

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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CHARITY covereth a multitude of sins, but it is the sins of our fellows which we must cover by it—our own.

SERVICE to our fellowmen should be made not a substitute for piety, but an expression of it.—Josiah Strong.

All reforms which are not founded on the regeneration of individual souls are like the house built upon the sand.

"Be loving and you will be loved," says an exchange. You will be loved by some, no doubt, but not by all. The cry, "Crucify him," was raised against the incarnation of love.

No work is really hard when one puts one's heart into it and is confident of success. Work with God cannot fail of success, therefore we have but to do it with our might to find it easy.

BISMARCK detested cant, but he was ruled by his sense of duty to God. He said once: "Why should I incessantly worry myself, and labour in this world, exposing myself to embarrassments, annoyances and evil treatment, if I did not feel bound to do my duty to God."

Old Thomas Boston, the Puritan, spoke words that have lost none of their power for warning in all these years: "As one who carries gunpowder would not wish to be where sparks are flying, lest he should be destroyed, so should we carefully avoid such places and such company as may lead us into sin."

Prof. Groen relates an interesting fact in regard to Bismarck: "After Bismarck had galloped away to negotiate the terms after Sedan, his secretary found his bedroom littered with religious books, including 'Daily Refreshment for believing Christians,' showing how he had spent some of the wakeful hours of a night between two great days in history."

The *Commonwealth*, in speaking of the Y. P. S. C. E. says it "appraises itself at its full value," and "seems to lay claim, now and again, to all that is good and beautiful in the church, and speaks as if there was no life nor virtue before the Endeavor era." The *Commonwealth* rather likes this spirit, and thinks there is great virtue in a trumpet. Nevertheless old fogies will continue to believe that "Before honor is humility," and to have no very exalted opinion of one who blows his own trumpet.

A REFUGIE IN TIMES OF TROUBLE.

BY REV. E. T. HISCOX, P. D.

Elihu, the Temanite, declared to Job that "man is born to trouble as the sparks fly upward." Trouble, to human experience, is just as common, just as natural, just as inevitable as that the sparks from the fire rise and float away on the air. This it would seem to be said to Job by way of consolation. But poor comfort it was to be told that everybody had trouble. It did not make his cup of suffering any the less bitter to know that everybody beside himself had a bitter cup to drink. It was his own affliction that disturbed and stung him so deeply. And not a pang the less he suffered to be told that every other human being was equally suffering. That fact might indeed have moderated his complaining. It might also have given him a touch of sympathy and a feeling of fellowship with others, who, like himself were sharers in this universal heritage of humanity—trouble. It certainly was not a favorable time to philosophize on the origin of evil or the possible mission of sorrow, when one's heart was broken with anguish and his whole being pressed under a heavy load of trouble. But such is a great part of the comfort, so-called, dealt out to suffering souls. Job was right when he replied to his friends, "Miserable comforters are ye all." They meant well. They desired to relieve him, but they did not understand his case. They could not speak out of a similar experience.

There are many temporary reliefs and partial expedients to prevent, remove, or help to endure troubles. One's own strength of will, the exercise of his philosophy, lessons drawn from his past experience, the relief and sympathy which the kindness of friends may proffer. From all these, and from still other merely human sources, help may come to hearts oppressed and overshadowed lives. But David was right, as he himself had found it true: "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." And with great confidence in this divine relief, born of his personal experience, he ventures somewhat in detail to say what the Lord will do: "For in the times of trouble he will hide me in his pavilion: in the secret of his tabernacle will he hide me; he shall set me up upon a rock." He should be hid in his pavilion where ample guards should protect and defend him. He would hide him in some secret chamber in his tabernacle, where his enemies could not find him. And finally, all danger being past, would bring him out, and setting him on a rock, would show him publicly as one securely kept and made graciously to triumph over all misfortune, for which cause he would "sing praises unto the Lord." He declared that God would persevere him from trouble, give him strength in trouble, and deliver him out of trouble. Wherefore this song is sung by the glad heart that has tasted and the rejoicing soul that has tasted the divine comfort and deliverance. "God is our refuge and strength: a very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

What is trouble? All know, and yet all may not be able to define or explain it. Anything that disturbs the repose or destroys the peace of the mind. It is measured by no fixed standard and defined by no uniform terms; whatever perturbs the mind producing distress, painful solitude, anxiety to avoid ap-

prehended evil, or to escape from afflictions endured. What to one would not cause a thrill of distress, to another would weigh down the spirits with an insupportable burden of grief; a difference in temperaments, in conditions and circumstances, in training and self-control somewhat; and much more sore is that trouble and hard to be borne which one is painfully conscious of having brought upon himself by his own mistakes or misdeeds. We can bear trouble with tolerable composure so long as we have the conviction that we did not deserve it and did not procure it. It may be caused by the envy or the ill-will of men, or by the wise overruling providence of God. And we find some comfort in the reflection that we, at least, are not responsible for it, even though we have to suffer it. We smile at or condemn others for yielding to troubles which to us would be no troubles at all. And they will treat us similarly in return. We are both unwise and judge ignorantly of each other. Every heart knoweth its own bitterness, and a stranger cannot know and should not judge or intermeddle with either the joys or sorrows of other hearts. We foolishly and wickedly blame and scold children for crying over their childish troubles, and yet these sorrows, at which we laugh, simply because they are a child's and not our own, cause them as keen and deep anguish, probably, as any they will ever know. The wreck or loss of a prized and cherished toy may cause as deep anguish to a child as the loss of a friend or a fortune to his father. Be careful of the feelings and considerate to the troubles of the children. We were all in their position once.

Since the world is full of trouble, and all who are in the world must, to some extent be sharers in its fortunes, and to some extent partakers of its ills, the great problem of life is to know how, so far as may be, to escape them, and how, when they cannot be escaped, to bear them with as much equanimity and as little suffering as possible. The first solitude of each should be, by prudent forethought and all possible right-doing, to avoid bringing trouble upon themselves; and then when they do come, and must be met and endured, to have a divine refuge ready for a shelter, to whose secret chamber one may fly and find safety and repose till the calamity be overpast. Heed the loving sympathy of that Friend above all other friends loving and helpful, who, while he suffered more than any man, was mindful of those who suffered less, and who says to all in trouble, "I will not leave you comfortless."

How many, alas! in this wretched world of sorrow have no divine refuge to which to fly, and who are perpetually doing that infinite wrong and injustice to their own souls that they will not seek one; who will not seek one though the door stands wide open, and love incarnate stands pleading, stretching out marred and bleeding hands, inviting and persuading them to enter. How many of God's own people live habitually so far away from the refuge that in the time of trouble they cannot see it, and have lost the way to it, and can neither see the form nor hear the voice of Him who calls them to come and bids them welcome to its repose.

The great means of doing good, though we cannot tell why or how, only because God so directed it, is by example. We are to be ourselves what we would have others to be. And this not only when others know it, but in all places; for I believe that what we do in secret affects others.—Mary Lyon.

TRUE PENITENCE.

The word "true" intimates that penitence may have its counterfeit. Even so. Sorrow for the effects of sin is not sorrow for sin. "True repentance consists in the heart being broken for sin and broken from sin." "He that sorrows after a godly sort would not sin though escape from consequences were possible, for the heart is changed.

Our Scripture lesson distinguishes between godly sorrow and the sorrow of the world. In appearance they may be the same; in character and in results they are infinitely apart. One works repentance, the other death. One is an attitude toward God, the other toward self. Shame, regret, remorse, despair may only be chagrin and grief at the consequences of sin. Penitence looks up with tearful eyes into God's face, heart-broken that He has been offended, and His holy law disobeyed. It sees the enormity and guilt of sin. It renounces and loathes it. It secures a complete renovation and transformation of the life.

How vividly Paul states this: "Ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge." Here we have as the fruits of repentance: cessation from sin, purging of the life, indignation of thought of their own and others' wickedness, a new and holy fear, intense longing for God, the avenging of wrong through the inflicting of justice and also in unparing self-judgment and self-discipline.

True penitence thus cleanses "from all filthiness of flesh and spirit" (its negative work), and "perfects holiness in the fear of God," (its positive work). Sorrow that does not do both this destructive and constructive work is not godly. Penitence is an attitude of soul, a personal quality. Seen as an actual person, she is most beautiful. Her garments are humility. Her sweet and sorrowful face has in it both the look of contrition and confession, and at the same time of confidence and joy. Her tear-filled eyes look up into the face of Christ, as though they had at last found forgiveness and peace, a new affection and a new hope.

Oh, that the Christians of this ambitious and self-satisfied age might be broken in heart by some new vision of God. What confusion and self-abasement Isaiah and Peter felt when they first caught clear sight of the divine holiness, one in the radiant perfection of the Seraphim, the other in the person of Christ. God chooses the humble and contrite heart as his place of residence

"A broken heart, my God, my King,
Is all the sacrifice I bring;
The God of grace will not despise
A broken heart for sacrifice."

—New York Observer.

Thought and prayer both come from a hidden source; they go forth to fight with foes and gain victory in the external world, they return to rest in him who inspired them. Oh, how fresh and original will each of our lives become, what barrenness from conversation, what excitement and restlessness from our religious acts, when we understand these secrets, when the morning prayer is really a prayer for grace to One whose service is perfect freedom, in knowledge of whom is eternal life; when at evening we really ask One from whom all good thoughts and holy desires and just works proceed, for the peace which the world cannot give.—F. D. Maurice.

ists at Augsburg at the same time: "They think if they are only baptized as Christ was in the Jordan, then it is all done." As early as 1528 "The Sum of Holy Scripture" was published in Holland. It says: "So we are dipped under as a sign that we are as it were dead and buried. The life of man is a battle upon earth: in baptism when we are plunged under the water, we die to sin, and we will fight." Passing over into England we find that no mention of pouring occurs in any ritual before 1560. In 1565 the eighty-first canon revives one of 1570 that ordered in every church a font of stone for dipping and forbade the use of a basin. In 1565 Daniel Rogers writes a treatise in favor of restoring the practice of dipping, which was then becoming obsolete. When Edward Barber published in 1641 his argument for the immersion of believers, it is natural to suppose that the practice preceded the defense of the practice.

"Bieraff, in his 'Looking Glass for Anabaptists' published in the year 1640, says: 'I find your practice more than the dirty puddle of men's inventions. Our congregations were erected and framed as now they are, according to the rule of Christ, before we heard of any Reformation, even at that time when Episcopacy was in its height, and the Anabaptists, even when they were plotting and threatening the ruin of all those who opposed it.' These words seem to throw the practice of immersion back to 1641 to the day when Archbishop Laud was holding a high hand. To this conclusion we are led by the remark of Richard Baxter, who spoke in 1656 of anabaptism, who within twenty years had given trouble in a corner of the world. To the same conclusion we are led by the words of Dr. Featley."—The Chicago Standard, Nov. 14, 1890.

I have at hand the testimony of a celebrated English scholar, Prof. T. Wiltou Davies. He is a Professor of History in the Midland Baptist College, Nottingham. He says:

"The real explanation is simple enough. 'Dopper' in Dutch is the English word 'Dipper,' and the German word 'Täufer.' The 'Dipper,' as they are called in Holland, are a very powerful body, and are almost always numerous and as wealthy as the Reformed community, which is the established church of the land; they are really Baptists, and trace their origin to Simon Menno, who died A. D. 1561. At first they dipped as Baptists do in this country now; they still hold that no one has a right to the ordinance of baptism but those who have reached years of discretion, and first of all, make a public profession of Christianity. They do not now dip nor do they sprinkle; they pour, or rather they dip their hand in a basin of water, and convey such as can be carried to the head of the candidate. I have attended those baptisms, and witnessed the observance of the rite of baptism among them. There can be no doubt on historical, as well as on etymological, grounds that originally they immersed; they have abandoned the mode on account of its inconvenience, but they adhere to what the Baptists of the whole world ever regard as an immeasurably more important than the mode, the practice, namely, of baptizing those only who know what they are about, and who of their own free will and choice, wish to submit to the ordinance."

The great German historian, Karl Rudolf Hagenbach, D.D., wrote the article on the Collegians, or Rhynsburgers, for the Schaff-Herszog Encyclopaedia, vol. 1, p. 512. His testimony is simple and direct. He says: "Like the Anabaptists they used immersion at baptism." No one will assert that he is not a competent historian.

Dr. Ludwig Keller, the great German Anabaptist historian declares: "That a portion of Täufer (those who baptised) practiced immersion is certain." Along by the side of such historians I am willing to stand.

The difficulty our colleges have in selecting new presidents is owing to the fact that duties have been laid upon the presiding officer which in no wise belong to him. He ought to be chosen for his scholarship and personality, not for his business ability. Some of the best business men we know are ministers, and some of the best masters of language we know are business men; but these cases are exceptional. They are not to be expected and they are not often found. The chief ambition of a modern college is to be "big." They wish more men, to back up their appeals to secure more money; and they want more money, to draw more men. A dozen or a score of "original investigators" give the college its reputation, and a hundred and fifty hard-working tutors bear the classes. Just now several of our colleges are racked with uncertainty as to whether they ought to call to the presidency of their faculties a banker or an orator, a classical scholar or a real estate "boom-er." In the meantime the smaller colleges, which are so superciliously regarded by their overgrown kin, are doing most of the work, and possibly the best of it.—Interior.

CHURCH PROPAGATION BY ANALOGY.

BY REV. J. S. D. HILLIER.

I use the word "propagation" with authority. The Lord gives us the figure of the germ, in the lowest order of vegetable life, in "the parable of the leaven." The apostle gives the same figure in the highest conceivable organism, when he declares, "By his own will he begat He us by the word of truth." It is not simply a figure of speech. The Lord says, "The field is the world. The good seed are the children of the kingdom" (Matt. 13:28). Jesus says we must be born again (from above). Peter declares that we are "begotten again into a living hope by the resurrection of Jesus Christ from the dead." All this may, and doubtless does, refer to the individual Christian. But the individual Christian is supposed at once to follow the Lord's ordinance. It is to follow his example—to be baptized and at once affiliate with the church. The propagation of Christianity, therefore, under the commission given by the Lord, is to all intents and purposes the propagation of the church system. It is strictly analogous to propagation in natural life. A child of the kingdom, a baptized church-member, of course, is sent out from his church to regions beyond. He becomes a germ for a new church. His preaching serves to call people to repentance. He obeys the terms of the commission and baptizes them. The leaven is at work. All the New Testament churches that we know anything about were organized in this way. It is Paul preaching, Apollous watering, God giving the increase. No word can more accurately describe the process of church extension than the word we have chosen. The analogy is as complete as it can be made. Church propagation is as nearly identical with the propagation of the leaven, as the propagation of the leaven is with that of any of the animal species. In either case, the thing that makes the difference between the processes is something that is hidden away from the reach of human research. The divine eye alone sees it. The divine hand alone has the power to bring the being into life.

In the church system we have, first, the living germ, which is a regenerated human being, one to whom God has revealed the great secret of the life and character, the work and mercies of the Lord Jesus Christ. Second, the appropriate germ food, i. e., another human being ready to receive the truth. Third, the proper conditions, viz., the opportunity to preach the Word. And then when these come together, if the Holy Spirit does His part, there is a new life. Baptism must follow necessarily, if the law of the system is obeyed, and the church follows as a matter of course.

We thus find that the church system is dependent upon this law of propagation, if we look solely to the New Testament for our knowledge of that law. If, indeed, we call in so-called "church history" to aid us in defining the law of propagation, we might be obliged to modify our statement of the law, but we do not propose to get our information from church history. We are limited to the New Testament, and are satisfied with that. We do not mean to say that the Holy Spirit cannot convert a soul without human help. But we mean to say that there is no hint, or promise, that that will be done. We do say: That after the great commission was given to the disciples, no other method was used so far as the New Testament gives any knowledge of it. We do say: That when supernatural agencies were used, as in the case of Saul, Cornelius, the eunuch, and Lidia, those supernatural agencies were given for a specific purpose, and the "preaching of the Word" was left to the living witness. We do say, therefore, that we have no more reason to expect the Holy Spirit to convert men and women and organize a church without a living witness, than we have to expect that spirit to create a brood of horses without natural parents.

We have seen thus far that the church system is endowed with the power of indefinite and perpetual reproduction. We find that in every living species the method of reproduction fixed by the Creator at the beginning has been perpetuated until now. Some species that have served

their purpose have become extinct. Others have multiplied and increased through all the ages. Has the church system ever been extinct?

Somewhere about the year 80, the Lord, who made all things that were made—every living thing that should reproduce its own kind—made a new thing, a new organism, which he called "His church."

We have shown that that church is a system of consecrated activities, charged with a great work and endowed with a fixed and definite mode of propagation, which reached its publicity on the day of Pentecost. We are given in the New Testament nearly seventy years of its history, and we find its method of propagation abundantly illustrated and amplified so as to fix clearly what that method is. Now, can any sane man contend that that method must be expected to change? Can anybody believe that a few half-known stories about medieval churches can justify us in believing that the method has changed, or that the system has ever been extinct, and has then been reproduced spontaneously?

Works on logic tell us that the argument from analogy is not conclusive, that it is chiefly used to answer *a priori* argument, or to meet *a priori* objection. It is therefore of the same rank as the *a priori* argument. And when its conclusions correspond with the *a priori*, they mutually strengthen and confirm each other.

Our conclusion in the last chapter was: That the law of reproduction, which was fixed upon the church system in the New Testament must be expected to continue indefinitely. Our conclusion in this chapter is, that the law fixed for the reproduction of each living species at the time of its creation continues indefinitely, and so the law fixed for the reproduction of churches continues indefinitely.

THE MIRACLE: WINNING GOD'S ATTENTION

BY REV. F. B. MEYER.

When I kneel before God and say, "Father!" it seems as though the entire nature of God were instantly on the alert, and quick to catch the next words. Is it not wonderful that, just as the least whisper of her name will bring the mother to her child's side, so the tiniest whisper of the word Father awakens the instant interest and audience of Him who was before time, and shall be after it, and who fills universal space as His temple and home?

What a wonderful thing it is to attract the attention and enchain the interest of God, so much so, with such absorbing interest, that for the time it is as though He had nothing else to do but just listen to the sorrowful complaints or the eager entreaties of His child!

But if this is so, how great must be the disappointment we cause Him when we begin to say over to Him words which we have learned by rote through constant repetition, which were once the constant of burning thoughts, but from which all glow has long since vanished! From such prayers, so formal, so heartless, so destitute of any right appreciation of the greatness of our opportunity, the divine nature must often turn aside (if a very anthropomorphic phrase may be permitted) sick at heart.

Equally disappointing it must be, when the supplicant uses the precious moments of prayer as an opportunity for pouring into the ear of God a string of petitions for personal comfort and emolument, never staying to utter one word of reverent and loving devotion. In human intercourse it is not customary to use every moment in trying to elicit as much help as possible from our friend. The most selfish will say some kind words of greeting, or make some personal inquiries, before launching out on the errand which has brought about the interview. But how often do we rush into God's presence and pour a string of entreaties into His ear without one word of filial greeting and loving appreciation.

Whilst we are praying we are often thinking about our business or pleasure, and wishing to be gone; nothing but a sense of propriety keeps us. Often it would be almost better not to pray at all

than pray as we do, as a sop to conscience, a piece of perfunctory duty.

As one reviews one's prayer life, one is perfectly horrified and ashamed of the way one has made God suffer, or, to use the Bible phrase, grieved His Holy Spirit by the sins of our prayers. And how greatly must angels wonder to see the way in which we abuse the greatest privilege within our reach; for in the whole range of our life there cannot be a higher act than to enter into the presence of God our Father, and to speak to Him simply and naturally about anything we need.

Too often we condone for our failures, or attempt to, by mentioning at the end of the prayer, like a cabalistic formula, "For Jesus Christ's sake" as though that fulfilled the condition of prayer in the nature of Christ, which is tantamount to Christ's nature praying through us. And how often, therefore, missing the point of the injunction to pray in Christ's name, we pour in a pile of prayers into the divine nature, much as an applicant for charity will pour a sackful of circulars into the letter-box, hoping that some may bring a response, but not counting on more than, say, one in ten.

All this is mistaken; and will be corrected, if you remember that your first cry, Father, attracts instantly the notice and attention of God. You will fecollect yourself before you rush into His presence, considering what you are going for, and what you shall ask. You will order your petitions aright. You will let the nature of Christ assert itself in and through the Holy Spirit. You will preface your prayers by a few words of thanksgiving and appreciation, which will probably become more extended as the years pass and you know more of God. You will talk to him in the simplest and most artless style, not with clamor and strife. He may lead you on to the pouring out of soul and the vehemence of an unrestrainable desire; but, if not, you will realize that the merest appeal to the divine nature will bring a marvelous response, as scratching a tropical soil secures a prolific harvest.—Canadian Baptist.

There are ways innumerable of showing reverence for God's house. With the distinct conviction that the house is his, each one's sense of propriety will lead to a fitting conduct in it and treatment of it. That too many do not seem to realize where they are or what a church is, is a deplorable fact, greatly to be lamented. That reverence for this place ought to be cultivated is a conviction that seems to be deepening among many, as among others it seems to become more of sentiment and superstition. A great many people seem to miss one of the important uses of the house of God, namely, worship. Even among professing Christians, even with the best of Christians, there is a prevailing impression that church services are exclusively for the profit of the people. It has escaped us almost altogether that churches were designed for the worship of God, and that God blessed his worshippers there. Hundreds of people absent themselves from church services because they say they do not learn anything. If the preacher is particularly brilliant, they will go to be dazzled a while. Otherwise there is no reason why they should go, and if they go, it is time wasted. The real ground is that churches are worshiping places, and that personal profit is secondary and a result of acceptable worship. It becomes a duty to attend divine service, though there be no prospect whatever of profit from the form. Attendance for this reason and in this attitude will themselves assure good. The Father which seeth in secret shall reward. And without his blessing all that is sought otherwise will be useless. The help from the sanctuary is the result of no selfish seeking, but of an honest desire to render to God the things that are God's.—Ex.

The simple Gospel of the Son of God, preached by twelve fishermen, has survived the centuries and outlives all the other philosophies of eighteen hundred years.—Chauncey M. Depew.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 20.

THE COMFORTER PROMISED.

John 14:16-17.

Memorize—"I will pray the Father, and he shall give you another Comforter."—John 14:16.

"If ye love me, keep my commandments."—Keeping his commandments is the test of the genuineness of the love. The man who does not do what he sincerely believes God has commanded him to do, no matter at what sacrifice of his worldly interests has no reason to believe he is a converted man. He may be mistaken in regard to his commandments, but he does what he believes is his Lord's will.

"And I will pray the Father, and he shall give you another Comforter."—While he was with them their Master had been their Comforter. The word means far more than the translation "Comforter" indicates. It means "a support in moments of weakness; counsellor in the difficulties of life; consoler in suffering, one ever within their reach, ready to come to their aid, at the first call, in their conflict with the world."

"That he may abide with you forever."—The dispensation of the Spirit shall endure till the end. They need not fear he would leave them as their Lord was soon to do.

"Even the Spirit of truth."—Godet explains: "The teaching of the Spirit causes the divine truth to enter into the soul; it gives to it a full reality within us by making us have experience of it; it alone makes the word a truth for us." "Whom the world cannot receive, because it seeth him not, neither knoweth him."—The world is blinded by sin and will not candidly weigh the testimony or evidence of the work of the Spirit, and it has no evidence in its own unregenerated heart which would give a knowledge of the Spirit.

"But ye know him, for he dwelleth with you and shall be in you."—They had been regenerated by the Spirit, and hence knew him in the deepest and truest of all senses. And he would remain with them, guiding them to a knowledge of their Lord and of the great work of redemption which he accomplished.

But these loving hearts were still heavy with sadness at the thought of the coming separation from their Lord. And he adds tenderly: "I will not leave you orphans."—The word translated comfortless means orphan. "I will come to you."—The Lord and the Spirit are one God. Through the Spirit the Lord dwells in the hearts of his disciples all over the world as he would not do were he living as he did when incarnated.

"Yet a little while, and the world seeth me no more."—The world could only see his body; it could not perceive his spiritual presence. But his presence is very real and very precious to his saints. "But ye see me."—They were regenerated men and they saw him even then in the spirit.

"Because I live, ye shall live also."—Their eternal life is rooted in his vicarious atonement. Had he perished on the cross and no resurrection had followed they would have been lost as sinners

who had no Redeemer. So long as the Christ lives, so long shall his elect, whose life is hid with him in God, live also.

"At that day ye shall know that I am in my Father, and ye in me and I in you."—At the day of Pentecost when the Spirit came upon them they would know then their union with the Lord, and should know also that he was God, know it so to speak in their hearts.

"He that hath my commandments and keepeth them, he it is that loveth me."—In order to keep the commandments it is necessary to know them. And no man can be excused for ignorance of them unless he has done his utmost to learn them. Any pretense of loving the Lord Jesus on the part of one who refuses to do what he knows God commands is a mockery of the Almighty.

"And he that loveth me shall be loved of my Father."—There is no higher thing in the universe that can be given to any creature than the personal love of God. There is no blessing which will be withheld from one whom God loves, though he has to refuse so often what in their ignorance they consider blessings.

"And I will love him and will manifest myself to him."—Many a poor saint, many a martyr, has known a joy sinners cannot conceive in the presence of his Saviour. Often his presence is more real to them than that of friends who stand round them.

"Judas saith unto him, not Iscariot."—Judas also had named the surnames Lebbens and Thaddeus, the bold or the cherished ones. Matthew and Mark give him these names. "How is it that thou wilt manifest thyself unto us and not unto the world?" Judas was clinging to the thought of a Messiah who would restore the kingdom to the Jews and overthrow the Roman empire. He could not understand how such a conqueror would not be plainly manifested to the world.

Verse 25.—The Lord answers Judas by repeating what he had said before. The Father and Son would make their abode with the obedient ones; that manifestation would not be made to the ungodly who do not obey God. Again he impresses it upon them that no profession of love can deceive him. The proof is keeping his sayings. Alas, how many in the churches this day show that the root of the matter is not in them by their indifference to his commands!

"These things have I spoken unto you, being yet present with you."—When he was gone they would remember and cherish his words. He had revealed to them all they could understand, and more indeed than they could understand till the Holy Spirit should illumine their minds.

"Peace I leave with you, my peace I give unto you."—Peace with God, the pardon of their sins. It was his peace won for them by his atoning blood. And he gives like a God, not as the world gives. The world's gifts can be taken away—no power can separate them from the peace of God which passeth all understanding. With these glorious promises to strengthen and cheer how can their hearts be troubled?

MARRIAGES.

By the editor of the Recorder, on April 4th in this city, Mr. C. J. Morris and Miss Kate Thompson, both of Marion county, Ky.

Married at Cox's Creek church by the pastor, J. B. Hunt, on Tuesday April 11th 1890 at 11 o'clock, Mr. William H. Hinkle to Miss Matilda L. McKay.

FROM LITTLE ROCK.

Since my return to this city I have not written anything for your readers. Coming here from New Orleans just as the severe winter weather set in—the coldest ever known here—I took a deep cold, from the effects of which I am just now slowly recovering. I have not missed any of my appointments, and there has been a growing interest from the first, not less than twenty having united with the church in the past few weeks, and our commodious house is full. Last Sunday night at least two hundred indicated a desire to be saved. So much interest was manifested that special meetings have been announced, preparatory services beginning to-morrow night, and I most earnestly solicit an interest in the prayers of every one reading this notice for a gracious outpouring of the Holy Spirit upon this people.

As most of your numerous readers will recollect, I spent eight years as pastor of the Second church in this city, and in that time upwards of seven hundred persons united with our church, making that the strongest church in the State. A new and beautiful house was also built. Two other churches were organized while I was here, one of them—Immanuel—on Capitol Hill, the most beautiful site in the city, and which is said to be the most hopeful field in the State. I, with others, labored much and earnestly for the sure and permanent establishment of this church, and I am most happy to know that a great work has already been done in that part of the city. Rev. Frank White, D.D., an able man, was pastor for several years, and while he was here the present church and parsonage were built. Rev. J. J. Taylor, the faithful and consecrated missionary to Brazil, served the church until I came, the first of February. Gen. W. E. Atkinson, one of the ablest and most popular men in the State, said yesterday that Immanuel church had decidedly the best field for usefulness in the State; and Rev. Benj. Cox, of the First church, said last night that he did not believe a better field can be found anywhere. O, for grace to do the work well and faithfully!

The Second church is still without a pastor. Dr. J. J. Taylor, of Mobile, having declined the hearty call extended him. His cousin, Dr. W. C. Taylor, of Jefferson City, Mo., preached for the Second church last Sunday, and made a fine impression. I think all who met or heard him were well pleased. The church needs a good and efficient pastor, and may the Lord send them one after his own heart.

Bro. Cox is working hard for the First church, and is succeeding remarkably well. He certainly deserves to succeed.

Dr. W. A. Clark, the able and hardworking editor of the *Arkansas Baptist*, is succeeding finely, as he deserves to do. He has been in the State for many years, and he has done much to develop our denominational interests along all lines. Dr. Clark is a man of varied and extended accomplishments, and his hold upon our people in Arkansas grows stronger as the years come and go. He has an accomplished family, and they are very helpful in our church work.

Gen. Atkinson, as superintendent of our mission work, is meeting with commendable success, and the work is being placed upon a permanent and enlarged basis. A. B. Muzzey.

There is a tendency just now to speak slightly of Bunyan's immortal allegory because, it is said, its hero was so intent on saving his own soul that he selfishly abandoned his family, friends and townfolk to their fate, while he marched off alone to the Celestial City. This, it seems to us, is a superficial view of the case, due both to a failure to allow for the inherent limitations of allegory, and to a misapprehension of the true nature of the spiritual life. It is simply the drapery of the allegory that leads "Christian" away from the City of Destruction across the Slough of Despond and through the Wicket Gate into the narrow path of his long pilgrimage. In its essential features it is an absolutely truthful representation of the spiritual change wrought in the soul of every converted man. But the abandonment complained of is a spiritual, not a physical one. To say that he should have remained in the City of Destruction and labored for the moral elevation of his family and townspeople is only to say that he should not have become a Christian until he had persuaded all his friends and neighbors to become Christians likewise. This view, moreover, practically reduces conversion, or regeneration, to a mere altruistic desire for the temporal well-being of society, whereas, if the Scriptures are to be believed, it is a radical transformation of the spiritual nature, whereby the sinner, before at enmity with God, becomes the willing subject of his holy law.—*Examiner.*

PROGRAMME.

The following is the programme of the Fifth Sunday Missionary and Sunday-school Meeting, South District Association, with the Baptist church at Junction City, Boyle county, Ky., April 29, and 30, 1890.

1. Introductory Sermon, Saturday 10:30 a. m.—J. F. Williams.
2. Organization and election of Officers.
3. Design of Gospel Preaching.—A. Mobley, T. H. Coleman.
4. Reflex influence of missionary Effort.—J. F. Williams, J. O. Massey.
5. Why was the church Established?—W. M. Kuykendall, J. W. Campbell.
6. The preacher's need of the Holy Spirit.—J. I. Wills, G. W. Wheatly.
7. The Holy Spirit in song Service.—T. O. Ecton and George Green.
8. The duty of every member to contribute to the cause of Christ.—W. T. Harmon, J. L. Bruce.
9. The preparation and recitation of the Sunday-school Lesson.—J. P. Coleman, C. S. McDonley.
10. Sunday morning, sermon.—The New Testament Church—W. F. Harvey.

There will be a meeting of the Executive Board on Saturday, April 29th, 1 o'clock p. m., in the Baptist church, Junction City. Every church in the Association is requested to send contributions for Missions.

T. H. COLEMAN,
Secretary and Treasurer.

ELB. O. O. ORALL will lecture on the Life of a Tramp in Library Hall, Louisville (Fourth street, between Walnut and Green), next Sunday at 8 p. m. The lecture is religious, and will be illustrated. It is free. Mr. Orall was a tramp himself.

"Evil Dispositions Are Early Shown."

Just so evil in the blood comes out in shape of scrofula, pimples, etc., in children and young people. Taken in time it can be eradicated by using Hood's Sarsaparilla. In older people, the aftermath of irregular living shows itself in bilious conditions, a heavy head, a foul mouth, a general bad feeling.

It is the blood, the impure blood, friends, which is the real cause. Purify that with Hood's Sarsaparilla and happiness will reign in your family.

Blood Poison—"I lived in a bed of fire for years owing to blood poisoning that followed small pox. It broke out all over my body, itching intensely. Tried doctors and hospitals in vain. I tried Hood's Sarsaparilla. It helped. I kept at it and was entirely cured. I could go on the house-top and shoot about it."—*Max J. T. Williams, Carbonada, Pa.*

Scrofula Sores—"My baby at two months had scrofula sores on cheek and arm. Local applications and physicians' medicine did little or no good. Hood's Sarsaparilla cured him permanently. He is now four, with smooth fair skin."—*Max. S. E. Woznes, Farmington, Del.*



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

PROGRAMME.

The following is the programme of Circle Meeting to be held with Cedar Bluff church, April 29 and 30, 1890.

- SATURDAY.
- 10 A. M. Devotional Exercises.—Rev. E. H. Brookshire.
 - 10:30 A. M. How can we get all our churches and members interested in Missions.—Rev. G. Dockery, I. D. Price.
 - 11 A. M. The cause of our churches being restless, and the remedy for Same.—Rev. E. H. Brookshire, W. W. Burris.
- DINNER.
- 1:30 P. M. How can we secure better results in our church work?—Dr. Payne, J. J. Gill.
 - 2:30 P. M. The importance of circulating good religious literature.—W. H. Mitchell, J. W. Hammond.
- SUNDAY.
- 9 A. M. Devotional Exercises.—Robt. Grubbs.
 - 9:30 A. M. The object of Sunday-schools.—W. W. Burris, Gen. W. F. Perry.
 - 10 A. M. Influence of missions upon our Churches.—W. H. Mitchell, J. Whitt Potter.
 - 11 A. M. Sermon.—Rev. G. Dockery.

The question box will be opened at the pleasure of the body. Every brother on the programme will be expected to come prepared. Let us make this meeting the best one of the year. The good people of Cedar Bluff will provide ample entertainment to all who may attend.

O. W. FREEMAN,
Vice President.

"AIR LINES"

Reduced Rates to San Francisco, Cal., and Return.

On May 20-25, 1890, the "Air Line" Louisville, Evansville & St. Louis Consolidated railroad will offer reduced rates to San Francisco, Cal., on account of the National English Anniversary. For particulars call on or address J. B. Campbell, G. A., L. B. & S. L. G. streets, Third and Main street, Louisville, Ky.

FRAGMENTS FROM FRAGRANT FLORIDA.

Tampa is an out-of-the-way station. It is at the end of the land and at the beginning of the waters. It is in a little world of its own, or, rather, it is a little world of itself. It is cosmopolitan, having some of all sorts. The same is claimed for other cities, and also for the State. A fine opportunity to preach the gospel to all nations, unless the preacher is carried away with that liberalism which conforms the preaching to all sorts of faith and doctrine. It is commonly reported that some of our city preachers have adopted that liberal policy. My opportunities for knowing this have been very limited, as I have not mixed and mingled much with the brethren. In my own association there is but little of this among the preachers. The most of them stand for the old-time faith and policy. They don't believe the gospel can be made to suit "the many men of many minds," but their policy is to make the many men of many minds conform to the gospel. That is the narrow but only way to union. I know we have the reputation abroad of being broad, but, judging from what I have seen and heard and read, we are not so bad as reported. I have before me the "Baptist Handbook and Almanac" by W. N. Chaudoin, the honored leader of the Florida Baptist hosts, "from way back." It is full of information, and a few healthy extracts will show the way the wind blows from Baptist headquarters. Such a holy man of God uttering such sentiments must have greatly influenced Florida Baptists.

On page 29 he says: "The tendency in the religious thought of the times is toward latitudinarianism, looseness, infidelity and Romanism. Crime has increased three times as rapidly as our population since 1800." Gen. Lafayette said: "If the liberties of the American people are ever destroyed they will fall by the hands of the Romish clergy," and with 280,000 saloons, 8,000 priests and 8,000,000 Roman Catholics drawing the milk of protection from the breast of liberty, while they covertly seek to plant a dagger in her heart, we have cause to be wide awake and aggressive in advocating truth and exposing error.

On page 64 he says: "The effort to force all sects to mutual fellowship and communion irrespective of differences in faith and practice, and to establish a universal church in the very embodiment of Roman Catholicism, and utterly destructive of church independence and liberty of conscience. For a full discussion and complete refutation of all arguments against restricted communion see 'Close Communion,' by J. T. Christian, 246 pages, cloth, price \$1, Baptist Book Concern, Louisville, Ky. This work proves by all opponents of close communion that close communion is right. It is the ablest work on the subject with which we are acquainted. Send for it."

On page 67 he gives a church chart that ought to be lithographed for general use. The following is the explanation of the chart:

1. Church of Christ established A. D. 81-92.
2. Constantine unites church and State, 324.
3. Roman Emperor, Phocas, gives temporal power to Pope, 753.
4. Reformation begins under Luther, 1517.
5. Presbyterian church established by John Calvin, 1536.

6. Lutheran church established by Martin Luther, 1517.
7. Episcopal church established by Henry VIII, 1534.
8. Methodist church established by John Wesley, 1784.
9. Campbellite church established by Alexander Campbell, 1827.
10. Temporal power of the Pope overthrown and Papal infallibility first declared, 1878.
11. Sprinkling first instituted for baptism, 250.
12. Mohammedanism founded, 622.
13. Sprinkling first declared lawful by Council of Ravenna, 1811.

On page 68 are the following remarks: "The church established by Jesus Christ was identical in doctrine and practice with what are now called Baptist churches. John the Baptist was sent to God to gather and baptize believers in Christ. A church composed of baptized believers in Christ, acknowledging no other head but Christ, preaching the doctrines and keeping the ordinances as Christ delivered them is what is now called a Baptist church. The church established by Christ was such a church, therefore the churches known as Baptists are the same in principle and practice as the Church of Christ. All other churches have human founders or heads, but who founded or controls Baptist churches." Baptist churches alone meet the conditions of Scriptural identity. "How can a church which was established by a man, from 600 to 1800 years after Christ established his church, and which substitutes laws and government devised by men in the place of laws and government appointed by Christ, claim to be the Church of Christ."

"By reference to the chart you will see the dates and sources of the leading sects. History can find a founder for each sect except Baptists, and they can be traced through a variety of names back to the days of Christ."

Now, Bro. Editor, as I could not send you the fragrance of Florida, I thought I would send you some perfumed fragments. The fragments are fragrant as far as the quotations go. I hope your readers can masticate this meat. At least let them partake of the crumbs which here fall from our table.

Are Florida Baptists orthodox? Will Baptist headquarters in Kentucky endorse us? "I stand in doubt of you." "I am afraid of you lest I have bestowed upon you labor in vain." "Prepare lodging for us, for we trust, by the will of God, to come unto you, and to tarry with you for a season." "Are we not entitled to the best places, and the highest seats, seeing we are the soundest of the sound and the truest of the true? Having given you somewhat of our faith, I trust next time to let you know how we do. Till then, yours in life and light and love and labor. J. B. MOODR.

HOW'S THIS?
We offer One Hundred Dollars Reward for any case of **Cholera** that cannot be cured by **Health's Cholera Cure**.
F. J. GIBNEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Gibney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. Address: **WARR & TRAVIS, Wholesale Druggists, Toledo, O.**
WALKER, KIRMAN & MARVIN, Wholesale Druggists, Toledo, Ohio.
Health's Cholera Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 25 cents per bottle. Sold by all Druggists. Testimonials on file.
Hall's Family Pills are the best.

SITUATION WANTED—By a young lady of high social position, a graduate of education and other branches in a good Virginia college. Ready with a pleasant view to the best references. Address the editor of this paper.

Subscribers for the Recorder.

TEXAS NOTES.

AMONG THE CHURCHES.

Just now not a few of our churches are pastorless, but probably not so many as has been at other times.

The First church, Waco, that has been pastorless since Dr. B. H. Carroll resigned the first of January, is still without a pastor. They called Dr. F. C. McConnell of Virginia, but he declined the call, to the regret of all. The Second church, Waco is still pastorless, however a young Bro. Matthew, a student at Baylor University is supplying the pulpit with success and great acceptability.

Some other important vacant pastorates are: Beville, Henrietta, Navasota, Ballinger, Alvarado and Moody. There are a great number of smaller churches that have no pastor, yet we have a great number of idle preachers in Texas.

The First church at Dallas and also at Ft. Worth have recently enjoyed a precious revival. Geo. W. Truett pastor of the First church did the preaching in both meetings. Pastor McGaha at Ft. Worth is greatly encouraged, not only by the meeting which he and his people have enjoyed but by their contribution of \$700 to Foreign Missions. They hope to make it \$1,000 by April 30th.

R. C. Pender is succeeding finely in his new field at Paris. He has a difficult yet hopeful field. W. T. Tardy who has recently gone to Greenville is making good success in that important field. W. M. Gaddy has recently gone from Beville to Brenham, where he has an old and important pastorate. Probably no church in Texas is doing a better work than the church at Gainesville under the leadership of Pastor W. S. Splawn. They have recently built an elegant house of worship, added \$300 to their pastor's salary and given over \$300 to Foreign Missions.

THE MISSION WORK.

The extreme cold weather of the winter months and the division among ourselves as to policies of work, and the covetousness of God's people, have greatly decreased our contributions and hindered the work in our state and cut short our collections for Foreign and Home Missions. But we are doing better now. Dr. J. B. Gambrell is doing a noble work as superintendent of our State Mission work. Dr. E. C. Everett corresponding secretary of the State Sunday-school and Colportage Board, has a large number of missionaries employed and their work is highly satisfactory, yet contributions to this work, are distressingly small. One of the most lamentable things is the failure of our people to give Buckner's Orphans' Home that support which it richly deserves and needs. The receipts for this worthy object are alarmingly meager. But the people will do better hereafter.

We are doing our best this month (April) to raise many thousand dollars for Foreign and Home Missions.

EDUCATIONAL.

Since Dr. B. H. Carroll has taken hold of our educational commission work he and his fellow helpers are moving things and we are confident that the two hundred thousand dollars needed to free our colleges from debt and better equip them for work will be raised. Our colleges are doing fine work this year.

OTHER THINGS.

We hope as Texas Baptists to be well represented at the Convention in your city next month. We are sure the sermon by our brother from Dallas will be great. Truett is one of the greatest men among us, and we Texans are proud of him.

Your scribe is appointed to represent the Waco Association in the Convention, and will be there and will spend most of May in visiting his old fields of labor in Indiana, Kentucky and Tennessee.

The Recorder is a great paper and has many admirers in the Lone Star State; your position on Baptist doctrine and history is correct and the promulgation of same through the Recorder is a great blessing to our people and the world. May God help you stand firm in these days when so many Baptists (?) are apologists for our doctrine and are ashamed of, and seek to destroy our God-given history.

The writer resigned at Moody January 1 and began work immediately at Mooreville and Caddo and at Meridian February 1. The work at all these places prospers greatly, and the pastor is greatly encouraged. Good Sunday-schools and prayer-meetings, large congregations, frequent additions and splendid contributions to missions. To God be all the glory. R. C. MEDARIS. Moody, Tex., April 4.

LETTER FROM CINCINNATI.

The year 1890 promises to be a prosperous one in Cincinnati for the Baptists. There is energy and hope all along the line. Faith and works are both evident. The old Jerusalem and Antioch gospel is being effectively preached. The leadership of the churches, taken as a whole, was never of a better type. Baptists are at the head of the storming column in the assault on the strongholds of Satan in this great city. The two largest Protestant congregations in Greater Cincinnati are in Baptist churches—Ninth-street and Lincoln Park.

On the first Sunday in April Ninth-street Sunday-school and its branches had, in actual attendance, 2,435 children. The entire enrollment is over 3,000. The activities of Ninth-street reach every nook and corner of Ohio's metropolis, with its 850,000 population. The pastor, Dr. Partridge, is a sagacious leader, fertile in resources, and his eloquent pulpit utterances reach a great multitude. Among his interested listeners lately has been Gov. J. P. Eagle, of Arkansas.

Lincoln Park church is the Tremont Temple of Cincinnati's populous West End. Pastor G. R. Robbins is now in the eleventh year of a pastorate which will always be memorable in local Baptist annals. Few such men are found in a generation. His spacious new church is frequently too small for the multitudes who throng to hear the gospel message. Over 100 converts have been received since New Year's—half of them men.

First church is steadily growing under the wise leadership of Rev. H. T. Crane, to whose former charge, at Middletown, O., Rev. Rufus W. Weaver has been called.

The Ministers' Conference continues to be a safety valve for the pastors, and Bro. Jones, Swindler, Lee and Sizemore do their best to keep the machine on the track. It will pay any Baptist visitors on Mondays to look in at the aviary with its Robbins, Crane and Partridge and Swift.

FREE TO MILLIONS OF SUFFERERS.

The New Cure For Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of Swamp-Root.

It is the great medical triumph of the nineteenth century; discovered after years of untiring scientific research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney, liver, bladder and uric acid diseases.

Kidney trouble is responsible for more sickness and sudden deaths than any other disease, and is so deceptive that thousands have it without knowing it.

Your kidneys filter your blood and keep it pure, that's what they are there for. You are well when your kidneys are well.

Thousands owe their health and even life to Swamp-Root and thousands more can be made well who to-day think themselves beyond help if they will take Dr. Kilmer's Swamp-Root.

By special arrangement with the WESTERN RECORDER and to prove for yourself the wonderful and prompt curative powers of this great discovery every reader will be sent by mail, prepaid, a free sample bottle and with it a book telling more about Swamp-Root and containing some of the testimonials upon thousands of sufferers cured.

Please mention that you read this generous offer in the Louisville WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one-dollar sizes at the drug stores or of medicine dealers. 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.

Or they can witness Bowling, or botanize on Moss, or look at a Ramsey.

The Cincinnati Baptist Social Union held its annual meeting March 15, electing Geo. L. Mason President and A. M. Graves, so well known in Kentucky, Secretary. This body, consisting of only downtrodden, obscure laymen, enrolls some valuable members from the Kentucky side of the river, among them W. W. Alexander, M. T. Collard, S. H. Bennett, C. M. Roubush, J. G. Metcalfe, Harry Spilman. Once a year the ministers are invited to the suppers and good fellowship is supreme.

Pastor Ramsey, at Dayton, Ky., is seeing results of pulpit fidelity and the whole community is stirred. Dr. Pickard, formerly of Louisville, now of Cleveland, O., is aiding Bro. Ramsey for two weeks.

Rev. A. L. Vickers has resumed work at Ludlow after a period of illness.

Rev. J. H. Averill is now one of the most effective pastors on the Ohio side of the river.

Rev. A. F. Bowling has done good work at a suburban point—beautiful Westwood.

Rev. G. W. Cassidy, at Walnut Hills, and Rev. Charles H. Moss, at Mount Auburn, are doing noble service.

Rev. C. G. Jones, at First church, Covington, is a favorite on this side of the Ohio.

Geo. E. Strvanz.

Cincinnati, O.

Love one another.

CO-WORKERS WITH GOD.

BY SUSAN COOLIDGE.

The day is long, and the day is hard,
We are tired of the march and of
hooping guard;
Tired of the sense of a fight to be
won.

OUR PULPIT.

THE BATTLE OF LIFE.

BY REV. CHARLES BROWN.

The battle is the Lord's.—I Samuel
17:47.

This is the confident assertion
of a young man, a youth, little
more than a boy, his profound
conviction, as he stood forth
alone, the champion of a disheart-

her strength and victory, but
high calling of God, triumph and
rule. He saw clearly, too, that
the purposes of God are commit-

I.—It is a battle of the Lord's
appointing.

II.—We must fight as the sol-
diers of the Lord if we are to con-

I.

We often speak of the battle of
life. It were more correct, per-
haps, to speak of life as consist-

Down to Gehenna or up to the throne.
We travel most swiftly when travel-

What I am in solitude, in the
secret inmost chambers of my
heart and soul where I am sepa-

the battle with the loins and the
bear that David had fought when
no eye was looking, but a more
secret battle than that in his own

David had never surrendered
the citadel of his nature to those
wild passions which run riot in
so many lives, defiling what

My dear friends, it is to this
war in especial, this inward war,
that the trumpet of God sum-
mons us. Unless we fight it, we

Some people have shaken their
heads sadly over the fact that
David broke down once during
that protracted period of terrible

And I think he cheered his
heart and saved his reason as he
went along with the sentiment of
our text. This battle also, the

There was another battle that
David must have fought, and to
which young people are sum-

Sewing Machines
of the Present



are very different from those of the past. Very
few users of sewing machines know the technical
differences; patents have expired on generic
features, but "the world moves," and radical
improvements have been made in sewing
machines, so that the one of to-day shows a tremen-

result of constant improvement in mechanical excellence. For practical use it
compares with the old-time sewing machines sold at department stores such as
a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so
strong that a bungler can hardly get them out of order. Every part is made with
such scrupulous care, from the best materials, fitted in its place with the utmost
exactness, and tested and re-tested so many times before leaving the factory,

Get a Singer. You can try one free. Old machines taken in exchange.

THE SINGER MANUFACTURING CO.

Offices in every city in the world.

of the reality and the goodness
and the protection of God.

It is a battle that you may be
called upon to fight—I pray you
to fight it in yourselves and in
the temper which prevails about

..... fought his doubts and gathered
strength.
He would not make his judgment
blind.

Remember that doubt is not an
evidence of wisdom; it may be
an evidence of foolishness and
weakness. Nothing is easier than
to doubt. It is the element in

those within your own breast.
Your life will never be worthy
and noble unless you go to this
war. Unsubdued these things

it, and it is useless to complain.
This I know that the battle is
the Lord's, and every one of us
may gain the victory.

The inward battle was not the
only one by any means that Da-
vid fought. There was also the
battle with adverse circum-

II.

The second thing that I would
say to you is that we must fight
these battles as the soldiers of
God. With David there was not

At The Best Clubs
Kin-hee
Coffee

Roasted Java and Mocha.
Prepared in the right way and
always fresh and strong. For
sale by grocers everywhere.

as sure of the presence of God on the field as of the presence of Goliath; as certain that God would fight with him, as that Goliath would fight against him. And you may be as sure that God will be with you and fight for you to-morrow, as that temptation will assail you and sin will endeavor to gain dominion over you. It is a very important point, and often overlooked, that sin is not only our enemy, making us miserable and destroying us, but the enemy of God also—an enemy which he is pledged to destroy, and every man who fights against sin should fight under the great Captain and Leader; our hope of victory lies there. I may hate myself for my sin, may despise my miserable idleness, my bad temper, my unwholesome desires, my meanness, or cowardice, or prevarication, and I may strive against them with all my might, because I believe that they will ruin my life if they are un subdued. But I shall not gain the complete victory unless I realize that this is God's battle; until I fight under his direction, and feel that his hands are upon mine. In any battle that is fought among men, much depends upon the commander. This country has been ringing from end to end with the fame of the battle of Omdurman, and in connection with that battle the General's name has been on everybody's lips, almost as though he alone had fought. True, there are battles which are called soldiers' rather than generals' battles, but one of the first requirements is a leader, and upon the leader the battle largely depends. And we may accept it as a cardinal principle, that the battles of our lives depend for their victory on our relation to Christ, whether we fight under his banner and take our commands from him. We shall only see our true foes as he opens our eyes. And if we refuse to surrender our will to his obedience—to open our hearts to his indwelling. I do not say that we shall strive against none of our faults, but there will be many faults that we shall be blind to, while to others we shall offer but a feeble resistance—and our victory hardly be worth the striving for. Whatever you may say about other battles, the battle with sin is not a soldier's, but the General's battle. He is marshaling his forces all over the world, and leading them on to the attack. The sin of the world is not our business merely, but his. No one feels it as he does, and no one desires as he desires, to raze every life from wreckage, and lift it up into nobleness and strength and complete victory. It is through surrender to him and dependence on him that we conquer.

There is this to be said in conclusion. That if we realize the two foregoing considerations: (1) That the battles of life are of divine appointment; and (2) That we must fight as soldiers of the Lord; we shall never fight unworthily. I think of that long strain to which the loyalty of David was subjected; and I remember how Saul, his great enemy, was put into his power once and again.—How he might by one stroke have ended his long, weary conflict and have taken a short cut to the throne. To many minds it would have seemed a special providence of God. To have his enemy lying fast asleep at his feet in the open field, to have a voice at his ear begging to be allowed to strike the one silent blow that would restore David to his rights. But the Lord could never be in any battle of that kind for David; it was a

temptation of the devil, which he put from him in a moment. He would never do evil that good might come. The battle of the Lord is never fought with the knife of the assassin. It is never unchivalrous or mean, or base, be it battle with difficulties in our circumstances, with sins in our own breast, or evil in the world. The battle which is the Lord's will be the battle of a true heart with a true aim, and a great unselfish purpose which fills the life.

I may have been speaking to some persons who are growing weary of the battle, who are in danger of becoming embittered by the disappointing of hopes and expectations. You are alone as David was alone in some holy cause. You have visions and aspirations which those about you do not cherish. They sneer at your enthusiasm as Elijah sneered at David. At times it almost seems as if God had forsaken you. I may have been speaking to others who have tried to avoid the battle, who believe that life was meant to be a playground, in which the chief business is to get all the pleasure you can for yourself. To the first I would say Christ is with you. God is on the field when he is most invisible, he will never forsake nor leave you alone, for the battle is his. To the second I would say, this new day in a new period of time is itself the call of God to you. You have no conception of the need God has of you, and of what you might accomplish in this sin-laden world, of the causes that need your help, and the joy and satisfaction that may come to your own heart in the warfare and labor to which God calls you. From this very night your drifting, unsatisfactory life, your helpless and useless life, yielded up to this control, may begin to be a power for good in the world—to be clothed with some of the nobleness of Jesus Christ. You may have some power in this dead world to make it live. You may be finally among that triumphant host who send the great shout through the universe. The kingdoms of this world have become the kingdom of our God and of his Christ. The way to it is through the gate of surrender to Christ, the great Captain of our salvation.—Freeman.

"AMERICANISM OR ROMANISM."

Dr. Christian has turned on the light by means of this wonderful book, and what a revelation it makes of the determination of Rome to overturn all the glorious institutions of the republic! It ought to open the eyes of all lovers of civil and religious liberty. The danger of Americanism is herein exposed, but what is the remedy?

It would be a grand thing if the chapter on "Rome and the Public Schools" were printed in pamphlet form and scattered broadcast over the whole continent. GEORGE STANLEY, Elythorne, Kent, England.

ALL of God's dealings with the children of Israel carried with it the thought of himself as the ruler as well as the Creator of all things. This great lesson men and nations are to learn. All are finally answerable to God for the use and disposition of the things which he has given for our good. A nation can no more succeed in maintaining itself, when out of love from God and his laws, than the plant or flower can grow into beauty and fragrance when shut out from the light and influence of the sun.—Rev. O. F. Swift.

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THAT man is perfect in faith who can come to God in the utter dearth of his feelings and desires without a glow or an aspiration, with the weight of low thoughts, and say to Him: "Thou art my refuge, because thou art my home."—George Macdonald.



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EDITORIAL.

WALNUT-STREET CHURCH AND THE LIQUOR TRAFFIC.

For a number of years this old mother church has been reproached for and near for having members who were engaged in the wholesale liquor trade. During the present pastorate of 18 years, and during the previous pastorate (Dr. Warder's) of over 5 years, no one engaged in that business has been received into the church, with a single exception, and he was taken in on the distinct pledge from him that he would get out of the business "within a reasonable time."

The anti-liquor sentiment of the church has constantly increased. The general awakening of the public conscience on this subject, as the evils of intemperance have become more and more manifest, has had its effect on the congregation. The constant and marked condemnation of the traffic by the present pastor and by his predecessor produced a decided effect. The frequent reproaches cast at this church, as being a "whiskey church," likewise had their influence. Many Baptists coming to Louisville were deterred from joining Walnut-street because of the presence among the members of those who sold liquor.

Ever and anon the matter was agitated as to what ought to be done. Since these members had joined without objection when they were in the business, it was felt that they should be treated with every consideration; especially as they were highly esteemed personally; most particularly one of them, who has lately passed away. Every time there was a revival the question would come to the front. Last year the Rev. Sid Williams urged in a sermon that this reproach be removed, and nearly the whole congregation came forward, on invitation, and shook his hand in endorsement of the sermon. Still nothing was done beyond the strengthening of the anti-liquor sentiment. Meantime the reproaches went on, and members became more and more restive under them.

During the revival under the pungent preaching of Rev. T. T. Martin, this question again pressed forward, as usual. One week ago last Sunday morning he made a most tender and powerful appeal to the church to free herself from this reproach which marred her noble record and impaired her power for good. The sermon swept the large congregation like a cyclone. It was felt that the time for action had now come. So on the following Wednesday night, at the regularly adjourned church meeting, Deacon A. C. Thomas introduced the following resolutions:

WHEREAS, Our church has long held in her membership those engaged in the manufacture and sale of intoxicating liquors; and WHEREAS, These men were received at a time when the public conscience was not awake to this great evil, but there has since been a radical change concerning it; and WHEREAS, We believe that the church's attitude concerning this matter has been an injury to the church and her influence, and that the continued retention of these members will be a plain violation of the 11th, 12th, and 13th of our Confession of Faith, we do hereby resolve that, though wrong-doing in the past does not warrant continuance in the wrong, yet the acceptance and long-continued recognition of these men as members of this church, under the name that we should take summary action in their cases without giving them a reasonable opportunity to

change their business relations; and WHEREAS, We believe the brethren so engaged do not desire to compromise the church, nor to injure the cause of Christ, and we feel the deepest interest in them, and that it is essential for their sake, as well as for the sake of the cause, that they change their business; therefore,

Resolved, First—By the Walnut-street Baptist church, that we hereby earnestly request our members who are interested in the manufacture and sale of intoxicating liquors to relieve the church of this burden as speedily as possible by changing their business relations. Resolved, Second—That, in our opinion, twelve months is a reasonable period to be allowed such members to change their business; and accordingly the period of twelve months from this date, but no longer, is hereby granted them to effect such change.

Resolved, Third—That it is the sense of this church that no one shall henceforth be received into the membership of this church who is engaged in the liquor business, and that no member who shall henceforth go into this business shall be retained in the fellowship of this church.

After a very brief and thoroughly kind discussion, in which Deacons Wm. Moses and J. H. Weller, Prof. Marriner, Mr. T. A. Vaughan and the Rev. T. T. Martin took part, the resolutions were adopted by an almost unanimous vote, and without amendment.

The effect has been marked and various. In the church there is a general feeling of relief. Even those who did not favor the action feel that it was inevitable, and it is just as well to have it come now. One of the liquor dealers declares that he will proceed to get out of the business as rapidly as practicable, and that he will certainly be out before this year is out. Two of them are quoted as saying that the whole thing was aimed at them because they were on Dr. Whitsett's side in the current controversy. Here is another instance that shows the need Dr. W. has to pray to be delivered from his friends. There is talk of the establishment of a liquor men's church in Louisville, but we do not think anything of the sort will be seriously attempted.

Letters and telegrams of congratulations have come from all directions. A Methodist church in Indianapolis passed a vote of thanks to Walnut-street Baptist church, and great interest is manifested in all parts of the country, since the action was telegraphed by the Associated Press far and wide.

The Baptist Courier fires at us another lot of questions. The most important are the three here given, which we gladly answer, and if the Courier will answer the question we asked it last week, and will give its readers our answers to these questions, we will consider the others it asks. Here are the main questions of the Courier:

If Dr. Whitsett is retired does the Recorder promise that the brethren will not complain of the teaching of some other man? (1). Will the retirement of Dr. Whitsett prevent further complaints by the brethren? (2). Can the Western Recorder assure us of that? (3).

(1) So far from promising that, the Recorder assures the Courier that "the brethren" will continue to object to "the teaching of some other man," as a e. g., they will object to Prof. Budde's teaching that Jehovah was a Kenite idol, to Prof. Briggs' teaching that David did not write what Christ said he wrote, to the teaching of Bob Ingersoll, &c., &c. There are many other men to whose teaching the brethren will object, without reference to what Dr. Whitsett may do. But perhaps our contemporaries

meant to ask whether the brethren would object to the teaching of some other professor in the Seminary, after Dr. W.'s retirement. If any professor shall attack the Baptists "from a Pedobaptist standpoint," shall claim that a wife ought to join her husband's church because the family comes before the church, shall misquote authorities, &c., &c., the brethren will be sure to object.

(2) The retirement of Dr. W. will, we are firmly persuaded, prevent further complaints as to anything said or done in connection with this controversy. But if there should arise another Dr. Toy in the Seminary, for example, Dr. W.'s retirement would not prevent objection.

(3) We have not the slightest doubt that if Dr. W. retires, the existing trouble will be settled, and we are equally sure that his retirement is the only settlement. Does the Courier desire that those who favor Dr. W.'s retirement shall pledge themselves in advance to swallow without question anything and everything that any professor may at any time see fit to say? Does the Courier desire that the professors shall dictate what shall be the faith of the denomination? Answer, please.

It is assumed by those who oppose the idea of the continuity of Baptists since the days of the Apostles that the Philadelphia Confession of Faith teaches that there is no such continuity. To claim everything and ignore facts, have been features of the utterances of some of our brethren. This is but another instance. The Philadelphia Confession of Faith does not contain one syllable in opposition to the view that there have been Baptists in the world ever since the days of John the Baptist. On the contrary, that Confession says:

xvii. 3. The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless, Christ always hath had and ever shall have a kingdom in this world, to the end thereof, of such as believe in him and make profession of his name.

The italics are ours. There can be little doubt that the authors of that language believed there had been baptized believers on the earth ever since New Testament times. Again section 3 of this same 27th article declares:

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered; for the peculiar administration of ordinances and execution of power or duty which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons.

Since the authors of that language unquestionably believed that the particular churches mentioned in the New Testament were "gathered and completely organized according to the mind of Christ," they must have believed that such churches were "to be continued to the end of the world." And let it be remembered that there is not in this whole confession a single syllable in opposition to the view that such churches have continued from the Apostolic period to the present. It is grotesque to claim the Philadelphia Confession as opposing the idea of Baptist continuity. It is an inherently weak cause whose advocates find it needful to resort to misrepresentation.

One marked characteristic of W. E. Gladstone, as it was of John O. Calhoun, was his interest in young men and his watchful care over them. Neither of these men were ever too much absorbed in the affairs of state to prevent his kindly and unobtrusive guardianship over the young men with whom in any way he came in contact.

Many stories showing the quiet work which Gladstone did for young men have been told since his death. One which we have never read elsewhere, is told in a sermon preached by Dr. Power, of Washington City.

There were two young men in Hawarden who had become dissipated. When Gladstone went home to Castle Hawarden to rest from his great labours, he heard of their dissipation and was greatly grieved. He sent for the young men to visit him in the Castle, and while they were there carried them into his library for a private talk. Very earnestly and affectionately he appealed to them to quit drinking. Knowing their own strength would fail them, he knelt down and prayed fervently to God to strengthen them and to confirm their resolution to lead a new life.

Years have passed since then. One of the young men after Gladstone's death told the story, and added, "Never can I forget that scene! He was profoundly moved by the intensity of his solicitation. My companion is now a Baptist minister in Wales, and neither of us ever afterward touched a drop of intoxicating drink."

If the personal work with individuals which does the greatest amount of good in this world. The personal interest which Gladstone felt in these young men was one of the chief factors in reaching their consciences. Let this never be forgotten.

Ruler as he was of a great empire, Gladstone was never too busy to keep in touch with the lives of all the young men with whom he came in contact. The souls of his servants, his clerks, his neighbors, were never lost sight of. He was no preacher, but as a Christian he felt that saving souls was his chief work in this world, and he lost no opportunity which God gave him in this work.

Will the busy men, men of high standing, men who come in contact with young men in all the walks of life, ask their consciences and their God if they have been faithful in this greatest of all duties as was the great English statesman? Have you ever taken young men and prayed with them as he did? Are you too cowardly? Are you afraid of the way in which they would take your words? If you feel a deep interest in them personally, they will perceive it and will meet you in the same kindly spirit in which you approach them. The feeling that you care for them as individuals, and not abstractly as men you would benefit, will touch their hearts.

GROVER MULLER said that he established his Orphan's Home, not for the sake of helping the children, but "to set before the world at large and the church a proof that God had not in the least changed, and this seemed to me to be best done by the establishment of an orphan-house. One of the special things which the children of God needed in our day was to have their faith strengthened."

SATIN is a sort of glass which in beholders do generally discover everybody's face but his own.

Editorial Varieties

The Alabama Baptist has changed its form to sixteen pages. We are glad of its prosperity.

Dr. J. B. Clough, the great missionary to the Telugus of India, reports 400 heathens during the month of February.

We supposed that tuition was free in all theological seminaries in this country. But we find that the Harvard Divinity School charges \$100 a year tuition.

The Rev. T. T. Martin, in a sermon last week, made a strong plea for religion in the home, and he called it "our bread religion." Not a bad designation.

We acknowledge an invitation to the marriage of Mr. George H. Hays to Miss Lena Myrtle Willott, daughter of the Rev. and Mrs. J. C. Willott, at Groveland, Ky., on April 24th. We send our benediction.

Prof. H. J. Greenwall has resigned the presidency of Liberty College, Glasgow, Ky. He has done some work there. Just where he will go, we are not informed, although we hear that several positions are open to him. He is a man of experience and energy and will do good service wherever he may go.

Dr. A. O. Dixon made a neat and telling retort to the University of Chicago. Fault had been found, not so much with his criticisms, but with the fact of his criticizing, and he answered: "The authorities of the University, who are to be criticised, the Bible so freely, should not be sensitive to criticism."

We hope the days of over-heated houses are over. For high medical authority says it is due to this furnace heat that the hair of American women is becoming more and more dry, brittle, scanty and lustreless, with a tendency to fall out. We do not know that this is true in regard to the hair, but, if it is, the days of furnaces and over-heated houses are numbered.

Queen Victoria must be reminded of the days when John Knox withstood Queen Mary to the face. A Presbyterian Presbytery in Scotland has passed resolutions condemning the Queen for traveling to France so as to arrive on Sunday which not "grieve every enlightened Christian and will have a pernicious influence upon the giddy, godless French." We are surprised that Queen Victoria should have done such a thing.

The Congregationalist says that the Spiritualists had a seance in Washington City the evening of the late Hon. John Marshall. It was reported that his spirit was said to be seen hovering about the cabinet, making known his feelings as a resident of the spirit world and sending messages by the "medium" to his "bereaved relatives." We do not believe that this exposure will have any effect on the faith of the Spiritualists who were present. Their minds are entirely impervious to all proof.

The American Society of Religious Education recommends that all the churches make the theme of their last prayer-meetings in April, "Continuance in the Word of Christ;" for Sunday, 11 A. M., April 9th, "Sanctification by the Truth;" 3 P. M., "The Bible and our Civil Institutions." On Monday, May 1st, the various pastors' conferences are requested to discuss "The Study and Spiritual Life;" at 7 P. M., the mothers' meetings are asked to make the theme, "Mother the Teacher of Children." Monday night the young people are requested to discuss, "The Bible the Text Book of the Early Years." These are good subjects.

The new Seminary catalogue is out. There are 261 names in the list of the students, including one who "only matriculated," and seven who took only one study. They come from 25 States and from four foreign countries. Kentucky leads with 24, North Carolina follows with 24. Then come Missouri with 22, followed by Tennessee and Virginia with 18 each. Then follow in order—Georgia, 17; South Carolina, 15; Texas, 15; Alabama, 15; Indiana, 15; Mississippi, 15; West Virginia, 15; Ohio, 15; Kansas, 15; Louisiana, 15; Nebraska, 15; Florida, 15; Illinois, 15; New York, 15; Arkansas, 15; California, 15; Michigan, 15; Iowa, 15; Maryland, 15; New Jersey, 15; Pennsylvania, 15; Colorado, 15; New Brunswick, 15; Ontario, 15; and Ontario, 15. Of the 261, 120 have had more or less college training. The catalogue last year gave the names of 25 students; 20 more than the number this year.

Dr. A. T. Robertson informs the readers of the Baptist Herald that "Dr. T. T. Eaton recently had Ormer's discussion of Athens copied in full from the Seminary library." Two Rev. Bishops have been appointed by the Synod of the West, and the deliverances of professors as usual. He believes in "freedom of research." We recommend that Dr. B. himself examine the Seminary library more carefully. Had he done so, he would have saved himself some serious blunders. For example, in his very article, he writes, Dr. J. Taylor with a "the" and an "s" in connection with the "Baptists," and says, "Bapt. 11th, 8 reads, 'This man has been crucified with a company of many people.' Have 'company of many people' in 'plurals of many nations.'" Had Dr. B. examined more carefully, he would have found that "the" and "s" should not be used in this connection, and he would have found some of the passages where it is used to mean a local assembly.

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me in the meeting. Prospects are good for a fine meeting. We are hoping and praying for a genuine work of grace. The Waddy saints are among the best and most loyal people in the land. They will do what they can to make the meeting a success."

Pastor R. W. Morehead writes: "Please announce in your next issue that the ministers' and members' meeting of Little River Association will be held with the New Bethel church, Lyon county, on the 28th and 29th, beginning on Friday, the 28th, at 10 o'clock a. m. All of our brethren are cordially invited to be with us and aid us in the meeting. We would be delighted to have you, Bro. Editor, with us."

Pastor J. W. Vallandigham writes from Leitchfield: "We have just closed a meeting of twelve days which resulted in 19 additions to the church, 76 for baptism and 3 by letter. Bro. J. H. Dew did the preaching, which was highly satisfactory and effective. He preaches with full force and logical results with the Lord. It is both pleasant and profitable to have Bro. Dew's help in a meeting on account of his agreeable manner and doctrinal preaching. Our church is in a prosperous condition. It is constantly increasing in membership and general usefulness."

Bro. J. H. Dew writes: "I have just closed a meeting with Pastor J. W. Vallandigham, of Leitchfield. He will write about the meeting. Bro. Vallandigham has accomplished a fine work during his three years as pastor there. Bro. V. was in business until he was about forty, and his business qualifications make him a better preacher and pastor. He has settled off all indebtedness to the church and raised about \$1,500 for improvements. The church-house, since it has been remodeled and repaired, presents a most beautiful appearance, and is now the best house of worship in the town. Bro. Vallandigham knows how to bring things to pass. He has had more than 85 additions to the church during his pastorate. His people justly love him very much. My work with him was exceedingly pleasant. I go to Owenton to aid Pastor J. H. Anderson Sunday."

Bro. W. H. M. writes: "Last Sunday was truly a day of rejoicing with the Baptists of Hodgenville, it being the first Sunday we had been permitted to worship in our own house since November last, our meeting-house having undergone thorough repairs, with modern improvements, such as furnace for heating church, gas lights, baptistry, dressing-rooms, etc., pews of modern style, in fact everything inside of the house new since that time. The organ (on Sunday) the old organ, the old Bible and the old preacher, and with them we are content. And one of, if not the best part is, that all has been done without leaving a debt on the church, and with a little outside work, such as painting was done. This we can have as neat and comfortable a house as can be found in any town of our size in Kentucky, for all of which we feel thankful to the giver of all good and perfect gifts. Pastor Hogan and people are happy. The ladies of the church desire much praise for the aid financially and otherwise they have given in the work."

Bro. J. H. Cheek writes: "I am the happy pastor of Salem, a good country church near Elmo. I have been pastor here for nearly four years, and am better pleased with my field than ever before. I live in the neat little parsonage near the meeting-house, and preach to them every Sunday. Some time ago we decided to support a missionary on a foreign field. At our last business meeting the unanimous vote of the church by private ballot was for China. We asked about \$100, having the necessary \$60 for the support of a missionary, so to-day, although the pastor was too honest to preach, we took a collection and got all but about \$30. After the benediction a brother came up and said he would pay the balance. But before going into the pulpit a sister gave me an envelope which I opened and found \$10 to be used for any good purpose. It was a thank-offering. Several times during my pastorate here have I received money of this kind. Surely a preacher never had a kinder people."

Pastor G. W. Ferryman writes from Middleboro: "Pastors meetings have some sad and some glad to be called to the 'Magic City,' and our work has been so pleasant that it seems that it has been but a day. We have never found a more willing people to work with anywhere. The people are very true and very prayer-meeting men. We have had our own Sunday congregations when I came. Some of the leading business men in the city have recently been baptized, and our house is too

small to accommodate the crowds which attend. Not feeling able to build a new house just now, we have decided to build a 25-foot addition to our house, and replaster and fresco, and by so doing we will have a large and comfortable building. We have by far the largest congregation in the city—in fact the Baptists have this country, and to hold our own means to have about everything in Eastern Kentucky. People here are Baptists, and they know, too, why they are, for they are well versed in a Baptist Book—the Bible."

Other States. Elder J. T. Riddick held a meeting in the Gilmerton church, Va., of which he is pastor. He had about 30 professions of faith and eighteen additions to the fellowship of the church. The Dayton church, Florida has set apart its new house to the worship of God.

The Baptist Outlook warns the brethren against W. M. Hicks, who has been repeatedly published. It says he is going round asking for money to go home to a wife and sick baby.

Clarence E. Clough in the Baptist Outlook warns the churches against Mrs. Hesse, a very large woman, who is going round soliciting money. Wonders will never cease in this day of "progress." We have repeatedly been called on to publish warnings, but never before against a woman.

Rev. Joe P. Jacobs, pastor Calvary church, Evansville, Ind., called at our office while in the city. He reports his work in a prosperous condition.

Pastor H. M. Bell writes from La Fayette, Ind.: "I am located here as pastor of the West Side Baptist church. Congregations are large and the work is very hopeful."

Bro. George Robert Cairns is aiding Pastor Haywood in a meeting in Jackson, Tenn. Afterward he comes to aid Pastor Boyet in a meeting at Third-ave., Louisville. Bro. Cairns passed through Louisville last week.

Pastor R. H. Acree has decided not to leave Tennessee, and so he goes to Clarksville, instead to either of the other places where he was wanted.

THE WESTERN RECORDER, which is so warmly welcomed here as a true Baptist, and is regarded as a second pastor which visits our homes and influences the children always for good, has this week made our hearts sad by saying, "Bro. D. P. and remembrance that our brother is obeying our Master and working where He directs. May he be as faithful, as enthusiastic and as wise in Logan-street church as he was in Green-street, Oak Grove and other churches in South Carolina."

Fraternally. M. Spartansburg, April 8, 1896.

I WAS VERY much impressed with Bro. A. B. Vaughan's remarks in the RECORDER of April 13 concerning Dr. Eaton's loyalty to Christ and his Christian spirit manifested toward his traducers. I had been thinking of writing something like the same kind of letter myself, but Bro. Vaughan expresses my sentiments better than I have language to do it. I have actually been astonished, and I have heard others express themselves as astonished, at the marvelous composure and meekness with which our editor receives the onslaughts made against him, and the delicacy, fairness and completeness with which he upsets them. He seems, with his added ability, in making the RECORDER the grandest paper on the continent may be, to have a wider and still wider circulation grow. It is a grand paper, with a grand editor, and is accomplishing a grand mission for the "lover's cause." T. M. RICHY, Princeton, Ky.

THE STATE. Bro. J. H. Boyett aided Pastor Radcliff in a meeting at Calhoun under special difficulties. A large number of professions of faith.

Bro. J. G. Bow writes: "We had a good meeting on Cedit; 25 additions, and a gain of 50 per cent. in the number of our church in Pembroke: 'Our church-house is closed for repairs. Will not get in the house before the first of May, I think.'"

Bro. T. B. Rosse writes from Lone Oak: "I have recently spent ten days in a meeting with Pastor W. L. Jones, of Booneville. This little town is 120 miles southwest of Chicago in a rich farming country. It was a time of seed-sowing we trust, and that is long a rich harvest will be gathered. This is a good little church, and they seem very much devoted to their pastor. The Methodist and Lutheran churches here are doing well."

God bless this struggling little band of Baptists."

Pastor B. J. Davis writes: "We will begin a projected meeting with the Waddy church Monday night, the 17th inst. Pastor Primes H. Harp, of New Liberty, will assist

supplies, send to J. T. McElloth supplied for A. C. Cree. C. E. Stanton supplied at Indian, Kentucky, Baptist church. H. M. Garnett spent a few days in the country this week. Rufus Wray supplied at Utica, Ind. F. C. Ward has returned from St. Louis. Dr. F. H. Kerfoot supplied at Bowling Green. D. J. Atigah supplied at Reservoir Mission.

W. B. Hall has been called to Carthage, Ill. We can assure the saints at Carthage that they have a good man. Bro. J. R. George will organize a Baptist church between Seventh and Eighteenth Streets, this week. John E. Briggs has been called at Melville church. Bro. B. is a good man and a fine student. R. E. Holder has been called at Rochester, Ky., and has accepted. Bro. Holder does not look like the same man he did one week ago, but will no doubt do his best when preaching. We are glad to say that W. R. Earle, who has been quite sick, is well again, and is at Borden, Ind., spending a few days with his flock, whom he has served so faithfully since he entered the Seminary. S. M. McCarter attended the Sunday School Convention at Waterboro, Ind. Bro. McCarter is pastor at the above place, and is preaching a series of sermons on Paul, the Great Teacher. L. W. Doolan preached at Buck's Creek his home church, last Sunday for the first time in life. He says there was not standing room for the people. Bro. Doolan is one of our best men. Last week our hearts were made sad by the death of Bro. T. K. Martin, one of our best brethren. God has wonderfully blessed us. We have lost about three men in the last twelve years, while the faculty has lost nearly half. Resolutions of respect were passed commending the Christian life and character of our brother as worthy of our imitation. May God bless his only brother. He has our deepest sympathy."

The Old Testament class is now in the richest part of the course. We are grazing in green pastures, with Dr. Sampson as our shepherd. We are sure we bespeak the sentiment of this class when we say that Dr. Sampson is a pastmaster in the interpretation of Isaiah. It is good to be here. J. L. Wix.

AMONG THE CHURCHES. Walnut-street.—Bro. T. T. Martin preached to full houses. Twelve received by letter, nine for baptism, one by relation and seven baptized. This week closes the meeting. Bro. Martin will preach four days next week at Twenty-sixth and Market, and then go to Harrodsburg. Sixty-five additions up to Sunday night. Broadway.—Pastor Jones preached. One received for baptism. Chestnut-street.—Pastor Weaver preached. East—Bro. Sid Williams preached. Meeting goes on with great power. Fifteen received for baptism, seven by letter, one restored and nine baptized. Forty additions. McFerran Memorial.—Bro. Dargan preached in the morning and Pastor Eager at night. Preaching on the life of Christ every night during the week by the Seminary professors. A native foreign missionary to be supported. Twenty-second and Walnut—Pastor Hunt preached. One received for baptism. Franklin-street.—Pastor Jenkins preached as usual. German—Pastor Wm. Ritsmann preached as usual. Highlands—Pastor Dawes preached at both hours. Logan-street.—Pastor Montgomery preached. Sunday-school increased. Work encouraging. Parkland—Pastor Gordon preached. One baptized. Portland-avenue.—Pastor Tralle preached. He is encouraged at the outlook. Southgate-st.—Bro. B. H. Carroll, Jr., preached. Third-av.—Pastor Boyett preached in the morning and Bro. Crall at night. Meeting postponed till after the Convention. Twenty-sixth and Market.—Pastor Thompson preached. Four received by letter and one baptized. Bro. T. T. Martin will preach four days next week. Meeting this week. The ladies will serve dinner in the northeast corner Fifth and Main Wednesday, Thursday and Friday of this week. Clifton.—Pastor Foster preached. One joined by letter. Oakdale.—Pastor Leger preached as usual. East Mead—Bro. Gregory preached. Meeting every day and night. Bro. Gordon will aid Pastor Whittinghill. Mill Creek—Pastor George preached. It is expected to organize a church Saturday at 2:30 P. M. Jeffersonville (Ind.)—Pastor Marks preached. Meeting closed. Brother Brinkstool, of the Seminary, aided in the meeting. Five received for baptism, one by letter, three baptized and several restored. The Pastors' Conference unanimously endorsed the action of Walnut-street church in regard to the liquor dealers. Pastors Weaver and Jones were absent when the vote was taken, though the latter came in later. The stipulation was long.

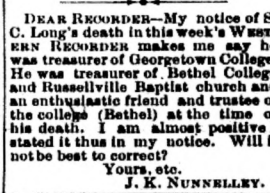
SEMINARY NOTES. J. M. Gurley supplied at New Cass. Anna Church supplied at Southgate.

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PROGRAMME. The following is the programme of the meeting to be held April 26 and 28, 1896, at the Bellevue Baptist church, Boone county, Ky. TUESDAY MORNING. 10:00 Devotional Exercises, T. L. Utz. 10:05 Church Worship, S. E. Davies. 10:30 Baptists in History, M. J. Hoover. 11:00 Responsibilities of a Christian. (1) To his God, (2) To his Church, (3) To the World, J. A. Kirtley. AFTERNOON. 1:30 A New Testament Church, T. T. Eaton, D.D., I.L.D. 2:00 Church Discipline, J. A. Lee. 2:30 The Lord's Supper, C. G. Jones. 3:00 Why I am a Baptist, B. F. Swindler. WEDNESDAY MORNING. The Executive Board will meet at 9:30 o'clock. T. L. UTZ, D. M. SNYDER, Com. R. B. HUEY.

DEAR RECORDER—My notice of S. C. Long's death in this week's WESTERN RECORDER makes us say he was treasurer of Bethel College and Russellville Baptist church and an enthusiastic friend and trustee of the college (Bethel) at the time of his death. I am almost positive I stated it thus in my notice. Will it not be best to correct? Yours, etc. J. K. NUNNELLEY.

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turned back suddenly, and walked in the house softly. She was standing in the same place. I knelt down in front of her and clung to the skirts of her gown.

"At first the only words that would come to me were those of Esau when, with an exclaiming bitter cry he had cried out. This was all the mother I had known."

"Bless me, even me, oh my mother!" I said. "I am going to save him!"

"Thou canst not!" "Bless me!" I kept saying. "Bless me!" I kept saying.

"She put her hands on my head. Her lips trembled. I could hear no words, yet I knew she blessed me."

"When I rose she drew me with suddenness into her arms and kissed my forehead and my mouth."

"Beloved Asahur!" she whispered. Then I went away from her, and this time I did not look back.

I do not know how I got to the prison. It was a dark night. I was surrounded and bound. At last a man thrust his head from the door and called down that he could not open unto me till the morning.

How could I wait till morning? How did I know but they would hang him before I could get to him? I was nearly crazed. I was very ignorant. I had not known how to go to work to help him.

The man shut the window with a great noise, and would listen to me no more. I walked round and round the black building. Once when I stood holding my head in my hands and trying to think a voice above me said softly:

"Did I bear Asahur's voice?" It was my grandfather who spoke.

Like a cat I climbed a sapling that stood near the small window of the upper cell, and there I was. He was opposite him he said, eagerly:

"How is she?" "She is well. I am come to take your place, honored sir."

Before he could stop me, or well know what I meant, I had just squeezed through the window, which was so little that when I looked at it in daylight I could not think I had done it. Neither did others. They held that I came in by magic, for I did not tell them how I had come.

In these days man did not sufficiently use their reason, or else reason was crowded out by the dread epidemic of witchcraft; so it seemeth to me.

My grandfather said I should have given myself up to the proper authority. But I had been afraid not to be a slave, but he had agreed without my knowledge. And, in truth, it was at earliest daylight that the time had been fixed. Before then I made full confession of all that I had done.

Every mean trick was told to the judge. Everybody appeared to believe me, save that I saw that they ascribed everything to magic. I was now the wisard instead of my grandfather. He was released. Before he went away he prayed me with much feeling to forgive him in that he had ever been unjust to me, and I forgive him. I did not understand then why I came nearer having a liking for him than ever before.

There was so much to do with wretches all over the country that I spent three weeks in that prison thinking each day I might be hanged. I did not know, however, that it was the last day before men came to their senses. God knew that, that much as I suffered in those weeks, the terror was not so great as that I endured in that time before I gave myself up and thus did my duty. I never knew quite why I was set free; only that the people were awakened from the dreadful folly into which they had fallen. I was let out one morning and I reached home an hour thereafter, having run all the way. My grandfather and grandmother had visited the prison every day, but I had not known it.

They took me by the hand, they ran up in silence. They could not speak. We all knelt down. My grandfather on my left, my grandmother on my right, very close. For a good while only sobs and tears came from all of us. My grandfather found his voice and thanked God aloud - Independent.

Remember the fact as we may, the path that ends in final victory, whether for the man or for the world, is a Via Dolorosa. And the world by such means, and in spite of all, is becoming a better world. There are many such paths, some of them that are ready to be a dying sacrifice, and what is still better for this generation at least, a living sacrifice. And by so much the world is being lifted beyond the condemnation for which men pray, and set toward the goal of a new and nobler life of all men. - G. M. Fackham.

BOBBY'S APRIL FOOL.

Bobby was four years old, and was looking forward to the most wonderful of a mingling of consternation and delight. His brothers and sisters were dark in their allusions as to what they intended to do, and he listened with bated breath, eager yet fearful to hear the mysterious things that were to bring such exquisite delight and fun.

But not one of them would go beyond allusions, and at last he stole away by himself to think, conscious that he ought to do something for the honor of the day, but not quite sure in his mind what that something ought to be.

He was too young to remember much about the previous first of April, but in a general way knew that people were to be fooled. The thing he said that. But what kind of fool was it? Beasie had once asked him to close his eyes, and then had dropped a delicious chocolate cream into his open mouth, instead of the piece of sugar he half expected; and at another time, Charlie had asked him to open his mouth and shut his eyes, in the same way, but had only dropped in a horrid piece of salt. He liked Beasie's way the better, and thought it would be nice if he could do something like that on Fool's Day.

But he had no chocolate creams; so he wandered about for half an hour or more in deep perplexity, then suddenly his face cleared, and, with a quick look around to see that he was unperceived, slipped quietly from the house at the time they had to call and call before he answered; then he came from somewhere in the direction of the farm out-buildings, looking very dusty and tired.

"You're a pretty fellow to play off all by yourself," cried Charlie in high dudgeon. "Here I was looking for you all the morning to play sheep-ward."

"And I wanted you to go with me to the post office," reproved Beasie, "and why I just look at your clothes, child, where have you been?"

But Bobby was evasive, and as soon as he could slipped away from the table and out of the house. He did not reappear again until it was growing dark. After supper Jack and Charlie saw and him to play "string hoop" with them in the living-room but he refused sleepily, and soon after went to bed.

The next morning the children were out unusually early, and, with the exception of Bobby, were wildly excited in getting ready for school. Bobby received the two or three played on him with preoccupied composure, and again as soon as breakfast was over, slipped away toward the outbuildings.

About ten o'clock he suddenly appeared in the doorway. "Papa, you may come now," he called, with suppressed excitement, "and you, too, mamma."

They followed him across the yard to the big corn crib, and there on the floor, saw - what do you think? Why, a large pile of shelling in the living-room as high as himself; and just to one side of them three peck measures heaping full of clean, white beans.

"April fool, papa, April fool! April fool! April fool!" he cried ecstatically.

Papa looked a little puzzled at first, then a curious twinkle began to dance in his eyes. But mamma understood. Catching Bobby up in her arms, she whispered, "You dear little boy! And you have been shelling the beans since yesterday morning just to fool papa. Why, there must have been three bushels of them."

"I heard papa say last week that he must have them, and he dreaded it," said Bobby, contentedly. - FRANK H. SWART, in N. Y. Observer.

My mother forced me, by steady daily toil, to learn long chapters of the Bible by heart, as well as to read it, every syllable, through all the hard names and all, from Genesis to the Apocalypse, once a year. She read alternate verses with me.

"It is strange that of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn and which was, to my childish mind, chiefly repulsive - the one hundred and nineteenth Psalm - has now become of all the most precious to me, in its overflowing and glorious passion of love for the law of God, in opposition to the abuse of it by men, and which was, to my childish mind, chiefly repulsive - the one hundred and nineteenth Psalm - has now become of all the most precious to me, in its overflowing and glorious passion of love for the law of God, in opposition to the abuse of it by men, and which was, to my childish mind, chiefly repulsive - the one hundred and nineteenth Psalm - has now become of all the most precious to me, in its overflowing and glorious passion of love for the law of God, in opposition to the abuse of it by men, and which was, to my childish mind, chiefly repulsive - the one hundred and nineteenth Psalm - has now become of all the most precious to me, in its overflowing and glorious passion of love for the law of God, in opposition to the abuse of it by men, and which was, to my childish mind, chiefly repulsive - 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SOUTHERN BAPTIST CONVENTION, Louisville, Ky., May 12th, 1890.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:—All duly accredited delegates whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day, to-wit:

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

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

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

Southern Baptist Convention Rail Road Rates.

The Forty-fourth Session, Fifty-fourth year, of the Southern Baptist Convention will, at the invitation of the Broadway Baptist church, be held in the city of Louisville, Ky., beginning Friday, May 12, 1890, at 10 A. M.

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

LAMING BURROWS, OLIVER FULLER GREGORY, Secretaries.

JONATHAN HARALSON, President.

A rate of one first-class fare for the round trip from all points within the territory of this Association to Louisville, Ky. Tickets of iron-clad signature form, limited to continuous passage in each direction, to be sold May 8 to 12, inclusive, with final limit fifteen days from date of sale. An extension of the final limit may be obtained to leave Louisville not later than June 10th, provided tickets are deposited with Joint Agent at Louisville prior to May 18th, and on payment of a fee of fifty cents.

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

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

The Central Passenger Association authorizes "rate of one fare for the round trip, applicable from St. Louis, and from points on and south of the line of the B. & O. S. W. Ry. St. Louis to Louisville; tickets of form 1 to be sold May 8th to 12th inclusive, and to be limited for return passage to within 15 days of the selling date."

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

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

Any further information regarding Railroad matters will be

cheerfully given to those who send a stamped envelope for reply. O. F. GANCOY, Sec. in Charge of Transportation, 504 N. Broadway, Baltimore, Md.

DELEGATES TO WOMAN'S BILLYONARY UNION.

Each state is entitled to five delegates, one of whom is the Vice-President of the Union for that state. The other four ladies are appointed by the Central Committee. This year the Kentucky Committee decided to appoint their Secretary and Treasurer, Mrs. Reese, and the Vice Presidents, of some associations in different sections of the state that had never been represented at these meetings. These ladies are Mrs. E. B. Richardson, of West Union; Mrs. I. L. Whittington, of Boone Creek, and Mrs. B. H. Dement, of Shelby County Association. It is hoped that many others will attend the meetings as visitors and be helped in all their future efforts for missions.

The Central Committee are planning for a Kentucky rally on one afternoon, the day to be announced later. We hope to have with us Mrs. E. N. Walne from Japan and Mrs. Peyton Stephens from China, both Kentuckians. But especially we want to hear from our true and tried workers all over the state, in one-minute talks, on whatever plans have succeeded best with them. We shall not have time for discouraging things, which we are all familiar with. Then we hope for pledges from new workers, who will take home with them information and inspiration with which to wake up their sisters.

The meeting will be limited to an hour and will be held in the Lecture-room of Broadway Baptist church.

E. S. BROADUS, For the Central Committee.

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.]

MAGAZINES.

Table Talk.—Cooking, in its every-day phases and also as a fine art, is among the attractions always held out by Table Talk, and in the April issue the recipes; the menus, with the outline of their practical application; the notes on serving and table decorations: an article on "Spring-Fruit; A Study of the Dock," is of special interest to housekeepers. The magazine is also publishing a series of papers on the helpful books to read preparatory to a trip to Europe at the time of the Exposition.

The Ledger Monthly for April has on its cover a reproduction of Charles A. Whipple's painting, "The Little Reader," presented by him to the Woman's War Relief Association. Every subscriber to the Woman's War Relief Association can secure a copy of the reproduction by buying a copy of the April Ledger Monthly. The price of the Ledger Monthly is only five cents. Robert Bonner's Sons, publishers, Ledger building, New York.

The following are the contents of Good Housekeeping for April, 1890: Thomas Hill's Boston Bazaar; Leslie Dane; Women's Clubs and Household Economics; Harriet O. Tower; A Royal Housewife; Marion Perry; Easter Blossoms; Eleanor Morton Parker; Notions and Novelties—VII, Hester M. Poole; Children and Poetry, Sa-

san Hayes Ward; A Naturalist's Nest; Alden W. Quimby; Seasonable Menus—IV, Margaret Burroughs; The Domestic Problem; Margaret Bland; Home Duties and Pleasures; The Dawning, E. L. Baldwin; The Prayer of the Poor for the Poor, Albina C. Watts; Easter, Lelia Mitchell; Easter Balls, T. E. McGrath; Easter Morn, W. G. T. T.; In Springtime, L. B. Eastman.

Frank Leslie's Popular Monthly for April, 1890.—Major-General Wesley Merritt contributes the leading article, entitled "Our Flag in the Philippines," to the current April number of Frank Leslie's Popular Monthly. No magazine contribution could possess greater authority, timely interest and value than this full and graphic narrative of the Philippine campaign, by the distinguished army commander who, in conjunction with Admiral Dewey, took the city of Manila on August 13 of last year. F. Marion Crawford's "Romance of Rome," also profusely and beautifully illustrated, is another notable feature of the April Frank Leslie's Popular Monthly. The number also includes illustrated articles upon "Aguinaldo and the Filipino Envoys;" "Bethlehem, the Headquarters of Moravianism in America," by John P. Ritter; "Our New Colonies and Sugar;" by M. W. Mount; "Through Mexico in a Private Car," by Capt. C. H. Wilson; complete short stories by Olive Harper and Walter Malone, and poems by Jean Rameau (illustrated by Victor Perard), Louise Chandler Moulton, Minna Irving, Ethel Morse and Guy Scott.

The American Monthly Review of Reviews for April.—The special features of this number are an illustrated account of the election of President Loubet at Versailles, by Prof. Lucy M. Salmon; notes on the career of the new French President, also illustrated; a study of the approaching disarmament conference at The Hague, by Edwin M. Bliss; "A Group of Native American Musicians," with portraits; a brief illustrated article on "Kipling in America;" an illustrated account of an interesting experiment in landscape gardening for factory homes, by Dr. William Howe Tolman; a statement of Canada's claims before the Joint High Commission, by Agnes O. Lant; a paper on "The Evolution of the College President," by Dr. Henry A. Stimson; a discussion of "Material Problems in the Philippine Islands," by Samuel W. Belford; and a review of American experience in the control of Hawaiian "Malays," by Winthrop L. Marvin.

DEAR RECORDER:—The sudden death of Judge R. T. Petrie caused great sorrow in Hopkinsville. Although he was 75 years old his strength of mind was not abated, and he never made an abler speech in court than the one he made the day of his death.

He spoke two hours and a half with his characteristic clearness of analysis and wealth of learning. He went from the court house across the street to his office and in a few moments was so ill that his nephew sent for his life long friend Dr. Rodman. All that science could do was done in vain and in a short time he was dead. For long years Judge Petrie has been one of the leading members of the Baptist church as he has been one of the leading citizens in the community, and we feel indeed bereaved. A FRIEND.

MCKNIGHT'S CARPET WAREHOUSE. Headquarters for House Furnishings. We have a complete stock of cool and attractive materials for making your home comfortable during the hot summer months. Visit our Upholstery Department where are shown the latest Hangings and Upholstery Materials. Hardwood Floors, Grille Work, Oriental Decorations. W. H. MCKNIGHT, SONS & CO., Wholesale and Retail Carpets and Draperies. 225 Fourth Avenue. 328-330 W. Main Street, LOUISVILLE, KY.

WHY NOT SAVE IT? When it comes to buying a vehicle of any kind you may just as well invest the money in the transportation which the automobile offers. WE HAVE NO AGENTS but all direct from our factory at wholesale prices. ELKHART WAGON AND CARRIAGE MANUFACTURING CO., ELKHART, INDIANA.

Louisville Tobacco Warehouse Company. INCORPORATED. NINTH STREET HOUSE. Regular, Harris & Co., Managers. Four Months' Free Storage. Auction and Private Sales Daily. Ninth Street, bet. Main and Market, Louisville, Kentucky.

WILLARD HOTEL. Jefferson St., bet. 5th and 6th, LOUISVILLE, KY. Centrally located. Opposite Court House and Five Blocks from the Warren. Memorial Church where the Southern Baptist Convention meets May 12th. Rates \$3 day. Visitors \$2 day.

VIA THE IRON MOUNTAIN ROUTE. A New and Improved Year-round Train, without an equal put in service for the first time this season. Leave St. Louis every Tuesday and Saturday, 9 P. M. for Los Angeles and San Francisco. EQUIPMENT SUPERIOR TO ANY OTHER. SUMMER ROUTE FOR WINTER TRAVEL. All our services are equal to any other.

Brightest, Best of Baptist. means for Young People, and for all who are interested in Young People's Work among Baptists. THE BAPTIST UNION. Unrivaled, Unequaled, Unique. Address, THE BAPTIST UNION, 224 Dearborn Street, Chicago.

FROM COLORADO.

I thought perhaps, a letter from this far distant field would be appreciated by the Lord's people in your section; we have had with us, during the past three weeks, Bro. H. O. Risner whom you know and who has been preaching the Gospel of our Saviour during his sojourn with us and we have had a great meeting, much more so in numbers than we have had in the past; persons have been led to see the way of Salvation very clearly and the way to be kept after the gift has been accepted and we, who know the Lord Jesus, have been built up and strengthened by his coming among us; we began a series of meetings about three weeks ago and were meeting with great encouragement and persons were convicted and many conversions to our Saviour made and if our brother had not been called away suddenly by the illness of his dear companion, quite a large number would have come forward to be buried with Christ in baptism; he has a way of telling persons of their sins, so that they do not become offended and we can readily see that the people are willing to accept the truth as presented; we have noticed that the men have taken a great interest in the meetings, the congregations being, generally, more men than the opposite sex and feel that his going away will be a detriment to the work, which we had marked out to do; but the Lord's will be done, as the hand of God is in it for a wise purpose of his own and we bow obedient to his will; one can see that he gets the attention of the people by the way he has of expounding the Scriptures in clearing their ideas of any erroneous impression that has been imprinted upon their minds and then clinching the truths contained therein, by his sermon, and this way of presenting the Scriptures has been crowned with success; our Bro. Risner has endeared himself to the people here who have had the privilege of listening to his exposition of the Gospel, for the simple reason, that he is so earnest in preaching Jesus, whom we, and he loves so well; we congratulate the members of the Pewee Valley Baptist church for having such a brother to tell them of Jesus and we thank them with our deepest and most heartfelt thanks that they allowed our brother to come among us and hear the Gospel from his lips, which are used in no sparing manner to build up the kingdom of our Lord and Saviour Jesus Christ; he is a man that does all in his power to uphold the pastor's hands, strengthen the Lord's people and brings the sinner to a knowledge of the truth.

Very truly yours in the work, A. G. SIDONS, Clerk First Baptist church, Cripple Creek, Colo., April 6, 1890.

A GOOD LESSON LEARNED FROM THE MORMONS.

Mormonism is no longer confined to Utah but has become a reality in our own country and has become a question that we will have to face yet with all its evils; there are two good lessons we may learn: First, what may be done for missions, and second, that we are doing near nothing for missions.

I have been at work, either as pastor or evangelist, in the Green and Barron river country almost since I entered the ministry near 30 years ago, and have "groaned in the spirit" as I have met almost on every road preachers of the so-called "Latter Day Saints"

going by two and the sight did not set me to philosophizing for I am not an expert at that business, but it turned me to the authentic published records of the Baptist living in the same bounds, to see what we were doing to counteract such teaching, hence I turned to the minutes of the last meeting of the General Association to see what had been done for district missions and found that Barron River Association had reported less than one-fifth of one cent per member; Bays Fork, Liberty and Clear Fork about one and one-half cent per member; Gasper River and Lynn a little less; Russell's Creek a little more than 2 cents; Warren county about 8 cents while Green River and Edmonson county report nothing, making a total of about 28,000 Baptists who paid to district missions \$506.07, a little less than 2 cents per member.

I don't know how well those Mormon preachers are paid, I have been told that they are well paid which is probably true as I see they go well dressed and seem to have money to pay out when necessary. There was about one year ago, near the Green and Metcalf line, a Mormon church house dedicated and I am sure the \$506.07 paid by these ten associations to district missions would not have paid, here and back, the expenses of the Mormon preachers who were in attendance.

These are facts, not comments, and I ask what are we going to do with the question that now confronts us? Are we going to let Utah do possibly ten times more to corrupt our country than we are doing to save it? I suppose the same is measurably true in other places which proves that the little handful in the west is doing more missionary work than the millions of Baptists all over the country. One explanation is that some Baptists are doing missionary work for Mormons; since many Baptist will keep over night a couple of Mormon preachers free of charge. They do it under the plea that they never turn any one off who appeals to their benevolence, yet Christ makes a continual appeal to their benevolence, but is turned off with seeming impunity.

GRANVILLE DOCKERY. Bowling Green, Ky., Jan. 27, 1890.

FROM MEXICO.

Scholars have spent long years in studying the character and customs of the most uncultivated, not to say wild, tribes of Indians in Southern Mexico. These are all nominal Catholics, many of their ancestors having been made so at the point of the Spanish bayonet, in time of the acquisition in Mexico. They are apparently devout, yet their religion is a strange medley of Catholic superstition and idolatry, and that practiced by the Aztecs five hundred years ago. The Vandals, Goths, and other barbarians from the North swooped down upon and overran Italy in the Fifth Century. In order the more easily to induce her conquerors to accept at least semblance of Christianity, Rome left them in the free use of their former idolatrous practices. She has employed the same policy in converting(?) the Aztecs.

As the ancient Jews used to congregate at Jerusalem "from all the world" to attend the passover, so these Indians have their annual religious feasts which are attended by tens of thousands, some of whom spend weeks on the long journey. I have met or passed five hundred in one day,

all walking in single file, men, women and children, each carrying strapped on his back a basket or other bundle of something to eat or sell, also, usually a tightly rolled mat on which to sleep. The squaws carry the babies on their backs in a kind of pouch made of a cotton shawl, the corners of which are brought forward and tied across the chest. As the weather is warm, these people go thinly clad, the men wearing the large hat, sandals and a single suit of cottons. The women go bare-headed and bare-footed. Their wardrobe, which is seamless, consists of a skirt made by wrapping tightly around the body two yards of coarse linsey, the upper edge being secured by a girdle. They then take a yard and a half of cottons, make a slit in the middle and pass it over the head, allowing the two ends to fall down loosely over the chest and back respectively. This serves as a valuable protection against the perpendicular rays of the sun.

As Catholics have "gods many," so these Catholic Indians have many Meccas, the objective point of their pilgrimages being a cave, a painted or sculptured rock, etc., which they come to worship. Their ten days' feast consists of superstitious and idolatrous ceremonies interspersed with music, dancing, gambling, drinking, etc. On Monday, Feb. 20th, in the Catholic church at Tenango, Bro. Mahon and I witnessed a "holy dance." Fourteen persons were engaged: two men with violins and two with drums; ten dancers; a man who seemed to be the leader, a ten-year-old boy and eight girls ranging from twelve to eighteen years of age. The four musicians and the leader had made no change in their every day dress. The remaining nine were clad in pure white. Each of these last had a large, red, cotton handkerchief tied loosely around the neck; also a long, red, calico sash passing over one shoulder and loosely tied or tacked under the other arm, with long points reaching nearly to the floor. Each dancer held in his or her hands the two ends of something like a grapevine hoop curved in an up-right position over the head and decorated with a half dozen large, red roses or rosettes fastened to it at intervals. The dancers went in pairs, now with clasped hands they form a circle, now two facing lines, then they "swing the corners," moving all the while with measured steps which was regulated by the music (?) i. e., the confused picking and thumping of their instruments. All of this occurred in the Catholic church in the name of religion! In the midst of this heathen exhibition, the priest passed through the room casting on the performers his smile of approval.

The great need in Mexico today is the gospel. Our present missionary force is entirely insufficient. We are required to spread out over too much ground. Will not the churches send our Board up to the Convention free of debt, and thus enable them to furnish us two new men to occupy two fields which are white unto the harvest, and yet are unoccupied by any evangelical denomination? The Lord help us all to do our full duty.

J. G. CHAPMAN.

I FIND the use of Jonathan Edwards' tract on "The Sinner in the Hands of an Angry God" most profitable. I shall use them in all of our meetings; also John T. Christian's tract on the Blood. These are gotten from the Baptist Book Concern.

SID WILLIAMS.

A Fiendish Reminder.

The Efforts of Fiends to Tear Out a Man's Stomach—the Fearful Experience of George F. Reynolds Graphically Described—No Lives to Tell the Tale.

From the Herald, Durango, Colo. It is not often that a newspaper man feels impelled by a sense of duty to his fellows to exploit the curse effected by a proprietary medicine; but when a marked case of benefit from the use of a remedy comes under his observation in such a way as to challenge his attention and convince him of the remedy's curative powers, he is justified in giving the story publicly. The following is such a case. Mr. George F. Reynolds, who is well known in Durango, Colo., is the subject, and his story of long suffering and final cure follows in his own words: "I am 32 years old," said Mr. Reynolds, in answer to the reporter's query, "and for twenty years I have been a constant sufferer from catarrh of the stomach. I was in perfect misery all the time. I can only liken the pain which I endured to the efforts of fiends to tear my stomach from its place in my body. "I was restless and unfit for work and so emaciated that I was little better than a living skeleton. I consulted physicians regarding my ailment and they pronounced it catarrh of the stomach, and prescribed medicines for my relief, but with no effect, or at the most, only a temporary relief of my sufferings. I tried various preparations of a proprietary nature, without experiencing the slightest relief. "One day about a year ago, while reading The Herald, I noticed an article regarding Dr. Williams' Pink Pills for Pale People, which induced me to give the remedy a trial. I bought a box of the pills at Wall's drug store, and took them according to directions, and, much to my surprise and delight, felt some degree of relief. I took two more boxes and today am a perfectly well man, not having felt a twinge of the old disorder since. "My wife was complaining of pains in her stomach, and I procured two boxes of Dr. Williams' Pink Pills for her and she was cured by them. "So thoroughly convinced am I of the efficiency of the pills, that I have recommended them to others whom I knew to be suffering from various complaints, and I can call to mind several who have been benefited or cured by their use. "A boon has been conferred upon humanity by the general introduction of these pills and their use in cases such as mine, where unmistakable relief was experienced, convinces one of their sterling value; and people who are suffering and finding no relief, should throw aside prejudices and give the pills a fair trial. "I believe that they are efficient in such cases as mine and that my wife, and friends to whom I have recommended them share my belief. "The pills are pleasant to take, do not physic; but simply work on the system without the slightest injurious effect." Mr. Reynolds is anxious that all should know of his wonderful cure.

GEO. N. RAYMOND, Editor Herald, Durango, Colo. Subscribed and sworn to before me this 9th day of August, 1897. HENRY J. ARNOLD, Notary Public. All the elements necessary, give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

PROGRAMME.

The following is the programme for Fifth Sunday Meeting to be held at Friendship church, April 29th and 30th, 1890.

- 1. What is my religion worth to Me?—T. J. Hudson, J. P. Haynes and Bro. Jas. Tygret.
2. What is my religion worth to my Neighbor?—G. C. Garmon, S. H. Martin and W. L. Dossay.
3. Sermon.—Bro. B. F. Page.
DINNER.
4. The work of the Holy Spirit.—Bro. T. B. LaRue.
5. To what extent am I responsible for the evangelization of the World?—Bro. G. W. Smith, Bro. J. H. Souther, Chas. Cowles and Clay Haynes. General Discussion.
6. My duty to my church.—Bro. J. S. Jordan, A. G. Meador, and J. D. Page.
The sermon on Sunday will be preached by Bro. Granville Dockery.

A. J. HENDERSON, Vice President.

THE MARKETS.

LIVE STOCK.

Report for week ending April 15.

Cattle—Receipts light and quality fair. The market ruled steady on all grades at quotations.
Hogs—Best heavies sold at \$5.50; light shippers at \$5; pigs at \$4.50; roughs at \$4.50. Fats well cleared.
Sheep and Lambs—Receipts light. The market was steady on all grades at quotations.

CATTLE.

Table with 2 columns: Description and Price. Includes items like 'Best good export steers, 1,200 lbs. and up', 'Light shipping, 1,200 to 1,250 lbs.', 'Good to medium butchers', 'Calf veal', 'Wethers', 'Hens', 'Ducks', 'Geese', 'Turkeys', 'Chickens', 'Chests'.

FAIR TO GOOD.

Table with 2 columns: Description and Price. Includes items like 'Choice packing and butchers, 225 to 300 lbs.', 'Fair to good packing, 150 to 200 lb', 'Good to extra light, 100 to 150 lbs.', 'Fat shoats, 120 to 160 lbs.', 'Fat shoats, 100 to 120 lbs.', 'Figs, 20 to the lb.', 'Sorghs', 'Sorghs, 150 to 400 lbs.'

SHEEP AND LAMBS.

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

LEAF TOBACCO.

Report for week ending April 15.

SALES WITH COMPARISONS.

Table with 3 columns: Year, Sales, and Comparison. Includes rows for Year 1890, Year 1889, Year 1887, Year 1885.

SALES.

Table with 3 columns: Description, 1890, 1889, 1887. Includes rows for 'Total sales of new crop to date', 'Sales new crop to date original inspection'.

REJECTIONS.

Table with 3 columns: Description, 1890, 1889, 1887. Includes rows for 'Rejections this week', 'Percentage of rejections to auction sales', 'Rejections Jan 1 to date'.

RECEIPTS.

Table with 3 columns: Description, 1890, 1889, 1887. Includes rows for 'Receipts this week', 'Receipts Jan. 1 to date'.

BURLEY—1890 CROP.

Table with 3 columns: Description, Red, Colory. Includes rows for 'Trash, green or mixed', 'Trash, sound', 'Common lugs', 'Medium lugs', 'Good lugs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf'.

DARK—1890 CROP.

Table with 3 columns: Description, Price. Includes rows for 'Trash, green or mixed', 'Common lugs', 'Medium lugs', 'Good lugs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Fine and selections'.

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

Items of Interest.
 NEWS THE WORLD OVER.

Ex-Senator H. A. W. Tabor died in Denver, where he was postmaster, after three days' illness. Moses W. Dodd, founder of the publishing house of Dodd, Mead & Co., died in New York City, aged 81. Walker Powers died at Hot Springs, Ark., aged 67. He was a noted linguist and diplomatist. He served as Secretary of Legation in Brussels and in Mexico before the war, was employed by the Confederate government as a diplomatist. Since the war he was Minister to Greece and representative on the Court of the International Tribunal in Egypt.

The commission of three, one Englishman, one German and one from the United States have called for Bamoa, the orders being that they must be unanimous in all they do. There is no shadow of danger of war between Germany on the one hand, and England and the United States on the other. Germany has no desire to fight the United States, and is not ready, however cautious, to fight England. Hence there will be no war.

A Cabinet meeting in Washington made the true state of affairs known, and it would seem that Kautz was to blame. The three counsels had agreed to recognize Matana, who is the choice of a large majority of the natives, and had so informed him and the people. When Admiral Kautz arrived he did not like it, and persuaded the British and United States consuls to repudiate their agreement with Matana. Fighting followed, the villages of the natives were shelled and burned.

Congress passed a bill providing "I. That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bar-tender or otherwise, in any post exchange or canteen. II. Nor shall any other person be required or allowed to sell such liquors in any camp, post or fort, or on any premises used for military purposes by the United States." Secretary Alger, backed up by Attorney-General Griggs, has decided to let liquor be sold by civilians in spite of that second clause.

Gov. Lee, of Dakota, addressed an official letter to the War Department, demanding the return of the Dakota Volunteers from the Philippines. He said the war with Spain is over, the volunteers only enlisted for that war, and "the present course is repugnant to the fundamental principles of the government, a violation of the Declaration of Independence and a repudiation of the theory upon which we engaged in the war with Spain."

Prof. Pickering has discovered a new moon in Saturn. Only the most powerful telescopes show it, but it is plainly seen on photographic plates. It is thirty times as far from Saturn as the moon is from the earth and requires 80 or more days to complete its orbit.

Germany has asked that one commissioner be appointed from each of the three countries which are acting as self-appointed guardians of Bamoa. The United States agreed without demur, and England after a short delay. The king business in the island is to be settled by those, and, if they cannot agree, King Oscar of Sweden is to be arbiter.

The President has appointed the delegates from the United States to the Czar's Peace Conference which is to meet in Hague next month. They are A. D. White, Ambassador to Germany, H. Nowell, Minister to the Netherlands, Seth Low of Columbia University, Capt. Crozier, Ordnance Department and Capt. A. T. Mahan, United States Navy, retired.

Some of the people of Negro, one of the Philippine islands, went to Manila to announce their submission to the United States government. But all the people did not agree with them and a proclamation was issued calling upon the people to arise and drive out the Americans and the Spaniards. Col. Dubois marched to Labata, the headquarters of the natives, captured and destroyed the town and took thirty-five prisoners. It is thought this will effectually quell their efforts to drive out the Americans.

The parliaments of Europe seem to be exerting themselves to bring representative government into disrepute. This time it is the Belgian parliament that has distinguished itself. The members departed so angrily, the president had to dissolve the sitting of the house; and then they stood around and quarreled till they were unaccountably hustled out of the house.

Marconi, a young Italian, twenty-six years old, has perfected a system of wireless telegraphy. By means of his system, he sent a message across the English channel from France which was printed in the London Times. Already lives have been saved by warning ships of their approaching too near the dreaded Goodwin sands. The Italian government has paid Marconi a handsome sum for his secret.

SPECIAL RATES TO LOUISVILLE
 During the Month of May, 1899, via the Southern Railway.

Note dates on which you can go to Louisville cheap:
 MAY Festival—Tickets on sale May 5, 9 and 16, good to return May 11. One fare round-trip.
 Southern Baptist Convention—Tickets on sale May 8 to 12, inclusive, good to return 15 days from date of sale. One fare round-trip.
 Travelers' Protective Association—Tickets on sale May 16, good to return May 22. One fare round-trip.
 For rates and further information call on Agent in Charge, Southern Railway, or W. H. Taylor, Assistant General Passenger Agent, Louisville, Ky.

Low Prices on Baby Carriages and Carts.

Wholesale prices on one of the most elegant lines in these goods is what the Victor Baby Carriage Co. is offering. It is offering to the consumer direct. Only one profit between buyer and maker. Send for their large catalogue, illustrating and describing everything in the line, from the cheapest carriage at \$24, up.

Baptist Editors' Banquet and Excursion to Mammoth Cave Under the Auspices of the Western Recorder and Baptist Book Concern.

W. P. Harvey, President of the Baptist Book Concern and Manager of the Western Recorder, has arranged to honor Baptist editors-in-chief during the session of the Southern Baptist Convention with a banquet at the Louisville Hotel on the evening of May 13, and an excursion to Mammoth Cave, leaving Louisville at 8:25 A. M., May 16. On arriving at the Cave we will take what is known as the Long route, and the next morning we will take the Short route, returning to Louisville in the afternoon.

Excursion rates have been secured for all those who wish to join the Editors' Excursion to Mammoth Cave. The regular rates are as follows:

Regular railroad fare.....	\$ 9 90
Hotel for one day and a quarter.....	8 75
Cave fees.....	5 00
Total.....	\$18 65

We are able to offer the trip to all who wish to go with our excursion for only \$20. This includes railroad fare, hotel for a day and a quarter and fees for both Long and Short routes in the Cave. Let all who expect to go send their names to
 W. P. HARVEY, Louisville, Ky.

Two of our most venerable Baptist women have died in Louisville within the past week. Mrs. Mary Brown passed away at the residence of her son-in-law, Mr. O. L. Woodbury, after a brief illness, and Mrs. Susan Bush, also after a brief illness, passed away at the residence of her son-in-law, Eld. A. N. Whittinghill. Both were noble Christian women, who were gathered like shocks of corn fully ripe for the harvest. Mrs. Woodbury's usefulness as the infant-class teacher at Walnut-street church for a generation, as well as in other lines, is a fitting tribute to the character of her mother. Mrs. Bush was the first convert baptized at the East church, and her husband was the first deacon. For over fifty years he has been a constant subscriber to the WESTERN RECORDER. Her children rise up and call her blessed.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of the Baptist Association to be held with the Mt. Olivet church, April 28th and 29th, 1899.

SATURDAY MORNING.
 10:20. Devotional Exercises.—Jesse Robinson.
 Sermon.—W. D. Moore.
 What is Christianity?—J. I. Adkins.

AFTERNOON.
 1:15. Devotional Exercises.
 What is necessary to keep our churches alive, active and vigorous?—B. F. Adkins.
 The churches' debt to the World.—J. W. Smith.

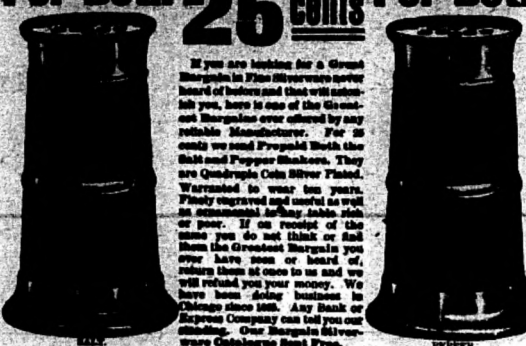
Why should a Church of Christ be called Baptist?—W. T. Hedger.
 Do we know and love our Bibles?—J. S. Norris.
 The church's duty as to Sunday-school Work.—J. W. Abbott.

SUNDAY MORNING.
 9:20. Devotional Exercises.—Geo. H. Abbott.

10:30. Devotional Exercises.—E. Summers.
 The Gospel for the world and who shall convey it.—Garrett Reed.
 Sermon.—J. S. Norris.

Respectfully submitted,
 W. E. GWAZDIN,
 B. F. ADKINS,
 Committee.

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 Dealers who have "heart trouble" had better not see or read them.

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\$1.98 We will show you about twenty different styles in All-wool Suits to fit a boy from 4 to 16.
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Sample Prices Furnishings.
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95c For Lamb's Wool Underwear. If you jump from winter to summer, you run a great risk of taking cold, but now's the time to change and here's the thing to change into—pure soft lamb's wool, light in weight, the \$1.35 kind at other stores.
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