

WESTERN RECORDER

Faith, Hope and Love, these three.

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We shall have all eternity in which to learn of the origin of evil. For the present short life let us strive to destroy the evil which is unquestionably here whatever may have been its origin.

The way to make duties pleasures and burdens light is to live near to God and take delight in him. Were our wills perfectly conformed to his the greatest pleasure possible would be to do His will.

If one had to be great or to be learned or wealthy in order to be happy, then one might have some show of reason for complaining at his lot. But the only real happiness is in obeying God, and that can be done by the humblest of his children.

A LONDON paper offered \$10 as a prize for the best definition of a baby. Among the answers was this one, evidently sent by an old bachelor living in an apartment house with thin walls: "The morning caller, the noonday crawler, the midnight brawler."

The only final comfort is God; and he relieves the soul always in its suffering, not from its suffering—nay, he relieves the soul by its suffering, by the new knowledge and possession of himself which could only come through that atmosphere of pain.—Phillips Brooks.

A skeptic took great comfort from the assertion that the preachers of the present day do not believe in hell. We cannot see what avail that would be to him. Suppose no man in the world believed there is a hell. That would not alter its awful reality in the least. It is a fact, not a question of men's beliefs.

The Governor of one of the States recently asked for suggestions as to the best plan for getting the so-called "best" citizens to take some part in municipal affairs other than finding fault. A citizen who won't take any part in governing the city ought to be ashamed to find fault. He should begin by doing fully his own duty.

The Congregationalist says truly: "It is impossible to justify in affirming what he believes, unless he believes what he affirms. To make solemn avowal of what one does not mean in order to hold a position, secure an income or for any other reason, not only creates distrust in him who does it, but weakens the confidence of man in one another, and undermines the foundations of character."

GOD IN DREAMS.

BY REV. J. D. MURPHY, D.D.

It has been thought a thing unworthy of God to give attention to dreams, as the Bible represents him as doing. That we look upon dreams as very trivial things, and would laugh a man from our presence who would treat a dream as though it were a real something, and insist upon our accepting it as we would his spoken word or written testimony. Let us look at this singular subject:

1. There is no question whatever about men dreaming. We all dream.
2. God in dealing with man upon his dreams takes him just as he is. God, who never sleeps, knows the man while he is asleep as well as when he is awake. And if he can make the dream of the man serve his purpose, there is no reason why he should not do so. Let this be illustrated by an example or two:

1. The dream of Pharaoh. "The dream was doubled unto Pharaoh twice" (Gen. 41:32). The idea of life in its fullness and at its best. The kine fat and full-fleshed feeding in a meadow. And the idea of death following in the same place. The lean kine came from the same place and went into the same meadow, but the fat kine were consumed by them; yet they were none the better for having eaten them.

The strangeness of the dream. If it had only been lions which came up out of the river and devoured the fat kine, it were not to be wondered at. And think of corn eating corn! The worst devouring the best.

Note just here that eating is one prominent thing before the mind of the dreamer, and none seems to be any better for it. Those who need it most with the very best to eat, yet it avails them nothing. Indeed the very character of Pharaoh is seen in these two dreams. To any ordinary man one dream would have been enough, but to this man the dream was "doubled twice." The stubborn character of Pharaoh manifest in his resistance of Moses and Aaron is here seen. God deals with him just as he is. To provide against the coming famine, Pharaoh was the one man in all of the land to do it. Hence God uses him for this purpose. God's purpose was to save his people, and he uses one of his own people to accomplish this. Joseph gets into trouble by his own dreams, but gets out of trouble and out of prison by the dreams of others. Thus by a chain of accidents—by the direction of providence rather—Joseph is brought into position to be the salvation of the land. "But God meant it unto good to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

Question: Could all the wisdom of this time place Joseph on that throne in any other or better way?

Let us turn to the dream of Nebuchadnezzar. "Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him" (Dan. 2:1). The purpose of God in this dream is thus stated: "The great God hath made known to the king what shall come to pass hereafter" (Dan. 2:45). The great and wonderful thing of it all is stated in verse 44: "And in the days of these things shall the God of heaven set up a kingdom." &c.

Look at the interpretation of it: "Thou, O king, art this head of gold." Then follows "another kingdom," "a third kingdom of brass," "and the fourth kingdom shall be strong like iron." Here are kings and kingdoms many. Of the most valuable and the strongest material known, gold, silver, brass, iron, yet all of these failed and passed away.

Now any man can trace in history the fulfillment of all this. It was nothing to Nebuchadnezzar, but was to the generations following, and God has had the generations reading it ever since. His object was to bring to the notice of the world the "King of the Jews," "the King of the princes of the earth," "the King in Zion," and a kingdom that should never be destroyed, "and it shall stand forever." God wants to show us a king, and he takes a king—greatest of earthly kings—by which to do it. Beginning with Nebuchadnezzar and coming down the way that history leads us, we trace the silver, brass and iron kingdoms, like counting the milestones along the highway, until we come to Bethlehem, where Jesus, King of the Jews, is born; or, starting at Bethlehem, we trace all of the way backward by that same history until we come to Nebuchadnezzar. To the man who has read history this will be so plain that, though he be an unbeliever in the Bible, he will be compelled to confess the facts of history. In this dream we have then:

1. The impossibility in man to forecast the purpose of God unless God reveals it to the man. We see this in the fact that the "wise men" could neither tell the dream nor the interpretation; and Daniel could, only when God revealed it to him.

2. God puts this into prophecy that it may go into history, and thus all the world will read. The divinity that gives the prophecy, traces the history, until in a "bright star" it stands over where the "young child was."

3. We see the utter futility in man in trying to establish a permanent kingdom. Beginning with the most valuable, gold, and ending with the strongest, iron, they all fail, while the kingdom of Jesus Christ to-day is wider and stronger than ever before. The centuries grew weary and sick experimenting; building thrones only to see them crumble. Yet down through more than eighteen centuries the kingdom of the King eternal hath stood, and with its conquests widening and its victories multiplying; to-day we can see the dawn of that better time when "the uttermost parts of the earth shall be given to him for his possession."

4. As in the other case, so we ask in this: how could this have been done in any better way? How appropriate it all seems—Nebuchadnezzar killing his wise men, Herod killing the little children, while Jesus, the Savior of men, has come to save men's lives, not to destroy them. If Nebuchadnezzar had dreamed the dream of Pharaoh, it would have meant nothing. If Pharaoh had dreamed the dream of Nebuchadnezzar, it would have meant nothing. As they were, how full of meaning. God knows and watches us when we sleep—when we dream.
Charleston, Mo.

REVIVAL CONDITIONS.

Many of our churches at this season are enjoying a marked increase of interest in spiritual things. Throughout the congregation there is a tenderness and responsiveness to the appeals of the Gospel that are full of encouragement. At such a time it may not be unprofitable to call attention to some of the ways in which this spirit among the people may promote the largest good.

We have known more than one promising revival nipped in the bud by the readiness of a church to devote its energies to entertainments and money-raising devices at such a time. The current of activities is made to flow towards lower ends, and so is diverted from the highest. Of course entertainments and amusements are going on all the time, and it may be

said that if they are not found in church they will be found elsewhere. That is true enough, and yet it may not be wholesome for a church as such, or for the different societies in the church, to break in upon a season of religious interest by such diversions.

It is also well to remember that nothing really counts in spiritual things but decision for Christ. A man may be very near the kingdom and yet not in it. He may be powerfully moved upon by religious impressions and yet not be moved by them. He may be convinced of his duty and yet not do it. There are few periods in the life of a person so tremulous with criticalness as the moments preceding a point of spiritual decision. Many a man can look back to such moments and say of them, "That was the turning-point in my spiritual career. In the decision then made I set my face towards God." A period of spiritual interest wholly fails to accomplish its purpose for the conversion of men unless they are led to decide for Christ. It often happens the most direct means to secure such decisions are not the most effective; but we believe that it has frequently come about that churches have greatly missed their opportunities because the tone of preaching and the expectation of the church have not been such as to create the atmosphere for immediate decision.

It is also vastly important, if these seasons of quickened interest are to be utilized to the full, that the membership of the church as far as possible, should be enlisted in the most cordial co-operation with the pastor. Of all seasons, this is the one in which, least of all, countenance should be given to those criticisms upon the pastor and obstructions to his plans, which, we are sorry to say, are sometimes resorted to by men who ought to know better. The pastor may not be the most wonderful man in the world. His sermons, even, may leave something to be desired, but a pastor of very moderate abilities, who has the co-operation of his church will accomplish much more for the kingdom of God than a ten-talented man who lacks the support and effort and prayer of his church. It is cruel and unrighteous, especially at such times as these to which we refer, for every church-member not to lay aside every preference and risk every real and fancied grievance in the purpose to make the spiritual campaign, under the leadership of the pastor, as effective as possible.

The reasons of which we speak are to the life and power of the churches what the springtime is to summer. A nipping frost may destroy the harvest of a year, and perhaps of many years. It is a period in which every devoted Christian needs not only to be zealous in good works, but to be on his guard lest "offences" come through him.—Watchman.

At the recent session of the German Baptist Union, held in Berlin, a brother from Russia stated that the last Baptist conference had been dispersed by the police. The brethren afterwards met in a hayloft, where a barrel set on end, had to serve as a table upon which to write the minutes. The Russian Baptist Association has about 90 ministers and missionaries and 17,000 members. Between 1,200 and 1,300 members are received annually by baptism. The police have destroyed all the Baptist literature which of late has been sent into Russia. Within the German empire there are 116 Baptist churches, 25,000 members, 761 stations, 162 preachers and elders, 65 missionaries and colporteurs, 867 Sunday-schools, 1,462 teachers and 17,076 scholars.—Ex.

Questions Answered.

BY SENEX.

"Were men saved under the law by simply offering the sacrifices commanded by God, and trusting him that salvation would be the result?" No, certainly not. A heathen might do that with no more reverence for Jehovah than for any one of the forty thousand gods, worshipped by idolaters. So far as the promised Christ was concerned, it is doubtful if the Hebrews under the Mosaic economy had any clear or consistent view of the relation which he would sustain to human redemption.

They expected a Messiah who should be a deliverer and bring salvation to Israel. But, as is very clear, their view was that the Messiah was to be a temporal prince, and the deliverance and salvation looked for from him was a temporal deliverance of Israel as God's ancient covenant people, and the restoration of the royal glories of Solomon and of David—the establishment of the kingdom of God that should subdue and rule all other kingdoms. Of a personal, spiritual salvation from the dominion and consequences of sin, they seem to have had very little conception. It is possible that some of the more devout and spiritually-minded may have had some fore-glimpses of the true mission of the Messiah. Probably they had.

As sin was the violation of God's law, the pardon of its offences and salvation from its power and its consequences must be on conditions which He himself should prescribe. The Decalogue was not prescribed as a system of redemption from sins committed, but as a prevention against committing sin; not a deliverance out of sin, but a safeguard against sin. Highly practical as a guide to moralities of life, yet it was also intensely spiritual, because the first and greatest of all commandments was intensely spiritual, casting its radiance over and impressing its spirit upon all the rest. "Thou shalt love the Lord thy God with all thy might, mind and strength."

All offerings and all sacrifices and all worship were valueless without that love to God. Of this the people were over and over again assured. To an Israelite under the law of Moses, enlightened as to both his intellect and his conscience, the following conditions of salvation would seem to have been inevitable, all of them apparent and comprehensible to the worshipper.

1. The oneness of God and his worship as distinguished from idolatry; that He was the one-only living and true God. A monotheistic faith was essential. "The Lord thy God is one Lord."

2. Supreme love for God. This demand for love showed the spirituality of his nature and love exercised towards Him brings the soul into fellowship with Him and the soul becomes like Him.

3. A distaste for, and avoidance of, sin which is either in practice or purpose all that is contrary to the will and the wish of God. How often He told them in substance that he abhorred their offerings as a mockery, while they practiced all iniquities, bound heavy burdens on the helpless, oppressed the widow and the fatherless, defrauded the laborer of his wages, and ground the faces of the poor. Thousands of bullocks and rivers of oil could not commend such to God.

4. Strict obedience to all the commands of God was needed then, as now, to secure the light of his countenance and his favor. Obedience which implies a willing mind and a loving spirit, not simply conformity which may have the form of obedience but lacks the spirit. Obedience to every known requirement, and an honest desire to know the divine will in all things.

These points are not set forth as a comprehensive creed essential to the Israelite for salvation, and these only and in all conditions. But it is difficult to see how less could have been required or how more could have been essential. But we must not forget that, even under the old covenant, God only forgave the sins of

the Israelites who obeyed Him and loved Him because the Christ would die in their stead to make atonement for their sins. Under the covenant of grace, faith in Christ is essential.

As to the typical significance of the sacrifices and offerings, it is not possible to suppose that the worshippers under the law understood, as we do now, their spiritual import, how they pointed to and represented the great archetype, the Lamb of God, slain from before the foundation of the world, whose precious blood bought our redemption and cleanses from all sin. The blood sacrifices and the scapegoat were substitutionary. But how much was seen through the misty external signs by even the most spiritual, it were vain to guess. Their minds were blinded. Until this day remaineth the same veil untaken away in the reading of the old covenant; which veil is done away in Christ.

THE UNBELIEF OF ISAIAH.

BY LEONARD WOOLSEY BACON.

That must have been a sad blow to the believers in Divine Healing, sixteen centuries ago, when Isaiah interfered with the Lord's work with a medical prescription. Such a splendid case it was for confirming the faith of good men, and confounding all doubters! The illustrious patient, the formidable disease, given over even by the prophet himself, the distinct appeal to God, with a promise and a sign from heaven—all these made it a crucial case, or would have made it such, if the prophet had only had faith enough to keep out of the way with his prescription, and "stand still and see the salvation of God." But he did not. He must needs put in his order, and so completely spoiled the case as a case of Divine Healing, or Mind-cure, or Christian Science, or Faith-cure, or whatever other name may be given to the un-Isaiahic methods of practice.

And what makes his case the more aggravating is this, that the prescription was such a good one. The disease was getting in its deadly work—and how swift and deadly a carbuncle at the back of the neck may be, we do not need ancient history to tell us—and Isaiah ordered a fig poultice applied to it. If he had been a materialist doctor of the nineteenth century after Christ, instead of a prophet of the eighth century before Christ, he could not have suggested a more comforting and helpful emollient than to crush together some of these most bland and mucilaginous of all fresh fruits into a poultice for the carbuncle. Flaxseed or slippery elm could hardly have been as effective if they had been procurable. And this is what makes the case such a sad one. If only the prophet had ordered something that had no medicinal virtue in it, as, for instance, to write the tetragrammaton three times backward, there might not have been so much harm done. But a fig poultice! "In the name of the prophet—figs!"

It is easy for us to imagine the regretful protests of true believers at Jerusalem when they heard of Isaiah's prescription. Doubtless they were ready to cry out, "Let be; let us see whether the Lord will come to save him." Likely enough there were some to apologize for him, that in his anxiety for the king's life he should have so far lost his faith as to order the poultice. Isaiah, I apprehend, (for "Isaiah was very bold") would have said frankly that it was no hindrance to the Lord's working if he should work in the same direction to the best of his skill and knowledge. But then Isaiah seems to have been by no means sound on the subject of Divine Healing, as the thing is understood nowadays. And, in fact, both the Old and the New Testaments fall short a little of our modern standards on this subject.

One thing it is very pleasant to recognize—the fig poultice seems to have been no hindrance at all to King Hezekiah's gratitude after his recovery. He was as grateful to God as he could possibly have been if he had had no nursing and no medical attendance whatever. "What shall I say?" he sang; "he hath both spoken unto me, and himself hath done it." Perhaps he considered that skilled nursing

and medical attendance and the judicious use of the fig poultice were themselves the Lord's good gift to him. If there had been any of the true believers there to reproach him with his little faith, and ask him, "Don't you believe in Divine Healing?" he might perhaps have answered, "I don't believe in any other kind of healing; do you?"

The view taken of this subject by Isaiah and Hezekiah is strikingly like that taken by the Christian folk nearly a thousand years later. They were instructed, in an epistle that has been preposterously misinterpreted, in case of sickness not to send for the heathen "medicine man" with his incantations and spells. "We have a singular relic of that sort of medical practice in the symbol which our doctor puts at the head of his prescription, and which he thinks stands for Latin, *Recipe*, but which really means, "Jupiter, give us good-luck." Send, the epistle says, for Christian physicians; for among those simple folk skill in treating disease, whether miraculous skill or not, was reckoned a divine gift, to be used in the Lord's service and to His glory, and a good man with this endowment was valued among the foremost in the church, and counted among the elders. And let them pray over the patient when they have given him his massage with oil. This was a highly approved medical treatment at that period, as well as a general sanitary measure. The word used does not indicate a charm or sacramental anointing, but a smart rubbing down, as in the gymnasium or the baths. So that this instruction in the Epistle of James is a distinct requirement to us to use the very best medical treatment within our reach. Do not send for a superstitious or fanatical miracle monger, but for a good doctor who will join his prayers with yours for God's blessing on his efforts for the patient's relief; and tell him, when you send for him, to be sure and bring his medicine-case and his surgical instruments, his anti-toxine and his hypodermatic syringe.

And after all is done, says James, remember that it is the prayer of faith that saves the sick man. There is a wonderful likeness between James and Isaiah at this point. And they do seem to believe in "Divine Healing." In fact, I think they believe in it more than the professional divine healers do. For they believe that all healing is divine, and that "every good gift and every perfect boon is from above, coming down from the Father of lights." And that is what we all believe, I hope.—The Evangelist.

MY NEIGHBOR.

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

"Shou shalt love thy neighbor as thyself." A whole-hearted love of God expels selfishness and prompts us to put our fellowmen into the same heart also. Who is our neighbor? You say it is the person who lives near us. Very true; but that has a wide meaning. All our fellowmen dwell together in this huge planet-house which our Heavenly Father has built for us. We shall all sleep side by side in one common burial-ground; and we shall all stand together before the great white throne on the Judgment morn. The tawny savage of Borneo and the swart barbarian of the upper Nile, the lone fisherman of Labrador and the crisp-haired boor of Timbuctoo will be my neighbors before that tribunal. Will I not be ashamed to meet such neighbors then and there if from our laden table of Gospel bounty I did not send to one of them a slice of precious Gospel or even a crumb? If I had, then I might have more neighbors in heaven.

Your neighbor, you say, is the person who lives near you. But perhaps he is only a nettle in your side. His being near you enables him to backbite you, or oppose you, or undermine your comfort so that you wish that he lived farther off. What then? Love him; that's all. Not his mean or jealous or malicious conduct; but love the man! So love him as to forgive him and do him all possible good, and make a better man of him. What a triumph of grace it would be if your prayers and your efforts should bring about the salvation of the very person

who has tried to do you an injury! Do you think that you ever had a neighbor who treated you as unkindly and as ungratefully and as shamefully as you have often treated your Heavenly Father? Yet he loves you to the point of sending his Son to die for your redemption!

To love a kind, courteous, generous and hospitable neighbor requires no religion. A churl or a scamp could do as much as that. "Do not even the publicans and sinners the same?" But to treat a wantonly, offensive man—to treat a malignant, revengeful man as we treat ourselves—this is the sublime requirement of genuine Christ-likeness. The measure of our love to our neighbor, whoever he is, is the love we bear to our own selves. Do I wish to prosper? Then must I wish him to prosper also. Can I teach him to manage his business better, and help him to get customers, and aid him to fill up his drained purse? Can I make his home the brighter and put more sunshine into his dark hours? Then by all means let me do it; and if he has been my enemy, then I can kill our enemy, and make a friend by one shot.

There is an awful and a distressing inequality in the condition of people on every side of us. A part of it is caused by their own follies, or vices, or improvidence. Another part, and a very large part, is caused by the violation of Christ's clear commandment, "love thy neighbor as thyself." If we were careful to give every fellow-creature his and her just dues, there would not be so much need for what is called "charity." If we spared the unkind thrust or the freezing neglect, how many more happy hearts there would be! Christ's people never will convert this old sobbing and sinning and suffering world to Jesus until they learn that love is the only omnipotent conqueror.

Our Lord painted that vivid and beautiful picture of the good Samaritan in answer to the question, "Who is my neighbor?" Tens of thousands of Christian people read the parable and wax indignant over the heartless priest and inhuman Levite who passed by on the other side, leaving the wounded traveller to welter in his blood. Stop, good friend, and look into the mirror of that parable! On your way to your comfortable church last Sunday you passed more than one whom you knew are seldom seen in the house of God. Did you invite any one of them to go, and listen to God's glorious offers of salvation? You hope to be saved yourself; what are you doing to save your neighbor? On Sabbath afternoon while you are resting on your lounge, or enjoying your religious newspaper there is a mission school for poor waifs that sadly needs teachers, and pecuniary help, and personal soul-winners. Don't cast a stone at that Levite on the road from Jericho. Those heathen children in our almshouses are as truly your "neighbors," as the bleeding man on that road side was to the Levite. There is no more fatal foe to the cause of Christ to-day than this spirit of Leviteism; for it wears the robe of religion and professes to be going up to Jerusalem, and yet leaves perishing souls unpitied by the wayside. It is the secret of small missionary collections. It is the chief reason for the fewness of conversions to Christ. It creates the chasm between the cultured class pampered with religious privileges, and the vast heathenized mass of neglected souls. If it "passes by on the other side" in this world, perhaps it may find itself "on the other side" in the next world. May a fiery baptism of the Holy Spirit purge our churches of this accursed spirit of the Levite and purge it out of all our hearts!—Exchange.

PRAYER is needed, not to prepare God to bless us, but to prepare us to receive God's blessing. In carrying to Him our want, we carry to Him an open heart; and not even Almighty grace can give help to the soul that is closed against the great Father's loving help.

When there is no increase of moral excellence, there is always danger of decrease. Conscience, without fresh stimulants, is prone to grow inert.—Andrew P. Peabody.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 7.

THE VINE AND THE BRANCHES.

John 15:1-11.

Morro Text—"I am the vine, ye are the branches."—John 15:5.

Where these words were spoken is not certainly known. Some think that they had not yet gone out of the upper chamber where they had taken supper; that after rising the Lord stood for a while and delayed his going. Others think that after saying, "Arise, let us go hence," the Lord went out with his disciples to the temple, and that the golden vine suggested his words. Still others think that they had gone out and were passing through the streets on their way to Gethsemane.

"I am the true vine, and my Father is the husbandman."—The vine-dresser. Only by union with the Lord can fallen man have spiritual life. To live is Christ. "God is compared to the vine-dresser because it is he who, by the sending of Jesus, has founded the church, who possesses it and cultivates it, without by his dispensations, within by his Spirit." No illustration can convey the whole truth. In this one the Lord is setting forth the union between himself and the disciples, and the fruit-bearing which will be expected of them.

"Every branch in me that beareth not fruit, he taketh away."—There are those like Simon Magus, who have professed faith in Christ and have united with the church but have never been regenerated. The fact that they bear no fruit is proof of their lacking true union with the Saviour.

In these days of new insidious teaching of salvation by works, in which work means bustling around and talking, it is well to note down what the Lord meant by bearing fruit. The fruit of the Spirit is this fruit, and that we are told in Galatians is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

In I. Peter we are also given a list of the qualities which must distinguish the saints. Giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. These are the qualities which result in much fruit. The fruit is in the list quoted above from Galatians. Let that fruit of the Spirit be kept in mind in studying this lesson in regard to fruit-bearing.

And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Pruning is the old word for pruning. The vine requires closing pruning to be fruitful and to bring its fruit to perfection. The leaves and twigs are cut off till it would seem little is left. These leaves are healthy and beautiful, but they are cut ruthlessly away. God takes from his children many things which in themselves are right because they interfere with

the fruit-bearing. Can they not trust him and say, "Even so, Father, for so it seems good in thy sight?" Especially is it necessary to cut off often intellectual pursuits which in themselves are praiseworthy. The mother of little children must not neglect them under the plea of improving herself; the pastor must not give to scholarship the time needed for pulp preparation or pastoral work.

"Now ye are clean through the word which I have spoken unto you."—Ye are pruned. Our Lord encourages them by telling them they are prepared for fruit-bearing. "Abide in me, and I in you."—That was the secret of much fruit-bearing. His saints do not have gods many and lords many; they are faithful to their union with him. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—That fruit of the Spirit cannot come from fallen and unregenerated human nature. The carnal heart is enmity against God. No man can make himself "good enough" to meet the Judge without religion.

"I am the vine, ye are the branches."—The vine does its great work only through the branches. This plays upon the saints an awe-inspiring responsibility. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—"No man can make things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions, but the growing is the work of God." To feel one's entire dependence on the Lord is a great help in growth in grace.

"If a man abide not in me, he is cast forth as a branch, and is withered."—This time was the season of the vine-dressing, and Lange thinks the Lord may have had in his sight the fires which were consuming the branches that had been cut off. Those who do not abide in him are the ones who have professed allegiance to him but have never been regenerated. "And men gather them and cast them into the fire and they are burned."—The servants of the husbandman, in this case the angels. The present tense of the verb burn indicates that the fire is unending. Such is the fate of those who are not regenerated by the Spirit and united to the Lord by living faith.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—"It is the constant remembrance of and habitual meditation upon his words, which is the condition. His words, meditatively considered, become in the believer the food for holy thoughts and pious purposes, heavenly aspirations, and thereby the source of true prayers. A prayer thus formed is the child of heaven; it is the promise of God transformed into supplication." Also for this generation that they meditate so little upon the Lord's Word!

"Herein is my Father glorified, that ye bear much fruit."—The fruit of the Spirit as given in Galatians. The glory of God is the great object of creation—all things were created for that glory. "So shall ye be my disciples."—Ever learning in his school. His meat and drink was to do the will of his Father in heaven. "As the Father hath loved me, so have I loved you: continue ye in my love."—What marvelous love is this! The Lord did nothing to turn his Father's love from

him; let his disciples avoid all disobedience that they may live with a constant sense of that love in their hearts. There are times when God seems to have hidden his face from us; our sins have come between us as a cloud. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—Our Lord's joy was in knowing the love of the Father to himself. The joy of the saint is the same.

PACIFIC COAST ITEMS.

Just thirty miles east of Walla Walla, Wash., is the thrifty little city of Dayton. Walla Walla gives name to this whole section of country between the Bitter Root mountains on the east and the Cascades mountains on the west. It is known as the Walla Walla Valley, although our Eastern and Southern friends would not consider it much of a valley. Walla Walla is an Indian name, meaning "many waters." I confess I cannot see how an Indian can get "many" and "waters" out of the word "Walla" at the same time, unless it is by a repetition of the word "Walla," thus two being equivalent to "many." This is said to have been their method of enumeration. If a chief sent a dispatch to a friendly chief telling how his braves, though few in number, had met and defeated a large number of hostile braves, he would carve on bark a rude figure of one man in the attitude of attack, while two or more rude figures of men as if running would tell the story. So much for the Indian name. It is indeed a valley of "Walla Walla"—"many waters." No section of the coast is more splendidly watered. Here meet the waters of the Columbia and the Snake rivers and roll in a mighty wave to the sea. It may be truly said that it is here "where rolls the Oregon." These rivers are fed by numerous smaller streams which interlace this valley like silver threads. Just at the confluence of two of these smaller streams—the Touchet and Patit river—between mighty hills as fertile as ever grew a sprig of wheat, in a broad valley, sits the city of Dayton.

I was called to the First Baptist church in November last and took pastoral charge on December 1. My predecessor, Rev. J. E. Horn, who is also President of the North Pacific Coast Convention, had pastored this church for two years, and had laid a fine foundation on which to build. The membership numbers now about one hundred and twenty-five, and they are in a fine spiritual condition. I held a two-weeks' meeting for the church in January which resulted in a splendid spiritual awakening and five additions by baptism. The church has resolved to build a house to the Lord. Earth has been broken and contract let for the foundation. The plan adopted is very pretty indeed, and we hope to have the building up by the coming of the first snows of winter.

The Central church—there are two, while I confess I can see no good reason for having two churches in this little city, nevertheless the Home Mission Society seemed to think it best, and at a favorable moment proceeded to organize another, hence the First and Central churches—is enjoying the pastoral care of Rev. J. B. Weber. Bro. Weber came so recently that I can say little of his work, although he seems to be taking a good hold with his people.

Bro. Hackberry has taken charge of the Walla Walla church with great force. He held a meeting of five weeks with his church which resulted in an unusual revival, some thirty odd being added to the church. Eld. J. B. Clifton is the efficient pastor of Calvary church at The Dalles, Ore. I look for great good to result from the work of this pious brother with that church. I have never met Bro. Clifton, but he has a splendid record. The truth is, I have met but few of the brethren on the coast.

Eld. J. E. Horn will rest for a year, moving to Oregon, where he has spent most of his days. His health is very bad and will not admit of active work.

An effort, I understand, is being made to adjust the differences between the Home Mission Society and the North Pacific Coast Convention. It is hoped to secure the adjustment by the meeting of the Anniversaries at San Francisco in May next. This will be most beneficial to the work in the West if it is done. But should the matter prove a failure, plans are now on foot for the organization of a great Western Baptist Missionary and Educational Union. The plan upon which it is intended to consummate this is not fully developed, but the general idea is to offer an organization which will eliminate all of the objectionable features of the Southern Baptist Convention and Boards, and societies of the North, guaranteeing to the churches all rights and liberties, and fostering nothing but Baptist ideas and doctrines. The idea is to go as far east as the Mississippi river in this organization. I do not know that I am "telling tales out of school," but there are other moves talked of which are fraught with consequences to the Baptists should this effort at adjustment prove fruitless.

The Western Recorder has thousands of admirers in the West, and no better work could be done for the cause than to put it into every home where a Baptist is found. We hope to place it in every home in the First church of Dayton.

H. M. CRAIG.

SHELLEYVILLE CHURCH, TENNESSEE.

In looking over some old papers, I find some things of interest. The corner stone of this church was laid Saturday April 12, 1845. The stone was hermetically sealed and contains the following publications, Bible, Hinton's History of Baptism, Howell on Communion, The Psalmist, The Baptist, Baptist Almanac, Baptist Register, Baptist Advocate, Baptist Record, Baptist Banner, Christian Watchman, Christian Secretary, Michigan Herald, Virginia Herald, Macedonian, reports of Triennial Convention, American and Foreign Bible Society, etc.

The address was delivered by Prof. J. H. Eaton, father of the editor and who was at that time President of Union University, Murfreesboro, Tenn. It was indeed a fine address and closes thus: "May all those who worship here be built upon the foundation of the Apostles and Prophets, Jesus Christ himself, being the chief corner stone, and which they shall pass from his earthly course, may they with all the ransomed hosts, be admitted to a building of God, a house not made with hands—eternal in the heavens."

J. H. GRAVES.

Warrenton, Tenn.

"Out of Sight Out of Mind."

In other months we forget the harsh winds of Spring. But they have their use, as some say, to blow out the bad air accumulated after Winter storms and Spring thaws. There is far more important accumulation of badness in the veins and arteries of humanity, which needs Hood's Sarsaparilla.

This great Spring Medicine clarifies the blood, soothes the eye, cures scrofula, kidney disease, liver troubles, rheumatism and kindred ailments. Thus it gives perfect health, strength and appetite for months to come.

Kidneys — "My kidneys troubled me, and on advice took Hood's Sarsaparilla which gave prompt relief, better appetite. My sleep is refreshing. It cured my wife also." MICHAEL BOYLE, 3473 Denny Street, Pittsburg, Pa.

Dyspepsia — "Complicated with liver and kidney trouble, I suffered for years with dyspepsia, with severe pain. Hood's Sarsaparilla made me strong and hearty." J. B. BARNOR, Main Street, Auburn, Me.

Hip Disease — "Fire running across on my hip caused me to use crutches. Was confined to bed every winter. Hood's Sarsaparilla saved my life, as it cured me perfectly. Am strong as well." LEARN ROBERT, of Fourth St., Fall River, Mass.



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

PROGRAMME.

A Missionary and Sunday-school meeting of the Shelby County Association will be held with the church at Christiansburg on Saturday and Sunday, April 29-30.

SATURDAY MORNING.

- 10:00—Devotional exercises, conducted by Rev. W. E. Powers.
- 10:20—Sermon—Rev. S. C. Humphreys.
- 11:00—Discussion—Is our's a missionary gospel?—Rev. C. E. Vanarsdale, Rev. W. E. Powers and Rev. J. H. Burdin.
- 11:30—The relation of the churches to our Mission Boards—Rev. B. J. Davis, Rev. J. E. Hixon and Rev. B. F. Hungorf.

SATURDAY EVENING.

- 7:15—Devotional exercises—Rev. C. E. Vanarsdale.
- 7:30—A map talk on the travels of Jesus—Rev. J. E. Nunn.
- 8:00—The importance of the church Bible school—Rev. S. C. Humphreys and Rev. T. B. Hill.

SUNDAY MORNING.

- 9:30—A model Sunday-school—J. A. Middleton, superintendent.
- 10:30—Criticism on the management of the school.
- 10:40—Discussion—My part in our work—Rev. B. J. Davis and Rev. G. S. Scarce.
- 11:10—Missionary Sermon—Rev. T. B. Hill.

SUNDAY AFTERNOON.

- 3:00—Sunday-school mass-meeting.

SUNDAY EVENING.

- 7:30—Sermon—Rev. J. H. Burdin.

SECRETARIES of State Conventions are requested at once to send names of delegates appointed to the meeting of the American Baptist Education Society to H. L. MORRHOUSE, Cor. Sec'y, 111 Fifth Ave., New York City.

April 18, 1889.

Very Low Spring and Summer Rates on Colorado, Utah, Montana and Pacific Coast on Union Pacific R. R. Address for Circulars, H. F. Agler, General Agent, St. Louis, Mo.

ALABAMA NOTES.

At present the Baptist outlook in this state is quite cheering. For ten years or more the Howard college has been burdened with debt incident to removal from Marion to East Lake in "boom" times; and, with the frequent experience of debtors, it has found the ardor of some of its quondam friends cooled, and has sometimes received neglect instead of help, a stone instead of bread. But with characteristic fraternity and co-operation, which are occasionally tardy enough to try impatient spirits, the Baptists of the state seem about to redeem the past, and carry this noble institution to deserved success. As yet the cloud which portends the coming blessing is not driving the servants of the prophet to places of refuge from a flood of money; but it is large enough to revive hope, and quicken the energies of those who have the work in charge.

At the Judson prosperity makes her abode, and dispenses her bounty in the very atmosphere. President Patrick, Miss Kirtley, Miss Manly, probably others in the Faculty, are Kentuckians by birth or former residence, and who can guess how much this fact contributes to the present success? Gifted by nature and polished by personal application, Dr. Patrick is disclosing rare qualities for school work. If there is any scarcity of timber for the Seminary presidency, he is hereby put in nomination. The services of Dr. A. J. Dickinson and J. F. Purser and other able orators have been secured for the approaching commencement, and the occasion promises to excel in interest.

The Central Female College, at Tuscaloosa, is now somewhat in the public eye. This excellent school is under Baptist control; but it has no organic connection with our State Convention, and in the opinion of the writer, has never received the denominational consideration which it deserves. He thinks nothing too good for Baptists, and wants them to have as much of the earth as possible. The school occupies the massive and imposing building erected for the capitol of the state, and is too valuable a property at too strategic a point to lose. Dr. Davidson is President of the Board of Trustees, and is now making an effort, in which he deserves success, to raise \$500 for needed repairs.

The Alabama Baptist gives evidence of increasing popularity and prosperity. Lately it became an eight-page five-column paper, and at the same time appeared in new type. It does not seek to be a cosmopolitan, but devotes its space and energies chiefly to Alabama interests, speaking officially for the Boards of our State Convention. Brethren who have known the paper from its incipency say it has never been better, and so far as the knowledge of this scribe extends, it confirms the opinion.

There is some diversity among us as to the practical utility of the institute work, now in charge of a distinct board located at Opelika. Some think said work the solution of our gravest problems, others regard it as a good-sized humbug; but these diversities of view cause no friction and not the slightest personal alienation. That princely brother, Rev. G. A. Hornaday, secretary of the Institute Board, recently visited a church whose pastor belongs to the latter class, and received a contribution of \$50. Alabama brethren do not always

agree about methods; but they believe in fraternity, and they are not horned.

It is a matter of interest to Kentucky, as well as Alabama, that Rev. W. B. Crumpton has been invited to come home, and take up his old work with the State Board of Missions. In remembrance of the past winter's experiences along the Ohio Valley, we cherish the hope that he may be able to break the spell of Blue Grassdom, and bring him back to his native heath, where a warm welcome and plenty of hard work await him. The boards of Home and Foreign Missions join us in this request, and will help us make it effective.

Our pastors generally seem contented and happy. There are rumors of efforts to draw our men here or there, north, east and west; but the brethren generally seem to adopt the motto of the state, and to these solicitations return answer, "Here we rest." J. J. TAYLOR.

Mobile, Ala.

DEAR RECORDER:-

I saw in your columns some time ago, something about whether the founders of the Southern Baptist Theological Seminary intended it as a Landmark Baptist Institution. I find something in Dr. J. R. Graves' book, "Old Landmark, what is it?" very suggestive a long this line. On page 120 Dr. Graves says: "Dr. J. P. Boyce the distinguished president of the Southern Baptist Theological Seminary, Louisville, Ky., publicly declared on the floor of the Mississippi State Convention at Jackson, Miss., 1876, what he had before stated to us privately, that he was a Landmark Baptist." Who would think of Dr. Boyce being a Landmark Baptist and establishing a school contrary to his principles.

We find in the same book of Dr. Graves', pages 247 and 248. S. M. Provence's notes taken from Dr. John A. Broadus, Professor of Theology in Southern Baptist Theological Seminary the following: "A Baptist preacher may invite a Pedobaptist to preach for him, so long as it is understood that he does not thereby indorse the latter's ordination, i. e. when no principle is involved. I quote from my notes. In reply to the question of a student, the professor said substantially. If I were to invite a Pedobaptist to preach in my pulpit, and should afterwards learn that he continued the invitation into a recognition of his claim to be a properly ordained minister of a New Testament church, I should not only not repeat the invitation, but I would take pains to tell him why I did not." Who can imagine Dr. Broadus talking thus, and helping establish a school to teach Pedobaptist baptism is Gospel baptism when they are dipped under the water. We are inclined to believe that the intention of these grand men, who have gone on to their rewards, in establishing the Southern Baptist Theological Seminary was that it should be an anti alien Baptist school.

R. Y. BLALOCK.

NOW'S THE TIME

We offer One Hundred Dollars Reward for any copy of Oshers that cannot be cured by Hill's Oshers Cure. F. J. OSHERS & CO., Props., Toledo, O. We, the undersigned, have known F. J. Oshers for the last 15 years, and believe him to be a man of honor and integrity, and we are willing to stand by him in any and every way. W. C. & S. H. BARNES, Wholesale Druggists, Topeka, Kan.; K. W. & M. H. VANCE, Wholesale Druggists, Kansas City, Mo.; Hill's Oshers Cure is taken internally, and is the only cure for all kinds of Oshers of the throat. Price in cents per bottle. Sold by all Druggists, Wholesale and Retail. Family Pills are the best.

SOUTHWEST MISSOURI.

There are twenty-five Baptist churches in this county and yet there are some townships in which there is no church of our faith, and consequently there remains much missionary work to be done to develop the field and give the people the Gospel.

The First church, Nevada, is now working with its new pastor, H. R. Best, who has been working in the Indian Territory. Mr. Best is young, but earnest and aggressive and is already making himself felt in that city of 10,000 souls. The church has recently purchased a handsome lot, well located, at a cost of \$1,000, and will, no doubt, erect thereon an imposing structure, as the First church is the wealthiest in the city.

East church is prospering under the leadership of Eld. Shearley who has been blessed this winter in his work, the church having received 40 additions during a meeting in January. Some of the members claim that the church is so located as to control 1,500 of the population of the city. They need a new house of worship and an eligible location.

Oak Grove church has recently called Rev. Mr. English, formerly of Rich Hill, but now in Kentucky. It is rumored that he will attend the Seminary this fall. Oak Grove is one of our good, strong country churches and could have preaching half the time.

Walker has called Rev. Robt. Harris, who resides at that point. The church has been without a pastor for some time and has been losing ground, too. Bro. Harris is about 80 years old, but is vigorous mentally and physically--indeed, quite a remarkable man for his age.

Brethren Inghram, Shearley and Wher are pastors who live out of the county from 20 to 50 miles from their respective churches and only preach to them once a month and the weather and roads have been so exceedingly bad this winter that county pastors have gotten in very little good, effective work.

More than half the churches had no revival meetings this winter, and on account of adverse circumstances have had very small congregations; the fact is, the weather conditions and roads have been such for four or five months that nothing comparatively has been done; consequently the mission and other work have fared badly; reaction will soon set in and we'll make up for lost time.

A house of worship will be dedicated at Panama, a mission point, on the fourth Sunday in this month. As missionary I have been laboring at this point since last December and am glad to say the interest is fine, and growing nicely. This is a coal mining town of 600 or 700 souls--Welsh, French, Germans, Italians, Negroes and Americans. The Welsh people are nearly all Baptists (and good ones, I assure you) and the only class, except Americans, that an English-speaking preacher can reach. Panama is a great town now, but just as soon as the coal is exhausted, which will be ten or twelve years or less, then in all human probability Panama will exist in name only, but the Baptists will exist after the town turns up its toes.

Missouri General Association will meet at Joplin next October. This is a smacking town, and a good one, and is 60 or 70 miles south of this county. There will doubtless be a great outpouring

ARE YOUR KIDNEYS WEAK?

Have You Bladder or Uric Acid Trouble?

You May Be Afflicted And Not Know It.

By Special Arrangement, Every "Western Recorder" Reader, to Prove for Themselves the Wonderful Merits of SWAMP-ROOT, the Great Kidney Remedy, May Have a Sample Bottle Sent Absolutely FREE by Mail.

People are apt to believe that kidney disease is rather a rare disease, but recent discoveries have proved that it is a common trouble indeed.

And the proof of this is, that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of your kidneys.

You can't be sick if your blood is pure, free from kidney-poison and disease-breeding germs. Your kidneys should keep it so. That's what they are there for. And as long as they are well they perform their duties with thoroughness and dispatch.

You are well when your kidneys are. Dr. Kilmer's Swamp-Root, the great kidney remedy, will make your kidneys well when they are sick.

Kidney trouble often comes from overwork or over-exertion. From exposure to cold and other working influences, from lifting or a strain, from over-eating or drinking. All these things weaken your kidneys and poisonous germs begin to creep into your blood.

It is at just such times that Dr. Kilmer's Swamp-Root is needed.

When your kidneys are not doing their work, you have back-ache, headache, sediment in the urine, scalding irritation in passing it obliged to go often during the day and to get up many times at night, dizziness, or irregular heart, bladder or uric acid troubles, rheumatism, neuralgia, sleeplessness, nervousness, irritability, sallow complexion, bloating, dropsy, tired feeling, loss of energy and ambition.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful restorative and healing action on the kidneys and bladder.

The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle of this great discovery absolutely free by mail.

To get a sample bottle and a book giving some of the thousands

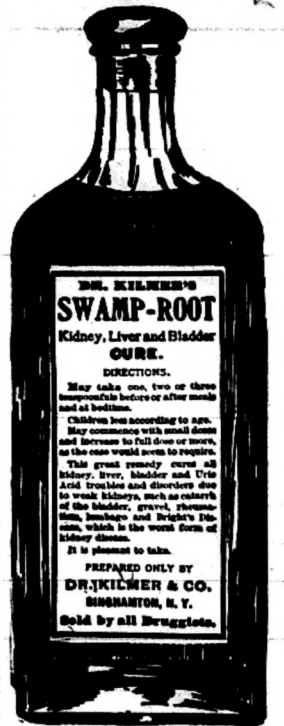
of the Baptist hosts on that occasion.

Almost this entire county (Vernon) is underlain with coal. At Panama there are six shafts in constant operation, besides those near by and several banks near Harwood, and some at other points, and the probabilities are that the field isn't half developed.

There is not much raised in this county on account of the devastations of the bug; corn, however, is raised in great abundance, besides oats, flax and castor bean, and by no means the least in importance and magnitude is the apple crop, and present indications are that an immense crop will be harvested this year. J. N. BARNES.

Harwood, Mo., April 10, 1900.

Reduced Rates to Pacific Coast Via Union Pacific Railroad from Omaha to Seattle, Portland, Helena, etc. Second-class, \$25.00 from Kansas City to same points, including meals, baggage, and taxes. For particulars call on or address J. B. Campbell, G. A. L., K. & St. L. C. Railroad, Third and Main street, Louisville, Ky.



One Half the Size, size--One Quarter the Size.

upon thousands of testimonial letters received from sufferers cured, write to Dr. Kilmer & Co., Binghamton N. Y. and mention that you read this liberal offer in the Louisville WESTERN RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent or one-dollar sizes at the drug stores. Don't make any mistake, but 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.

"AIR LINE'S"

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

On May 23-31, 1900, the "Air Line" Louisville, Evansville & St. Louis Consolidated railroad will offer reduced rates to San Francisco, Cal., on account of the National Baptist Anniversary. For particulars call on or address J. B. Campbell, G. A. L., K. & St. L. C. Railroad, Third and Main street, Louisville, Ky.

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 Musical Festival--Tickets on sale May 8, 9 and 10, good to return May 11. One fare round-trip. Southern Baptist Convention--Tickets on sale May 1 to 10 inclusive, good to return 15 days from date of sale. One fare round-trip. Travelers' Protective Association--Tickets on sale May 15 and 16, good to return May 22. One fare round-trip. For rates and further information call on or address nearest agent Southern Railway, or W. H. Taylor, Assistant General Passenger Agent, Louisville, Ky.

SITUATION WANTED--By a young lady as a companion. She is a graduate of education and other branches in a good Virginia college. Hands with a pleasant voice, thus giving the best of references. Address the editor of this paper.

THE CHRISTIAN'S STAR OF HOPE.

BY A. T.

The world is dark around me, and
 storms my vision meet,
 While trials here beset me, and elog
 my wounded feet;
 No voice of earth to cheer me, no arm
 to help me on.
 As o'er life's rugged pathway my
 fainting limbs are drawn.

O, and would seem my future were it
 ever dark to be;
 Throughout the countless ages of
 vast eternity;
 For rather would I perish as the soul-
 less beast must do,
 Or with my life surrender my immor-
 tal spirit too.

But a star of hope I've left me, whose
 ray invites me on
 To a destiny where sorrow and trouble
 are unknown;
 Whose light has guided millions
 'round the dark and dreary way
 To a land wherein abideth an all-
 eternal day.

What tho' the world around me wear
 the darkest garb of night?
 Above it, and beyond it, ever stands
 this beacon light;
 And as the stars of evening are but
 brighter for the shade,
 So, by each tribulation is this light
 the brighter made.

With it ever thus before me my heart
 can ne'er despair,
 For it points me to a haven, and end-
 less rest is there;
 To a home where pain and sorrow
 shall ne'er again molest,
 Where joy eternal reigneth in the
 kingdom of the blest.

OUR PULPIT.

DELIVER, BAPTISM, BLESSING.

BY G. H. SPURDON.

And he took them the same hour of
 the night, and washed their stripes;
 and was baptized; he and all his
 straightway. And when he had
 brought them into his house, he set
 before them, and rejoiced, believ-
 ing in God with all his house.—
 Acts 16:24, 25.

The gospel, attended by the
 Spirit of God, is always victori-
 ous; but it is very pleasant to
 make notes of its victories. The
 gospel came to Lydia, a devout
 woman, who was one given to
 prayer, and who worshipped God,
 although she did not know the
 Lord Jesus Christ. She was a
 woman of tender heart, and she
 was soon won. The Lord gently
 knocked at the door of her heart,
 and it was opened. She heard
 Paul's plain preaching, she re-
 ceived the truth, was baptized
 and became the corner-stone of
 the church at Philippi. "Well,"
 says one, "that is an instance of
 what the gospel does with deli-
 cate, tender, gentle natures." Now
 here is an old soldier; he has
 been in the wars, he has earned
 distinction, and has been ap-
 pointed to the office of jailor
 at Philippi, an office of some im-
 portance under the Roman Em-
 peror. He is a man who knows
 the sight of blood; he is of a
 course, though apparently honest,
 disposition. He keeps prisoners,
 and that is not an office that
 brings much gentleness with it,
 and he is under very stern law.
 He himself carries out strict dis-
 cipline in the prison. He is as
 hard as a bit of the lower mill-
 stone. What will the gospel do
 with him? Brethren, it tri-
 umphed as much in the jailor at
 Philippi as it did in the lady
 from Thyatira; and while it won
 its way into the heart of the
 dealer in purple, it also worked
 its way into the heart of the
 dealer in crimson, who had often
 shed precious blood. The victory
 over the rough Philippian jail-
 or was as illustrious as the vic-
 tory over the gentle and devout
 Lydia.

I want specially to call your

attention to this point; the Phil-
 ippian jailor stands before us as
 one who was converted and bap-
 tized and who brought forth use-
 ful fruit all in the compass of an
 hour or so. "Straightway," says
 my text. It also says, "The same
 hour of the night." This man
 was brought from darkness into
 marvellous light on a sudden; so
 distinctly brought, that he avowed
 his conversion there and then,
 and went on to prove its reality
 there and then, in his own house,
 by entertaining the men whom,
 a few hours before, he had thrust
 into the inner prison, and whose
 feet he had made fast in the
 stocks.

In a great many cases conver-
 sion may be said to be a slow
 work. I do not think that it
 really is so; but it appears to be
 so. There is the early training,
 there is the awakening of con-
 science, there is the seeking to
 find Christ, the struggling, the
 little light, the dim hope, the
 faith like a grain of mustard seed,
 by-and-by a little confidence, af-
 terwards faith more clear, and
 then, after a long time, comes the
 public avowal of the joy and
 peace received through believing.
 We have a great many people
 round us who are very slow.
 Why it is I do not know, for this
 is not a slow age. People are
 fast enough about the things of
 this world. We cannot travel
 fast enough. Everything must
 be done at express speed; but in
 the things of God there are num-
 bers of persons who are as slow
 as snails.

I have no doubt that the work
 of grace is very gradual in some
 people; it is like the sunrise in
 this country. I am sure that you
 cannot tell, on foggy mornings,
 when the sun does rise. I have
 sometimes questioned whether
 he ever does rise in England; at all
 events, I have seen very little of
 him for the last few days. I be-
 lieve that the sun has been seen
 in England; I take it as a matter
 of trust that that ruddy wafer
 that I saw the other day really
 was the sun, although it is a great
 contrast to the king of day who
 rules in the sunny South. Who
 can tell when he begins to shine
 upon the earth? There is a little
 grey light, by-and-by a little
 more, and a little more, and at
 last you can say that the sun has
 fairly risen. So it is with some
 Christians. There is a tiny gleam
 of light, and then a little more
 light, and then a further ray of
 light; but it is only after a con-
 siderable time that you can say
 that the full light has really come
 into their souls. Yet, mark you,
 there is a moment when the sun's
 disc first appears above the hori-
 zon. There is a moment when
 the circle of the sun is really first
 visible, just an instant, the small-
 est portion of time; and, in con-
 version, there must be a time in
 which death has gone, and life
 has come; and that must be as
 sharp a division as the razor's
 edge could make. There really
 cannot be anything between life
 and death. The man is either
 dead or alive; and there must be
 some point at which he ceases to
 be dead, and becomes living. A
 man cannot be somewhere be-
 tween condemnation and justifi-
 cation; there is no land in be-
 tween. The man is either con-
 demned on account of sin, or he
 is justified through the righteous-
 ness of Christ; he cannot be be-
 tween those two states; so that,
 after all, in its essence, salvation
 must be an instantaneous thing.
 It may be, it will be, surrounded
 by a good deal that seems to lead
 up to it, and makes it appear to
 be gradual; but, in reality, if
 you get to the root of the matter,
 there is a turning point, well de-

lined and sharp, and if not clear
 to you it is clear to the Great
 Worker, who has wrought in the
 heart that is changed from death
 to life, and from condemnation
 through sin to justification
 through Jesus Christ.

In this Philippian jailor's case
 everything is sharp, clear, dis-
 tinct.

In the middle of the night a
 singular miracle was wrought.
 The prison is shaken by an earth-
 quake. The keeper rises. The
 prisoners must have gone, for the
 doors are open. He had not care-
 lessly left them unbolted; he had
 fastened them before he went to
 bed, but they are all open and
 the prisoners are without chains;
 they will get away and he will
 have to suffer for it. He puts
 the sword to his own breast; he
 is about to kill himself when,
 just at that moment he hears a
 loud voice crying, "Do thyself no
 harm, for we are all here." What
 a surprise for him! What a
 revulsion of feeling those words
 caused! "We are all here." He
 thinks to himself, "Truly there
 is a God; it must be the God of
 Paul and Silas who has wrought
 this miracle." He begins to
 tremble; he has lived without
 knowing this God; he has ill-
 treated the messengers of this
 God. He brings them out; he
 respectfully addresses them,
 "Sirs," he earnestly cries to
 them, "What must I do to be
 saved?" The idea of being lost
 has come over him. It is not
 that he is afraid to die, for he
 was about to put himself to
 death; but he is afraid of what
 is to follow after death. He is a
 lost man, and therefore he asks,
 "What must I do to be saved?"

Now it is that he is plainly
 told the way of salvation. It was
 put with great brevity, "Believe
 on the Lord Jesus Christ and thou
 shalt be saved, and thy house."
 Probably he did not understand
 it when he heard it, and so "they
 spake unto him the Word of the
 Lord, and to all that were in his
 house." His wife, his children,
 his servants, whoever made up
 his household, all gathered round
 the two preachers; and they ex-
 plained the way of salvation,
 salvation by faith on Christ, sal-
 vation by the atoning sacrifice of
 Christ, salvation by faith in the
 precious blood of Christ. Paul
 and Silas doubtless told the com-
 pany that whosoever believed in
 Jesus should not perish, but have
 everlasting life. The jailor be-
 lieved every word of it; and he
 was therefore saved, and saved
 at once. If you have never heard
 the gospel before, and you hear
 it to-night, and believe in Christ,
 you will be saved at once. If you
 have been hitherto a total stran-
 ger to all good things, yet, if you
 now receive the blessed tidings
 of mercy through the Son of God,
 pardon through his shed blood,
 you shall go out of his house jus-
 tified, saved, saved in an instant,
 saved by the simple act of faith.
 It is a happy circumstance that
 the gospel is so simple. There are
 certain preachers who seem as if
 they must mystify it, like the
 negro who said, "Brethren, I have
 read you a chapter, and now I
 will confound it." No doubt
 there are many who are always
 making out the gospel to be
 a very difficult thing to under-
 stand; philosophical, deep, and
 so on; but it was meant for the
 common people, it was given not
 merely for the elite, the learned,
 the instructed, but, "the poor
 have the gospel preached to
 them," and the gospel is suitable
 to be preached to the poor. This
 is the gospel, "Believe on the
 Lord Jesus Christ, and thou shalt
 be saved, and thy house." Trust
 Christ; and if thou dost, thou

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shalt be saved.
 Second, here is a person con-
 fessing his faith at once. "He
 was baptized, he and all his,
 straightway."

Should a person be baptized as
 soon as he believes? As a rule,
 yes; but there may be good rea-
 sons why he should not be. There
 was no good reason for delay in
 this man's case, for, in the first
 place, his conversion was clear as
 noonday. Paul had no question
 about it. The man was really
 converted. Silas felt sure of it,
 too; and they did not hesitate to
 baptize him and all his house-
 hold; for they all believed in
 God. Remember how it was with
 Philip and the eunuch. That
 Ethiopian nobleman said, "See,
 here is water: what doth hinder
 me to be baptized?" Philip re-
 plied, "If thou believest with all
 thine heart, thou mayest." That
 being so, they went down both
 into the water, both Philip and
 the eunuch, and he baptized him
 there and then. If the baptizer
 believes that the professor of
 faith in Christ is sincere, then he
 may not hesitate. If he has any
 doubt about that, if he is afraid
 that the confession is made in ig-
 norance, or made without due
 thought, then it may be incum-
 bent upon him to wait a while;
 but otherwise, he must do as
 Ananias did to Saul of Tarsus, he
 must baptize him upon profession
 of his faith, as soon as he applies.
 The jailor's conversion, then, was
 clear.

In his case, also, there was so
 other reason for delay. In the
 case of many young persons there
 are reasons for delay. I remem-
 ber, in my own case, my parents
 not believing in the baptism of
 believers, and I, being between
 fifteen and sixteen years of age,
 thought it my duty to consult my
 father and mother, and ask their
 counsel and advice. I think I
 did right; I did not expect them

to see with me, but I did expect
 them to give me their loving con-
 currence, which they did; and I
 waited until I had obtained it.
 Sometimes it will be right on the
 part of other young people to do
 the same. There may be reasons,
 physical, moral, spiritual; I can-
 not go into them all at this time.
 A man may be excusable who,
 though a believer, is not immedi-
 ately baptized, seeing that he
 intends to be as soon as it would
 be fitting and right and decorous,
 and, in connection with other du-
 ties, a right thing. But there
 was no reason for delay in the
 jailor's case. The man was his
 own master, and his children and
 his servants had no difficulty in
 gaining his consent to their bap-
 tism, seeing that he himself was
 about to lead the way in confess-
 ing Christ in the Scriptural fash-
 ion.

In this man's case note also
 that he was not hindered by self-
 ish considerations. Had the jail-
 or been like some people that I
 know of, he would have found
 plenty of reasons for delaying his
 baptism. First, he would have
 said, "Well, it is the middle of
 the night. Would you have me
 baptized at this hour?" He would
 have said that he did not know
 that there were conveniences for
 baptism, for it is so easy to find
 it inconvenient when you do not

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like it. He might also have said, "I do not know how the magistrates will like it." He did not care about the magistrates. Perhaps he would lose his situation. He did not take his situation into consideration. Then, what would the soldiers in the Philippian colony say when they heard that the jailor had been baptized into the name of Christ? Oh, the guffaws of the guard-room, the jokes that there would be all over Philippi! This brave man did not take those things into consideration; or, if he did, he dismissed them in a moment. It was right for him, now that he believed in Christ, to confess his faith in Christ; and he would do it, and he would do it "straightway." Ah, dear friends, there are some of you here who have never come out as Christians! You are what I call the rats behind the wainscot, or the black beetles that come out at night, when there is nobody about, to get a bit of food and then go back again. You never say what you are; you never come out on Christ's side. I am not going to condemn you; I wish that you would condemn yourselves, however, for I think that you ought to judge that you are acting a very mean part. The promise of eternal life is not made to a faith which is never avowed. Allow me to say that over again. The promise of salvation is not made to a faith which is never avowed. "He that believeth and is baptized, shall be saved." "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Our Lord's own words are, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven;" and he also said, in connection with this confession, "but whosoever shall deny me" (which must mean, whosoever does not confess me) "before men, him will I also deny before my Father which is in heaven." If you have not faith enough in Christ to say that you believe in him, I do not think that you have faith enough in Christ to take you to heaven; for it is written concerning the place of doom, "the fearful," that is, the cowardly, "and unbelieving, shall have their part in the lake which burneth with fire and brimstone."

Now, here is a person useful at once. Useful? What could he do? Well, he did all he could. First, he performed an act of mercy: "He took them the same hour of the night and washed their stripes." Dear, good men, they were covered all over with the marks of the Roman rods. They had been beaten black and blue, and the blood had flowed freely. I think I see how tenderly the jailor washed their stripes. It was before he was baptized that he brought forth fruits meet for repentance. The ill-used ministers needed washing; how could their wounds be healed unless they were properly washed? With all the dust and dirt of the street and the grit of the prison-house in the weals and wounds, how could they be healed? "He washed their stripes." I like to read these words. I am sure Paul and silas must have enjoyed to have their stripes washed by one who, a little while ago, had been so rough with them. I do not know that he could have done anything better to show his sincere repentance.

We want to have a church in which all the members do something, in which all do all they can, in which all are always doing all they can, for this is what

our Lord deserves to have from a living, loving people bought with his precious blood. If he has saved me I will serve him forever and ever; and whatever lies in my power to do for his glory, that it shall be my delight to do, and to do at once. Oh, if some of you get saved to-night, when you go home, there will be a difference in your house! Ah, and within a day or two, even your cat will know that there is a change in you! Everybody in the house will know that you are different from what you were. When a man who has been a drinker gets saved, or one who has been accustomed to use bad language, or one who has given way to passion, or a Sabbath-breaker, or a godless, Christless wretch—when he gets converted, it is as if hell were turned into heaven, and the devil transformed into an angel. God make it so with any such who are here, by the working of sovereign grace!

I seem, at this moment, to recollect that morning when I found the Saviour. It was a cold, snowy morning; and I remember standing before the fire, leaning on the mantel-shelf, after I got home, and my mother spoke to me, and I heard her say outside the door, "There is a change come over Charles." She had not had half-a-dozen words with me; but she saw that I was not what I had been. I had been dull, melancholly, sorrowful, depressed; and when I had looked to Christ, the appearance of my face was changed; I had a smile, a cheerful, happy, contented look at once, and she could see it; and a few words let her know that her melancholly boy had risen out of his despondency and had become bright and cheerful. May some such change as that pass over you!

Here is one thing more to finish with. Here is a person perfectly happy at once. When the jailor had brought Paul and Silas into his house "he set meat before them and rejoiced, believing in God with all his house."

Oh, that was a happy, happy time! "He rejoiced, believing in God with all his house." He rejoiced that he was saved. His heart kept beating "Hallelujah! hallelujah! hallelujah!" As he sat at that table with his two strange guests, he had indeed cause for joy. His sin was forgiven; his nature was changed; he had found a Saviour; he had given up his idol gods, and he rejoiced, believing in God. He had been told to believe on the Lord Jesus Christ. He was no Unitarian. He believed Jesus Christ to be God, and he rejoiced, believing in God with all his heart.

The jailor's rejoicing was also a seal of the Spirit upon his fidelity. Would it not be delightful for him to sit down with the two preachers of the Word in the middle of the night? Those two men must have had good appetites. They had probably had nothing to eat for many hours, and they had been lying in their dreadful dungeon with their feet in the stocks, after having been cruelly beaten; so they were prepared to eat, whether it was the middle of the night or the middle of the day. And the rest of the family came and sat down at the table with them, and all rejoiced. Such a night in a prison had never been known before. The jailor "rejoiced, believing in God with all his house."

I think that I heard a friend over there fetch a deep sigh as I

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quoted those last words of my text. I know what it meant; it meant that he has not all his house converted. Ah, dear brother, I cannot sympathize with you by experience; for I thank God that I have had all my house brought to Christ; but it must be a great sorrow to have that biggest boy of yours acting as he does, or to have that dear girl, of whom you had such bright hopes, turning aside to crooked ways! Let me ask you a question—Have you had faith about your house? Remember that Paul said to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." May God give you faith about your house! You have had faith about yourself, and you are saved; exercise faith about your children; cry to God to give you faith about them. Pray believingly that they may be led to have faith for themselves, and so may be saved!

Oh, that all in this great assembly may meet in heaven! You who have heard the Word these many years, may you tonight believe in Christ, and live! You who have never listened to it before, may you also come to Christ, and believe in him; as the

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quoted those last words of my text. I know what it meant; it meant that he has not all his house converted. Ah, dear brother, I cannot sympathize with you by experience; for I thank God that I have had all my house brought to Christ; but it must be a great sorrow to have that biggest boy of yours acting as he does, or to have that dear girl, of whom you had such bright hopes, turning aside to crooked ways! Let me ask you a question—Have you had faith about your house? Remember that Paul said to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." May God give you faith about your house! You have had faith about yourself, and you are saved; exercise faith about your children; cry to God to give you faith about them. Pray believingly that they may be led to have faith for themselves, and so may be saved!

EDITORIAL.

There have come from all directions congratulations and commendations of the action of Walnut-street church in regard to liquor dealers. There have also appeared some condemnations, and in some quarters there has been silence. Some of the very brethren who have been loudest in times past in condemning Walnut-street church and its pastor for the presence of liquor men in its fellowship, have failed to send in their congratulations now that the reproach is removed. One would have supposed that these brethren would have hastened to express their approval and extend their congratulations, but—as Dr. Pritchard used to say—"this world is round and funny."

Of the many letters of congratulation received, none are valued more highly than those from the Hon. Joshua Levering and Dr. E. T. Hixcox.

Mr. Levering says in a letter to Pastor Eaton: "I have read the resolutions as adopted by your church, with great pleasure, and beg to express my gratification at the action taken, as it thus takes a position alongside all the other Baptist churches of our land, with but here and there an exception. The evils of the liquor traffic are so varied and far-reaching, and run so counter to the principles of the New Testament, that I cannot see how any church can do otherwise than yours has done and be consistent with its profession of being a church of the Lord Jesus Christ. Again congratulating you and the members of your church on the stand they have taken, believe me," &c.

Dr. Hixcox, our Baptist Nestor, writes to Pastor Eaton: "Allow me to congratulate the Walnut-street Baptist church and its pastor on the admirable and heroic action lately taken by them in behalf of temperance and as to the liquor traffic. I read the report yesterday with comments and the most emphatic commendations in the 'New Voice,' and to-day in this week's Recorder. The unanimity with which the church acted, considering its traditions, made the achievement the more conspicuous. The movement was grand and every way truly Christian, and will redound greatly to the credit and dignity as well as consistency, of the Christian profession, and to the honor of the church of God. It will greatly increase the moral power of the church in favor of purity and righteousness in the city and in the state, and will prove a noble example and a powerful inspiration to many others, near and far, in a forward movement in the onward march of the coming kingdom of Christ."

On the contrary, the Courier-Journal of this city came out on the 18th inst in a double-column editorial condemning this action of Walnut-street church as involving the shutting out of liquor men from Heaven. This editorial commended the course of the Roman Catholics to the imitation of the rest of us, and insisted that to exclude liquor men was the same as to exclude dealers in powder, edged tools and tobacco. Pastor Eaton wrote to the Courier-Journal to know if it would publish a reply from him. A prompt answer came from the managing editor that the paper would publish whatever Pastor Eaton wished to say. He prepared a reply which was delivered at the

office on Thursday about noon. In such a case it was expected that the reply would appear promptly, but Friday morning it was not published, nor Saturday morning, nor Sunday morning. At the church Sunday morning the Rev. T. T. Martin expressed from the pulpit strong disapproval of the delay of the Courier-Journal, and Pastor Eaton made a simple statement of the case. On Monday morning the reply appeared, with somewhat tart editorial comments on the criticisms from Walnut-street pulpit.

Other churches with liquor members are being aroused. The Louisville Presbytery last week appointed a committee to ascertain whether any of the churches in its bounds had liquor members. The Baptist church at Canton, Miss., has just taken action similar to that at Walnut-street, and the Rev. J. B. Christie writes: "We have little sympathy among the other churches here, except the Methodists, God bless them, and the action of Walnut-street church is like the shadow of a great rock in a weary land."

We have no doubt that the day is not far distant when no evangelical church will have any liquor members. Of recent years the public conscience has been greatly awakened on this subject. Time was when even preachers sold whiskey without losing their influence, but the public conscience was then dormant and the liquor traffic was very different from what we find now. There are still good men in the business, we know some whom we esteem highly, but they are getting fewer and fewer, and it will not be long till no good man will make his living by furnishing his neighbor drink.

The Baptist Courier frankly avows that it does not expect that retaining Dr. Whitsett in his present position will bring peace, but it claims that his retirement will not bring peace either. Well, since retaining him for three years has been tried and failed, does not wisdom suggest a change in the treatment of the case?

But the Courier lets the cat out of the bag and exposes its "Eatonophobia" by saying: "We have the spectacle now of some who are willing to see Dr. Eaton triumph in order to have peace. These brethren, some of them, think that they can help Dr. Eaton succeed and can then shake off his baneful influence. They think their new alliance will be only temporary. So they are willing to strike at Dr. Whitsett's friends, even if it means Dr. Eaton's triumph. A compromise man as Dr. Whitsett's successor would be Dr. Eaton's victory."

This tells the story. It is the baldest avowal of personal partisanship we remember ever to have seen. It is not love for the Seminary, nor for Dr. Whitsett, but Eatonophobia that controls the course of the Courier. The thing to be accomplished at all hazards, even though the denomination be torn to pieces and the Seminary ruined in the effort, is Dr. Eaton's defeat. "Thou art mad," Bro. Courier. Eatonophobia has put you so you cannot speak "the words of truth and soberness." Of all the reasons for retaining Dr. Whitsett, the absurdest yet offered is that a certain man wishes him to retire. Yet the Eatonophobia of the Courier is so violent that all other considerations must give way to the one purpose of preventing Dr. Eaton from claiming a victory. To this complexion

has it come at last.

What a dreadful man Dr. Eaton must be truly! What has he done? Well, really, when you come to that, there isn't anything particular he has done the Eatonophobiacs can put their hands on. From time to time they have made charges against him, but when he denied the charges and called for the proof, not an item of proof could be furnished. But he is guilty all the same, say the Eatonophobiacs, and the absence of any proof against him is due to his diabolical smartness in concealing the evidence of his guilt. But he must and shall be guilty, all the same. "Freedom of research" and "liberty of teaching" demand that he shall be guilty. To doubt his guilt is disloyalty to Dr. Whitsett!!!!

This is ludicrously absurd, of course. The unfortunate thing is that important interests are at stake; and those who have the deciding of the questions involved ought to be men of calmness and wisdom. At Norfolk some of the brethren said they would be perfectly willing for Dr. Whitsett to retire if it were not that it would be claimed as "a victory for Eaton and the Western Recorder." The editor of the paper was asked about it, and he replied that if Dr. W. would retire the Recorder would make no claims of victory. So when Dr. W. sent his resignation, the Recorder made no claim of victory. It ought to be no question of triumphing over anybody, it ought to be simply a question of going right and conserving the interests of the denomination. Dr. Eaton is willing to sustain as many and as great personal defeats as the good of the cause and the glory of God may require. Neither he nor the Recorder have talked about gaining any victory in this unfortunate controversy; all such talk has come from the other side, and has served to reveal the fact that some of the brethren were caring more for victory than for truth and righteousness.

Gov. ROLLINS, of New Hampshire, in a recent proclamation, lamented "the decline of the Christian religion, particularly in our rural communities." He says that in his state "there are towns where no church bells send forth its solemn call from January to January." And he adds: "There are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace."

The Christian Advocate (N. Y.) says: "The situation can be paralleled in every state in New England." The editor speaks of his personal summer wanderings in New England, and he says: "Many a town in which we saw large congregations gathered in the house of God is now churchless." The Advocate declares there is similar decay in the cities, though it is not so manifest, owing to fine music, &c., attracting people to the church.

In regard to the proper steps to be taken to remedy this state of things, the Advocate is right in saying: "What can be taken except faithful preaching, faithful hearing, faithful praying and faithful living under a deep sense of the spiritual truths expressed in these lines which have roused thousands to repentance, but have almost passed out of the memory of the present generation," &c.

This is the one remedy. The world is not to be converted by

"enriching the church services," adding "Easter" and other celebrations, adopting "liberal views," giving fine Sunday concerts and preaching "up-to-date" sermons. "Faith cometh by hearing, and hearing by the Word of God." "It pleased God by the foolishness of preaching to save them that believe." The Gospel, and that alone, is "the power of God unto salvation to every one that believeth." A dilettante Christianity is no match for total depravity.

The venerable Dr. Robert Ryland died in Lexington, Ky., on Sunday at the advanced age of 94 years. He was the last of his generation, and was in every way a most remarkable man. His usefulness continued to the last. His mental faculties remained vigorous, and he was physically a wonderful man for his age. He was a native of King and Queen county, Virginia, and joined the famous Brington Baptist church in 1824. He was ordained to the ministry in 1827, having graduated at Columbian University, Washington, D. C., in 1826. His first pastorate was in Lynchburg, Va., where he labored five years. Thence he went to Richmond to take charge of the school that afterward became Richmond College, of which he was the first president. After the war he gave up this position and devoted himself wholly to the colored people, in whose well-being he was profoundly interested. He served with signal success the First African Baptist church of Richmond for 25 years, baptizing 8,800 into its fellowship. In 1868 he removed to Shelbyville, Ky., and taught, preaching to country churches. Thence he went to Lexington and engaged in similar service. The last years of his rich and useful life were given to the College at Bristol, Va., where his presence was a benediction.

He was a man of rare gifts and attainments, of lofty ideals and broad sympathies, of profound piety and tireless energy. He wrote much for the papers, though we regret he left no permanent literary work. We shall not soon look upon his like again.

We are glad to learn that there has been a revival in the study of the Shorter Catechism in the evangelical churches in England. We are gladder to know from the inquiries which are made for Spurgeon's Catechism, which is the Baptist edition of the same, that interest in the study of the catechism is growing among Baptists in this country.

And what makes us gladder of all is that so many of the orders for Spurgeon's Catechism come from mothers. It shows a much-needed revival in family religion. It shows that mothers are feeling they cannot evade their responsibility to God to train their own children, and leave them to even the best of Sunday-school teachers.

Parents fail to give their children one of the best equipments for life when they allow the little ones to grow up without having that famous catechism, and especially its proof-texts, thoroughly implanted in the memory of the children. They may and will have great need of just such an arsenal of weapons against error as they go through life.

THREE MONTHS' SUBSCRIBERS.

According to our printer, all 6 months' subscribers, who have not received, will be discontinued after this week. We therefore please to add that many have renewed and we hope that the rest will renew for six months or a year.

Editorial Varieties

The Methodist in Richmond, Va., are celebrating their centennial this week.

We saw it announced that Mr. Coffin was on a visit to his cousin, Mr. Graves in the town of Tombstone, Arizona.

The London Times has amused its readers by an unfortunate apology. A lady whose husband is living was mentioned in the Times as a widow. The next day the Times apologized thus: "We regret that Mrs. Holiday was incorrectly described as a widow."

The "new theology" is fond of big words. And that is well, for when error is taught too vaguely start the people to know what is meant, comparatively little harm is done. One of the latest expressions of the "new theology" is to call the statement "a vital potentiation of humanity." There now!

We assure the Baptist that there is nothing in the Seminary creed which commits a professor to interpret church in Matthew 16:18 as meaning the universal, invisible church. This creed makes no reference to Matthew 16:18. It is strange with what recklessness wild claims are made by some of the brethren.

A young woman has sent out a chain-letter scheme to raise the money to enable her to go to Porto Rico and teach the children the English language. She calls for contributions to aid in the good work. The New York Advertiser comments: "In the good work usually means filling the pockets of people who have not the energy or the disposition to earn their own living."

Dr. M. B. Wharton writes: "I am in deep affliction; I have just returned from Graham, N. C., where, in a residential my only son, M. B. Wharton, Jr., was buried. I have been by his bedside for over two weeks, and until the end came. He was in his 50th year and leaves a wife and two children. He was one of the brightest, most gifted and noble of the race, and he died in hope of sweet rest in Heaven. We tender our condolences to the bereaved."

The Baptist Courier asks us wherein the Seminary creed is "incomplete." We ask in turn—does our contemporary regard this creed as complete? Please answer. It may be enough for the present for us to say that after Dr. Toy resigned he said he believed the Seminary creed, although his interpretation of it differed from that put on it by Baptist members. We think a statement of Baptist faith is incomplete when a man holding Dr. Toy's views can subscribe to it.

In some quarters the union of the Northern and Southern Presbyterians has recently been agitated. The Rev. Dr. Beckman, of Knoxville, Tenn., recently wrote letters to "representative Presbyterians in twelve Southern States" asking what they thought of the proposed union. We think a statement of the replies makes it "evident that the Southern church is not ready at present to respond favorably to a movement toward union."

Dr. Lyman Abbott says that "all churches, Protestant and Catholic, orthodox and liberal, agree on the doctrine of the fatherhood of God and the brotherhood of man." Dr. Abbott is badly mistaken. All orthodox churches teach that God is the Father only of them that believe. "They which are the children of the flesh, these are not the children of God."—Romans 8:9. "In this the children of God are manifest, and the children of the devil."—1 John 3:10.

Harper's Round Table tells of a Baptist church in New England in which is a wealthy man who is very covetous. The year ended with the report that he had only \$100. It was decided to raise the amount in meeting. Subscriptions to the amount of \$200 were secured, but the covetous brother made no subscription. After a pause, when it seemed that no more could be secured, it was moved "that we double our subscriptions." The covetous brother was instantly on his feet with "I second the motion."

The Brington Times, a clear-headed secular journal, recently discussed the "higher criticism" from the common sense standpoint, and, among other things, said: "If some is truth and some is error, and there is no authority outside of the Bible itself to guide the reader, the church may as well disband, for its very foundation is undermined." The New York Advertiser (Presbyterian) says of this utterance: "This is strong language, but the facts are behind it. The difficulty and danger of letting down a little on the claims of the Bible, is that there is no telling where the process of Scriptural discounting will stop. We shall see the map of the chief rebel or highest critic to say at any point to the incredulous spirit: 'Thus far shalt thou go and no farther.'" Well said. The fact is, as we have often said, "is 'higher criticism' is simply baptized infidelity."

A story is told in the Young Women of an encounter between little Dorothy Dew and her distinguished grandfather in which the young lady came off victorious. One morning Dorothy, seeking to catch up at the breakfast table, and all about of possession being failed, Mr. Gloucester went up. In reply to him, she said the Bible was against early rising and she could not disobey it. On his departing, she turned to the 19th Psalm and read aloud with great emphasis, "It is vain for you to rise up early." Mr. Gloucester glared and said up at the breakfast table, "I have just seen what she meant, she had just arisen when she stood, and she was not up yet."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street.—Bro. T. T. Martin preached. Eight received by letter.

Broadway.—Pastor Jones preached. One received by letter and one baptized. Bro. F. H. Benson of Chicago lectured on Friday night on "Gunnery."

Chestnut-street.—Pastor Weaver preached as usual.

East.—Bro. Sid Williams preached. Eighteen received for baptism, eleven by letter, one by relation and sixteen baptized.

McFerran Memorial.—Pastor Eager preached. One received by letter. He began a series of sermons on Rome and the Gospel.

Twenty-second and Walnut.—Pastor Hunt preached. Two received for baptism and nine baptized.

East Mead.—Bro. A. F. Gordon preached. He has preached daily. Two received by letter and one under the washhouse.

German.—Pastor Wm. Ritzman preached.

Highlands.—Pastor Dawes preached as usual. He also preached at the jail.

Logan-street.—Pastor Montgomery preached as usual.

Parkland.—Bro. Clear, of the Seminary preached.

Portland-avenue.—Pastor Trails preached. Two received by letter. Indications of revival.

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

Third-av.—Pastor Boyett preached at both hours. The ladies presented the pastor with a new suit for the Convention.

Twenty-sixth and Market.—Pastor Thompson preached.

Ollinton.—Pastor Foster preached.

Oakdale.—Brother Lynch preached. A protracted meeting began. Bro. Hunt aiding Pastor Leger.

SEMINARY NOTES.

Two hundred and sixty-two students. Examinations are upon us!

Southern Baptist Convention will be next.

Commencement will follow hard by and then home.

E. J. Howard has accepted the care of Meadow Lawn Baptist church.

L. B. Parker preached at Oakdale in the morning and at Highland Park at night.

Geo. W. McDaniel supplied at Mill Creek in the morning, and G. C. Taylor at night.

Cooper H. Fry preached at Home of Aged and Infirm.

J. J. Clore supplied at Parkland for Bro. Gordon.

J. W. O'Hara preached at the Baptist Orphans' Home.

Ervin F. Lyon supplied at Central City for G. V. Edwards.

W. B. Riley supplied at Simpsonville.

J. L. Wise has been called at Belmont.

H. H. Pierce supplied at Cedar Creek.

L. E. Barton supplied at Locust Grove.

A. C. Cree supplied at Forks of Elkhorn.

The students were delighted with the lecture of Dr. P. S. Benson, of Chicago, which was delivered in Broadway Baptist church on the 21st for the benefit of the infirm in North End Hall.

THE STATE.

Pastor I. N. Strother writes: "It is thought by many that the meeting held at the Baptist church recently was, in many respects, the most far-reaching revival that has been witnessed in this place for years."

Pastor E. W. Conkley writes from Habit, Mo. "I send you V. F. Miller's name and subscription for one year. He is a son of Bro. H. C. Miller."

Pastor J. H. Burnett writes from Adairville: "The Lord is giving us a glorious meeting with the Baptist church here. Bro. W. A. Whittle, of Frankfort, preaching the gospel with great power."

OTHER STATES.

Pastor J. B. Moody writes from Tampa, Fla.: "Have just closed a meeting of three weeks' continuance. Bro. J. W. Forney of Mayville, Ky., preached for 17 days. As my successor at Pewee and La Grange, I had heard great and marvelous things of him, and I was anxious to see and to know and to hear him."

Pastor Ben M. Bogard writes from Seayry, Ark.: "We are engaged in a protracted meeting and a good interest is manifested. There have been up to date, three additions to the church, upon a profession of faith, and several others have accepted Christ and will join the church."

A church has been organized at Walkbrook, Maryland, with 64 members. Eld W. B. Forney is their pastor.

Seventy-six have been added to the fellowship of the Jones-avenue Baptist church at Ash Grove, the result of a recent meeting. Most of those baptized were heads of families.

Pastor B. T. Vann, of Scotland Neck, N. C., has been assisting Pastor A. M. Simms in a meeting with the Tabernacle church of Raleigh, N. C.

Pastor J. E. Love, of Seaford, Va., has been visiting Pastor L. Johnson, of the West Virginia conference church, Greensboro, N. C.

Prof. James C. Blainingsame has been elected President of the Baptist Female University, Raleigh, N. C. The University will open its doors for the fall term. This will begin a new era for the Baptist women of North Carolina.

DEAR BROTHER EATON: I will go to Alabama next week to assume the duties of Corresponding Secretary of the State Board of Missions; the position I surrendered after ten years of service, before coming to Kentucky, three and a half years ago. In my wanderings up and down in Kentucky, I have found many of the Lord's dear people and they have all treated me very kindly. I want to thank them through the columns of the RECORDER. I trust I have done some good for the pastors and churches and the cause of education where I have gone. I want to ask the brethren not to forget the cause of Ministerial Education at Georgetown. The young preachers here have been much upon my heart. Let the pastors call to mind the men and women who were kind to them, when they were struggling for an education.

My heart goes out to the worthy poor girls in Kentucky. I hoped so to complete the "Woman's Endowment" for their benefit. A very good start has been made and I trust the "Woman's Association of Georgetown College" will take up the work and push it to completion. What a monument that would be to the women of Kentucky! If the pastors will lend a little aid, the Association can easily raise the endowment with but little cost to the college.

The college, I am happy to say, is in fine condition and will continue to receive, as it richly deserves, a large patronage. I shall ever be interested in it and everything which is striving for the advancement of the Master's cause in Kentucky—heaven bless them all. After May 1st, my address will be Montgomery, Ala. My best wishes for you and the RECORDER.

I am fraternally yours, W. B. CRUMPTON, Georgetown, Ky., April 20th, 1890.

The First Baptist church of Evansville, Ind., had enjoyed a season of great spiritual blessing. The series of evangelistic meetings, just closed, has been a time of genuine revival, and the results are most blessed. Seven converts were baptized on Sunday morning, and eleven new members were added to the church in the afternoon of the same day. Five persons have since offered themselves for membership, and there is a prospect of the good work continuing. Pastor William Thomsen is happy in having Pastor H. N. Mc-Nemer, of Richmond, Ind., as his helper in the meetings. He preached the Word faithfully and earnestly, and is a "brother beloved" by us all. The Sunday afternoon meeting was also a time of revival. The circumstances of three years ago have been amicably adjusted, the wrong on both sides forgiven and all traces of it obliterated. The friends who have been out of fellowship for a time have resumed their former relations with the church and renewed their covenant vows. The church covenant was read by the pastor and the ordinance of the Lord's Supper was observed by a larger number than usual. "The Lord hath done great things for us, whereof we are glad."

Clark First Baptist Church.

DEAR RECORDER:—We are happily located in our new field of labor. We have a very comfortable home in the city on eight-room passage, and Monday evening a week ago we had a delightful visit by a number of good people of Tazewell—about 50—all of whom were laden with good things for the pastor, his wife and little girl, besides an abundance for the pantry. While the majority of our visitors were Baptists, a large number represented other denominations. Although our forces are not strong, the Baptists, since their organization here eleven years ago, have built a handsome church, costing about \$2,500, and a nice eight-room passage. I feel that there is a great work in this part of the state for Baptists. Pray for us that we may be able to do much good here in the name of our Lord and Master.

Fraternally yours, T. L. WAYNE, Tazewell, Va., April 21.

Don't Watch the Newspapers To find some drug, poisonous medicine or nostrum with which to all your system, and poisoning health and beauty, and diseases has yet been discovered which can cure them, take a good newspaper and read the news of your system, and you will find the truth. Do not be misled by the coming of spring and summer, and the promise of health and beauty, and diseases has yet been discovered which can cure them. Every reader of our paper should write the inventors and manufacturers. The name of the inventor is given. This will begin a new era for the Baptist women of North Carolina.

Enameline is the Modern Stove Polish, because it has all the latest improvements. A brilliant polish is produced without labor, dust or odor. There are three styles of package—paste, cake or liquid. Get the genuine. J. L. PRESCOTT & CO., New York.

REPORT OF THE WOMAN'S MISSIONARY UNION OF KENTUCKY FOR THE FOURTH QUARTER.

Table with columns: SOCIETIES, FOREIGN MISSIONS, HOME MISSIONS, STATE MISSIONS, CHRISTIAN OPERAND, SELF-DENIAL, EXPENSE FUND, BROTHERS, TOTAL. Lists various churches and their financial contributions.

A lamp does not burn very well, and cats its head off in chimneys, unless you use the chimney made for it. Index tells.

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Leave Louisville	8:00am	8:00am
Arrive Washington	10:00am	10:00am
Arrive Baltimore	11:00am	11:00am
Arrive Philadelphia	12:00pm	12:00pm
Arrive New York	1:00pm	1:00pm
Arrive Providence	2:00pm	2:00pm
Arrive Boston	3:00pm	3:00pm
Arrive Richmond, Va.	4:00pm	4:00pm
Arrive Old Point Comfort	5:00pm	5:00pm
Arrive Norfolk	6:00pm	6:00pm
Returning arrives in Louisville	8:00pm	8:00pm

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Arrive Washington	10:00am	10:00am
Arrive Baltimore	11:00am	11:00am
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Arrive New York	1:00pm	1:00pm
Arrive Providence	2:00pm	2:00pm
Arrive Boston	3:00pm	3:00pm
Arrive Richmond, Va.	4:00pm	4:00pm
Arrive Old Point Comfort	5:00pm	5:00pm
Arrive Norfolk	6:00pm	6:00pm
Returning arrives in Louisville	8:00pm	8:00pm

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Ar Lexington	2:00pm	2:00pm
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Ar Lexington	4:00pm	4:00pm
Ar Lexington	5:00pm	5:00pm
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not do that," he faltered at last. "Mother used to hold me in her arms so when I was a little fellow. But she was always cold and stern! I couldn't have done what I did if he had been different. I—I want to tell you about it before I go. You can write to mother when all is over—but not now, not now. I might get well, and it would not do."

It was the uneasy time of day. It was likewise the time when the hands of the clock went around altogether too fast to suit Janet. "You seem to love to say it's my bedtime," she said, looking crossly at the big clock. "I wish I could sit up once in a while, and see what a good time the grown folks have after we have gone to bed."

"It won't be long now!" sighed Rube Sawyer, stealing in on tip-toe. "An' wouldn't it nigh about kill his mother to see him lyin' so! After all it's just as well she doesn't know. I'll watch with him to-night as careful as she would herself. You can sleep there in the other bunk. If I need you I'll call."

So I retired from Barton Jerome's cot, and it proved a long, long night for I could not sleep. And neither did our patient. He moaned and tossed about, and once he again spoke aloud. Rube and I both caught the words. They were: "Mother, father—forgive."

"I reckon they would," the miner whispered. "Wah they could see him now. What's the boy done, anyhow?" "He will tell me yet," I answered, "if he lives long enough."

And the next day Barton Jerome called. He was even strong enough to sit up for an hour by the open door. It was then he told Rube and me the whole story of his blasted life. He did not try to excuse himself in the least. It was briefly this: He was an only son, and he had been carefully brought up and educated. But soon after leaving college he had learned to gamble. Then he lost heavily, and to cancel the bad debts incurred, he deliberately opened his father's safe and took therefrom a thousand dollars. After confining all to his still loving mother he fled from home and did not stop until he reached the Pacific coast. There he drifted from bad to worse until he finally brought up at the little mining camp out in the Mulee foot-hills where I had found him the day before.

When he finished his not uncommon story I made no comments. They were not necessary. He was young and erring, and he was also dying.

"I want to make restitution," he said at last. "I can do it now, thanks to Rube! He made some investments for us both that have turned out well, and I can pay father back ten-fold. You must send it at once. I will make out a check for all I owe. My bank book is in the pocket behind the door. Sorry I put off writing so long! I'm not equal to a letter now! But you can say all I wish him to know. Don't mention my being so ill! It would only worry mother."

"I want to write to them yourself," I said, decidedly. "If it is only the one word forgive—here are pen and paper!" "You think that would do, sir?" "Most assuredly."

"He took the pen then and traced the letters of a sorrow word, and then tried to sign his name but could not. His sudden strength deserted him and he fell back in a faint. Rube and I were a long time restoring him to consciousness. Indeed we once thought he had left us forever. But Barton Jerome lives a full fortnight longer, and I have never regretted my stay in that remote and far-away camp. We had many a precious talk together, and he died at last a thoroughly repentant lad, worthy as his parents, making the restitution he desired, and also inclosing his letter of one word, "Forgive." For he was never strong enough afterwards to write more. And their loving answer came the very morning he passed away. They gave him their full forgiveness, and from that day, how they begged him to come home! His dying lips were pressed to the letter again and again. "Forgiven by God, and father and mother, too!" he whispered. "Oh, it was too much to hope for, and now to think it is true! You'll bury this letter with me!"

I promised.
 "And Rube must dig my grave, just outside the camp."
 "Then, good-by! All forgiven! Isn't that good?"
 And with that the boyish head fell back on the pillow, and the glad gray eyes were closed forever. Poor Barton Jerome had gone to his long home.

Why should I start at the plow of my Lord that maketh deep furrows on my soul? I know he is no idle husbandman, he purgeth a prop-
 Rutherford.

HOW JANET WAS CURED.

It was the uneasy time of day. It was likewise the time when the hands of the clock went around altogether too fast to suit Janet. "You seem to love to say it's my bedtime," she said, looking crossly at the big clock. "I wish I could sit up once in a while, and see what a good time the grown folks have after we have gone to bed."

"You can sit up to-night, if you wish just as long as you like," said Janet's mother.
 "Truly," said Janet.
 "Oh, thank you, mamma! Won't we have a good time, though?"
 Then she went to tell the dolls.
 "Dear ones," she said, when she had collected them together, "I know and I long have known just how you feel about going to bed so early! So to-night you shall sit up just as long as you like, and we will see for ourselves just what good times the grown-up people have."

Then they all went downstairs to the library, where the family were. It was very quiet there, Janet thought. The children were studying their lessons for the next day, grouped around the long table in the middle of the room; and her father and mother were reading.

"Do tell me a long story, please, mamma," said Janet, bringing her little chair up beside her mother's. But her mother shook her head.
 "It would disturb the children studying," she said.
 "Can I have an opera with my dolls?"
 "No, dear."

"Isn't there anything to amuse me?" And there were tears in Janet's voice.
 "No, little daughter. This is the quiet hour for the grown people, and you will have to keep still."
 So Janet sat down, and looked soberly at the fire.
 By and by her head rested against her mother's knee.

"I don't think grown folks"—she began; and that was all, until her father was carrying her upstairs—"have a very good time at all," she murmured sleepily.
 Since then she goes to bed cheerfully.

"For it's really better for all of us, my dears," she told the dolls.—
 Youth's Companion.

A REPUTATION EASILY MADE.

To look wise and nod assent is sometimes enough to give a man reputation for being profound, even though he may be in total ignorance of the particular subject under discussion; as in this case:

Professor Moses Stuart Phelps used to tell a story about himself which proves that a reputation for wisdom is sometimes very easily acquired. In the days when he was a graduate student at New Haven, he took a walk one morning with Professor Newton, who lives in the world of domestic Providence, and then, as is his habit, started off on the discussion of an abstruse problem. As the professor went deeper and deeper, Mr. Phelps' mind wandered farther and farther from what was being said. At last Mr. Phelps' attention was attracted to the company by the professor winding up with, "Which, you see, gives us 'x.'"

"Does it?" asked Mr. Phelps, thinking that in politeness he ought to reply something. "Why, doesn't it?" excitedly exclaimed the professor, alarmed at the possibility that a flaw had been detected in his calculations. Quickly his mind ran back over his work. There had indeed been a mistake. "You are right, Mr. Phelps, you are right," almost shouted the professor. "It doesn't give us 'x,' it gives us 'y.' And from that time on Professor Newton looked upon Mr. Phelps as a mathematical prodigy. He was the first man who had ever caught the professor tripping. "And so," Mr. Phelps used often to add, with his own peculiar smile in telling the story, "I achieved a reputation for knowing a thing I know nothing about.—Ex.

It is not trouble that troubles, but discontent. It is not the water without the ship, but the water that gets within the leak which drowns it. It is not outward affliction that can make the life of a Christian and; a contented mind would sail above these waters. But when there is a leak of discontent open and trouble gets into the heart, then it is disquieted and sinks. Do, therefore, as the mariner, pump the water out and stop the spiritual leak in thy soul, and no trouble can hurt thee.—Thos. Watson.

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

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Mention the Recorder in answering any "ads."

CANCER

Its Scientific Treatment and Cure.

Dr. C. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors especially for many years, using no fluids or other severe measures.

Mr. T. R. C. Brinkley, Louisville, Ky., President of the Brinkley, Miles & Hardy Co., manufacturer of the famous "Brinkley Flows," was cured ten years ago of a cancer of the mouth.

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

A line addressed to Dr. C. Weber, 121 West 24th St., Cincinnati, O., will secure a 25-page treatise free.

A METROPOLITAN CITY.

Louisville, a city of 225,000 population, great factories, of commerce, of education, morals and refinement, is the seat of justice of Jefferson county, located on the south bank of the Ohio river, has an area of twenty square miles.

Broadway is a model avenue, 190 feet wide, well paved and clean. Here are many fine churches and beautiful residences, the Baptist Theological Seminary, Union railway station, etc.

Fourth avenue, crossing Broadway at right angles, is the promenade. On this corner the Convention will meet. The avenue is occupied by many fine retail stores.

The wholesale and jobbing stores are chiefly located on Main street. The finest hotels are on this street—the popular Louisville and the famous Galt House.

The City Hall, Court House, county jail, police and fire department headquarters are located in the central part of the city, corner of Sixth and Jefferson.

The city is well lighted by electric lights. Few cities possess so admirable a system of street railways—a total of 160 miles of track, comprising sixteen different lines.

Institutions supported by the city are the Industrial School of Reform, Home of the Aged and Infirm, City Hospital, School for Training Nurses. The public school system possesses a very high order of merit.

Libraries—Louisville Law Library, Southern Baptist Theological Seminary and the Y. M. C. A. The Polytechnic Society of Kentucky supplies a free public library of 53,000 volumes, etc.

The public park system is unexcelled. There are three large parks—the Irroquois, or Jacob Park, of 610 acres, in the southern part of the city; Cherokee, of 300 acres, in the eastern part, and Shawnee, of 160 acres, in the western part; in all 1,079 acres.

Cave Hill, a beautiful city of the dead, with its fine artistic features, situated in the eastern suburbs, comprises 470 acres.

The National Cemetery is here. The Young Men's Christian Association, opposite Convention Hall, corner of Fourth and Broadway, is a valuable association in many respects. It owns valuable and most eligible buildings, fully paid for, furnished with the best appliances, of library, reading-room, papers and magazines, a first-class gymnasium, bath, swimming pool, etc.

The Churches—Few other cities possess so many houses of worship—one for each one thousand people. In cathedrals, churches and mission houses there are 190. The Baptist number 18, besides 10 or 12 missions—more than any other evangelical denomination. The State School for the Blind is situated within the city limits.

The Southern Baptist Theological Seminary is located on the same square with the Convention Hall. The last resting place of Zachary Taylor is about seven miles from the city, on the Brownboro pike.

Ten first-class trunk lines enter the city from all directions, entering the Union depot, Seventh and the River; Union Station, Tenth and Broadway, and First and the River.

Louisville is the leading tobacco market of the world. A visit to the brakes, Main street, from Ninth to Fourteenth, is an interesting sight.

Louisville is noted for its beautiful flowers. Six medical colleges flourish here, bringing many young men to the city. New Albany and Jeffersonville, Ind., are within easy access by boat and rail.

A REMINISCENCE OF THANKSGIVING.

It was thirty-one years ago at Georgetown. The writer had been a Confederate soldier. He was then a ministerial student. He was from Mississippi. The usual announcement had been made from the rostrum on Wednesday morning that the next day being Thanksgiving would be a holiday; that the students would all be expected to attend service at the church. That night a letter from home brought the dreadful news that there was a state of terror reigning in the country because of the freedmans bureau and its influence on the Negroes so lately emancipated and made citizens. The Legislature was under their control, nobody felt safe in their homes, the carpet-bagger was in the land and leading the Negroes who had been so faithful and true to their masters and their families during the long war, to acts of cruelty and vandalism. Houses were being burned at midnight, cattle killed and sometimes good citizens had been assassinated. This was the sad news that reached me on the night before Thanksgiving. Can you imagine my state of mind? All the night I rested uncomfortably and felt in my heart in very poor frame to be thankful. Indeed I very seriously questioned whether I ought to go to church that day. I had ugly feeling about everything and really longed to be on the ground in the scene of the excitement, with my old rifle in hand. I was sulen and uncomfortable. A bad frame I admit for any body, especially a ministerial student. In this sulen rebellious frame I went to church. When the prayer was offered I could not respond joyfully. The singing was

splendid but I could not "make melody in my heart." Dr. Crawford, the president of the college, arose and announced his text: "The Lord reigneth let the earth rejoice." Ps. 97:1 "The Lord reigneth let the people tremble." Ps. 99:1.

How quick the clouds flew away from my poor disconsolate heart. I dropped my head and said "Yes Lord I do thank thee. Thou art yet upon thy throne and all will be well in the end." The blessedness of that day I shall never forget; made blessed by the passage from God's Word I do not remember the sermon, but the text has been one of my standbys in all my pilgrimage. How dark the way has seemed at times. The poor heart would often become alarmed at the situation and tremble, but that thanksgiving text came to my relief: "The Lord reigneth."

I commend it to all of God's children. It brings comfort to me yet in every time of trouble. Often the clouds do not gather before this text, like a lightning flash, dissipates them. Who can be afraid while God reigns! Only his enemies need to fear, as one of the texts indicate.

In the same town, not far from the same spot I heard another thanksgiving sermon the other day. This brought to mind quite vividly the circumstance of thirty-one years ago. Some of the RECORDER readers may be profited by my experience. W. B. CRUMPTON, Georgetown College.

SOUTHERN BAPTIST CONVENTION, Louisville, Ky., May 12th, 1899.

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

Galt House (Convention headquarters) \$8; Louisville Hotel \$3; Willard Hotel \$3; 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 Theo. J. Humphreys, Secretary, 544 West Main Street, Louisville, Kentucky.

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

THE MARKETS.

LIVE STOCK. Report for week ending April 22. CATTLE. Extra good export steers, 1,200 lbs. and up 4 75/80 1/2

Good to extra shipping sheep 3 50/51 25 Fair to good 3 30/31 75 Common to medium 3 20/21 50

Leaf Tobacco. Report for week ending April 22. Following were the sales for the week and year to April 15, with comparisons:

Year 1898 5,101 65,000 Year 1897 1,800 40,000 Year 1896 2,500 70,000 Year 1895 3,200 75,000

FREE TREATMENT FOR RHEUMATISM and SLEEPLESSNESS.



These ailments, in the vast majority of cases, are greatly relieved or permanently cured by the use of SLAYTON'S ELECTRIC SWITCH GLASS CASTERS on the patient's bed. The treatment is on the theory of Dr. E. Brown-Séquard that these diseases and all others arising from weakened vitality are nervous energy were caused by an excessive flow of electricity from the body to the earth. In health this flow is natural and beneficial; but in certain disordered conditions of the system it must be stopped. To do this is the work of the SLAYTON'S ELECTRIC SWITCH CASTERS, which insulate the occupant of the

bed completely from electrical connection with the earth. Such is the theory. The effects are truly wonderful; but we do not ask you to accept our word. We ask you this: When 3,000 sets of these Casters have been taken on trial and paid for only after proving their power over these obstinate diseases, isn't it worth while, for your own benefit and that of your friends, to take a free trial of this treatment, which cannot possibly harm you?

THESE LETTERS CAME UNASKED. Tecumseh, Mich., Jan. 14, 1899. Gaither:—I have tried your Glass Wheel Electric Switch Casters and I am happy to state to you that the results were indeed very gratifying. The last night I had them on my bed I slept four hours more than I did the previous night. I am and was fully convinced that retained electricity is a sleep producer. I am 81 years old and a bit of my age is generally reckoned the latter part of the night. Very truly yours, H. L. BAYTER (Hon. B. L. Baxter, of the old Tecumseh law and banking firm of Bitts & Baxter.)

FREE TRIAL FOR ONE WEEK. We will gladly send any respectable person a full set of the Slayton Electric Glass Casters on receipt of 17c. for postage. Try them for one week according to directions. If they do not help you send them back by mail and no charge will be made. If they do help you, send us \$2.00 in full payment. Be sure to state whether for brass, iron or wooden bedstead.

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What 25c Will Buy

- Pastor's Companion for Weddings, Funerals, etc. 25c Webster's V-1 Pocket Dictionary 25c Baptist Year Book for 1899 25c Good Cloth Bound Bible 75c Donkin's Handy Manual of Useful Information, cloth 25c Origin of the Book of Mormon, with History of the Mormon Church 25c Gordon's Anecdotes for Preachers, cloth 25c Torrey's Vest Pocket Companion for Christian Workers, leather 25c The Shepherd's Psalm, by Meyer 25c "Don't"—a book on Etiquette 25c Best Selections—good speeches and recitations 25c From Calvary to Pentecost 25c One of the Two, by the author of "In His Steps," cloth 25c Vest Pocket Testament, leather 25c How Christ Came to Church, by Gordon, cloth 25c Black Beauty, by Sewall, cloth 25c Aesop's Fables 25c Did They Dip? by J. T. Christian. 25c Christian Living, by Meyer 25c Be Perfect, by Andrew Murray. 25c Present Tenses 25c Future Tenses 25c

Baptist Book Concern, 542 Fourth Avenue, Louisville, Ky.

Table with columns for SHEEP AND LAMBS, and BAYBOTTONS, listing various livestock prices.

LEAF TOBACCO. Report for week ending April 22.

Table with columns for SALES WITH COMPARISONS, listing tobacco sales for various years (1895-1898).



These Men Were Leaders

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

Umbrellas Parasols and Kid Gloves

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

- All of the new Gloves and Parasols are here. They're beautiful goods too.
- 4-book and Sclater Real Kid Gloves..... 1.20
- 1-slip Derby Real Kid Gloves..... 1.25
- Trofaine and Trofaine Real Kid Gloves..... 1.50
- Fowns-1-slip Real Kid Gloves..... 1.00

The Original GEO. CROSS,

Talbot Street Store,
431 Fourth Ave., Louisville.
Send us a Mail Order.

SOUTH DISTRICT ASSOCIATION.

Perhaps some one abroad would like to hear from this part of the Baptist world, so I will give a few items. This association is composed of twenty-six churches, with a membership of nearly five thousand. All of the churches have pastors but three, I think. Those without pastors are Danville, Mt. Olivet and Salt River. Some four or five are mission churches, and are assisted by the District Board. This Board is very active and is pushing the work. The writer has just concluded two series of meetings under its direction which resulted in nine additions and a thorough revival of the membership. Almost \$16 were raised for missions. We are to hold a fifth Sunday meeting with the church at Junction City this month. We are glad to know that the business manager of your valuable paper is to preach on "The New Testament Church."

J. F. Williams is rejoicing over the prospects of a new church at this place. The building will cost about \$15,000. Will be centrally located on a beautiful lot which was donated by Mr. Shuttleworth, of your city.

We are now looking forward to the coming of Bro. T. T. Martin, who is to assist Bro. Williams in a series of meetings, commencing the 27th of this month.

Bro. John Taylor is to be ordained at Mt. Moriah next Sunday. This is his father's old church, where he was ordained and preached all of his ministerial life with the exception of one year. After his death the church called his son, also called for his ordination. A part of the same presbytery has been selected that ordained his father. Among them is Bro. Harvey, who preached the sermon at the father's ordination, and is to preach the one at the son's.

I close my ninth year as pastor with Mt. Hebron church next Sunday. The church is in a prosperous condition, and is trying to raise a salary for half time.

With best wishes for the **WARRAS RECORDERS**, I remain your brother,
J. I. WILLS,
Harrisburg, Ky.

NOTES FROM MEXICO.

We have been in Mexico a little more than three months, during which we have learned a few things about the people and their customs, and also have had some peculiar experiences which can only come to new missionaries; Brethren J. G. Chastain, R. P. Mahon and W. T. Green have visited us and gave us a hearty welcome to Mexico. These brethren do not know how much we appreciated their visit. Brethren Chastain and Green have spent several years in mission work in Mexico, hence they were able to give us wise counsel, which will be helpful to us.

Bro. Chastain has done a good work at Dr. Arrayo. He has recently located in Morelia, one of the best cities in the Republic. He is a faithful, true and tried missionary, a man of a noble Christian spirit. Would to God there were more such men in Mexico.

Bro. Green has been over a great part of Mexico, and is full of important information regarding the Republic and its needs. He preached while here. Some came in the house and eagerly listened, others crowded about the door.

Bro. Mahon is one of the new missionaries to Mexico. Doubtless he will prove an excellent workman, for he has the qualifications needed to make a missionary.

Oh! that the Baptist of Kentucky could but once realize the needs of poor Mexico, surely they would send more laborers into this great needy field where there are millions who know nothing of the way of life. Never were my sympathies so aroused for any people in my life as they have been for these people since I came among them. Romanism, its blighting curse, is responsible for the ignorance, superstition and idolatry of this people. It would, if allowed, crush out every vestige of moral principles. The pure Gospel is what this people need. Let Baptists do the will of their Lord, and preach the Gospel to every creature.

Baptists and Protestants have liberty in Mexico. The government is manipulated by a liberal party who, I am told, are mostly infidels and atheists. They hate Romanism, and say that "Protestantism is the same old cat with a new tail." Now is the opportune time to preach Christ to Mexico.

We are praying the Lord to send at least some godly man and wife to this immediate field to labor with us. Somehow I believe he will do it. But let them come trusting God, willing to endure and suffer for the Master, and they will be happy and contented.

On April 4 the mail car coming South on the Mexican National R.R. was burned. If any churches or friends wrote to me about that time and do not receive an answer in time, they may be sure their letter was lost. I know of one important letter which was coming to me that I am confident was burned in that car, and I fear there were others.

Yours for the Master,
J. T. MOORE,
Cuernavaca, Mex., April 18, 1899.

PROGRAMME.

The following is the programme of the Fifth Saturday and Sunday Meeting to be held at Long Lick Baptist church in Scott county, Ky., April 29th and 30th.

- SATURDAY MORNING.**
1. Church Discipline.—B. H. Dement.
 2. Work of Deacons.—E. F. Wright.

Ladies Tell Each Other

of the comfort and security afforded to them by Dr. Williams' Pink Pills for Pale People. Headaches and backaches that come expectedly or unexpectedly are charmed away and the rich, red blood shows itself in the pink cheeks and bright eyes of those who use these pills. They are not a purgative; they give strength instead of taking it away. Wise mothers give them to growing girls.

Be sure you get the genuine. Sold only in packages like this; the wrapper printed in red ink on white paper.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

Fifty cents per box. At druggists or sent postpaid on receipt of price by

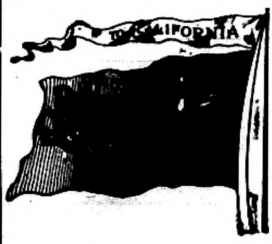
THE DR. WILLIAMS' MEDICINE CO., Schenectady, N.Y.

Mrs. Amanda Robinson, wife of Wm. Robinson, farmer and stockman, near Howersville, Clay County, Ind., has for several years been in declining health and dependent. For three months she was so much debilitated as to be not only unable to attend to her domestic affairs but too sick and feeble to be up and about. To-day she is in good health and able to attend her household duties.

She relates her experience thus: "I was afflicted with troubles incident to my sex and was in a very delicate state of health. I lost my appetite, dwindled away in flesh, and was greatly depressed. After taking various remedies without being benefited, I was induced to try Dr. Williams' Pink Pills for Pale People.

"Early in the summer of 1897 I procured five boxes of them and began taking the pills as directed. Before consuming the second box I could very perceptibly feel their beneficial effects. My appetite returned, complexion improved, and I had renewed strength. After taking the five boxes I felt better in every way; I was able to do my usual daily work and I stopped taking the pills.—From the Democrat, Evansville, Ind.

3. How to behave in the house of God.—Z. T. Oody.
- SATURDAY EVENING.**
1. The mission of the church.—J. J. Rucker.
 2. Giving.—T. W. Warren Beagle.
- SUNDAY MORNING.**
1. The ideal Sunday-school Scholar.—Jas. Q. Partee.
 2. Importance of more systematic Bible Reading.—Prof. J. C. Metcalf.
 3. A Missionary Sermon.—Kinya Okajima of Tokyo Japan.



VIA THE IRON MOUNTAIN ROUTE

A New and Palatial Vestibled Train, without an equal yet in service for the first time this season, leaves St. Louis every Tuesday and Saturday, 9 p. m., for Los Angeles and San Francisco.

COMPOSITE CAR—CONTAINS Reading, Writing and Smoking Room, Buffet, Barber Shop and Bath Room.

COMPARTMENT CAR—CONTAINS Berths Private Compartments and Dining Drawing-Rooms.

SLEEPING CAR—CONTAINS Twelve Sections, State Rooms and Drawing-Rooms.

COACH CAR—IN WHICH all Meals are served A LA CARTE.

Heated with Steam. Lighted with kerosene.

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- SUNDAY AFTERNOON.**
1. Ideal Sunday-school Teacher.—T. Warren Beagle.
 2. Reason in Religion.—Scott Anderson.
 3. Religious Literature in the Home.—T. J. Stevenson.
- Each of the above services will be preceded by a devotional exercise of 15 minutes, and each topic will have twenty minutes for discussion by other pastors who will be present.
- H. Y. HARVEY, Pastor.**
- Seek your life's nourishment in your life's work.

Brightest, Best of Baptist

papers for Young People, and for all who are interested in Young People's Work among Baptists. Stand 25 cents for a Three Months' Trial Trip of

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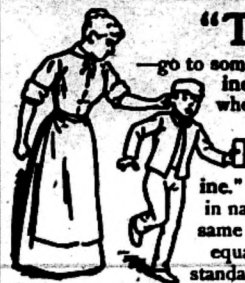
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 Costs less than One Cent a cup.
 Be sure that the Package bears our Trade-Mark.
 A Perfect Food. Pure, Wholesome, Delicious.
WALTER BAKER & CO. Limited.
 Established 1780.
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THE FARMER'S HOTBED.

BY L. A. CARPENTER.

The methods of preparing and caring for a hotbed are very simple, and with a little care one should have no trouble. The ordinary hot-bed sash is three by six feet, but any old sash will answer the purpose. The bed should extend east and west, and the frame should be a little higher on the north than on the south side, to give the glass a pitch toward the sun. Ten inches in front and fourteen behind is about right. The sash should fit closely, and the ends of the frame should come up even with the top of the sash, to prevent the wind from blowing onto the plants. The frame should also have a stay across the top about every six feet, to prevent the sides from springing in.



"Take it back

—go to some grocer who will give you Pearl-line." That's the only way to do when they send you an imitation. The popularity of Pearl-line begets the habit of calling anything that's washing-powder, "Pearl-line." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearl-line the original and standard washing compound.



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THE FARM

KENTUCKY TRADE ITEMS.

Brent Bros. bought 220,000 lbs. of hemp at Paris at \$4.50 per cwt.

The strawberry crop in the South was not hurt by the freeze, and will be larger than ever.

Rocker & Richards sold last week to a Lexington party a brown mare by Robert Wilkes for \$167.50.

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

The Lexington Gazette says Asa McConathy bought a crop of hemp, extra fine, last week at \$4.75.

The J. W. Zaring Grain and Mill Co. has bought in the last two weeks about 400 barrels of corn at \$1.75 per barrel.—Richmond Register.

Hamilton Scott, of Lexington, bought from Danville parties 185,000 pounds of hemp at \$4.75, delivered at the Danville depot.

G. A. Swinebroad sold a pair of sorrel horses at the Danville sale for \$900. W. M. Dodd, of Hustonville, got \$240 for a good one.

Baron Heyl, of Germany bought of Shelby Harbison, of Lexington, a pair of elegant driving horses for \$1,500. They will be shipped to Berlin.

Last week Simon Weil shipped ninety-four 1,325 pound cattle which he bought from Jas. E. Clay, to Lehman. The price paid was 5c per pound.—Bourbon News.

Lazarus & Co., of Horse Cave, bought a carload of mules in Scottville at an average of \$78, and sold to Simon Weil 54 export cattle at 4 1/2 cents.—Glasgow News.

Alex McMakin sold to Frank Offutt 17 picked young mules at eight cents per pound. The mules weighed 615 pounds each—bringing nearly \$60—which is said to be a pretty good price.—Nelson Record.

Thirty head of horses were sold at the regular Court day sale at Z. T. and J. R. Smiley's sale stables last week. The prices ranged from \$100 to \$150, the highest being \$200, which was paid by Mr. J. R. Martin, of Baltimore, for a fancy road gelding.—Lexington Herald.

Mr. Will Forsythe has bought a number of large logs from J. R. Kennedy and Thomas Butler, of Bourbon county. An oak tree bought from the latter made four immense logs, the largest being 5 feet in diameter. A logologist tells the Bourbon News that this tree was 485 years old.

up, and then they are very delicate. To make strong plants they should be transplanted once or twice before setting in the open ground, giving them more room each time. Care should be taken in watering not to get the beds water soaked. It is better to let them get a little dry before watering than to keep them constantly saturated. With a little experience one can tell when and how much water to apply. If the beds get too dry growth is checked, and if kept too wet they will damp off—that is, the plants will rot off just above the ground. The sash should be raised a little every day to give the plants fresh air and to regulate the temperature. When water begins to gather on the underside of the glass you may know that the temperature is running too high, and fresh air should be admitted, being careful not to allow the cold wind to blow onto the plants. The sash should be closed as the temperature falls toward evening. If the nights are very cold, extra covering will be necessary. Old pieces of carpet or matting can be used, or light board covers can be made, which are more convenient.—American Agriculturist.

PARKER HOUSE ROLLS.

Blend half a yeast cake with half a tea-cupful of blood-warm water, two tablespoonfuls of flour and a teaspoonful of sugar, after breakfast, and let it stand in a warm place till quite foamy. Scald half a pint of milk and let it cool; sift one quart of flour—take out half a tea-cupful to knead with—and rub into the quart of flour a piece of butter the size of an egg until the flour has a granulated look. The yeast being very light, mix the flour with the milk and yeast, and knead the dough till it does not stick to the fingers or the moulding board, using the flour reserved for kneading; but no more. Put the dough in an earthen mixing bowl in a warm place; cover it with a light towel and let it rise to twice its bulk. Knead again thoroughly and let it rise to three times its bulk, rubbing the mass over with a little butter to prevent a hard dry crust from forming. When light place the dough on the moulding board, roll out to three-quarters of an inch in thickness, cut into round shapes—make a crasse a little one-side of the middle of the round, put a little butter into the crasse and fold the smaller part over the larger. Pat the rolls on a buttered baking-pan, not letting them touch each other; let them rise an hour and a half and bake them twenty to twenty-five minutes, first on the bottom of the oven and afterwards on the shelf. This quantity will make sixteen rolls. If they are needed for breakfast, put the rolls on the pan in which they are to be baked into the ice box as soon as they are rolled out and let them

remain all night; bring them up to a warm place while the kitchen fire is kindling and bake when "soft" or light.—Good House-keeping.

OLD RELIABLE
LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.
TRAINS SOUTH.
 Leave Louisville.
 7:25 a. m.; 9:25 a. m.; 1:25 p. m.; 3:25 p. m.
 Arrive Louisville.
 12:20 a. m.; 7:25 a. m.; 11:25 a. m.; 7:25 p. m.
TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 9 a. m.; 12:15 p. m.; 3:30 p. m.
 Arrive Louisville.
 1:05 a. m.; 11:57 a. m.; 5:10 p. m.; 9 p. m.
TRAINS, JELICO AND SOUTHEAST.
 Leave Louisville.
 8:25 a. m. and 9:25 p. m.
 Arrive Louisville.
 6:50 a. m. and 6:10 p. m.
TRAINS, LEXINGTON AND FRANKFORT
 Leave Louisville.
 7:30 a. m.; 1:20 p. m. and 5:20 p. m.; 6 p. m.
 8:10 a. m.; 12:25 noon and 5:25 p. m.
 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Reduced Rates to San Francisco and Return via Union Pacific Railroad.
 St. Louis to San Francisco and return, first-class, \$67.50; from Kansas City, \$65. Tickets on sale May 18, 17 and 16. For full particulars address James P. Aglar, General Agent, St. Louis.

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DEATHS.

For notices of deaths we insert an obituary notice of 200 words free. Over 200 words cost a word for each over 200 words, invariably in advance. Over 500 words and not less than 500 words the charge will be \$1.00. Unless the money accompanies the notice, it will be brought down to 100 words.

DAY.

Eliza A. Day was born July 16, 1850; died April 6, 1898. She was the youngest daughter of Elder W. S. and Caroline Morris. She professed religion and joined Harmony Baptist church, Webster county, Ky., in October, 1864 of which she has been a consistent member up to her death. She was married to Jas. P. Day, Dec. 1870. He was the mother of two children, one, the older, having preceded her to the other world about one year. A few days before her death, she expressed herself as being fully prepared to go when the Master saw proper to call her to exchange worlds. She was, as her father, a constant reader of the RECORDS. May the Master comfort the bereaved family and friends.

HENRY PASTOR.

CARPENTER.

Died, at his late residence in Shelby Co., Jan. 25, 1898, William J. Carpenter, in the 78th year of his age. His wife, who was born near Mortonsville, Woodford county, May 8, 1821. When quite a young man, he was, upon a profession of his faith in Christ, baptized into the fellowship of the Hillsborough church, in Henry county, by Eld. John A. McGuire at the same time that Eld. W. W. Foye was baptized. He was married in marriage Feb. 8, 1848, to Miss Rebecca O. Nichols, who bore him four children, three sons and a daughter, all living; one, Elder W. T. Carpenter, an efficient pastor of the Baptist church at Goodland, Ind.

His second wife was Mrs. Belle J. Hildegar who lived with him until her death. To the last were born five daughters and two sons. Two daughters preceded their father; five survive him. He lived to see all his children consistent members of the Dover Baptist church, of which he had been an orderly member for a number of years. He was an unwavering Baptist for more than half a century, and then sweetly fell asleep in Jesus. His funeral was preached in Smithfield Baptist church by the writer and his remains laid to rest in the cemetery at that place Jan. 30.

"Asleep in Jesus, oh how sweet To be for such a slumber meet."

J. B. T.

BELLERS.

Rev. T. G. Sellers was a native of South Carolina; born Aug. 27, 1831, and died in Starkville, Miss., March 11, 1898. He professed faith in Christ and joined the Baptist church in Hantsville, Ala., in 1850. He had a full collegiate education in Union University, Murfreesboro, Tenn.; he graduated in 1854. He entered the ministry at the age of 20 and devoted himself to that sacred calling the remainder of his life; hence was a minister nearly 44 years. He filled his first pastorate in 1855, in 1858, in 1861, in 1864, in 1867, in 1870, in 1873, in 1876, in 1879, in 1882, in 1885, in 1888, in 1891, in 1894, in 1897, in 1900, in 1903, in 1906, in 1909, in 1912, in 1915, in 1918, in 1921, in 1924, in 1927, in 1930, in 1933, in 1936, in 1939, in 1942, in 1945, in 1948, in 1951, in 1954, in 1957, in 1960, in 1963, in 1966, in 1969, in 1972, in 1975, in 1978, in 1981, in 1984, in 1987, in 1990, in 1993, in 1996, in 1999, in 2002, in 2005, in 2008, in 2011, in 2014, in 2017, in 2020, in 2023, in 2026, in 2029, in 2032, in 2035, in 2038, in 2041, in 2044, in 2047, in 2050, in 2053, in 2056, in 2059, in 2062, in 2065, in 2068, in 2071, in 2074, in 2077, in 2080, in 2083, in 2086, in 2089, in 2092, in 2095, in 2098, in 2101, in 2104, in 2107, in 2110, in 2113, in 2116, in 2119, in 2122, in 2125, in 2128, in 2131, in 2134, in 2137, in 2140, in 2143, in 2146, in 2149, in 2152, in 2155, in 2158, in 2161, in 2164, in 2167, in 2170, in 2173, in 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ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

MADE IN GREAT BRITAIN

Items of Interest.

NEWS THE WORLD OVER.

The infamous conduct of the dear in violating the solemn pledges to the Vians will result in a wholesale emigration of that hardy race to America. The greater part will go to Canada. It would be a good thing for Alaska if large numbers could be settled there.

Secretary Alger's order to feed those who buy they cannot get work in Porto Rico led that meeting with general approval. It is expected that Porto Rico had no war with Spain; no Weyler to interfere with the business, no devastation, and the occupancy of the island by the United States has not injured the people. Porto Rico stands on a very different footing in this respect from Cuba.

Gen. Lawton having said it will require 20,000 men to conquer the Philippines, Gen. Shafter declares that is the very smallest number which will do. For he says: "We of the army have supreme confidence in Gen. Lawton's judgment and his ability to under-estimate rather than to exaggerate when passing upon existing conditions."

One evil which comes with the good of the ending of war and the improvement in business, is the increase in immigration, especially in the number from Italy and Southern Europe. In the last six months of 1898 the total immigration was 25,000 more than it was in the same period of the previous year. The largest number was from Italy, and the second largest from Russia.

The Cuban army has kept on increasing since it was learned that 20,000 was to be divided among them. But Gen. Brooke has the last now, and no more names can be added. That list shows 6,000 men and 4,000 commissioned officers. However, it makes no difference to the United States into how many portions the three millions shall be divided, as no more money will be given.

The trial of Senator Quay for conspiracy and fraudulent use of the funds of a bank has ended. His opponents had the trial postponed so that he could still be on trial till after the adjournment of the Legislature, in order to defeat his election. This result was accomplished, the session of the Legislature expired and no Senator was elected.

After the prosecution had finished in the Quay trial, his lawyers said the attack upon him had broken down, and it was not necessary to make any defense, so they let the case go to the jury without even calling any witnesses upon their side. The jury brought in a verdict of "Not Guilty." Gov. Stone thereupon immediately appointed Quay to the Senate. We do not care two copper spaniels about Senator Quay one way or the other. But we much prefer to believe in a good man than to believe the people of Pennsylvania by tremendous majorities would stand by a bad man, when, as was the case in the last election, his character was the chief issue.

When a demonstration was going on in Manzanilla, Cuba, a dynamite bomb was exploded. A house was destroyed, three persons instantly killed and several others wounded. It was the work of men who are angry with Gones for having, as they think, sold out to the United States.

The ritualistic clergy in the Church of England having threatened to defy the bishops if the bishops dared to enforce the law, the House of Commons unanimously passed a resolution which "depletes the

spirit of lawlessness shown by certain members of the Church of England, and confidently hopes that the Ministers of the Crown will not recommend any clergyman for preferment unless satisfied that he will obey the bishops and the prayer-book."

Thomas H. Reed has decided to quit Congress and take up his residence in New York City, where he will practice law. He has been so long a prominent member of the House and Speaker whenever the Republicans had the majority that the House will not seem itself without him.

A cable dispatch from Manila has been received in London in which the Philippine claims to have out of a detachment of Gen. Lawton's force, defeating it and capturing 100 men. After this Gen. Lawton retired to Manila. That he retreated is known, but the capture of the detachment is grape vine.

It is reported that the "Commission" sent to investigate matters in Porto Rico have decided to urge Gen. Henry's removal upon the ground that "he is no politician." No doubt they meant that Gen. Henry lacks tact in management, having a soldier's direct way of doing things that ought to be done with less abruptness. It is understood that Gen. G. W. Davis, now serving on the best commission, will succeed him.

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 00
Hotel for one day and a quarter..... 3 75
Cave fees..... 5 00

Total.....\$18 05

We are able to offer the trip to all who wish to go with our excursion for only \$18. 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.

WANTED—A young lady wishes position as governess to children from 8 to 12 years of age. Let terms and conditions be sent by return if required. Address Miss A. M. Hill, Russellville, Logan Co., Ky.

ORDINATION OF JOHN COOK TAYLOR.

Last Sunday the ordination of Bro. John Cook Taylor took place at Mt. Moriah Baptist church, eight miles east of Harrodsburg. He becomes pastor, succeeding his sainted father, Eld. B. F. Taylor, who served as pastor for twenty-five years, and Elder Strother Cook, of blessed memory, father-in-law of B. F. Taylor and grandfather of Bro. John Taylor, for fifteen years. I assisted Eld. Cook the first meeting I held after my ordination in the fall of 1872. We had fifty-four additions, and B. F. Taylor was among the number. I preached his ordination sermon about one year afterwards, and last Sunday I preached the ordination sermon of his son. It was a joy to meet the saints. The ordaining council, in addition to the church, consisted of beloved brethren, among whom were Elds. T. H. Coleman, with whom I attended Georgetown College; Jas. H. Smith, a veteran in our Baptist cause, and W. D. Moore, one of the most useful men in our ministry. He has promised to furnish the regular report of the ordination. W. P. H.

VISITORS TO THE CONVENTION.

All of the brethren coming to the Southern Baptist Convention are cordially invited to make our store and office their headquarters. Have your mail sent to 642 Fourth street; plenty of room for baggage, and nice place to meet any friend. "Baptist Headquarters," 642 Fourth avenue, only one square from the church where the Convention is to meet.

If you come in at Union Depot, Seventh and Water, take Brookstreet car, which runs right in front of our door. If you come in at Union Station, Tenth and Broadway, take car to Fourth and Broadway and walk one square to our store. You can get car to any part of the city right at our store, and all information cheerfully furnished. Come direct from the train to our store, 642 Fourth avenue, opposite Custom House.

LIBERTY COLLEGE.

Prof. J. H. Greenwell has resigned and Eld. J. H. Burnett, of Auburn, Ky., has been elected to the Presidency of Liberty College. Bro. Burnett made a great reputation as a teacher, and brings to the service of the college a successful experience of eighteen years. Bro. Burnett is widely known as a popular preacher and a model pastor. We predict great success for the college under his able management. W. P. H.

DEAR BRETHREN: Will you please give notice that a meeting of Richmond College alumni will be held and a banquet spread at the Galt House, Louisville (Convention headquarters), on Friday night, May 12, at 9:30. Please ask all Richmond College alumni who expect to attend to notify me as early as possible. Yours very truly,
W. O. ALVIER,
Sec. and Treas. Ky. Chapter,
Louisville, Ky.

MARRIED.

Rev. J. O. Willett and Miss Nannie A. Lewis were married at the bride's father's, Mr. E. O. Lewis, April 6, 1899. It was intended for Bro. Willett's father to unite them in holy matrimony, but on account of a severe kick from a horse he could not get

NEVER

Such a sale as the one Henry Stern makes this week. Prices cut to one-half and less than one-half retail rates. Every article or garment guaranteed to be the very best of its kind manufactured. A business misfortune overtook the late "New Mammoth" and Mr. Stern became the purchaser, not only of all the stocks the assigned firm had on hand, but he also became the owner of all goods which had been ordered by and for that unfortunate firm for this spring and summer's trade. Mr. Stern secured all of these goods at prices that barely represent 50 per cent. of their actual cost of manufacture.

Men's Fine Suits \$10.

Here is an opportunity of a lifetime, gentlemen, and you should by all means take advantage of this sale to supply yourself with the cream of fashionable, dressy, up-to-date clothing, such as can be obtained nowhere else for more than double the money. They come in Blue Serges, Unfinished Worsted, Fancy Worsted, single and double-breasted, silk-faced, handsomely made and finished—just the proper thing for you.

Boys' Suits.

- \$1.50 Ten styles Boys' Middy Suits, nicely trimmed and handsomely made; worth \$3; sizes 8 to 8.
- \$1.50 Double-breasted Child's Suits, black and blue and fancy Scotchies, elegantly made and trimmed; worth \$3.
- \$1.98 Boys a Child's Suit worth \$3.50, in ten different styles—just the thing for the little fellows. You will buy them if you see them, even if you are not in need of them.

Furnishing Goods.

- Look at these bargains. They can only be found here, and as price inducements you need look no farther.
- 60c For Silk-bosom Shirts, with Lonsdale Cambric bodies; full size and well made; value \$1.
- 49c For White Plain Bosom Unlaundersed Shirts, re-enforced back and front; fruit of the loom Muslin; sizes 14, 14½, 17, 17½, 18, only; value \$1.
- 50c For Bedford Cord Neglige Shirts, with white neckbands; value \$1.
- 12c For guaranteed Black Sox, white foot, full seamless; regular 20c goods.
- 19c For Imported Black Sox, Hermsdorf dye, 40-gauge; value 25 cents.
- 19c For Silk-finished Balbriggan Shirts or Drawers, fancy French neck; value 35c.
- 50c For Fancy Lace effect Shirts or Drawers, satin-trimmed, new-cut shades out.

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424 to 424 W. Market St., LOUISVILLE, KY.

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Our Illustrated Catalogue for 1899-1900, showing Watches, Chains, Chains, Silver Ware, Silver Jewelry, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also have a Special Watch Catalogue.

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there, and the writer performed the rites of ceremony. M. W. WEAVER, Best View, Ky.