Means in India; Rev. W. H. Sloane describes his recent visit to Porto Rico; Dr. W. A. Briggs of Siam, writes of Missionary Work Among the Laos—a well-illustrated article; and Rev. T. A. Gurney draws some striking and helpful lessons from The History of the Church Missionary Society. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.50 a year.

The Bibliotheca Sacra for April is a notable number, as even a glance at this table of contents will show: Old Testament Books versus their Sources; by Willis J. Beecher; Value to Faith of the Trial of Jesus, by F. J. Lamb; The Christian Conception of Wealth, by Charles C. Merrill; The Holy Scriptures and Divorce, by Noah Lathrop; The Damascus Vision and Paul's Theology, by E. I. Bosworth; Prof. Park's Ninetieth Anniversary; The Influence of Jesus Christ in Civilization, by Newell D. Hillis; Credited, by Daniel B. Gregory; The Future of Custody, by Z. S. Holbrook; Christian Scientists, by G. Frederick Wright.

The Treasury of Religious Thought for April, 1890, closes the 16th annual volume of this valuable magazine. It will be found to be very full and helpful Index. Bible students will be specially gratified at the full index of Bible texts with reference to the pages in this volume where they are treated in sermon or brief or study. The index contains a large number of distinguished names, but this closing number for the year, which has been engaged for some time, is one of the few low priced ones written. It is a love-story, of course, full of beautiful and tender color—the sea, old houses, old families, and strange happenings—and a bit of Oxford life.

Arthur T. Quiller-Couch, whose new romance, The Ship of Stars, begins in the April Scribner, was chosen from among all the writers of the day as best fitted to conclude St. Ives, the late Robert Louis Stevenson's unfinished romance. This new novel, The Ship of Stars, upon which he has been engaged for some time, is one of the few low priced ones written. It is a love-story, of course, full of beautiful and tender color—the sea, old houses, old families, and strange happenings—and a bit of Oxford life.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 28.

THE WAY, THE TRUTH AND THE LIFE.

John 14:1-14.

Motto Text—"Jesus saith unto him, I am the way, the truth and the life."—John 14:6.

"Let not your heart be troubled."—This chapter has ever been one of the most dearly beloved by the saints of any in the Bible. All the Sunday-school scholars should memorize it. Our Lord had just told his disciples that he was going to leave them, and sorrow had filled their hearts. And he comforts them. "Ye believe in God, believe also in me."—He asks that their faith in him should be equal to their faith in the Father—a claim which would have been presumptuous had he not been equal with the Father. They had some faith in him, but a faith which would sadly fail some of them at least in view of his death.

"In my Father's house are many mansions."—In the great palaces of the Eastern kings there were apartments not only for the heir apparent, but for all the children of the monarch. There are homes for the elect in heaven. Every one has his own place prepared for him. And not one of those mansions shall be left vacant to mock the Lord who prepared it. Not one of the elect will be missing at the end of time.

"If it were not so, I would have told you."—The Lord was incapable of deception or of raising vain hopes in any man. Had death ended all he would have told them frankly. "I go to prepare a place for you."—For if he had not died on the cross as the substitute of his people none would have been saved. It should comfort their grief in being separated from them that he was going to make arrangements for their being with him eternally.

"And if I go and prepare a place for you, I will come again, and receive you unto myself."—This promise is only fulfilled in all its grandeur at the second coming of the Lord. But it is probable that he spoke more particularly of his coming to each believer in the hour of death. He will walk through the valley and shadow with them, and they shall be forever with the Lord.

"And whither I go ye know, and the way ye know."—The Greek means that they knew the way whither he was going, and not necessarily that they knew the place, as our translation indicates. They had been told with sufficient clearness by him for them to have known had their minds not been preoccupied by their ideas of a great earthly kingdom for the Messiah. John knew we may believe.

"We know not whither thou goest; and how can we know the way?"—Thomas seems to have had the slowest intellect of any of the apostles. He loved his Master—he was ready to die with him, but he understood less than did the others. But we have reason to be grateful for Thomas' slowness of mind and faith because of the answer it brought from the Lord now and after the resurrection.

"I am the way, the truth and the life."—He was the revealer

of God in his holiness, justice, mercy, wisdom and all his great attributes, and knowledge of God is the truth. He was the life in that there is no spiritual life and no life in heaven for men except in him. He was the way to God; making reconciliation for his people's sins. Following him as Saviour and Lord they would reach their Father's home. There is no other way of coming to the Father but by the vicarious atonement made on the Cross.

"If ye had known me, ye should have known my Father also."—Our Lord was the manifestation of the Father. He was one with the Father, and an angel or fallen man would have recognized the divine attributes in him. But sin had blinded their eyes. "And from henceforth ye know him, and have seen him."—His death and resurrection and the coming of the Spirit to enlighten their minds would show them his oneness with God.

"Philip saith unto him, Lord, show us the Father, and it sufficeth us."—It is probable that Philip was making the request which Moses made to see God in his glory. "Have I been so long time with you, and yet hast thou not known me, Philip?"—A sad and gentle rebuke. Several times the Lord had plainly asserted his divinity as when he said, "Before Abraham was I am." "If that hath seen me hath seen the Father."—"Not the Father as personally distinct from the Son, but the Father's mind and will, the Father's moral glory and grace, the Father's abhorrence of sin and purpose to save the lost."—Hovey.

"Believeth thou not that I am in the Father, and the Father in me?"—If our Lord was not God, what a blasphemer he was! Again and again does he thus assert his Godhead. His words were the words of God, his works the direct work of God. After asking Philip if he did not believe in the Lord urges him to believe in his oneness with God, and gives his works as proof. The works proved that God was with him at least, and God would not have granted his power as he had done to one who blasphemously claimed to be his equal. Our Lord's works proved the truth of his words.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—He refers to the miracles which he had done and the similar ones which the disciples would do. Greater works do not mean more stupendous miracles—the Bible does not divide miracles into greater and less. But the greater works were to be spiritual—the conversion of souls. Peter's sermon on the day of Pentecost was the means of more conversions than the entire number converted under the Lord's ministry. Paul did a far greater work in this thing than did his Lord. The departure of the Lord was followed by the coming of the Holy Spirit and his work of regeneration.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—The last clause shows the limit of the promise. In his name means for the sake of his cause; that his kingdom shall be advanced and God glorified. It seems these prayers which are made with an eye single to the salvation of souls and the glory of God.

"If ye shall ask anything in my name, I will do it."—He is omnipotent, he is also omniscient,

as is shown by his knowing what they ask on earth while he is in heaven.

APPRECIATIVE WORDS.

Editor Western Recorder:

DEAR BROTHER—I have evidence to believe that whatever you write is read by scores of hundreds of God-fearing men and women with great interest and no less profit.

Your straight-forward, fair-minded and easy way of dealing with matters of vital importance to the denomination have won the respect and esteem of these men and women, and no less their confidence.

They love the truth of God, and with pride they regard you as an able, fearless and judicious advocate and defender of that truth.

Of no part of your conduct as the editor of one of our very ablest papers, are they prouder than of your refusal to dignify the petty slings made at you, by becoming petulant, sour and ugly in your replies.

Those of us who have been reading the well-poised and sturdy old paper for a dozen years have learned to know that you cannot be drawn aside in this way from the main issues, which those whom you are compelled to oppose, have themselves raised.

You have brought us common folk under glad and lasting obligations to you by the simple way you teach us great truths. It is thus that we are brought to comprehend much that otherwise we should never have understood.

Your quick detection of sophistry in argument, and the ease with which you expose it, and dispose of it, have been very helpful to us. Your valuable instruction in this respect has enabled many of us to detect the sophistry ourselves before you so clearly point it out.

Some of us take the Religious Herald, of Virginia, and the Standard, of Texas; and we saw the sophistry in their statements concerning the wine the Lord made at Cana before the appearing of the leading editorial in this week's Recorder.

Indeed, as many hundreds know, and would gladly testify, the Recorder, under its present management, is one of our very greatest and most effective and influential educational agencies. In the highest and broadest sense the paper is a great educator.

Nineteen years ago the sweet spirited and lamented E. W. Warren, then pastor of the First Baptist church in Macon, Ga., said to me substantially this: "One of the best informed, best balanced of our younger men, is the pastor of the First Baptist church in Petersburg, and in a day not far off, the Baptists, I apprehend, will find in him a wise counsellor, a safe leader, and an able, judicious defender of the faith once for all delivered to the saints."

Of our Lord, the Record runs: "The common people heard him gladly." And you, my brother, have the consolation to know that the same thing is true of you, our Lord's servant.

They tell us that you are cold; like steel, you shine, but without warmth; but we believe that if you have a fault along this line (we know that you have faults), it is due to an aversion to pious cant, which, alas! is too greatly characteristic of our times.

They tell us that you are opposed to free speech, but we common folk believe that the evidence shows that it is your accusers themselves, who are justly open to that charge.

They tell us that you oppose investigation, large learning, broad culture; but we believe that no sentence from your pen, so far as we have seen, authorizes any such accusation; and those who persist in making the accusation are certainly not increasing their reputation for fairness in religious discussion.

They tell us that you have led in the fight on one of our purest and ablest Christian scholars because he dared to think and had the manly courage to express his honest thoughts.—But we believe that those who make that charge injure themselves more than any other by making it.

For, in the first place, if, in saying what you have thought, you have sinned, it is, according to their own ethical rules, a sin like unto that which they themselves are defending in the much persecuted (?) brother. You have dared to think, and you have had the courage to express your honest thoughts. But perhaps the aggravating, the heinous element of your sin, that which constitutes it sin, is the fact that from your accusers, and those whom they defend, you are so un lucky, or culpable, as to differ.

In the second place, according to their dictum at the beginning of the discussion, it is a question purely of historical research, a question simply of history, and since to that court they appealed, to that court you went; and we common folk believe now that your accusers are rather enraged at the decision of the court to which they themselves appealed, and, because they can do nothing else, they are venting their spleen on the reliable old Recorder, which, far in advance of all other defenders of the facts and truths of history, has evoked that decision, so full, and clear, and impartial, and has given it to the common folk.

Already I have said enough, but let me add: Your responsibility is great; your information, your position and the confidence which we common folk repose in you make it fearfully great, and many are the prayers which daily go up to the throne of all grace that you may, with yet greater wisdom, prudence and strength, lead on in the way of righteousness and peace—the peace of righteousness.

Your brother, a Baptist preacher of a quarter of a century among, and of the common folk.

A. B. VAUGHAN.

[Dr. Eaton has been so assailed by those who do not content themselves with combating what he says, but dishonorably impugn his motives, we think it only justice to him to publish this noble vindication. It is published without his knowledge.]

SPECIAL ATTENTION.

Let every Baptist in the Southern Baptist Convention take notice:

1. The books of the Foreign Mission Board close for the convention year April 30. This year that day falls on Sunday, so please send your contributions in time to reach Richmond, Va., by April 29.

2. Our receipts are much behind what they were last year at this time. Still we can pay all indebtedness if we will all help. Some can give largely. Let all give liberally. This is to strengthen the great work of sending the gospel to all men. The Master calls on each of those who love him to take part.

3. Last year many hundreds of our people raised an extra ten dollars so as to enable the Board to pay all indebtedness. Some brethren and sisters sent checks

"Only the First Step is Difficult."

The first step in Spring should be to cleanse Nature's house from Winter's accumulations. Hood's Sarsaparilla does this work easily. It is America's Greatest Spring Medicine. It purifies the blood, as millions of people say.

It makes the weak strong, as nervous men and women gladly testify. It cures all blood diseases, as thousands of cured voluntarily write. It is just the medicine for you, as you will gladly say after you have given it a fair trial.

Bad Blood.—Although past 70 years of age I am thoroughly well. It was three bottles of Hood's Sarsaparilla that made me so after spending over \$60 in medical attendance. My trouble was a raw sore on my ankle. Mrs. LOUISA MAJOR, Court Street, Lowell, Mass.

Rheumatic Sores.—After worrying four months I gave my children Hood's Sarsaparilla and it cured them of running sores. Hood's Pills cured me of dyspepsia and constipation. Mrs. KATE E. TROMAN, 21 Governor St., Annapolis, Md.

Consumptive Cough.—Five years ago I had a consumptive cough which reduced me to a skeleton. Was advised to take Hood's Sarsaparilla which I did and recovered normal health. I have been well ever since. MATILDA BRIDGEMAN, Cor. Pearl and Chestnut Sts., Jeffersonville, Ind.



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

for good large amounts. The work has been greatly blessed the past year. Will you not help to praise and thank God by sending a liberal thank-offering?

4. Many last April gave the proceeds of one day for Foreign Missions. Who that loves the Lord would not gladly be a foreign missionary for one day? We want ten thousand in April who will give all their income for one day to help send the gospel. Will you be one? If we can get ten thousand to give the income of one day, extra, we believe we will have enough to pay all indebtedness.

5. We have a large number applying to be sent to foreign fields. These are some of our noblest and best young men and women. Our workers at the front beg us to send these to help at important points where they are much needed. They wish to go to preach Jesus. Shall we send them? Your liberality, or illiberality, this month will give your decision to the question.

6. Will you talk to your fellow-Christians about the great needs of the work and get them to make a contribution at once? He who gives does well. He who gives and influences others to give does better.

7. Will you join us in earnest prayer to God that he will use us and open our hearts for greater efforts in spreading the gospel of his love? God hears prayer to-day just as certainly as he did in the days of Abraham, Jacob, Joseph, Daniel, the prophets and apostles. Let us all look to him. He will lead and bless us. Yours fraternally, R. J. WILLINGHAM, Corresponding Secretary, Richmond, Va.

One of the best things in the Gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than to quantity; it teaches that God does not ask how much we do, but how we do it.—J. F. Clarke.

IF THESE TESTS, OXFORD BIBLES, PAGE SIZE 10 1/2, 10 1/2 IN. ON GUARANTEE; OTHER SIZE 10 1/2, 10 1/2 IN. ON GUARANTEE. Write for particulars. W. W. HARRISON, Washington, Ind.

THE WORK OF MISS MARY A. HOLLINGSWORTH.

Twenty-nine Years' Superintendent of the Louisville Baptist Orphans' Home.

At their regular meeting, Oct. 3, 1888, the Ladies' Board of the Louisville Baptist Orphans' Home, took steps to acknowledge the remarkable service of Miss Mary A. Hollingsworth, superintendent of the institution. Some of the members of the Board have worked with Miss Hollingsworth since the founding of the Home; and those who have known her longest, know best how her sublime faith and courage have been determining factors in building up the prosperity of the Home.

The idea of the Home was born in Walnut-street Baptist church during the pastorate of Dr. Geo. C. Lorimer, now of Boston. He and his successor, Dr. A. T. Spalding, during whose pastorate the Home was founded, were both united upon Miss Hollingsworth as the proper person to take charge of the work. Upon the threshold of her labors she had the helping hand of such men as Dr. W. B. Caldwell, Geo. and G. W. Norton, Wm. and J. H. Weller, Dr. Arthur Peter, J. C. McFerran, Dr. J. M. Weaver and Dr. G. W. Burton; and she had the wise counsel of that Prince of Israel, Dr. J. Lawrence Smith, whose conception of an ideal Orphans' Home she has translated into a glorious living reality.

Mrs. Arthur Peter, President of the Ladies Board since its organization, says, "never have I known a more consecrated worker than Miss Hollingsworth. I have been with her through the trials and triumphs of twenty-nine years, and through it all, she has always shown how thoroughly she has, in everything, given herself to the blessed ministry of caring for these orphan children. She has shown a most lovable, a most willing spirit; and through all the years we have never had a single word of difference. I have been with her at every point in the administration of the affairs of the Home, and I know how wise, how prudent, and how faithful she has been in all her work."

Year in, year out, Miss Hollingsworth has stood at her post, never knowing what it was to think of herself apart from the children. There is a touch of pathos in thinking of this earnest worker who has always put her own life and everything she had—her time, her love, her willing service—between these children and want. She has done everything for them; she has husbanded every possible resource; and when another woman's work would have ended, hers was just begun.

Those of us who have known her since her youth, know how, in her bright young womanhood, she turned aside from a path of ease and luxury to devote her life and all that life meant, to the service of the orphans. It was a voluntary choice, and through all the years she has stood close to God; always faithful in things both great and small and always ready at every call of duty.

She has never said that what she earned was her own—and in point of fact it never has been; for most of it has been used for the needs of the children. With a love as tender as a mother's she was never satisfied until an afflicted or ailing child was provided with the softest of flannels and the best of everything; and all these added comforts were supplied from her own purse. It

was not only the sick who were the objects of her ceaseless care; every child has been dear to her and she has felt each one's need as if it were her own. Many a time when there was nothing in the house that could be made over for the older children, she has bought their clothing out of her own money; and more than once she has, in the same manner, furnished hats for all the children in the house.

But these were only small things in comparison to the great work she has done for the Home. She has trained the children into noble conceptions of life and duty. She has helped them to take useful and honorable places in the world. She has edited the *Orphans' Friend* to provide additional sources of revenue. She has been one of the chief workers in the great plans for building and repairs. She has managed the business transactions of internal affairs; and her receipt books and accounts, showing every item for years back, "would do credit," as has been said, "to the largest and most exact business house in Louisville." She has kept trace of all the children who have ever been in the Home; and while those children were under her charge she was so careful of their health that the Home shows the smallest death rate of any such institution in the world.

Taking God for her helper, she has gone to the Baptist associations throughout the state and there presented the cause of the orphan till men's hearts were stirred to do what they could for the upbuilding of the Home. There is never a summer that she does not undertake this work; and in this manner she has collected thousands of dollars by her own personal efforts.

Many hearts all over the world have been thrilled by the story of George Muller and his Bristol orphanage. To-day we place by his side as equal in devotion and labor Mary A. Hollingsworth—the noble woman who for twenty-nine years has been the Superintendent of the Louisville Baptist Orphans' Home. She is worthy of equal honor, for she has done, though in a different line, as great and far-reaching work.

In view of the earnest and beautiful service that Miss Mary A. Hollingsworth has given to the cause of the orphans in our state, be it resolved,

1. That we, the Ladies' Board of the Louisville Baptist Orphans' Home, hereby acknowledge our deep appreciation of her long and faithful work in the Home;

2. That we, on behalf of the Baptist men and women of Kentucky, express to her our thanks for the manner in which she has trained the children; and our warm commendation for the wisdom and economy that she has displayed in the management of the Home;

3. That we express to Miss Hollingsworth our profound admiration for the great work she has accomplished for the Home by her labors in the associations;

4. That, in token of our love and appreciation, we shall, near the time of her thirtieth anniversary, put up, in some convenient place in the Home, a bronze tablet which shall bear this inscription:

1860—1890.
Commemorative of Mary A. Hollingsworth's thirtieth anniversary as Superintendent of the Louisville Baptist Orphans' Home.

She hath done what she could.—Mark xiv. 3.

5. That this report, together with the resolutions and signatures, be sent to the *WESTERN RECORDER* and *Baptist Argus* with a request from the Ladies' Board that they be published.

- VIRGINIA C. PETER, President.
MATTIE J. DUNCAN, Vice Pres.
LEZZIE H. WOODBURY, Sec'y.
HELENA M. DAWKS,
BETTIE C. NEWMAN,
SALLIE B. HODGES,
AMANDA B. KAYE,
ANNA M. ROBERTS,
KATE S. HUMPHREYS,
M. M. PURDY,
JULIA HAYCRAFT,
M. CALDWELL,
ANNA M. BURTON,
EVA R. NABE,
JULIETTE N. MARVIN,
ATTIE M. GOODIN,
MATTIE P. KERFOOT,
M. H. WEAVER,
M. D. THOMPSON,
NANNIE S. CALDWELL,
ELLEN DELPH,
LUCINDA H. BOLLA,
OLIVIA ANNE GIRDLER,
KATE A. HUGGINS,
MARY C. CODRER,
HALLIE C. SWIFT,
S. J. CHILTON,
JENNIE G. WELLER,
HELEN S. ROBERTS,
MRS. WALTON YEAGER.

MEETING OF THE GEORGIA BAPTIST CONVENTION.

The seventy-seventh session of the Georgia Baptist Convention has passed into history. It was a great meeting. The oldest men of Georgia and Dr. R. J. Willingham declared that they had never seen its equal. The attendance was large. We provided homes for 400. There were about 350 delegates present at this meeting and the Woman's Missionary Meeting. Our ex-Gov. W. J. Northen was re-elected President, and a finer presiding officer I have never seen. Unless my mind changes I propose to nominate him for President of the Southern Baptist Convention at Louisville, since our Judge Horrison has declared his purpose to retire. Dr. B. D. Ragsdale was re-elected Secretary, and a good one he is. Bro. W. L. Cutts was selected as Assistant Secretary.

The annual sermon was preached by Dr. W. W. Landrum, of Atlanta. It was an able sermon, on a plea for the essentials rather than the incidentals in the Christian life. In the main his sermon was heartily indorsed by the brethren. His point that seemed to favor "alien immersion" met with general disapproval. Dr. Landrum preached standing over the pool where he was baptized, from the same platform where his beloved father preached for years, and facing many of his boyhood playmates, with many seniors who knew him as "Willie Landrum."

High tide in the Convention was reached Saturday. Dr. Kerfoot made a masterly speech on the Seminary and took the largest collection ever taken at a State Convention for the students' fund. His speech was wise, logical and eloquent, the best one I ever heard for the Seminary.

In the afternoon, under the discussion of Foreign Missions, we had a regular pentecost. The like had never been seen in Georgia. The meeting could not be adjourned till 7 o'clock. Then the people went over the streets rejoicing and praising God.

Saturday night a fine meeting was held in the interest of Home Missions. Hon. Porter King and Dr. W. D. Powell were the main speakers. The speeches and meeting were at high tide from start to finish.

On Sunday the usual round of preaching was done. Dr. Kerfoot preached a most telling sermon at the First church in the morning. In the afternoon a mass-meeting there was addressed by Bren. R. VanDeventer, J. L. White and W. D. Powell. The house was packed, and it was a great occasion.

At night Dr. Lansing Burrows preached a very strong, refreshing sermon to an overflowing house. The tide was high, the Spirit was there. Dr. R. J. Willingham and the pastor took a collection for Foreign Missions, restricting contributions to the members and congregation of the First church. Imagine my joy when my dear people, who have borne their usual current expenses, \$5,000, raised \$8,000 for repairs and given a sister church \$1,000 during the last year, rounded up \$1,000 for Foreign Missions, and we shall go beyond that. Every pastor thinks he has the best church in the land except me, and I know it.

Monday morning was given to business. The afternoon was taken up by an excursion to Tybee, our nearest beach and leading summer place for this part of the country. This excursion was given by the Central Georgia railroad. They carried 875 delegates free and 125 others as pay passengers. A jolly party of 500 made quite a picture on the beach.

The meetings closed with Monday night's session. Till toward midnight the people remained in their seats and the spirit of the meeting was unabated. President Northen, Dr. McDonald and others spoke parting words. Parting hymns were sung, the parting hand was given and Dr. Landrum pronounced the benediction. Thus closed a meeting, the like of which I have never seen. The next session will be held at Griffin.

Dr. A. E. Dickinson, of the *Religious Herald*, and Dr. John N. Prestridge, of the *Argus*, were the only editors outside of the State present. We regretted not to see the *RECORDER* man.

Still the good work goes on. Mrs. E. E. Reynolds, a member of my church, has given her check for \$1,000 to the Loan Fund of Mercer University. Rejoice with us.

Most cordially yours,
JOHN D. JORDAN,
Savannah, Ga.

GENERAL ASSOCIATION OF KENTUCKY BAPTISTS OF 1890.

This body will meet in Mt. Sterling June 17th. The Ministers' Meeting Thursday and Friday before. Wm. D. Nowlin was elected to preach the annual sermon; alternate, G. L. Morrill. Rail road rates will be announced later. It is desirable to have the "Directory of Ministers" of the state as complete as possible. Brethren can greatly aid by looking over the list and sending me names of the dead, the removals, and the additions by ordination and from other states during past year, always giving post office. Brethren please help.
J. K. NUNNALLEY, Sec'y.

NOTICE.

All members of the Bracken Board of Missions are urged to be present at the next meeting of the Board on the 21st inst. The meeting will be held at the Lewisburg church promptly at 10 A. M. HUGH F. SNARCY, Pastor.
North Fork, Ky., April 3, 1890.

Thousands Have Kidney Trouble and Don't Know It.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney poison in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away cell by cell. Then the richness of the blood—the albumen—leaks out and the sufferer has Bright's Disease, the worst form of kidney trouble. Kidney trouble can be detected although it be slow and deceptive. First, by analysis of the urine; second, by the simple test of setting the urine aside in a glass or bottle for twenty-four hours, when a cloudy or brick-dust settling indicates it.

It was for just such troubles that in His infinite power and goodness the Great Physician caused Swamp-Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the eminent kidney and bladder specialist to discover it and make it known to the world. Its wonderful efficacy in promptly curing the most distressing cases is truly marvelous.

By sending your address to Dr. Kilmer & Co., Binghamton, N. Y. you may have a sample bottle of Swamp-Root, the great kidney, liver and bladder remedy, and a book that tells more about it, both sent absolutely free by mail.

When writing be sure and mention reading this liberal offer in Louisville *WESTERN RECORDER*. The regular fifty-cent and one-dollar sizes are sold by most druggists. 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.

To Ex-Confederate Chaptains, and Chaptains of Confederate Camps.

DEAR BRETHREN:—The Chaptains' Association, organized at the Reunion in Atlanta last year, proposes to have several meetings during the approaching Reunion in Charleston, May 10th-13th, the time and place of the meetings to be announced in the local papers.

All old Confederate Chaptains, and all Chaptains of Confederate Camps are urged to meet with us, and ministers of the gospel generally (and especially those who were Confederate soldiers) are cordially invited to join us.

Those who can attend are asked to send their names at once to the Secretary of the Association, Rev. Dr. T. P. Cleveland, Hapeville, Ga., and if you cannot come send us, at least, your name, and command and a word of greeting.

Those who expect to attend the Reunion, should write at once to Mrs. Lee O. Harby, 68 Rutledgeavenue, Charleston, S. C., who is chairman of the Ladies Auxiliary Committee, and will secure quarters for you.

We urge you, brethren, to join us in this Reunion that we may revive hallowed memories of the past, and take counsel together as to how we may best promote the spiritual welfare of our dear comrades who are now so rapidly stepping out of the ranks and crossing the river.

In behalf of the Committee,
J. WM. JONES,
Chairman.
Office Chaplain General U. C. V.,
Richmond, Va. April 5, 1890.

LOVE AND DISCIPLINE.

Since in a land not barren still, Because thou dost thy grace distill, My lot is fall'n—blest be thy will! And since these biting frosts but kill Some tares in me, which choke or spill That seed thou sow'st—blest be thy skill! Blest be thy dew, and blest thy frost, And happy I, to be so cross'd, And cured by crosses, at thy cost. The dew doth cheer what is distrest, The frosts ill weeds nip and molest; In both thou work'st unto the best. —[Ancient Hymn.]

OUR PULPIT.

WHAT IS TRUE SUCCESS IN THE MINISTRY?

BY PASTOR S. J. JONES, KENNINGTON.

Matthew 10:7-8; 28:18-20; Acts 2: 41-47; 4:21, 22; 8:4; 9:21.

There are, I think, two points of view. Success sometimes lies in the faithful prosecution of the work, rather than in the results. At Athens, Paul, mocked and postponed (Acts 17:32), did not look much like success. McCheyne, weeping his soul away in Dundee, because his work yielded no result, did not look much like success. The prophet cannot always see the fulfilment of his message. The minister of the New Testament has to publish mercy, and to practice it; he has to announce judgment, and not execute it. The sword and fire are in God's hands, and may not smite or burn until he has passed from the scene. From this point of view, and remembering the duty of the watchman (Ezekiel 33), and our Lord's command to the disciples (Matthew 10:14), is it not success, if in the spirit and words of Paul we can say, "I have not shunned to declare unto you all the counsel of God.... and I ceased not to warn every one night and day with tears?" "One sower and another reapeth." Charles Stanford says: "One kind of success belongs to the work of clearing the jungle; another to the work of ploughing the soil; another to the work of sowing the seed; another to the man who reaps the harvest or piles the sheaves."

Our may be the seed-time; God alone Beholds the end of what is sown; Beyond our vision weak and dim, The harvest time is hid with him.

Then all good seed does not get into good ground, and the rejection of our message is not always a reflection on the speaker and his word; it is often a reflection on the rejector. When Christ was rejected of his nation, it proved not that Christ was unworthy of the nation, but that the nation was unworthy of him.

To answer the question from the other point of view, we ask what was considered success in the days of Christ and his apostles? Briefly, the gospel conception of the work of Christ was to deliver men from the guilt and suffering of sin, and to bring them under the influence of the Holy Ghost.

In the Acts of the Apostles, when the church was pre-eminently under the influence of the Holy Spirit, believers were multiplied with great rapidity; the converts bore one another's burdens, and so fulfilled the law of Christ; the strong bore the infirmities of the weak, and did not please themselves. In the continuation of such "Acts of the Apostles" and in that alone, do I see the true success of the ministry, and the only salvation of the church.

ca. If the church breaks away from these ancient moorings, she will drift at the mercy of every wind and tide, her glory gone, a wreck of her former self.

Discussing this question in view of present-day tendencies, we may have to wade through controversial waters; but to the Bible we must get, though it be a long journey, through food and flame.

Under the heading of "A Model Church," a religious paper recently gave, amongst other things, classes for "art," "languages," "wood carving" and "clay modelling;" cricket and swimming clubs and a committee for "popular entertainments."

Each of these things is, I think, good in itself; but not one of them was used by the apostles, or if used, they are not put on record as successes in Christian work.

Let us ask intelligently, Whether is it the function of the church to embrace, or to influence, every department of life? Is its work national, or in the nation? Is Christianity to get into all departments of life, by bringing all departments into the church, or by thoroughly Christianizing men, and so sending Christianity into all departments? Is it, for example, to regenerate dumb-bells, or to regenerate men, and let them use dumb-bells if they like? Neander says: "Christ worked only in his own sphere, the sphere of men's hearts; although indeed, by operating upon the heart, he meant to operate upon everything else; for all human relations grow out of it." We best fit men for this life and that which is to come, by bringing their hearts under the regenerating power of the Holy Ghost.

That phase of thought in Christian men which would make the church embrace every department of life, takes, I think, its advocates further than they intend. We have seen the *reductio ad absurdum*, viz., "run a theatre and a public house," and I don't see how a permanent halt can be made short of that; perhaps not even there. The church of the future must be situated in its own grounds of so many acres, so that, say, a football match may be arranged between deists and atheists, after the morning service, in which the preacher, with great learning and erudition, had assured his congregation that, read in the light of the higher criticism, the text, "He that cometh to God must believe that he is," could, by a mixed assembly, be read, "He that cometh to God may believe that he isn't;" the existence of God and our belief in him being hard dogmas of a church whose teaching was sadly fettered by creed.

The commentary of history on these things is that they are very successful in secularizing the church, but sadly fail in evangelizing the world; "they are much more likely to end in sensualizing religion than in spiritualizing sense." The powers of the world will not serve instead of the "powers of the world to come," and by trying them we shall grieve the Holy Spirit, on whose power we depend. Our aim is not merely to gather a congregation, but to build up the church of Jesus Christ. Spiritual results are the great end for which churches exist, and they can only be secured by spiritual forces. The sword of the Spirit is the "Word of God," and that ministry must be most successful which will put into the hand of the Spirit the material which he most loves, and with which he most works. To say method is nothing, is to charge Christ with

foolishness when he refused Satan's method of winning the world.

When John's disciples asked Jesus, "Art thou he that should come," Christ did not impugn the authority of Isaiah. He did not say, "There are a few discrepancies in the prophecies concerning me, and I am not really bound to the precise fulfilment of what those fallible men wrote." No, it was a grand *quid pro quo* answer. Isaiah, ages before, had given the marks by which the Messiah should be known; and now the Messiah was at his work; and so he sends a chapter of his daily life to John: "The blind received their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have had the gospel preached to them." The Messianic works attested the Messianic claim. The apostles were afterwards commissioned to carry on those works, and in the continuation of such works lies one great test of a Christian church to-day, and also its redemption from the secular spirit. Compare the "model church" referred to with a church whose accessories consist of orphan homes and alms-houses, organizations for feeding the hungry, clothing the naked, relieving the suffering, comforting the infirm, the strong bearing the infirmities of the weak, and not pleasing themselves." By these we should be fulfilling the law of Christ by "bearing one another's burdens." See James 1:27. We believe that the Church of Christ still possesses distinctive features, and has her own peculiar work. The church is not the world, nor a bit of the world under another name; it is in the world, but not outside the church, as well as for the church, and she cannot do outside work without neglecting her own.

We are persuaded that there is yet room for immense and intense development along the lines of the New Testament, and we most strongly hold, that by inviting our young men to gymnasiums, concert halls, etc., we are, to the hurt of the Church of Christ, and to the hurt of the young men, lowering the standard of Christian work, and weakening our own exhortations to a life of self-denial and self-sacrifice for Christ's sake; we are teaching our young men to please themselves, instead of calling on them that are strong to "bear the infirmities of the weak." Homes for the fatherless and fallen; for waifs, strays, outcasts, deaf, dumb, blind; hospitals, dispensaries and infirmaries; these are the true accessories of a Christian church. Keep these angels of heaven in our streets; these doors of heaven standing open night and day; thus it will be seen that the Spirit which moved our Saviour to bind up the broken-hearted, deliver the captives, recover sight to the blind, and give joy for mourning, is the spirit which actuates his church now. These institutions are the offspring of Christianity; God is the Great Father of all orphans and orphanages. Through God we have built our Bethsheds—his angels stir the water; and the church could claim these as her own if she devoted to these objects the time now wasted in social vanities and selfish gratification.

The fame of Christianity is the fame of the cures she has worked; the glory of Christianity is the glory of the saints she has reared; the renown of Christianity is the renown of sinners transformed in life, and walking with God as his



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The best people use Ivory Soap for their toilet and bath; because of its purity, the effect upon the skin is beneficial.

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

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dear children; and may the day soon return when the church of Christ shall seek only this fame, this glory, this renown!

I am aware that the forsaking of old methods, and the adoption of new ideas, arise very largely from a dissatisfaction with past results. Now, the dissatisfaction is good. It is the next step that is crucial, that determines whether a man has kept his faith, and the balance of his faith, whether he is moved of God, or gets a self-derived energy; for a self-deriving will be a self-directing end, and many who justly regret the stage of dissatisfaction unjustly blunder at the next step, as, for instance, the author of "Lead, kindly Light." Does comparative non-success call for a rejection of the old instruments, or a better and fuller use of them? The iconoclast may be found fighting against God. Granting that Luther was necessarily one-sided in doctrine, that the Puritan was too severe and exclusive in practice, that Wesley and Whitefield did not seize the exact center, still it is possible to be wider of the mark than they—to wander further from the center.

We believe that in the early Christian church there was more perfectly mirrored than at any other time, the church of the past, present and future. We want to get back to the first century, not because, as is so often said, "the age demands it." The age may lead us to open our Bibles again. The age may be a schoolmaster to bring us to Christ. Demand it has none. Christ has all. Some one has said, "The church that meets the needs of the laborer is the church of the future." That is a wrong attitude. The church is not to see its hope in the strongest party of the future, but in the eternal principles of Christ, written in the New Testament, and translated into life in the first century.

The New Testament tells us what is success, and what are the methods for attaining it. Two things are at the root of our life of faith and labor of love, personal living to Christ, and

personal working for Christ. Take, first, personal consecration. Faith must flower into obedience, and be manifest in Christian work. For an aggressive Christianity there must be an attractive Christianity. The church of Christ must be a success; men and women personally living to Christ, letting their light so shine that men may see their good works and glorify their Father which is in heaven.

There are principles of conduct in the New Testament almost lost sight of in the general conception of to-day. See, e.g., Matthew 19:21; Luke 14:12-14. If we all understood, preached and practiced the New Testament stewardship, would it not more fully awaken the angel of benevolence, and cause her to unfold those wings of healing? "The earth is the Lord's, and the fullness thereof." The true Christian cannot selfishly hoard or selfishly use. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The Epistle of James must be preached. The gold ring must not in itself secure the highest seat. Before God earthly standards count for naught. The man who prays for the masses, and then speaks slightly of a poor congregation, is acting a lie against the Holy Ghost. Faith is dead without the fruit of the Spirit.

On some subjects we need to reread our Bible, and bow to its authority. In Josiah's day the Bible got lost in the money-box,

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not an altogether unique occurrence; for even now what is so powerful as "Vested Interests" in hiding the true teaching of the Word of God? For ages it was not seen that the Bible had anything to say on the abolition of the slave trade. Now it is slowly dawning on us that the Bible has something to say on social questions; and if the church will be piloted by the Word of God, she will be of great service on this stormy and agitated sea.

The teaching of Christ really contains principles which, if fully carried out, would solve all the legitimate problems of Socialism; and the teaching of Christ furnishes the motive, in the work of divine redemption, and the power, in the work of the Holy Spirit, which are wholly lacking elsewhere. Let negative criticism give way to positive teaching. Personal living to Christ will solve this question. If the merchant of large employer of labor opens his heart and mind to the Spirit of God, that Spirit will lead him into all truth, and will not suffer him to pass lightly by "Heaven's labor-regulation bill" (Exodus 20:9, 10). The Holy Spirit will also lead him to a very Christian interpretation of the "Employers' Liability Act" (Colossians 4:1).

Then, equally important, if the laborer opens his heart and mind to the Holy Spirit, Colossians 3:22-25 will be a lamp to his feet and a light to his path; and so the personal relation between the individual and his God involves a social relation between man and his fellow. Upon a legal eight hours' bill, we, as Christ's ambassadors, have no authority from him to pronounce a judgment. Why is it that the church has so largely lost the Sabbath? It is because she has yielded to seven days' labor in her own members; she has let go the "six days," and now instead tries an eight hours. So long as the Church of Christ keeps up to the level of inspiration, she speaks with authority, bright and clear above the wrangle of party strife. When she descends from the level of inspiration, she only chatters with the rest. Neglecting to proclaim the law of Christ to the employer, the church has largely been a party to capitalists. Now, by neglecting to proclaim the law of Christ to the laborer, she is in danger of becoming party to the laborer. Let us inculcate, by the grace of Christ, the Christian relationship between masters and servants. The gospel of Christ makes adequate provision; if we do not preach it, then we, and not the gospel, are to be branded as failures. The New Testament principles are the most practical, and they make reformation possible.

The other need is personal working for Christ. Each disciple is needed as a winner of souls. Each should be attached to the Andrew-and-Philip Society. Personal work being the most Christian, is the most urgent demand. Personal work promoted by organizations, but for which no organization can be a substitute, the joy and responsibility of individual discipleship must be restored. As a minister in London lately said, "The church needs redemption, through a large interpretation and fearless application of its root principle, viz., personal fellowship with our Lord and Saviour Jesus Christ. Out of that comes brotherhood; out of brotherhood comes sympathy; out of sympathy comes co-operation," i. e., bearing one another's burdens, and each member of Christ making his church the temple of Jesus.

CANADIAN LETTER.

A gracious revival is in progress at Sarnia, where Rev. H. C. Speller has been patiently laboring for about three years. It commenced with the teachers and officers of the Sunday-school asking for a meeting for special prayer for themselves and the scholars. The meeting was one of power. Then the ladies of the church called for a meeting. The meetings have been continued with excellent results. Rev. J. B. Moore has assisted the pastor, and about thirty have already manifested a desire for salvation. Revival services have been a little overdone in the past. Many churches have had them as regular as the winter came round, and it frequently happened that the revival had to be "got up." A needed reaction seems now to be taking place, and more attention is being given to quiet and persistent regular work.

The Convention of Ontario and Quebec is to meet this year at the Walmer Road church, Toronto, of which Rev. W. W. Weeks is pastor. Bro. Weeks is known far and near by his published sermons, some of which have appeared in the Recorder. Walmer Road church is eminently suited for such a gathering, being the largest Baptist church in Toronto.

Rev. Ira Smith, who has for eight years been pastor of the Talbot-street church, London, has resigned and accepted a call to St. Johns, New Brunswick.

Rev. W. T. Stackhouse has removed from Vancouver to Rossland, B. C., and Rev. W. B. Hinson, of Monckton, N. S., has been invited to Vancouver.

McMaster University is sadly crippled in its work for want of more room, owing to the great increase of students in the Arts Department. To meet this need and provide additional accommodation, the students have commenced a movement, and themselves subscribed \$1,100 towards the object. It is hoped that the graduates may raise \$5,000 more, and that other wealthy friends of the institution may pick up the sum to \$50,000, with which an additional building could be erected to meet all requirements.

Rev. R. R. McKay has been approached respecting a call to First church, Winnipeg, but has decided to remain at Woodstock. The pastorate of that church offers so many opportunities for influence upon the students of Woodstock College, and therefore of McMaster University, that it is a source of gratification that it is so well fitted to exert such a beneficent influence on the young life of the college should remain to fill it.

THOS. W. CHARLESWORTH, Wallaceburg, Ont.

We learned the other day of a man who boasted that he had taken a bottle of wine every day for fifty years, and had not been injured by it. But of his twelve children six died in infancy, one was idiotic, one became insane and the other four grew up to be nervous invalids. Men find it impossible to get away from the old law laid down thousands of years ago that "the sins of the fathers shall be visited upon the children." It is a terrible thing for fathers to commit sins for which their children will have to pay the penalty, but men do as on every hand.

A CHURCH that is to have a future must face toward the future. A religion of exclusive reminiscences is not the religion of Jesus Christ.—Editor.

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 Henrietas, 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.
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- 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, Corset 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-cleas 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.
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- White Net for Ties, 72 inches wide, for stylish Ties, requires 1/4 yd. for a tie, per yard. **35c**
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- 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, without fringe—worth \$1.00; our price. **60c**

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- One lot stamped 7-inch Doilies, 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**

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EDITORIAL.

THE BAPTIST COURIER'S CHARGES

Our amiable (?) contemporary at Greenville, S. C., fires its broadside at us, charging us with being "guilty of gross misrepresentations" in regard to Dr. Whitsett. The broadside nearly covers the entire editorial page. As we read along, however, we do not find that the goods furnished (to change the figure) correspond to the label. A leading D.D. in South Carolina writes us: "EATONPHOBIA seems to be breaking out in the *Courier* office, judging from last week's paper." That seems to be about the size of it. The "gross misrepresentations" are on the other side.

Our assailant quotes from the *Recorder* of May 16th, 1895, a commendation of Dr. Whitsett as a fit man for President of the Seminary. Does our contemporary regard this as a "gross misrepresentation"? If not, why put it down in the list? So in regard to the compromise resolutions quoted.

Our assailant insists that the historical question is the only issue, and cites statements from this paper expressing dissent from Dr. W.'s historic views. The *Courier* might as well have said that Dr. W.'s use of the word "invented" was the only issue, and might have quoted the *Recorder's* objection as proof. And so for any other single point or incident in the whole controversy. We have not claimed that had the historical point been all, there would have been no dissent expressed, nor that the historical question had nothing to do with the controversy. Our claim is that what is known as the "Whitsett controversy" would not have existed had the historical question been all that was involved. Had Dr. W., said in a Baptist paper or in a Pedobaptist paper, over his own signature, that he was convinced that the practice of immersing believers had been disused in England from 1600 to 1841, and was at the latter date revived, brethren would not have agreed with him, but there would have been no "Whitsett controversy." Such is our deliberate conviction. If the *Courier* thinks differently, we concede its right to its opinion (though it does not concede ours), and shall not denounce it for holding its opinion. We believe in "freedom of research" and in "freedom of speech."

One trouble with our amiable contemporary is that it knows what the opponents of Dr. Whitsett believe and what they want, far better than they know themselves. It assumes to conduct both sides of the controversy, and it will allow the other side to believe only such things as it is willing they should believe. It has always been taken for granted that it belongs to the prosecution to frame the indictment, and that it is the duty of the defense to meet the counts in the indictment as framed by the prosecution. But the *Courier* has "advanced" beyond all that, and, along with some other partisans of Dr. W., it assumes that the defense has the right to prepare any points which are inconvenient to meet. Who would ever be convicted if the defense framed the indictment?

"SETTLEMENT" AT WILMINGTON.

Our assailant claims that we accepted Dr. W.'s statement at

Wilmington as a settlement of all the points except the historical one, and hence that only remains. Well, although the language was not clear, we did do our best to believe Dr. W. intended that statement as a retraction and an apology on the points touched; and we clung to this belief in spite of the loud claims of his partisans that he gained "a great victory" at Wilmington. We still wanted his statement taken "at its full value," and desired it to have its full effect. But when he publicly claimed a victory for himself, we saw that his statement was not at all intended as a retraction or an apology. This put us back where we were before, although we still said nothing. Even when the General Association at Georgetown took action, we simply published a report of the proceedings and made no comment. The editor of the *Recorder* did not vote for the Georgetown resolutions. He did vote for the previous question, but that was the hour named by the supporters of Dr. Whitsett for the action to be taken, and the effort to postpone was led by an opponent of Dr. W. There was a pause before the motion for the previous question was offered, and no one showed any desire to speak. The editor did not see any good to come from a debate then and there. And the result of the debate at Hopkinsville shows that it was better for Dr. W. that there should have been no debate at Georgetown. We said nothing about the action at Georgetown until the *Baptist Courier*, *et id omne genus*, bitterly assailed the General Association. Then, and not till then, did we speak, and it was in defense of our brethren.

INJUSTICE TO DR. WHITSETT.

But the strangest part of the *Courier's* attack on us, is its trying to make it appear that Dr. W. has denied saying that a wife ought to join her husband's church because the family comes before the church. Dissenting from Dr. W.'s conclusions, and disapproving his methods, as we do, we are yet unwilling to do him the slightest injustice, and we now defend him from the imputation, put on him by the *Courier*, that he denies saying what he certainly did say, and what he most know he said. He has not denied it, and, of course, will not.

Our assailant parades the telegrams that passed between the *Christian Index* and Dr. W., as if here was such a denial. The telegrams, not fully given by the *Courier*, are:

July 31, 1890.
Dr. W. H. Whitsett, Louisville, Ky.:
Did you teach: First, Pedobaptist churches are New Testament churches equal in authority to Baptist churches? Second, Wives and minor children should belong to churches of husband and father against conviction?
BELL & VAN NESS.

Messrs. Bell & Van Ness, Atlanta Ga.:
No. I have never taught either position.
W. H. WHITSETT.

This telegram is paraded as if it were a denial by Dr. W. that he said wives ought to join their husband's churches because the family comes before the church. But it does not come in a thousand miles of being such a denial. We have never heard of anybody's claiming that Dr. W. said a wife ought to join her husband's church "against conviction." Of course he denied teaching that; exactly as he would have denied teaching that believers ought to be baptized "against conviction." The *Courier* believes that all who repent and believe ought to be immersed, and yet the *Courier*

would never dream of saying anybody ought to be immersed "against conviction." No religious act is to be performed "against conviction," since "whatsoever is not of faith is sin." The convictions ought to be in accord with the obligation, and Dr. Whitsett affirmed that the wife is under obligation to join her husband's church.

Why such a man of straw should ever have been set up, and why there was such haste as to require telegraphing on the subject, have never been explained to the public. Surely nobody needed to be told that Dr. W. had not taught that a wife ought to do any religious act "against conviction," and then Atlanta is less than one day's travel from Louisville, so why telegraph? But this by the way.

The *Courier* does Dr. Whitsett great injustice in representing him as denying that he said what a dozen of the best Baptists in the land testify that they heard him say, and their testimony covers six separate occasions. The *Courier* brings the worst charge that has yet been brought against Dr. Whitsett, and grossly misrepresents him. He is innocent of the charge.

STRANGE THING.

There is, however, one feature about this matter which is "right funny." That telegram was published Aug. 6th, 1896, and was copied in the *Courier* and other papers. In May, 1897, in Wilmington, Dr. E. H. Carroll urged in the trustee meeting that Dr. Whitsett said wives ought to join their husbands' churches, and based an elaborate argument on it. The editor of the *Courier* sat there and heard Dr. C.'s speech, but never said one word about any denial, nor did he intimate the slightest doubt of the truth of the statement. At the meeting in Norfolk last May the editor of the *Recorder* made the same point before the assembled trustees, and the editor of the *Courier* sat quietly and heard it all. Neither he nor any other trustee offered the slightest objection, or hinted that there was any mistake. Why did not our brother then say something about this alleged denial? It is a great injustice to Dr. Whitsett to represent him as having made any such denial. In assailing the *Recorder* the *Courier* has also assailed Dr. W., and has made a far worse attack on him than on us. If ever a man had need to pray to be delivered from his friends that man is Dr. Whitsett.

The *Presbyterian* of Philadelphia rejoices that their churches are refusing to call the graduates of Union Theological Seminary. The Trustees of that Seminary retained Prof. Briggs in the face of the condemnation of the denomination. Being heavily endowed, the Seminary snapped its fingers in the face of the Presbyterian General Assembly asking insolently, "What are you going to do about it?" The General Assembly cut the Seminary loose and deposed Prof. Briggs from the ministry and could do no more. But then came the time for the Presbyterian churches to get in their work. And the power was in their hands. They have declined to call the graduates of Union as pastors.

Before they had graduated every student in the graduating class at Auburn Seminary had been called to the pastorate of some church, and nearly all of the very large class at Princeton. But the utmost endeavors of the Union professors only succeeded

in placing four of their graduates.

When the warning was given that if the Trustees held Briggs in his place, the professors might be left with big salaries, to be sure, but empty benches, it was met with an incredulous sneer by those who thought the "day had passed" when the churches believe what they profess to believe. All the churches cared for was men who could "draw," and were entertaining in the pulpit.

They judged the churches wrongly. They did believe what they professed to believe. They are showing it by letting the Union graduates severally alone, no matter how eloquent they are and what crowds they can draw. Had every Presbyterian church in the North at the beginning have passed a resolution saying they would never employ a young man who would attend the Union Seminary in the future, the Trustees would have been forced either to tell Briggs to go, or to resign themselves. The churches are speaking now by their actions, but this works much more slowly, as the Trustees keep hoping all the churches are not of their opinion, or that they will "forget."

So long as the graduates wish churches to preach to, so long the churches have the power of controlling the most recalcitrant Trustees of Union Seminary.

The parish magazine of St. John the Baptist, Cardiff, after speaking of the immersion by the vicar of Mr. F. G. Skrine, goes on to say: "Here it may not be amiss to remark that immersion is, in reality, the rule of the Church, and that 'affusion' or the pouring of water ought to be the exception. It is a great pity that the rule is not generally observed, and a distinct loss to the teaching significance of the sacrament. 'Buried with Christ in baptism' is the exact idea set forth by immersion, and the beauty and fitness of the symbolism must be evident to all."

It would not be surprising if, before many years, the Episcopalians in England would go back to the Apostolic mode of baptism. There are some indications of their giving up infant baptism also; but that will not be done while the Episcopal is the established church. There is more probability, or rather possibility, that they may go back to their old custom of dipping babies. Though as yet all the immersions which have been reported among the Episcopalians in England have been those of adults who were immersed at their own request.

The *Christian Index* (April 6th) in explaining why the recent Georgia Baptist Convention took no action in regard to the Whitsett matter, says: "It was so generally understood that the Georgia trustees would vote, with practical unanimity, to accept the resignation, that the question was considered as disposed of, and was rarely referred to."

On the other hand, the *Courier-Journal* (April 10th) says: "It is said there is a strong movement to induce Dr. Whitsett to continue as President of the Seminary. It is stated by leaders in the church that the board will not accept Dr. Whitsett's resignation."

For honesty is before honor; and, though a man must write his poems in sounding words, God's poems are printed best in the brave and silent duties of common life.—Edward Garrett.

Editorial Varieties

Dr. D. B. Ray is in the saddle again. His *National Baptist Flag* is now published in Bolivar, Mo. He says in his salutatory: "We trust in God and the brethren to give us a complete triumph over the powers of darkness."

The *Herald* and *Prophet* complains that "immaturest writers are cast up" in the Moody Bible school in Chicago. Of course, in a real Bible school those views must be instilled. To fail to teach them is to leave out part of the Bible.

The debt of our State Board April 1st was \$1,000, and the mission rides need their pay. The continued inclement weather has hindered collections. Special efforts are needed. We make special efforts for other objects, and why not for this?

Dr. M. B. Wharton, of Virginia, mentions Dr. C. S. Gardner for the successor of Dr. Whitsett; and the Rev. J. F. Morrill, of South Carolina, thinks Dr. J. T. Christian is the right man for the place. These two names, therefore, should be added to the list of nominees. Nominations are still in order. Fortunately there is no scarcity of material.

A council was called in Long Island to investigate charges made against a Methodist minister. The verdict was unique. It was also unanimous, and was to the effect that the brother was not guilty, but should withdraw from the ministry. We judge from that that he had not avoided the appearance of evil as he ought to have done.

The Italian government has notified the *Car* that Italy will not take part in the Peace Conference, if the Pope is allowed a delegate there. There is no shadow of reason why the Pope should be allowed a delegate and not the *Car*. Indeed, Harrison, the President of the Southern Baptist Convention, the Pope is no longer a ruler.

Mr. Nye, in "The Story of the Oxford Movement," says he knew a lady who for years was a member of an Episcopal church and then joined the Baptists. Mr. Nye asked her why she had done this and she explained that one of Spurgeon's members had secured her. John the Baptist was the founder of the Baptist denomination, and that was her reason.

The *Journal and Messenger* says that one article has been on hand nearly a year and has been lying in type for three months waiting for room. But the author has not written, blowing up the editors for neglect of his precious child. Which shows the author to be somewhat wanting in the papers and knows something of the pressure on their columns.

It was stated that Kipling had received a shilling per word for an article he had written for a magazine. We saw him a shilling order with a note saying, "Hearing that wisdom was being retailed at a shilling a word, I have been obliged to write for the paper and know something of the pressure on their columns."

It was decided that the memorial to the late Archbishop of Canterbury, the Primate of England should be a "font grave" in the Lambeth church. This is the name given to a baptistry for the immersion of grown persons. It has been finished and one candidate baptized. Such instances of the restoring of immersion are becoming common in England.

We are asked, "In case a man is considered incompetent for his position on account of various blunders and he frankly confesses his mistakes, ought not the objection to cease at their objection?" A full confession ought to secure forgiveness of the offenses involved, but no confession can remove incompetence. Gen. McDowell's confession of his blunders at Bull Run could not render him competent to command the Army of the Potomac, and he was removed for incompetence.

We would remind the *Christian Index* that the Trustees of the Seminary are appointed to represent their respective States, and not to represent the whole denomination in the South. Dr. Gambrell was a Trustee from Georgia, and he removed to Texas. He could have represented the Baptists of the South just as well from Waco as from Macon, but he could not represent Georgia from Waco, and hence his place was vacated. The Trustees represent their respective States. And there is nobody that can so well express the sentiments of the Baptists of Kentucky as can our General Association. Surely those who are represented should have some say in choosing representatives.

The *Baptist Courier* answers squarely that it accepts the Philadelphia Confession and the Seminary creed and disapproves Prof. Briggs' teaching about Jehovah as a Kenite idol. The *Courier*, in turn, asks us if we accept the Philadelphia Confession and the Seminary creed. We answer, yes, though we regard both as incomplete. How we wish to see the *Courier* on these questions. You say the retirement of Dr. Whitsett will not bring peace to the denomination—do you believe that his remaining in his present position will bring peace? He being retained all this time has not brought peace. When he suffered his resignation, and the people heard he would be retained, we immediately came a-bill, and many hoped the trouble was practically ended. Will the *Courier* say squarely whether it believes retaining Dr. W. will bring peace?

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street.—Bro. T. T. Martin preached to full houses. Meeting continues to increase in interest. Twelve received for baptism, six by letter, one by relation, one under-graduate and eight baptized. Bro. Martin's preaching is making a profound impression. He preaches daily at 8 and 7:30 p. m. Bro. J. J. Crundwell was ordained to the ministry Friday night. Bro. F. H. Kerfoot presided. Bro. J. M. Weaver delivered the charge and Bro. S. F. Thompson offered the ordaining prayer.

Broadway.—Pastor Jones preached at both hours. It is customary to have flowers in the pulpit on Sundays, but on Easter Sunday the flowers were absent.

Chestnut-street.—Pastor Weaver preached as usual.

East—Evangelist Sid Williams preached to full houses. Bro. Brown and Lamoureux sang. Twelve received by letter, four for baptism and one restored. Meeting is taking fine hold.

McFerran Memorial.—Pastor Eager preached in the morning and Bro. J. R. Sampsy at night. Meeting for Bible study every night. The male members gave a tea at the Y. M. C. A. rooms Thursday night.

Twenty-second and Walnut.—Bro. Crouch preached. Five hundred and eight in Sunday-school.

East Mead.—Pastor Whittinghill preached. Bro. Gordon will aid in a meeting, beginning Sunday night.

Franklin-street.—Pastor Jenkins preached. Lecture by Prof. Burton Friday night.

German.—Pastor Wm. Ritzmann preached.

Highlands.—Pastor Dawes preached. One baptized who had been a Roman Catholic.

Logan-street.—Pastor Montgomery preached. He starts off well.

Farland.—Pastor Gordon preached. Meeting every night, conducted by the pastor. Four received for baptism, one by relation and three baptized.

Portland-avenue.—Pastor Tralle preached. Two joined by letter. The work of the new pastor opens well.

Southgate-st.—Bro. B. H. Carroll, Jr., preached at both hours.

Third-av.—Bro. Dargan preached and presented the claims of the students' fund. The ladies serve dinner at 330 Fourth street, Wednesday and Thursday of this week.

Twenty-sixth and Market.—Pastor Thompson preached. One received for baptism.

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

SEMINARY NOTES.

Home, sweet home. Hjalmar East preached on missions at Oakdale.

C. W. Wall supplied at Belmont, Ky.

O. O. Green preached at Preston street.

B. H. Carroll, Jr., supplied at Southgate.

Joe P. Jacobs, of Evansville, Ind., paid us a short visit.

Frank C. Ward supplied at St. Louis for W. D. Bolton.

W. A. Tallafiero and C. C. Coleman spent a few days at Glenview.

E. A. Howard supplied at Meadow Lawn.

Glarence Hodge has accepted the care of the Baptist church at Livermore, Ky.

Dr. Kerfoot took supper with us and told of the great Georgia Convention.

L. W. Doolan supplied at Simpsonville, Ky.

J. L. Wise supplied at Cedar Creek, Ky.

James B. McKeehan supplied at Spring Hill, Ind.

Ryland Knight's father passed away this week. He has the sympathy and prayers of the students.

Georgia is the banner State in giving to the students' fund. Hurrah for Georgia!

Many of the students are enjoying Bro. T. T. Martin's strong doctrinal sermons at Walnut street.

Prof. Carver will preach on mis-

sions for T. B. Hill at Mt. Pleasant next Sunday.

The professors will preach at McFerran Memorial church this week, each taking a consecutive day of the last week of Christ's ministry.

Hjalmar East, of Sweden, will deliver a lecture at Corinth Baptist church at Jolly street, Saturday night before the fifth Sunday in April. The proceeds will go for missions. Come if you want to hear something good. J. L. WISE.

THE STATE.

Bro. H. C. Risner was called home from Cripple Creek, Col., to Beard's by the serious illness of his wife. He was preaching nightly with great interest. Bro. J. M. McFarland left Thursday night for Cripple Creek to take up the work until Bro. T. T. Martin returns.

Bro. J. P. Jenkins is aiding Pastor Kimble in a meeting at Shepherdsville.

Pastor W. H. Smith writes: "The Preachers' Institute at Cave City has been put off until Tuesday, May 30, on account of the exceeding bad roads, the almost constant rain and on account of our people, most of whom are farmers, being unable to attend. By May 30 they hope to be in condition to attend and so get the benefit of the meeting. We want a large attendance and a successful meeting, and could hardly expect either had the meeting begun April 11. Dr. Eaton says that anybody else, who can, to be with us the three days, beginning May 30. Come brethren and let us have a pleasant and profitable meeting."

Pastor O. M. Huey, of Carrollton, has gone to aid Pastor Milford Biggs in a meeting at Joplin, Mo. We hope to hear of a great revival there.

We are pained to learn, as we go to press, of the death of Bro. Martin of the Seminary. He was taken sick on Sunday, and, after a brief illness of two days, he passed away. He was a young minister of rare promise and a favorite among the students.

Bro. J. H. Dew writes from Leitchfield: "We are in the midst of a good meeting here. Last Sunday night the church received for baptism Mr. L. D. Alexander, aged 50, son of Lewis D. Alexander, one of Kentucky's most honored ministers of years ago. It was a touching scene when Pastor J. W. Vallandigham received his uncle. The pastor's religion was the manly man's. The meeting continues till Thursday. Pray for us."

OTHER STATES.

Pastor W. L. Jones writes from Benson, Ill.: "Our meeting here has closed. Elder T. B. Rouse, of Paducah, Ky., was with us two weeks and did the preaching. His preaching was earnest and heart-searching, and commanded the attention of all. Indeed our people were delighted with him, and their wonder is that no visible results were apparent. Our hope is that gracious results will follow."

We are very glad to learn that Pastor Hawthorne returned to Nashville from his rest in Georgia very much improved in health. We hope he may soon be entirely himself again.

A meeting in the Friendship church, Va., greatly revived the church, and closed with 14 baptisms and others approved for baptism.

The meeting in the Cannon-street church, Charleston, S. C., closed with 25 additions to the fellowship of the church, all by experience and baptism.

Bro. Rutherford Brett writes from Huntsville, Ala. April 8: "Last Wednesday night Bro. M. B. Neece, treasurer of the building fund of the First Baptist church, made his final report. On that day he paid off a note of \$1,213, which was the last cent of indebtedness on the handsome new building of the First church. He also turned over \$222.50 by order of the church to the treasurer of the organ committee."

The Deodron church, Va., has set apart its new house for the worship of God.

HOW'S THIS?

We offer One Hundred Dollars Reward for every case of **HALL'S** Catarrh that cannot be cured by any other medicine.

F. J. CHERRY & CO., Proprs., Toledo, O.

"HALL'S" is the best remedy known for Catarrh of the Bladder, and cures it perfectly. It is sold in all business establishments, and is the only medicine that can be carried on any person's person, and is the only one that is not a poison.

WARR & TRAVIS, Wholesale Druggists, Topeka, Kan.; and KEVIN & KEVIN, Wholesale Druggists, Toledo, Ohio.

Be careful of cheap imitations, and acting directly upon the blood and mucous surfaces of the system. Price 10 cents per bottle. Sold by all Druggists. Beware of cheap imitations.

DEAR RECORDEE:—I did not know but perhaps you might want another season of our baptisms by letter, prior to 1861. If so you will find it from our brother, Dr. Lasher, editor *Journal and Messenger*, of Cincinnati, Ohio. In a little tract he published, which was a sermon he preached in the Episcopal Church of our Saviour, St. Thomas, Cincinnati, O., March 23, 1890, he says on page 18:

"And to those Swiss Anabaptists the Baptists of to-day delight to trace their history. They trace their spiritual ancestry down the Rhine to Holland, across the straits to England, where as early as 1520 they are found emphasizing their antagonism, not to sprinkling, which at that time was but little practiced in England, but against the baptism of infants, who could not for themselves believe and exercise faith in Christ, but whom they believed to be saved by the atonement of Christ without baptism. In 1633 this doctrine had reached America, and here it is likely to remain, winning to itself the conscientious convictions of an increasingly large number of intelligent Christians."

Again he says on Baptist history, same tract, p. 28, as follows: "You will see that Baptists not only claim to find their doctrine upon the Divine Word, but that they trace their history back through the English and Swiss Baptists of the 16th century (antecedating Henry VIII. and Cranmer), through the Donatists of the fourth and the Novations of the third century, to Paul, to Peter, and to Jesus, the Christ, in the first."

Dr. Lasher, I see, has a great deal to say now in this discussion. He probably can explain how the Baptists practiced immersion in England in 1520, and how the same people came to America in 1633. They were immersionists because sprinkling was little practiced in England, according to Dr. Lasher.

Yours for truth,
J. LEWIS SMITH,
Tacoma, Wash., March 20, 1893.

We were greatly startled on Saturday to learn of the sudden death, in his city, of Dr. A. B. Knight, of Shelby county. He and Mrs. Knight (daughter of Dr. Robert Ryland) had spent the winter at Evergreen, Ala. They arrived in Louisville Friday, expecting to remain some weeks. The Doctor was bright and cheerful as ever, and greatly enjoyed seeing his daughter, Mrs. P. A. Shely, and his son, Ryland, who is a minister in the Seminary. But Sunday night he was seized with one of the attacks he frequently had, and before a physician could be secured he passed away.

Dr. Knight was a noble Christian gentleman and a faithful minister of Christ. It has been about eighteen years since, owing to a spinal trouble, he was obliged to retire from the active ministry. For most of these years he has been almost helpless physically, though his mind continued active and clear. He took the liveliest interest in denominational affairs, and kept himself well informed. He delighted to entertain his brethren and friends in his elegant home near Shelbyville. He was a generous supporter of all good causes.

His older brother, now the sole survivor of two brothers, who was also being helpless for years, as was his father before them, was expected in a few days in Louisville and the two brothers expected to have a happy season together. But God ordered otherwise.

Dr. Knight's first wife was Miss Maria Waters, by whom he had a daughter (Mrs. Shely) and two sons. Both the sons have died. Afterward he married Miss Josephine Ryland, who survives him, and by whom he had two sons who are just entering their manhood's work. Dr. Knight was older than we thought, and would have put him down at 68, but he was 75 years of age.

The body was carried to Shelbyville and the funeral was on Monday at 11 A. M., conducted by Dr. J. M. Weaver, a life-long friend.

MISS HALCY ATKINSON, the eldest daughter of Gen. W. E. Atkinson, of Little Rock, died, after a lingering illness, March 30. She was a young woman of remarkable gifts and graces, and she was a general favorite.

At the 17th ult. was the funeral of Mrs. Lullie Terry Dickey, at Cave City, the wife of Ekanah Dickey, Esq., and the daughter of Elder N. G. Terry. She was a woman of noble qualities of head and heart. No where did preachers receive a warmer welcome than at her home at Cave City. She was a true helpmeet for her husband, and now in the 33d year of her age she is called home.

We tender our sincerest condolences to both the bereaved families.

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is the Modern Stove Polish; it is put up in paste, cake or liquid form. There is no dust and no odor, and the result is a brilliant polish without labor. It has the largest sale of any stove polish on earth.

J. L. PRESCOTT & CO., New York.

KENTUCKY MISSION RECEIPTS.

Received for Foreign Missions, 1888	\$7,901.82
Received for Foreign Missions, 1889	7,052.07
Excess of receipts last over present year	\$ 849.75
Received for Home Missions (cash) 1888	\$4,911.44
Received for Home Missions (cash) 1889	3,775.37
Excess of receipts last over present year	\$ 1,136.07
Received for State Missions, 1888	\$3,896.55
Received for State Missions, 1889	3,668.02
Excess of receipts last over present year	\$ 228.53
Received for State, S. S. and Colportage, 1888	\$1,766.41
Received for State, S. S. and Colportage, 1889	1,488.30
Excess of receipts last over present year	\$ 278.11
Total excess of receipts last over present year	\$1,546.46
J. W. WARDER, Cor. Sec.	

[No doubt the great amount of inclement weather has had something to do with this falling off. Only a few days remain for the Foreign and Home Boards, and the needs of the State Board are pressing. Let there be a prompt and vigorous rally all along the line.—Ed.]

THE WESTERN RECORDER will spread a banquet at the Louisville Hotel during the Southern Baptist Convention, to which editors of our denominational papers in the South will be invited.

We have also arranged for free transportation to the Mammoth Cave for editors-in-chief over the Louisville & Nashville and the Mammoth Cave railroads. We have also secured reduced rates at the Mammoth Cave Hotel. Those editors who wish to make the excursion to the Cave, will please notify us that the details can be arranged. Others, not editors, can get low excursion rates, so that the whole cost will not exceed \$10 or \$12 for the trip. The cost for editors-in-chief will be probably \$3.00 or \$3.50.

WESTERN RECORDER.
By W. P. HARVEY.

HOME MISSION BOARD.

A note from our treasurer informs me that it will require that our receipts for April, 1890, shall exceed those of April, 1889, \$5,000. If we are to go to the Convention without debt,

To attain this end each State is asked to add such an amount to its contribution of last year as will supply this deficiency. The contribution from Kentucky last year was \$6,168. We ask that your churches add \$1,000 to this sum. The contribution from your State to April 1, 1890, amounts to about \$3,875. It will require \$3,300 more to make up your quota. Last year we received from your State in April \$2,150.

Surely our brethren will not disappoint our expectation that they will raise this amount in full.

Let every pastor carefully consider what he and his people ought to do, and we ask no more.

Your brother,
I. T. TICHOENER.

We acknowledge an invitation to the marriage of Rev. Manley E. Weaver, of Lake Charles, to Miss Catherine E. Dickey, of Lake Charles, Louisiana, which event occurred last week. Bro. Weaver is the popular pastor of the Baptist church at Lake Charles. We congratulate him and his accomplished bride, and wish them all the blessings of this life and the life which is to come.

DEAR RECORDEE:—We are to start home in two months from now. Please send my paper after you receive this card to Lexington, Texas. I send you by this mail one of our reports. Last year was the best year in the history of our mission: 250 baptisms. The "China Baptist Publication Society" has just been organized in Canton, and we expect to go to printing Scriptures and tracts soon. The Chinese brethren are much interested in this work and are subscribing liberally. We have felt the need of a new one of our own for a long time. Yours fraternally,

E. Z. SIMMONS,
Canton, China, March 2, 1890.

THE Commencement Address at Kentucky College for Young Ladies, Powee Valley, will be delivered in the college chapel on Monday evening, May 30, by T. T. Eaton, P. D.

Dr. W. P. Harvey, preached for the Powee Valley Baptist church last Sunday morning a most powerful sermon, which was listened to with marked attention by a large congregation.

Bro. Risner was called home from Colorado by telegram, owing to the dangerous illness of Mrs. Risner. She is still seriously ill.

T. S. MCCALL.
The New Era Institute at Lebanon last week was very successful. Br'n. Warden, Graves, Harvey and others took leading parts. We hear fine echoes from Bro. Graves' work especially.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma and all throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Hayes, 320 Powers' Block, Rochester, New York.

CHEERFULNESS throws sunlight on all the paths of life.



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

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

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

4-clip and 2-clip Real Kid Gloves..... \$1.00
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Fawns 2-clip Real Kid Gloves..... 1.25
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operation, drawing out of the system all impure salts, acids and poisonous matter...

Thousands of remarkable letters have been written the inventor and describe...

J. A. Hagan, of Richfield, Mo., afflicted 15 years with rheumatism in its worst form...

We find this is a genuine Cabinet, with a door handsomely and durably made of best material...

To please the ladies, a face and head steaming attachment is furnished and used...

All our readers should have one of these remarkable Cabinets. The price is wonderfully low...

SOUTHERN BAPTIST CONVENTION, Louisville, Ky., May 12th, 1896.

The Committee on Entertainment respectfully invite your attention to the following announcement...

May 5th, will be provided with homes, and notice of assignment will be mailed to them.

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

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

The Baptist Young Peoples' Union auxiliary to the Southern Baptist Convention will meet at Louisville, Ky., on May 11th...

All Young People's societies in Baptist churches are entitled to one delegate to every twenty-five members...

L. O. Dawson, President, Tuscaloosa, Ala. W. W. Gaines, Secretary, Atlanta, Ga.

The Eleventh annual meeting of Woman's Missionary Union will be held in Louisville, Ky., May 12, 13, 14 and 15...

These delegates will receive the kindly hospitality of the ladies of Louisville. It is earnestly hoped that other friends of the work...

ANNIE W. ARMSTRONG, Baltimore, Or. Secretary.

PROGRAMME.

The following is the programme of the Nelson Association to be held with Mt. Washington Baptist church...

- 1. Devotional Exercises conducted by A. H. Garrett. 2. Election of officers. 3. The evils of Sunday-schools...

AFTERNOON.

- 5. Regeneration as a distinctive Baptist doctrine. 6. Reports from the Sunday-schools. 7. The Qualifications of a good Sunday-school teacher...

scholar. Speakers—W. B. Hall, E. W. White, I. W. Martin.

- 10. Brief map study of our mission fields. 11. The Convention will assemble on Saturday morning at 10 o'clock. 12. Dinner will be served on the ground on Saturday...

PROGRAMME.

The following is the programme of the Goshen Ministers' Meeting, at New Bethel church, April 28th, 29th and 30th, 1896.

- 1. What kind of faith, if any, precedes Repentance? 2. Upon whom rests the responsibility to give the gospel to the world? 3. Evils of Arminianism. 4. Exegesis; Heb. 6:4, 5, 6. 5. How may the churches best succeed in giving the Gospel to the World? 6. The importance of giving proper emphasis to the Doctrine of Repentance. 7. Our obligation to Cuba as a mission field. 8. The importance of impressing our hearers with the Bible teaching concerning the wrath of God against all unrighteousness. 9. An outline of a gospel Church. 10. Missionary sermon at 11 A. M., Sunday, by whom the pastor of New Bethel church may select.

Other brethren not present at the January meeting, and having subjects assigned for that session shall have opportunity to present their subjects at this.

The District Mission Board will convene on Saturday at 2:30, P. M. B. F. ORAWFORD, I. M. WASHBURN, W. V. HARRILL, Com.

PROGRAMME.

The following is the programme of the Owen Ministers' meeting which will convene with Richland church Friday night, April 28th at 7 P. M. and continue Sunday.

- 1. Subject.—Welcome by Pastor W. T. Ellis. 2. Response by Moderator. 3. Duty of church to Pastor.—G. W. Obason and R. E. Coulter. 4. Duty of pastor to Church.—G. R. Lee, J. W. Vance. 5. Duties of Deacons.—Wm. McMillan and J. A. Head. 6. Missions.—W. T. Ellis, J. A. Henaley. 7. The difference between sanctification and sinless perfection.—J. H. Anderson, J. W. Waldrop, J. W. Stamper. J. B. Glose, D. L. LUSBY, Com.

RESIGNATION is putting God between one's self and one's grief.—Madam Swetchine.

NEW MATTINGS.

We are just in the receipt of two carloads of Mattings from our Eastern Importers.

China Mattings Japan Mattings Straw Mattings

Prices ranging from \$4.00 to \$24.00 per roll of forty yards. Special price on Matting Bugs, 4x3 feet, for a short time only, at \$1.75

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

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

Ten Years A Priest By one of them. John Cullenon, for ten years a Catholic priest, relates his experience. Price \$1.

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

Did They Dip?—Or an Examination Into the Act of Baptism as Practiced by the English and American Baptists Before the Year 1641. Second edition. Cloth, 75c. Rev. John Clifton, D.D., LL.D., of England, says: "Dr. Whitait's theory is disipated into thinnest mist."

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

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

Handy Vest Pocket Webster's Dictionary With Index. 80,000 words. Cloth 25 cents.

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

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

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Its Scientific Treatment and Cure.

Dr. G. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Flow," was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to him.

Prof. H. McDermid, formerly editor *Christian Standard*, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before his treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

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

A line addressed to Dr. G. Weber, 121 West 4th St., Cincinnati, O., will secure a 64-page treatise free.

GOODNEWS FROM ITALY.

Our missionary, Dr. George B. Taylor, sends us the following self-explaining letter from one of the evangelists of Naples, who had been called to Minturno to preach. This place is near Gaeta, about half way between Rome and Naples, in a region, Dr. Taylor believes, never before visited by colporteur or preacher. He has other not less encouraging news from other parts of Italy, as also from Austria-Hungary. In various directions there are excellent openings, and calls are coming to which we can but partially respond. Our missionaries share much of the anxiety of the Board concerning its depressed finances, not, indeed, for themselves, but for the work to which they gladly give not only themselves, but their money, often at a great sacrifice.

I have returned to-night from Minturno, where I stayed one night and one day, and where I found a compensation for all the bitterness suffered heretofore. I reached that railway station on Saturday evening at 9 o'clock and was welcomed by Bren. Saltarelli and Russo, and by three or four friends of theirs, all peasants. From that moment I began to evangelize along the road which, from the depot, ascends to the borough about one mile and a half distant. Near Bro. Saltarelli's house, by the feeble light of a half veiled moon, we noticed a crowd composed, as I have been able since to understand, of persons who are well known adherents, and of others who, having heard of my arrival, unexpectedly came to listen. We found some women who were also waiting to hear me as soon as the small room was filled up. I began with thanksgivings and prayer for the Lord's blessing on the whole population of the place, and that, from this first visit, abundant fruit might be gathered. Then there was a Biblical discussion which was prolonged till after midnight, and which was closed with prayer.

On the next morning at 7 o'clock, when I was still in bed, the first friends came in, so that I was obliged to get up and dress myself in their presence and begin again to evangelize, which I continued to do till 8 o'clock in the evening, when I put my foot on the train to return to my home in Naples. During the whole day there was a continual coming and going of new persons desiring to hear something of our religion. The parish priest, who had challenged me to a discussion, did not come, and when a man reproved him for not maintaining his promise he replied, vociferating bad words, rising, and crying out against the heretic who had come to spread false doctrines and draw down sin anathemas on the population. Of course he did this in order to ex-

cite the people and stir them up against me. At about 10 o'clock in the morning I went out, accompanied by those who were in the house with me, and had a short walk through the place and saw that the people were in a state of ferment. The narrow and rough streets were crowded with people staring at me with threatening looks, but, thank God, nothing unpleasant happened to us, and I may even say that when we reached the square I saw on their faces nothing but a doubting curiosity; thinking, however, that it was not prudent to remain there, we went back to the house, which was rapidly crowded. It would take too long were I to tell of the many edifying episodes which followed one another all day long. Let it suffice to say that I was obliged to take a little food in the presence of all, but had to speak more than eat. There was a moment when there was a full manifestation of the presence of the Spirit in that humble hut. A hostile multitude had thronged into the house so that I was obliged to draw back and lean against the only window. It was a really fantastic scene; the people pressing one another, getting upon the bed and chairs, clinging to the door frame so that some of them reached with their heads almost to the smoky timbers, and then the lively colors of the women's costumes, their white chemises shining on their laced and gold-embroidered green and red corselets, the snowy piece of linen cloth on their heads—all contrasting with the dark clothes of the men—appeared to me like a kaleidoscopic view. The people clamored outside, and even in the house it took us some time to obtain a relative silence. The service which lasted more than two hours was very edifying. I prayed and then read and explained the hymns before they were sung, and in reading the Scripture (Luke 10) I often stopped to explain those passages which seemed specially to meet their case, dwelling on them till I could see on their faces that they had understood. I specially insisted on the summary of the law—the greatest commandment—and spoke diffusely to expound the parable of the "Good Samaritan," showing that we evangelical Christians, following Christ's example, must love our neighbor and be interested in him even if he acts as an enemy to us. And by our gracious God's mercy I could see a gradual softening in the countenance of those who at the beginning seemed hostile, so that when I was about to finish they had become benevolent, and I ceased to speak only when the Lord (blessed be his name forever!) granted me to see that the entire audience was moved.

Ab, believe me, Signor Taylor, God made me very happy yesterday. At the closing prayer the scene reminded me of the time when John was baptizing in the Jordan. All that multitude fell on their knees, scarcely finding place enough, and in perfect silence. I prayed with all my soul, and the Lord inspired me with such confessions and supplications that many among the hearers were weeping.

When the service was over and the blessing was asked I invited the crowd to depart, as it became rather difficult for everybody to breathe, but nobody moved. Meantime the multitude below continued to clamor till many went down, and, partly reporting what they had heard, partly disputing with the people, they succeeded in quieting them. Many

continued to come up to me, each of them having a confession to make, or a question to ask concerning the religion of Christ.

At nightfall I took leave of the owners of the house, but I was accompanied by our two excellent brothers and by the several adherents. I shall not tell of the blessings called upon me by the women and the men who remained, nor of the desire they expressed that I should stay with them at least one day. On our way we met with gatherings of people, the majority of whom were women. One of these came to me with threatening words saying that we Evangelicals have no belief at all, and that we go so far as to despise the Holy Virgin. I felt it my duty to explain to her and to the other women that they had been led into error. Farther on the way other adherents joined us, expressing their displeasure at not having been able to attend the service, and they would not leave me till they had seen me stepping up into the train. It was quite surprising to hear a profession of faith from persons who never had expressed their feel-

ings before, so that our brothers Saltarelli and Russo themselves were greatly astonished. In conclusion, I found there, besides the above two brothers, about twenty good adherents, of whom five have asked for baptism. If I were to judge from appearances, I might count many others, but I am sure that after so great a defeat the priests will do all in their power to take a revenge. I am pleased, however, to think that the twenty are not likely to fall. All begged me earnestly not to abandon them. It was agreed that in any case, they will henceforth meet at least every Sunday at the same house and hold a service by themselves till the Lord grants them a regular meeting-place and a minister.

Bro. Saltarelli was approached yesterday with the request for some Bibles which were duly paid for. From what I could see, this brother and the other, Russo, have done there an excellent work for the Lord, overcoming no small obstacles during the two years since their return from America, whither they had emigrated and where they were bap-

Nervous People.

Nervous people not only suffer themselves but cause more or less misery to everyone around them. They are fretful, easily worried and therefore a worry to others.

When everything annoys you; when your pulse beats excessively; when you are startled at the least unexpected sound, your nerves are in a bad state and should be promptly attended to.

Nervousness is a question of nutrition. Food for the nerves is what you need to put you right, and the best nerve food in the world is Dr. Williams' Pink Pills for Pale People.

They give strength and tone to every nerve in the body, and make despondent, easily irritated people feel that life has renewed its charms. Here is proof:

Miss Cora Watrous, the sixteen-year-old daughter of Mr. L. C. Watrous, of 61 Clarion St., Bradford, Pa., was seized with a nervous disorder which threatened to end her life. Eminent physicians agreed the trouble was from impoverished blood, but failed to give relief. Mr. Watrous heard Dr. Williams' Pink Pills for Pale People were highly recommended for nervous disorders and gave them a trial. Before the first box had been taken the girl's condition improved. After using six boxes her appetite returned, the pain in her head ceased and she was stronger than ever before. "My daughter's life was saved by Dr. Williams' Pink Pills for Pale People," said Mrs. Watrous. "Her condition was almost hopeless when she commenced taking them, but now she is strong and healthy. I cannot recommend these pills too highly."—Bradford (Pa.) Era.

Most druggists are reliable. Some are not. A dealer who tells you that he has "something just as good" as Dr. Williams' Pink Pills for Pale People is unreliable. Insist on having the genuine. At all druggists, or sent postpaid by the Dr. Williams Medicine Co., Schenectady, N.Y., on receipt of price, fifty cents per box; six boxes, \$2.50.



tized. The Minturnians heard yesterday the preaching of the Gospel for the first time; nevertheless many among them are well instructed in the way of the Lord, which no doubt is due to the work of our two brethren.

There is a temptation to think that intercession is an easy thing. It seems very simple to go over a string of names at night, and leave the matter there. But that is not intercession. True intercession is the costliest of all things. When we intercede for some one we love, some one we would fain save, when we intercede for a great cause, when we put our might into the intercession—God will answer us, if He answer us at all, mostly by moving us to sacrifice. Intercede for a soul in peril, and God will answer your petition by suggesting to you something you must do or give up for the sake of that soul. Pray for the coming of God's kingdom, and God may appoint you to do that work in His kingdom from which you shrink, and of which you had least dreamt.—W. R. Nicoll.

Bro. Saltarelli was approached yesterday with the request for some Bibles which were duly paid for. From what I could see, this brother and the other, Russo, have done there an excellent work for the Lord, overcoming no small obstacles during the two years since their return from America, whither they had emigrated and where they were bap-

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 Imitations on the market!
 Housekeepers should examine what they buy, and make sure that every package bears our well-known . . .
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Reduced Rates to Pacific Coast
 Via Union Pacific Railroad from Omaha to Seattle, Portland, Helena, etc.—second-class, \$35; from Kansas City to same points, second-class, \$28.50; from South and Western points to San Francisco, Los Angeles, etc.—second-class, \$22.50. 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, \$51; May 22, St. Louis to San Francisco and return, \$57.50; to Denver and return, \$38.50. Corresponding low rates from South and Western points. For particulars address J. F. Aglar, General Agent, St. Louis, Mo.

\$13.25 BICYCLE & \$25.00 BICYCLE
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BELLS

THE FARM
 KENTUCKY TRADE ITEMS.

At G. W. Harman's sale in Washington county corn sold at \$2.00.

Butcher cattle are selling at \$4 to 3c in Somerset, says the Journal.

Old wheat is quoted at about seventy cents, delivered in Danville.

The Anderson News says that F. R. Feland bought a fine combined mare for \$150.

J. T. Veatch sold 40 of the best calves that have left this county for some time to Mr. Delaney, of Clark county, at \$25.—Jessamine Journal.

At a sale in Fayette county mules 8 and 9 years old brought \$215 a pair; cotton mules brought \$60 per head; cows \$40, and sows and pigs \$18.

In Woodford county Alex Edwards sold to Jas. Henton a pair of four-year-old mare mules, 164 hands high, for \$187.50.

At Louisville last week seven hogheads of Scott county tobacco, leaf, lugs and trash, sold at \$7.60, \$7.40 to \$4.50, and 20 hogheads sold at \$6 to \$1.50.

Frank Wilmoth has sold his lambs to Bagge & Wood for June delivery at 54c per lb. Many farmers here will not average a lamb to the ewe.—Bourbon News.

J. D. Wills, of Clark county, sold to Mr. Freckle of Bourbon, 80 head of common sheep at \$5 per head. The sale carried with it about 60 lambs with the ewes.

Smith & Nell sold to Charles Brown 14 long yearlings at \$20, to Dick Tandy a lot of yearling steers at \$22.50. The mule trade is good, and a number have sold recently at \$75 to \$100.—Adair News.

The Register reports 800 cattle at Richmond last week. Heifers and steers commanded 5 and 54c, and several bunches not weighed, reached 6c. A number of mules were offered at Gibson's stable, bringing from \$50 to \$100.

J. C. Hays, of Crab Orchard, sold to O. P. Perkins forty calves at \$17; to Griggs, of Garrard, six yearling steers at \$19 and to another party sixteen yearling steers at \$25. William Dodd, of Hustonville, sold to Agnew, of Philadelphia, a harness gelding for \$180.—Interior Jour.

Without a sudden change of weather our hemp farmers will be sowing hemp in one part of the field and breaking it in another. The price is very active now at \$4.75 per cwt., or four and a quarter cents per pound.—Lexington Herald.

PLANTING AND CARE OF STRAW-BERRIES.

EDS. COUNTRY GENTLEMAN.—Although the price of strawberries, as well as of other small fruits has ruled quite low for the past two or three years, yet where the berries are well grown, of large size and properly packed, remunerative prices can usually be secured. One fault with many growers is to allow the plants to layer so as to form a solid mat of plants two or more feet wide. The result is that the plants are weak and the food and moisture furnished are insufficient to develop the large number of berries that are set.

While the hill system of culture cannot be generally recommended for all growers or with all varieties, under proper conditions the results obtained will be highly satisfactory, as the fruit will be of large size and will be produced in large quantities; but the amount that will be obtained by the average grower from narrow matted rows will be larger from the same area than can be secured from hill culture.

I would not advocate commercial cultivation of strawberries except by those whose location is adapted to it, and by those who know about best methods of growing and handling the crop and have the executive ability to market it.

Whether it is a market or home patch, the results secured will in a general way, be measured by the adaptation of the soil. The strawberry contains 90 per cent. water and ripens at a time when drought may be expected: the location selected, should, so far as possible, provide a soil that is at least fairly retentive of moisture. Two years ago in preparing one of our fields for berries, which is slightly elevated, we used a sub-soil plow to aid in conserving the moisture and we have been well pleased with the effect.

Though requiring an abundance of moisture, the strawberry cannot endure continued wet feet. Great care should be exercised in the selection of soil that is so thoroughly drained either naturally or artificially, that water will at no time stand on the surface, and the level of standing water should be at least 18 inches below the surface. The soil should be in proper physical condition, and if not already supplied with the needed amount of plant food, it must have humus and fertilizing elements to produce the best results.

If the plowing was not done in the fall, it should be done in the spring as early as the ground can be worked, and rolled, to press the loose soil firmly down on the under soil, in order that the upward movement of the water may not be checked. The dragging can hardly be too thorough. Go over the piece several times until thoroughly pulverized. Harrow well and roll again; follow by a smoothing-harrow that will leave surface fine and not run too deep; use roller the last time. The nearer the work is finished to time of setting the better.

When the matted row is to be used, the distance should be 34 feet, but when the hill system is desired the rows may be as close as 24 feet. It is very desirable to obtain plants of good quality—strong well developed roots and good crowns. Plants that have grown but one year and which have not as yet fruited are the best. Never select old plants, which have dark brown roots. Remove all dry leaves and runners and straighten out the roots. Never expose the roots to the drying action of the sun or wind;



Closer you keep

to the directions, the more Pearline will do for you—especially so in washing clothes. Even the hit or miss way in which many use Pearline is better than soap-using. But soaking, boiling, and rinsing the clothes—according to directions—is best of all—better for clothes; better for you. Use no soap with it.



as soon as dug, they should be placed in pails or baskets, moistened a little and kept in the shade or covered with blankets to prevent wilting. When plants are purchased from the nursery and have become dry in transit, the bundle should be untied and carefully heeled in, so that the soil will be in contact with the roots of each plant, in moist soil where they can be shaded and occasionally sprinkled. In a few days all the live plants will recover and all dead ones may be thrown out. In this way the labor of planting will be lessened, and there will be no vacant places in the rows from the use of injured plants. If they can be set just before a shower, or as soon as the ground is in suitable condition afterwards, their growth will generally be assured. When the plants are being set, equal care should be taken that the roots are not exposed. If the soil has been so worked that a dust mulch has been provided, the soil that will be in contact with the roots will ordinarily have a sufficient amount of moisture, even if the weather is quite dry at time of planting.

Discrimination as regards varieties must be used. Large well-shaped fruit of delicious flavor, early, medium and late sorts, should be grown in equal proportions, so that the picking season will last four to six weeks. The hardiness and productiveness of a plant is always an important consideration. This characteristic, however, may be slightly sacrificed to produce varieties of high quality. Regularity of form and a pleasing color will be desirable, whether for home use or market. Medium-sized berries are better for home use, but varieties that grow fruit will bring the most money.

As soon as the ground is frozen solid enough to hold up a team and loaded wagon, the plants and ground should be covered with some material to protect them from alternate freezing and thawing; and nothing suits me better for this purpose than clean wheat straw. If this cannot be obtained marsh hay or even oat straw may be used. Never use fresh stable manure; it contains too many grass and weed seeds, which will give an endless amount of trouble, especially the second year. Spread the straw three or four inches thick, and it will not only act as a winter protection, but will serve to keep the weeds down during the summer, as well as to hold the moisture. In the spring, as soon as growth has started, most of the mulch directly over the plants should be removed and placed between the rows, there to remain undisturbed until the crop has been gathered, keeping the fruit clean and conserving the moisture.—E. D. Brooks in Country Gentleman.

Fresh ground bone is very desirable to young chicks.

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 Arr. vs Louisville.
 7:30 a. m.; 7:35 a. m.; 11:35 p. m.; 7:35 p. m.

TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 8 a. m.; 12:35 p. m.; 1:30 p. m.
 Arrive Louisville.
 3:40 a. m.; 11:37 a. m.; 5:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville.
 9:30 a. m. and 5:30 p. m.
 Arrive Louisville.
 6:30 a. m. and 4:30 p. m.

TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville.
 7:30 a. m. 1:30 p. m. and 8:00 p. m. 4 p. m.
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 8:10 a. m.; 12:30 noon and 8:35 p. m.

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DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Favorably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

DOOLAN.

On March 18, 1896, just two days before his fifty-eighth birthday, Prof. Thomas Jefferson Doolan, at his late residence, near Finchville, Shelby county, Ky., entered into that "rest that bringeth unto the people of God." Mr. Doolan was born in Ireland and came to this country with his parents when a small child and grew up in the vicinity of Shelbyville, Ky. He was blessed with splendid natural endowments and with tireless energy. He readily led his classes in the Shelbyville schools, and, with much credit to himself, completed his education at Georgetown College in the year 1860. He began teaching school in the fall of the same year in the Weakley neighborhood, a few miles southeast of Shelbyville, and some months later he was appointed school at Christiansburg, Shelby county, which he conducted with marked success. He was united in marriage in 1861 to Miss Rowena Kilsbeth, the only daughter of the lamented O. H. and Mary A. Weakley, who, in deep sorrow, survives him. Mr. Doolan was energetic, industrious, and sound in industry and well-balanced judgment, to be a helpmeet indeed to her devoted husband. She entered the school room with him, and for many years they conducted one of the most thorough and profitable schools ever taught in the country. Early in his career, Mr. Doolan, by his untiring efforts, succeeded in establishing a school of high order at Finchville, which soon became a just source of pride in all that section of the country. His splendid gifts as a teacher attracted many pupils from a distance who boarded in his house, and with other families in the community. The interest excited and maintained in his school, from the beginning to the end, was intense. He was a most excellent teacher, painstaking and loyal to his profession; and mention may well be made of the quiet and constant moral and religious influences he exerted over his pupils. He left his impress for good upon scores of his students. Many of our best men and women, now filling important stations, received their first inspiration towards a noble and useful life in the Doolan school. Besides his deeply beloved wife, who stood as a pillar of strength by his side, nine children, five sons and four daughters, survive him. He leaves behind his irreplaceable loss. To know him as a devoted and loyal husband, as a loving and tender father, one had to be with him in the sacred precincts of that princely home, in which was ever found peace, harmony and domestic bliss. He was justly proud of each one of his children. Esten, the eldest son, is a fine simile of his honored father, and is well prepared in every way to take his place in the home, in the church and in the community. John C. is the well-known lawyer of the firm of Stinson & Doolan, Louisville. He is a student in the Southern Baptist Theological Seminary, and is destined, under God, at no distant day, to occupy a sphere of great usefulness. William is entering upon the practice of law with bright prospects. Earnest, the youngest son, not a whit behind his brothers in excellent character, is on the farm with his oldest brother. These noble sons, together with their loving sisters, are well calculated to cheer and comfort their mother in her loneliness.

Some years ago, Prof. Doolan gave up teaching and devoted his time and energies to agricultural pursuits and to stock raising. As the result of his ripe judgment and careful management, his crops prospered, and hence left a good estate to his family. In addition to his own personal affairs, he was entrusted with much outside business. He was president of the agricultural fair of Shelby county for four years, and brought to the institution a degree of prosperity to which it had not hitherto attained. He was for years deputy clerk of the county in which he lived, and wrote many deeds, wills and other official documents. He was often called upon to examine and give his opinion concerning legal questions, papers, &c. Prof. Doolan was an expert in the detection of counterfeit demands in locating disputed lines and corners, in dividing land estates and in general surveying. His counsel was sought concerning almost every subject in which the farmer was interested, and his opinion regarding the popular topics of the day had great weight with his neighbors. He could look upon both sides of a question and reached his conclusion by a safe process of reasoning.

Bro. Doolan professed faith in Christ as his personal Saviour early in life and united with the Shelbyville Baptist church. He had been a staunch member, a deacon, and the moderator of the church, for nearly twenty years before his death. He presided over his congregation with all the dignity and ability which eminently qualified him to wield the gavel over the most imposing deliberative bodies of the country. He was clerk of the Shelby County Association for nineteen years. How ready he will be missed! He loved the Bible, and I have never known anyone who surpassed him in his

love for the glorious doctrine of grace and loyalty to the supreme authority of God's inspired Word. He possessed rare gifts as a Sunday-school teacher; his knowledge of the original text enabled him to bring out those beautiful and impressive shades of thought which are not suggested by King James' translation. His own rich experience of grace, as was readily seen from his public prayers—how humbly he confessed human unworthiness, and how earnestly he pleaded for mercy through the merits of a crucified Saviour. It saddens my heart to know that no more will we hear his familiar voice in prayer, no more will we listen to his expository discourses in the Sunday-school, no more will we receive his counsel in the church meeting, no more will we greet him in the congregation of the saints. Farwell, beloved brother, until we meet in that "city whose builder and maker is God."

Our brother's funeral sermon was preached by his pastor in the Buck Creek church in the hearing of a vast concourse of people, and his remains laid to rest in the beautiful cemetery at Shelbyville to await the resurrection of the just. The Lord bless the bereaved ones and keep them. The Lord make His face to shine upon them, and be gracious unto them. The Lord lift up his countenance upon them, and give them peace. J. M. GATTON, Eminence, Ky., March, 1896.

MYERS.

Miss Mildred J. Myers was born in Bullitt county, near Mt. Vernon, in August, 1858. She was the daughter of a Methodist minister, and she joined his church. Afterward in Lagrange she was led to study the Bible teaching on the church and the ordinances and she was there baptized by Elder W. P. Fore. She was always devoted to the cause of truth and righteousness. She was a faithful member of Walnut-street Baptist church. For years she was a most patient sufferer and on March 25th she went home in triumph. She ever took the deepest interest in doing good.

LONG.

Spencer C. Long, eldest son of the late Nimrod Long, so well known for his liberality, was born in Russellville, Ky., March 3rd, 1853, and died in Georgetown March 24th, 1896. He graduated from Georgetown College in 1884, and married Miss Cornelia Gano in 1887. Their married life was peaceful and the wife and five children survive him. He was strongly attached to his family and they greatly loved and honored him. He moved to Georgetown in 1890 and was one of its most enterprising citizens. He was treasurer of a College and Georgetown church, and an enthusiastic friend and trustee of the college. The afflicted family have the sympathy of a large circle of relatives and friends and the presence of the Saviour whom the deceased delighted to trust and to serve. J. K. N.

CARPENTER.

Whereas, it has pleased our heavenly Father to call our beloved brother, W. J. Carpenter, home on the 23d of January, 1896; therefore be it resolved

First, That by the grace of God we bow with humble resignation to our Master's will;

Second, That Dover church has lost an earnest and faithful member, his family a kind and loving husband and father, the community a highly esteemed friend and citizen;

Third, That the church extend their prayers and sympathies to the bereaved family;

Fourth, That these resolutions be spread on our church book, a copy sent to the family, the *Shelby News* and the *Western Recorder*. T. D. HIZART, J. L. ROCKWELL, Committees.

ROBINSON.

Mrs. Ellen Robinson died March 6, 1896. Her funeral was preached by the writer at the home of her daughter, Mrs. Grief. The text was one of her own selection, in which she has found much comfort. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—3 Cor. 5. In speaking her funeral, her Bible, which she so often read, was used by the speaker, who found many other similar passages marked which had doubtless prepared her to be so patient in suffering and so triumphant in death. T. J. DUVAL.

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: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

Men and women teeter in the world much of what they deserve. It is like a glass—the big world. Grin and smile, and it will smile back; frown, and it frowns.



Items of Interest.

NEWS THE WORLD OVER.

Rear-Admiral Charles C. Carpenter committed suicide in a sanitarium at Jamaica Plain, Mass., while suffering from an attack of nervous prostration. He was born in 1841, entered the navy in 1860, served through the war in the Gulf Squadron, and in the Spanish war had charge of the Portsmouth navy yard. Marquis Chateaufort was at the head of the board of administration of the Paris Exposition of 1878, and has been prominent for many years in connection with various galleries of Art. He was the author of a number of books.

There has been rioting again in Havana, this time between the police and drunken and disorderly United States soldiers. Gen. Brooke is not the man we give him the credit for being. If this thing happens again, he is a good disciplinarian and will control his soldiers.

An expedition of scientists, headed by Prof. A. W. Anthony, sailed from San Francisco early in February to study the flora and fauna of the Pacific coast of South America. The steamer Curacao has brought them back to San Francisco, having picked them up in Magdalena Bay where their schooner had been wrecked.

The report now is that after the census is taken a vote will be had in Cuba, and the majority of the people will vote for annexation to the United States. Many who are opposed to the United States going off into Asiatic waters for Manila if govern will be willing to receive Cuba, provided the Cubans wish to be received. Cuba is on this hemisphere, very near to this country. But there is no use in crossing bridges before we get to them, and the vote has not been taken.

The *Providence* of Philadelphia says it has been published in several papers in that city, and not denied by any one, that "play so nauseously immoral as to be tabooed in London has been produced in Philadelphia, and the worst parts witnessed unflinchingly by the audience."

Gen. Henry, commanding in Porto Rico, has written to the War Department: "I need twice the troops I have. Because of the apparent friendliness of the natives to the American soldiers when they invaded the island, a notion prevails in the states that there is little necessity for a strong force in the island. This is erroneous. The conditions here are alarming. These people have been given every opportunity, but they have thrown them aside. They are now clamoring for local self-government. The seeds of discontent, planted by professional agitators, are rapidly growing."

There has been quite a long season of peace in the war which breaks out now and then between labor and capital. But the rioting at Henson in Colorado has been so great, it was found necessary to call out the state troops.

The South American Republics have their usual Spring crop of revolutions. The province of Guarcio in Venezuela has revolted. In Uruguay the fighting against an unpopular President goes on, as it does in Ecuador. But the insurrection in Bolivia is about over, and the late Costa Rica proved to be only a flash in the pan.

The sugar planters in Hawaii are rejoicing over the failure of Congress to apply the immigration laws of the United States to that island. The *Hawaii Gazette* says that 11,300 male Japanese labourers have been hurried into the islands, and 10,000 more are to be brought. But Congress will have a long session next Fall with time enough to investigate the contract coolie system which is only slavery under another name.

The delegates from the Cuban Assembly, Villalon and Hevia, who were sent to Washington City to urge their views upon the government, saw Secretary Hay. He told them the United States government would not increase the \$2,000,000 sent to pay the Cuban army, and what was more important, would not consent to any scheme of the Cuban Assembly to raise more money.

Ellen Jones was convicted in the Criminal Court at Washington in recently of fraudulently obtaining pension money from the government, as the alleged widow of William Butler, who was killed in battle in 1864. The trial revealed that for thirty years, three women, each taking the money on the death of her predecessor, have been drawing pension as his widow, although he never had a wife.

The United States government is considering the proposition of establishing a coaling station on one of the outer islands of the Aleutian peninsula, which is within ten miles of the route followed by vessels from Puget Sound to Manila. The discovery of a large quantity of bituminous coal at Chiklik Bay brought the matter up.

A German officer and six men landed at Chien-ku, outside the German possessions in China. They were met by the Chinese soldiers on guard and fired on, none being hurt. They fired on the Chinese, killing several, which would appear to be sufficient retaliation. But the German government sent a strong order, not to resist under any circumstances. It is being interpreted to seize more Chinese lands.

Advertisement for POND'S EXTRACT. Text: "THERE IS ONLY ONE POND'S EXTRACT. THIS IS IT! Invaluable for all Aches, Pains, Inflammations, Catarrhal Trouble and Piles. POND'S EXTRACT CO., New York and London." Includes image of a bottle of Pond's Extract.

Advertisement for Stewart Dry Goods Company. Text: "Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE, LOUISVILLE. DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. Dress Making, Millinery, Men's Furnishings, CLOAKS, CHINA AND GLASSWARE, STATIONERY. We fill MAIL ORDERS the same day they are Received. SEND FOR SAMPLES." Includes image of a bottle of Pond's Extract.

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Advertisement for New Spring Dress Goods. Text: "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 Waive 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 90-inch wide All-wool Cheviot, the new gray and tan mixture. About Silks. True elegance in design and weave 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 Borego, an old fashion revived. Large assortment of Grenadines, ruffled crepon effects, Roman Stripes and pompadour. GENUINE AUTOMATIC SEWING MACHINE ONLY \$35.00. Kindly Mention the "Western Recorder."

Advertisement for NINTH STREET HOUSE. Text: "NINTH STREET HOUSE. Regular, Harris & Co., Managers. Four Months' Free Storage. Auction and Private Sales Daily. Ninth Street, Bet. Main and Market, Louisville, Kentucky." Includes image of a bottle of Pond's Extract.

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

Items of Interest.
NEWS THE WORLD OVER.

Another fire in New York City has caused a sad loss of life. The house of Mr. W. C. Andrews, in the finest part of the city, was found to be on fire at 1 o'clock in the morning. It was burned and another house eleven lives were lost. In spite of the most heroic exertions by the firemen. The fire is thought to have originated in a defective fuse.

The death of no man in this city could have caused more general sorrow among all good citizens than that of Judge R. H. Thompson, of the Police Court. A man of the most sterling integrity, the greatest courage and withal the greatest kindness of heart. It was a common saying in regard to him, "Judge Thompson has nostrils tied to his decisions." For seventeen years he held a position too often disgraced in large cities, and he so held it that when he laid down life's burdens, all good men grieved.

Judge Thompson was born in Virginia in 1834, graduated at the University of Virginia, and studied law with his father, who was a distinguished lawyer. He was living in California when the war began, but went immediately to Arkansas and joined the Southern army, and was promoted more than once for conspicuous bravery. In 1866 he came to Louisville, where he resided till his death.

Judge Stephen J. Field died in Washington, D. C., having been long in feeble health. He was one of four distinguished brothers, Dudley Field being one of the greatest lawyers who ever lived in this country, Cyrus having laid the Atlantic cable, Dr. Hange M., a distinguished minister and world-famous editor. Judge Field served on the bench of the United States Supreme Court longer than any other Judge. The brains of the great Field family were not confined to the sons. Their sister married a missionary, Rev. Mr. Brewer, and her son is on the Supreme Court bench.

M. Tourret, of Paris, bore a striking resemblance to President Loubet of France. This resemblance cost him his life, for he was killed on the Bois de Boulogne by a man who meant to assassinate the President.

The Belgica, which has been making an Antarctic exploration, has reached Montevideo. Dr. Cook, the surgeon, telegraphed that the Antarctic expedition had been very successful, discovering much new land in Weddell Sea and open water to the far South. Volcanoes were seen. Lives were lost by an accident, but no man had died from disease.

Gen. George L. Andrews, Major Genl. U. S. A., retired, died in Brooklyn, Mass., aged 71. He was Colonel of the Second Massachusetts at the beginning of the war, served in the army of the Potomac and afterwards in the siege of Mobile. After the war, he was for a while Professor at West Point. Thomas Ellis, who has long been a member of the English Parliament and was the chief Liberal whip, died, aged 80.

The Commission sent to the Philippine Islands has issued a proclamation to the Filipinos. It is about what President McKinley said to them in his proclamation, promising them all sorts of good things except liberty. As that is what they say they are fighting for, it is questionable whether they will pay any attention to it. If the Commission had promised what has been promised to the Cubans, and the Filipinos say they were led to expect the same treatment, the war would probably be over in a few days. It is to be hoped the end is near, anyway.

As the result of the flood in the Yellow River of China, Consul Fowler of Cebu reports that 2,000,000 people are starving, hundreds of villages have been destroyed, the people losing everything. With all their great ingenuity, the Chinese people have not succeeded in guarding themselves against the Yellow River which so often causes widespread disaster.

On the 24th of March, the Beef Commission had Governor Roosevelt, who was Colonel of the Rough Riders, as a witness. He testified that the canned roast beef was utterly and hopelessly bad, an utterly unfit and unwholesome material for the officers and men who were of the "tenderloin" opinion. He had made reports concerning it to the War Department in July and in September.

The steamer Southwestern was sent to search for the victims of the Stella disaster, but it went ashore in the vicinity with its

bill stove in and a steamer must be sent to its rescue. The German steamer Funtes was sunk in the English Channel from a collision, but all the women and passengers were rescued.

The disasters on the English coast have been many, but none caused such a loss of life as the wreck of the Stella. The British steamer Heathpool was sunk off Beechy Head from collision with an unknown steamer and only one man saved. A French fishing ship collided with an unknown ship off Dover and was sunk, six lives being lost.

PROGRAMME.

The following is the programme of the Sunday-school Convention of Nelson Association, to be held with the Baptist church at Mt. Washington on Saturday and Sunday, April 29 and 30, 1890.

SATURDAY.

- 10 A. M.—Devotional exercises.—A. H. Garrett.
- 1. The evils of Sunday-schools.—I. W. Martin, W. O. Carver, E. L. Bridwell.
- 2. Are the International Lessons satisfactory?—Adolph Vollmer, I. P. Trotter, W. M. Stallings.
- 3. Regeneration as a distinctive Baptist doctrine.—Thomas Hall, J. A. Booth.
- 4. The Qualifications of a good Sunday-school teacher, and how to get them.—J. O. Samuels, Q. J. Wright, J. B. Hunt.

SUNDAY.

- 1. The Ideal Sunday-school scholar.—W. M. Stallings, E. W. White, I. W. Martin.
- 2. Map study of our mission fields. (1) State Missions.—J. A. Booth. (2) Home Missions.—W. O. Carver. (3) Foreign Missions.—I. P. Trotter.
- 3. The supreme motive of Missions.—J. B. Hunt.

PROGRAMME.

The Ministers' and Members' Meeting of the Concord Association will be held at the White's Run church, April 29 and 30, to which all are invited to hear the following programme discussed:

- 1. What have Baptist Principles been worth to the World?—Dr. J. A. Kirtley and J. W. Waldrop.
- 2. Foreign Missions.—J. H. Anderson.
- 3. Baptist Polity.—R. O. Hubbard.
- 4. Do the Scriptures justify a child of God in using Sunday in order to gain Monday in secular affairs.—J. F. Jones.
- 5. Home Mission.—Rev. Head.
- 6. Church Discipline.—M. Forman.
- 7. The Layman's Duty towards the Prayer-meetings.—T. J. Jenkins.
- 8. The Lord's Supper.—Rev. T. L. Utz.

In addition to these evil suggestions from within we all have to encounter continual weakening and demoralizing influences from without. This world's atmosphere is full of malaria. Many social customs are unfavorable to robust, conscientious godliness; business life is full of temptations also in these days of hot competitions. Bunyan's

Pilgrim halted in Vanity Fair only for a few days, but many Christians are surrounded by an intensely worldly atmosphere all the time. The adversary, too, is never idle; the neglect to keep watch even for an hour lets the enemy slip in through the postern-door. With some Christians there is a natural tendency to doubts and depressions; this is often aggravated by financial troubles, or by poor health and shattered nerves.

Some good people bewilder themselves by trying to penetrate mysteries beyond their fathoming. Satan is glad when he can entice a Christian into any kind of wintry fogs; they chill him to the bone. Every one of us has more or less foes to fight that belong to us as truly as do our gait, or the features of our face. Our spiritual school has no vacations; our campaign for Christ has no truces; his service allows no furloughs. Holding fast is the price of the conqueror's crown.—Ex.

THE MARKETS.

LIVE STOCK.

Report for week ending April 8.

Cattle.—The receipts were light; quality fair. The market ruled about steady on all grades at quotations. Penna well cleared. Calves.—Receipts light. Market steady, choice veals selling at \$5 50 to 5; common kinds slow. Hogs.—Receipts to-day 1,200 head; quality fair. The market ruled steady at yesterday's quotations; best hoeses \$3 55; medium \$3 25 to \$3 50; light shippers \$3 45; pigs \$2 50 to \$2; rough \$2 40. Penna well cleared. Sheep and Lambs.—Receipts light. The market was steady on all grades at quotations.

CATTLE.

Extra good export steers, 1,200 lbs.	5 75 to 6 00
and up	5 50 to 5 75
Light shipping, 1,200 to 1,200 lbs.	4 25 to 4 50
Best butchers	4 25 to 4 50
Fair to good butchers	3 75 to 4 25
Common to medium butchers	3 50 to 3 75
Thin, rough steers, poor cows and scullwags	1 50 to 2 00
Good to extra oxen	3 75 to 4 00
Common to medium oxen	3 25 to 3 50
Feeders	2 50 to 3 00
Stockers	4 00 to 4 50
Bulls	3 50 to 4 00
Veal Calves	5 50 to 5 75
Milk cows—Choice	30 00 to 35 00
Fair to good	25 00 to 30 00

HOGS.

Choice packing and butchers, 200 to 300 lbs.	3 75
Fair to good packing, 150 to 200 lb	3 50
Good to extra light, 150 to 180 lbs.	3 25 to 3 50
Pigs shooks, 150 to 200 lbs.	3 25
Pigs shooks, 100 to 150 lbs.	3 00 to 3 25
Pigs, 60 to 90 lbs.	3 00 to 3 25
Roughs, 150 to 200 lbs.	3 00 to 3 25

SHEEP AND LAMBS.

Good to extra shipping sheep	3 25
Fair to good	3 00 to 3 25
Common to medium	2 50 to 3 00
Wethers	3 00 to 3 25
Stags and scullwags, per head	1 50 to 2 00
Stock ewes	3 00 to 3 25
Extra Spring lambs	5 00 to 5 25
Best butcher lambs	3 75 to 4 00
Fair to good butcher lambs	3 50 to 3 75
Tail-ends	3 00 to 3 25

LEAF TOBACCO.

Report for week ending April 8.

SALES WITH COMPARISONS.

Following were the sales for the week and year to April 1, with comparisons:

Year	1895	1896	1897
Total	1,200	1,500	1,800
Year 1895	1,200	1,500	1,800
Year 1896	1,200	1,500	1,800
Year 1897	1,200	1,500	1,800
Year 1898	1,200	1,500	1,800

Total sales of new crop to date 62,304 62,304 62,304
Sales new crop to date, original inspection 62,304 62,304 62,304

Year	1895	1896	1897
Percentage of rejections	10	12	15
Rejections Jan 1 to date	11,715	12,000	12,500

Never Before

Have our readers had such an opportunity to buy Fine Clothing and Furnishing Goods at such low prices. Send an order at once.

NEWEST SPRING STYLES IN Men's Clothing.

\$6.98 For Fancy Worsted Suits—Cassimeres, Scotchies and Tweeds—single and double-breasted, made up with white buckles, worth \$10. A look will convince you.

\$10.00 We are showing a line of Imported Serge and Unfinished Worsteds, single and double-breasted; double-breasted Suits are silk-faced; as well as eight colors in Worsteds, fancy plaids and stripes, French facing, handsomely trimmed. You save a \$5 bill on each suit.

Spring Overcoats.

\$3.75 We show a beautiful line of these coats in Coverlets and Whipcoats, made with white body facing—not sold anywhere else for less than \$6.

New Styles For the Boys.

\$1.50 SPECIAL—Seven different styles of Vestee Suits, in light and dark patterns, all new designs and prettily trimmed. Sizes from 3 to 8. Will be put on sale Monday.

\$1.98 We will show you about twenty different styles in All-wool Suits to fit a boy from 4 to 16.

\$3.00 A line of Boys' Suits, sizes from 4 to 16, strictly all-wool goods, and everything that is new; double knee, double seam and double seat; riveted buttons. Nothing stronger could be produced. Handsome in appearance.

Spring Hats at a Sacrifice.

\$1.42 Will put on sale Monday morning all our \$2.00 and \$3.50 Alpina and Stiff Hats in all the new spring shapes and colors, too numerous to mention. See vestibule window for our new line of dollar hats.

MOTHERS, come and get one of our 25-cent caps for the boys. They are wonders at the price.

WE ARE MAKING A HIT ON 10c Collars.

Nobody ever saw such collars sold in this town for 10c. No, not for less than 30c. Pure linen, 3100 thread, extra heavy, all shapes, all sizes; brand new goods, of course.

Four-Ply Cuffs for 10c.

Linen, of course, also go to match the collars.

24c Will buy kid-ened, coat-off Suspensors, 180-yarn welt, nickel buckles; value 50c. New patterns of Cantab ends also go in this lot to make the sale more lively.

25c For extra quality All-silk Satin Ties and Band Bows; good value at 50c.

25c Perpair for extra quality black or brown Hala-thread Sox, split-foot sox, in cotton fancy stripes. Not a pair in the lot worth less than 35c.

HENRY STERN,

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

Church Roll and Record

Best and cheapest on the market. It contains rules of order, church covenant and articles of faith; also place for names and addresses of members, alphabetically arranged—140 pages of record. Printed on good paper and well bound in cloth, with leather back and corners, a durable binding. In order to place one in every church, we have reduced the price to

\$1.50, Postpaid

This price includes 12 Blank Church Letters. This book is published by us. Let us replace that old one of yours with one that is up-to-date in every respect.

Baptist Book Concern, Louisville, Ky.

WATCHES BY MAIL.

Our illustrated Catalogue for 1906, showing Watches, Chains, Charms, Silver-Ware, River Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

C. P. BARNES & CO., 304-306 West Market St., Louisville, Ky.

Reference—Western Recorder.

BURLY—1895 CROP.		BARK—1895 CROP.	
Trade, green or mixed	Red. Color.	Trade, green or mixed	Red. Color.
Common lugs	5 00 to 5 50	Common lugs	4 50 to 5 00
Medium lugs	5 50 to 6 00	Medium lugs	5 00 to 5 50
Good lugs	6 00 to 6 50	Good lugs	5 50 to 6 00
Common leaf, short	4 50 to 5 00	Common leaf, short	4 00 to 4 50
Common leaf	5 00 to 5 50	Common leaf	4 50 to 5 00
Medium leaf	5 50 to 6 00	Medium leaf	5 00 to 5 50
Good leaf	6 00 to 6 50	Good leaf	5 50 to 6 00