

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MARCH 8, 1900.

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## WESTERN RECORDER.

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You hear no glad song from the dying sinner.

NEVER yet has a dying Christian felt regret at being one.

THE man who masters one great book and knows how to use it, is a great man.

It is certain that one who never takes any interest in the spread of the Gospel has no sufficient reason to think himself saved.

If the very words of God are of so much importance that our Lord vanquished the devil with them, can anything better be done in Sunday-school work than store the children's minds with Scripture from the best version attainable?

We are not merely to believe the doctrines of the Bible, we are to rejoice in them. He is a poor Christian who speaks of any truth of God's Word regretfully, saying he believes it because God says so, but he could wish it were not true.

THE *Congregationalist* says a Yale student who attended a Moody memorial service wrote home to his mother, "I think that we must change the old adage, 'Knowledge is power,' to 'Sincerity is power.'" There is no doubt that sincerity has far more power in influencing men than has knowledge.

UNDER the very shadow of Bunker Hill monument, the *Congregationalist*, the leading paper of the leading denomination in New England, says: "World-wide dissatisfaction with representative government is driving us, as well as other nations, to look with a degree of favour which would have shocked our fathers and theirs on an extension of the powers of executives and of the few who centralize power."

FOR a generation we have been very careful to report the number of our Baptist communicants. Suppose, after this, we ascertain how many members we have who read their Bibles as often as once a week, and in what proportion of our families there is formal worship held once a day. Perhaps the city pastor might produce a sensation by laying the truth before his people in regard to these two items, as found among his own charge.

## CHRISTIAN WORK MADE DIFFICULT BY CHRISTIAN PEOPLE.

BY A NORTHERN PASTOR.

We who bear the name of Christians display considerable warmth over the hurtful influence of skeptics. Here is a leading teacher who thinks it part of education to launch his students into unbelief, let come what will of it. We deplore his influence in society. To-day in the North we have multitudes of men, and not a few women, who have practically put aside the conviction of a personal God, and accepted a theory of evolution which quite dispenses with the thought of a God. The influence of such men and women is wide beyond our largest guess. Many of our schools are run upon a godless basis, so that the mind is trained without insistence on the eternal value of the soul. And it deserves much earnest consideration in deciding just what schools are for anyway. "But religion is to be taught at home," says the man who advocates the separation of all religion from instruction in the schools. Is that true? It is not done if it is true. I do not know how it is among Baptists in the South, but I have a very strong impression that the positive religious instruction imparted in the homes of Northern Baptists is hardly equal to the emergency of meeting the positive influences of skepticism in the schools. Are not Christians largely to blame for the difficulties that now beset their own work of evangelization? That is the point to be considered in this paper. Let me begin where responsibility is greatest.

## CHRISTIAN MINISTERS OFTEN DISCOURAGE ONE ANOTHER, AND MAKE WORK HARD.

Let me illustrate. Here is a man who goes into a community to build up a church. His ambitions lie only in the direction of spiritual achievements. If he makes a success of his work, he is determined to do so by the use of spiritual means. He preaches the glorious Gospel of the Son of God; he declares the whole counsel of God; he never traduces the Book, but seeks to utter its true message. He preaches the morality of the Bible, and leaves no loop-hole for any sinner to get through. In that same community is another minister who minces matters. He has seen that the royal road to popularity lies in the direction of an easy-going method; he preaches just so much of the Gospel as meets the favor of his hearers; he studiously avoids giving offense to his hearers by failing to take note of their sins in public discourse. It may be that this man is of the same denomination with his faithful brother, and becomes party to the failure of the latter. That often happens. One preacher bids for the "fashionable" and rich, and draws them to him in larger numbers than his less popular brother.

It may be that the preacher who makes things easy for sinners, who prophesies smooth things belongs to a different denomination from that of his faithful brother pastor; but the influence is just the same in kind. I have known of a Baptist minister who preached the truth as far as he knew it, while near him was a Presbyterian minister who made much of the social position of his people, and cultivated social distinctions in the work of his church. The result was that two religious standards were set in the two churches over which these men presided. But a break had to come—either the Baptist people would frustrate their minister's work because he was extreme in doctrine, or the Presbyterian minister would have to preach in a different manner. This he had no disposition to do,

and so left the place.

I could mention a city in which there are perhaps a dozen English-speaking Baptist churches. In one of these is an orator quite noted in the denomination, who does not worry his head over the sins of his people. The fashionable Baptists generally make their way to this church; and this sometimes almost results in the prostration of some weaker church which must give up these members who suddenly put "society" before religion. If this orator would preach plain Gospel truth and the morality of the New Testament, he would either have to leave, or take about one-third of his present salary. The worst of it is, his work is helping to kill the work of his brother ministers.

It is not any wonder that religion is what it is to-day. How could it be otherwise? Preachers are not standing by each other. In the matter of ministerial training among Baptists, we in the North must ask ourselves the question, What influence will the diversity in this training have on the denomination? I candidly believe that it will almost wreck the denomination if this diversity continues to increase. One seminary teaches "higher criticism" and poisons almost every man who graduates from it; another teaches positive religion after the orthodox ideas; another vacillates between the two. Ministers graduating from these schools are bound to ruin each other's work, to a large degree. Let an orthodox man build up a church by the power of the Spirit of God accompanying the truth; the next man who comes after him may be "liberal"—a Universalistic Baptist, say (sweet combination!)—the work is sure to suffer, and the denomination will sustain a great loss, for you can never have a strong denomination made up of weak churches.

## LEADING MEMBERS OF THE CHURCH MAY HINDER THE WORK OF THE CHURCH.

It generally proves a sad misfortune for a preacher to lose the sympathy or to incur the dislike of a prominent member in his church. This is very true of churches which have congregational government; for such churches, while they allow large liberty to the individual, at the same time they put great power in his hands. Many a Baptist church has been ruined by the abuse of the individual liberty of its members. One man comes to conclude that his pastor is only a man like himself, which is a falsehood; if his pastor is called of God to preach; that pastor's official work is a stewardship committed to him of God, and if he neglects it, or any man thwarts him in the administration of it, a great, awful sin is committed against God—one man concludes that his pastor is only a man like himself, and sees no reason why he should show his work or his person any great deference. Trouble comes. The preacher has his "following," and the preacher's opponent has his. I do not stop to speak of the personal injuries that are almost sure to accrue; but the Lord's work is impeded, a difficulty is thrown in its way.

Sometimes a church is dominated by a family. The family becomes the church, in a certain sense. All the members are beholden to the judgment and wishes of this family—and the preacher, too. This may be an abomination of desolation, for the family may have some besetting sins. I was called to serve a church once, and during my first visit I was urged by a lady to say that I would come to the church. I replied that I had not been called, and did not care to commit myself till such action was taken. She informed me that things in the church went pretty

much as her family wished. That was the first family I had to teach the lesson that the church was larger than itself; and while I held the friendship of the family, they learned the lesson at fearful cost to themselves, as well as to myself.

Sometimes the deacons of a church dominate the preacher and the rest of the members. A Southern gentleman told me that this is now widely prevalent in the South: "Things go so generally as the deacons say, that I never knew a case of resistance in a church in the South to their expressed wish." This was about the statement of this friend. But I may say that this is not wholly confined to the South. I was once visiting in the South, helping a brother in a meeting. I preached in the forenoon and was to preach in the afternoon; at noon I was informed by the pastor that Deacon M. thought I had better preach only about twenty minutes in the afternoon; and I wondered what he had to do with the length of my sermon. It was fortunate for the deacon that his pastor spoke for him. All this magnifying of a person or two in a church is wrong, and usually brings trouble. Every church ought to be so developed that it could lose any ten of its members at once, and yet move grandly on in its work. But if we are hampered by small personal preferences, there is a great injury done to the work.

He who is not proof against slights and rebuffs is not of the stuff of which worthy workmen and heroes are made. The true man works from principle. He acts from a sense of duty. He is not indifferent to personal approval or favor, but if it is withheld, he goes on and does what the situation calls for independently and fearlessly. He does not whine and complain, or talk of the want of appreciation, but makes himself so useful and so necessary that even his critics are forced to acknowledge the worth of his character and service. It becomes all Christians to rise above all littleness, and to humbly and self-sacrificingly do whatever comes to hand in the church and in the community in a noble and Christian way.—The Presbyterian.

BUT does it pay to spend a great deal of strength and time in bemoaning the past? Gordon of Khartum used to say that he regarded past events not as history, but as Providence. We need for our comfort and relief, the power to rise above the depression and heartburning occasioned by a backward look, and to grasp the great Christian truth that all things, even slips and shortcomings, may somehow in the wonderful movements of God's Providence work out his own blessed designs and be for our ultimate good. Let us never forget the inspiring words of the general who, when he met a detachment of his troops fleeing from the enemy, their captain crying out, "The battle is lost," rallied them and turned their faces again to the foe by saying, "This battle may be lost, but there is yet time to win another."

THE best lesson that we can learn in this life is that the will of God is wise and holy and loving, and that we are to allow our lives to be fashioned by it in all things, great and small. He who learns this has learned the supreme lesson of earth, and he who has come into personal acceptance and experience of it has come to know the supreme thing that can come within the scope of earthly powers and faculties to grasp.

THE "CHURCH" AND THE "KINGDOM."

BY JESSE B. THOMAS, D.D., LL.D.

II.

8. Closely associated, and marching easily in line with these conceptions, is that of Christianity as the product of, and destined to reach its completion through, the agency of natural "evolution." The "New Jerusalem," Canon Fremantle assures us, is "not a heavenly state beyond this world," but "a progressively righteous state in this world." Nor is it to be a "society of worship and teaching," for there is to be "no temple therein." A specious justification of this conception of Christianity as mastering the world by subtle diffusion, without intervening organism or doctrine, is sought in the parable of the leaven; through whose silent permeation the "whole" world is to be "leavened." This figure, it is said, precisely describes the process, and foretells the result, of the steady ripening and broadening of Christian sentiment and the pioneering invasion of outlying nations by Christian culture and civilization. Thus, by purely natural processes, the world is developing into the "kingdom of heaven." Such interpreters are usually conveniently content with this one only of all the "parables of the kingdom": they are careful not to molest, or let themselves be molested by, the fate of the tares or of the bad fish caught in the net. Those who contend for a "scientific evolution" of Christianity seem ordinarily to "understand neither what they say nor whereof they affirm." The evolution they conceive of is not scientific, and the Christianity they would unfold is not Christian. Science cannot recognize the supernatural as a factor in its researches; and Christianity is empty of significance without it. To surrender the incarnation of the Deity of Christ, his miracles, his resurrection, the immediate work of the Holy Spirit in man, regeneration, revelation, is to leave an empty husk. But no scientist would claim these as within the range of the natural.

It is obvious that the three vagaries, thus alluded to, start from, and are largely governed by, a common conception. Beginning with the idea of the "kingdom of heaven" as invisible, unorganized, and destined to become universal, and reckoning the "church" as only another name for the same thing, Christianity has been reduced in conception to a kind of atmosphere of sentiment; a vague influence too ethereal to be formulated into a doctrinal form, or to find concrete expression in a visible organization. Such a Christianity is apt to content itself with the current revelations of the "Christian consciousness" in lieu of the written Word; with the "Christ of to-day"—that is, the ideal Christ—in exchange for the historic person of the Gospel narrative, and with an "immanent" God, scarcely, if at all, distinguishable from the "resident forces" of the physical universe, as a substitute for the Living God of Scripture. Of course the individual church becomes not simply superfluous, but positively obstructive, in such a scheme.

But, aside from these theoretic rhapsodies, there are some movements of a practical character, within and without the churches, which suggest a similar source and drift. Among these we may observe

1. Growing laxity with reference to Christ's ordinances. The Lord's Supper was instituted in connection with the Passover, which was a household ordinance: "no stranger may eat of it." It was from the beginning the centre and characteristic expression of the fraternal life of the single church. When the episcopate had crept in, the diocese in due time became the "church." Then the bishop, consecrating the elements in the "cathedral" centre, distributed them to the local "parishes" of the body. When there came to be a world-bishop, all the members of the one ecumenical church might communicate anywhere in any part thereof lawfully. So came "open communion." Of late denominational assemblies and conglomerate religious bodies of the most heterogeneous composition have spread the household table in

the market place, so to speak. And in many churches the door of admission to the local table is thrown open to those who belong to the "universal church," or think they do, without either baptism or profession of faith in Christ in any form.

5. A noteworthy phenomenon of the times is the rapid multiplication of newly-invented schemes for the prosecution of work alleged either to have been left undone by, or not to be within the province of, the individual church. "Societies," "leagues," "alliances" and the like, have sprung up in swift succession, each aspiring to a world-wide sway in some particular field of activity. It is, perhaps, too early to pronounce upon the net results of some of these movements; and they have been inaugurated by men too far above suspicion of unworthy motives to justify harsh criticism. But sincerity of purpose, or even temporary fruitfulness of good, should not exempt any novelty from cautious inquiry as to its natural tendencies. If our Lord intended the local church to be the normal object of personal affection and field of personal activity, we must look with jealousy upon any actual rival, whether or not rivalry be admitted or disavowed. The question naturally arises whether under the law of gravitation, which holds alike in the social as in the physical, world, a body revolving loyally around a smaller, can come within the sweep of a larger, planet and not be disturbed in its proper orbit. Will the local attachment and steady efficiency of the individual disciple be best promoted by dependence for freshened enthusiasm upon the feverish impulse of an occasional monster meeting, and by looking for spiritual guidance to official utterances from a remote organic centre? Will the absorption into a common treasury, of funds enough to defray the expenses of great assemblies, national or international, the establishment of a costly newspaper organ, the payment of salaries and of sending its officials round the world, in no wise deplete the resources of affiliated churches, or divert them from more aggressive forms of Christian work? It is possible that good may, on the whole, result: it is certain that a tremendous kind of agency for good or ill here awaits the test of time.

"Christian socialism" may be referred to in this connection. Prof. Herron never wearies in denouncing the "institutional church" as utterly failing to comprehend its mission. The "kingdom of heaven" is, according to his theory, not to be brought in by the sentimental process of "saving souls," but by improving tenement houses and revolutionizing our social arrangements.

He agrees substantially with Canon Fremantle, that "the prayer 'Thy will be done' leads directly into politics." The business of Christians, according to the learned Canon, is "to make the kingdoms of this world into kingdoms not of this world." Save the ship, and the passengers will be thereby saved. When the "kingdom of England" has, through wise legislation, been transformed into a local "kingdom of heaven," the "worshipping church" will have completed its provisional work and become effete. "Civilization has now reached a point at which the eyes of all Christian men should be turned distinctly in the direction of the universal church, with a view to its organization" (by turning all civil governments into a confederate "kingdom of heaven." How simple and feasible—especially in view of the present millennial attitude of these inchoate "kingdoms of heaven." From the days of John the Baptist men have been seeking to bring in the Kingdom of Heaven by violence. They have been determined to hasten the growing mustard tree by heaving at its roots. And too often they have listened to Satan's temptation, which Christ refused; hastening to set up the Devil's kingdom in Christ's name, or to "weed the garden of the Lord with Satan's borrowed dibble."

6. The same passion for consolidation which has produced "trusts" in finance, and "imperialism" in politics, seems to have infected the Christian realm. The worship of ancient Pan has revived. We have had pan-Presbyterian, pan-Congregational, and other ecumenical assem-

blies; to say nothing of the "World's Parliament of Religions," before mentioned, which, in view of its large representation of the heathen gods, might aptly have been called Pandemonium. It has been soberly proposed, according to the newspapers, to organize a "religious trust" in Maine, to prevent sectarian squandering in the establishment of churches. For denominationalism has been widely denounced as the chief hindrance to the more rapid advance of Christianity at home and abroad. It seems to be forgotten that this first denominational century is the great century of missionary conquest. Such competent observers as Philip Schaff and Theodore Christlieb assure us that the coincidence is logical and not casual.

A sermon on "The Talisman of Unity" was a little while ago preached in the new five million dollar cathedral now building for the "Bishop of New York" (where the rival Roman Catholic claimant of the same title already has his "throne" in like imposing structure, flanked by a gorgeous marble "palace" for his private occupancy). The new cathedral, located in an aristocratic section of the city, is designed, as has been explained, to show to the whole population, by its massiveness and splendor, how great and beneficent a thing Christianity is. Meanwhile "local churches" among the starving and bereired population of the "submerged" districts have, one by one, "folded their tents, like the Arabs, and silently stolen away," because of lack of financial resources.

The sermon referred to, preached in the crypt beneath the apex of the great building, refers to the "chapels of the tongues" which are to radiate from the apex above, as symbolic of its cosmopolitan function and purpose. Mere unity of sentiment, the preacher argues, is an "iridescent dream," if taken as the realization of the "universal church." That must be an actuality, with a real organization and a real nucleus of control. What better than the "Apostles' Creed" and the "Historic Episcopate" for the Episcopal church shelters happily under her wings the Romanizing ritualist and the intolerant puritan.

Prof. Shields (who has since gravitated from the Presbyterian to the Episcopal body) hoped for a consolidation of Christendom which would take in "those Unitarian churches which express the flower of Puritan culture, as well as the great Roman Catholic church, which is already in the lead on such social questions as marriage, temperance, education and property." The "iridescent dream" of a universal church will, then, when realized, take in one group which refuses to exclude from its pulpits those who "cannot conscientiously believe in God," and another who worship a piece of bread!

The often urged notion that a "united front" of Protestantism against Romanism, or of Christianity against Heathenism, will be irresistible, is itself a relic of heathenism. It is the old "trusting in horses and chariots," which the Scripture condemns. No massing of inherent weakness can bring strength. "Not by might nor by power, but by my Spirit, saith the Lord."

Finally, we may set down the following

PRACTICAL CONCLUSIONS.

The "kingdom of heaven" as an organized regime will come in due time: but its introduction is God's affair, not ours. He will "hasten it in his time." The New Jerusalem, when it appears, is not to be built after human device, nor built from below by human hands: it will "descend out of heaven from God."

Meantime, the "kingdom of heaven" now exists in the earth only as a "kingdom within." We can enter it only as it enters us, through individual regeneration. As it has pleased God to inaugurate his kingdom through the individual man, so has it equally pleased him to develop and propagate it through the church, which is also individual. Into a Christian household every new-born soul should normally be born: to it his affection and allegiance are primarily due: in it he is to be moulded and equipped for service: and from it he is to go forth to help men heavenward. Here is the only earthly agency divinely appointed for the devel-

opment of Christian character and the propagation of Christian faith. Here let men be content to be "fellow workers unto the kingdom of God." No human devices can compel that kingdom "immediately to appear." The "universal church invisible," if there were one, could offer us no specific place for service, since it must remain ideal only. Let every man "abide in the calling wherein he is called," doing "with his might what his hand finds to do," and he will be sure to do the best thing, because the thing which God has appointed. The best medium for the fulfilment of God's plans is that which God himself has chosen.

CALVINISM.

It would not be a fatal loss if we should lose the word "Calvinism" as the designation for a particular system of theology. Indeed, it has been a misfortune that a set of doctrines which are held because supposed to be rooted and grounded in the Scriptures has come to be known by the name of a man, and especially by the name of one who is not universally accepted as an authority on all points. Far better to look beyond the brilliant Geneva for a warrant for those articles of faith which chance to bear his name.

But it would be an irreparable loss to the Christian world if these doctrines were to fall into disfavor or drop out of the accepted forms of faith. They stand for the solid, enduring, immovable in religion. They emphasize the divine element in Christianity. They are not written in pale and fading ink. With a Calvinist, sin is depravity and divine oversight is sovereignty. Salvation is regeneration instead of reformation, and Christ's superiority is divinity. These doctrines are to theology what the principle of uniformity in nature is to science. Events in nature have occurred in a definite order because there were definite laws in the beginning for the production of these events. Without such uniformity there could be no science. Either there has been one all-embracing purpose or there would have been ten thousand little uncontrolled forces each working in its own way and all of them together resulting in phenomena which have no connection with each other. It is equally true that the affairs of human history were preceded and controlled by a fixed purpose.

The fundamental tenet of Calvinism is that God was before all things and is over all things. Some one has said, though the saying may need modification, that an Arminian cannot be a good scholar. Without going further in this direction, it is worthy of notice that the profoundest thinking has been done by men of this school. Dr. Sample, a Presbyterian, says, "The literature of Calvin has always been at the fore." Dr. Curry, a Methodist, said in substance, "We concede to the Calvinistic church the honor of having all along directed the best thinking of the country." They are credited with having founded all the colleges that were established in New England prior to 1880. In commenting upon these declarations, Dr. Buckley, editor of the N. Y. *Christian Advocate*, says that something like a hundred years ago Unitarianism and Methodism and Universalism began to exercise an influence upon literature against the distinctive points of Calvinism. Added to this, free-thinking sprang up among Calvinists and weakened its strength. He is bold enough to add: "Calvinistic authors—that is, men belonging to the Calvinistic churches—are to-day putting dynamite under the Westminster Confession or chipping it to pieces; and, we regret to say, not only subjecting the Five Points to this process, but blasting out those doctrines common to the evangelical system, in which the real power of the Gospel of Christ inheres. This once done, the societies of Protestant denominations will be haphazard groups in which each preacher preaches his own ever-changing, weakening or strengthening convictions or doubts, and the people believe much or little, as at the time may seem to them to agree with their own ever-changing, weakening or strengthening convictions or doubts."—Central Baptist.

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This LEADING BAPTIST PAPER of the South.

people, not of the whole human race. In the New Testament, it is of the spiritual Israel He is Father, the spiritual sons of Abraham by faith and not by descent. John tells us, "As many as received him to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, but of the will of God. For all that were born of God, do not receive the wrath of God, because they have received Jesus Christ, who came in the flesh. All that are of God, they receive of his Father, who sent him. If that verse does not teach not only that God is not the Father of all men, but that He is not even of the elect until they have been born of God, having accepted the Saviour, it teaches nothing and language has no meaning. If that verse stood alone, it would be sufficient to overthrow the modern sentimentalism in regard to the universal Fatherhood of God. A sinner is not the child of God, and one who tells him so endangers his salvation. Tell him the truth, that he is a guilty, helpless creature on whom rests the wrath of a holy God. That he deserves that wrath and all its awful consequences, a death with hell following after. But that he can become a child of God by repenting of his sins and trusting in God's forgiveness because His Saviour died in his stead, receiving his punishment.

"That the Fatherhood of God did not extend to all the sons of Abraham according to the flesh, but only to his spiritual seed, is plain from John 8:42. The sons of Abraham according to the flesh had, and proudly, "We have one father, even God." Our Lord answered them, "If God were your Father ye would love me, for I proceeded forth and came from God." And he added with great sternness and terrible directness, "Ye are of your father, the devil." He accuses them of lying—do not think he insists on this, but the Fatherhood of God in the face of these words bring the same accusation against Him?

In Matt. 6:32 our Lord says: "For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things." These words would have meant if God was the heavenly Father of the heathen as he was of the disciples.

It is only to his disciples that our Lord says "Your Father." Only once does he use the term "Our Father," and that was when he was teaching his disciples to pray. The pronoun refers to them as brethren, and does not include himself, for he could not join in that prayer for forgiveness of sin. God was his Father in a very different sense from that in which he is the father of the disciples. Our Lord is the only begotten Son; we are sons by adoption. The difference in the relationship is indicated in his saying, "I ascend to my Father, and to our Father."

Against all this proof, which might be greatly extended, can be brought only the parable of the prodigal son. But it must not be forgotten that this is a parable, the love of an earthly father being used as an illustration. In the preceding parable, illustrating the woman searching diligently for a lost coin. Some, in trying to turn the parable into a fact, have given the world some queer exegesis. The elder brother who had never sinned becomes the angelus who are jealous of the adoption of men and protest against it.

It was John's beloved brethren who were the sons of God, and he tells us in plain words they became sons: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him."

It is a curious conception some men have of religion and morals. Here is a theological professor at his induction into a prominent chair of an Eastern, Maine, seminary, subsequently a careful, noted theologian, creed, and holding the same up to scorn and ridicule, all within the same one hour. The ethics of that transaction would not be tolerated in a horse trade, and to attempt in commercial affairs of importance would land one behind the bars. The plea that the written contract was a mere form necessary to enabling upon the duties and emoluments of the office, "makes the matter worse. It reminds us of Joseph Smith signing an affidavit that he had never taught nor practiced polygamy, while holding up his sleeve the "revelation" upon which the modern Mormon church is founded. And yet so flagrant an act did not prevent the professor from receiving a call to a larger, though we are happy to say, non-evangelical seminary. Upon certain questions of casuistry the extreme liberal and the ultra-montane Jesuit seem to have passed round the circle from opposite directions until they have met at the same point.—Interior.

WE receive little because we, through lack of faith, ask little. Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you" (Matt. 17:20). No temporal blessing is either too great or too small for us to carry to a throne of grace. The Holy Spirit evidently finds fault with the good King who becomes in his sickness. As our Lord's physicians more than he did the Lord (3 Chron. 16:13). He that feeds the birds of the air and notices every sparrow that falls, will not be unmindful of his children when they cry in faith to him. In times of joy, as well as in sorrow; in health as well as in sickness and in the Fatherhood of God is taught in the Old Testament by Isaiah and Hosea, but he is represented as the Father of Israel, his chosen

**LITERARY.**

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

**BOOKS.**

DWIGHT L. MOODY. His Life, His Work, His Words. Edward Leigh Pell, D.D. Richmond, Va.: B. F. Johnson & Co. \$2.00.

This is the first life of Mr. Moody that has come to us, though we have received announcements of various others. Dr. Pell shows an intense love for the work to which Moody devoted his life, and a lofty admiration for the character of the great evangelist.

We have a sketch of his life and work from his childhood to his death. This is enriched by estimates of Moody in his varied relations, as a preacher, as an educator, as an organizer, as a worker and as a man. Then follow a number of his famous sermons. To these are added an array of his anecdotes and a collection of his sayings. The book contains not a dull page. It is copiously illustrated, and it is gotten up according to the best art of the publisher.

**THE FIRST EPISTLE OF JOHN.** Robert Cameron, D.D. Philadelphia: Pa.: American Baptist Publication Society. \$1.25.

Dr. Cameron opens this great Epistle and shows how God has here revealed in life and love. Indeed these three are the leading thoughts in all John's writings. It is a thoughtful and suggestive exposition of the Epistle by topics, and the work is finely done. Chapters are added on The Blood Cleanseth, The Advocate and The Anti-Christ.

While the book is stimulating, we think occasionally the author falls short of the full meaning of the text, e.g., on page 213, he quotes, "This is the victory that overcometh the world," and immediately adds, "Faith may mean either the thing believed or the act of believing." The apostle is exhibiting both the soul's motive power, that which overcomes the world.

**A MEMORIAL OF A TRUE LIFE.** Robert E. Speer. Chicago and New York: Fleming H. Revell Co. \$1.00.

A loving tribute to the memory of a faithful and rarely gifted worker—Hugh McAllister Beaver, whose early death cut short a most brilliant life. His life has been reported by one of his character and his work among the students in Pennsylvania and at Northfield are lovingly sketched, with full accounts of his methods of work. The book is a good manual for those engaged in such work.

**BIBLE QUESTIONS.** James M. Campbell. New York: Funk & Wagnalls. \$1.00.

The bright book of the author on Clerical Types predisposed us in favor of this book, and on examining it we were not disappointed. There are fifty-two pithy, pungent, and short sermons, one for each week of the year. Each one is bright and suggestive, showing wealth of learning as well as vigor of intellect and wide observation. Despite some expressions which we do not relish, we greatly enjoyed the book. For example, the author talks of Christ's saying "grasp into the consciousness of His disciples a brief system of the year. The development of this consciousness was over a minute in which that consciousness was not complete.

**MATTHEW.** The Genesis of the New Testament. Henry G. Weston, D.D. Chicago and New York: Fleming H. Revell Company. 75 cts.

We have often regretted that Dr. Weston has not written more. We hope that books will now rapidly appear from him. We wish this book were larger. We have 21 pages on the purpose and character of the first Gospel, and then 106 pages of exposition by topics, followed by a brief system of the year. We think they are taken as being for the New Testament what Genesis is for the Old. It is a Jewish gospel, a kingly gospel, a gospel of rejection, and the official and organic gospel. The various topics of this Gospel are then taken up and handled with a master hand. Whether one agrees with Dr. Weston in all points or not, one must be edified and stimulated by this vigorous little book.

**THE DINGWELL CENTURY'S HERITAGE.** Rev. J. D. Dingwell. Chicago and New York: Fleming H. Revell Co. 60 cts.

The condition of the State, the Church, the Bible, the Pulpit and the Pew are studied and discussed in this interesting little book. It strikes us as too optimistic, however, and as somewhat feeling the real conditions. There is much to be thankful for, but there are many perils to guard against.

Our author favors the union of church and state by having the state converted and joining the church after conversion. He speaks of recent criticism of the Bible as "proving its origin and authorship beyond all reasonable doubt, and in so doing to break down the authority of the Bible, and to involve its origin in fog."

But still the book is bright, suggestive and timely.

**MAGAZINES.**

**OUR SUNDAY SCHOOL PERIODICALS.**—It is gratifying to observe the great interest manifested in the Sunday School Quarterlies and papers which the Nashville Board is bringing out. It would be difficult and needless to attempt to point out these growing excellences. The quarterlies which we are now using from Sunday to Sunday show improvement even over past years, and should excite those who prepare the Primary Quarterlies have the most difficult field among these writers. How few there are who can talk to children, and still fewer are they who can write well for children. Dr. Smith has shown a remarkable aptness in the lesson adaptations, which he is giving in the present primary quarterly. With this help well studied there need be no excuse for a teacher's not being able to interest a class of boys or girls. I deserve no credit for speaking in praise of the present primary quarterly because one of our teachers of little children, and one who has had long experience with the little ones, spoke to me about its present excellence. Dr. Bow is capable of pointing out slight inaccuracies, but I am sure he speaks as a friend to the Board. Neither he nor I would care to notice favorably or unfavorably anything that had not a force and ring.

Lebanon, Ky. A. C. GRAVES.

The frankest as well as the most comprehensive and statesmanlike view yet published of our foreign policy is that of the Hon. Richard Olney, to appear in the March *Atlantic Monthly*. It is marked by Mr. Olney's power of trenchant and compressed expression, yet it is also moderate and sane. The recent movement among Indiana Democrats to nominate Mr. Olney for the Presidency gives additional interest to that paper.

**TEPTATION.**

It is a strange thing that evil should be so fascinating to human nature. It is as attractive as the most venomous serpents and the most savage beasts have the brightest and most charming eyes. It is also said that the most deadly poisons possess a strange power of attraction. Cyanide of potassium, which is regarded by the chemists as one of the most fatal poisons, was once reported to have the odor which it emits. The delicate nerves of taste and smell are affected by it in a peculiar way. Those who are compelled to handle it find themselves almost irresistibly impelled to taste it. Although they know that a single taste will produce almost instant death, yet in certain cases have been reported to have intelligent and steady persons have been overcome by it. The proprietor of an establishment in which it is manufactured declares that he has been compelled to leave the place many times to escape the powerful fascination.

So it is with evil. Men and women who know that to taste it means death, not to the body only, but to the soul, are attracted to it, power drawing them into swift destruction. Some men profess to have no fear of temptation. They boast of their strength. They think themselves able to toy with evil at will and escape its deadly grasp. But we have seen them try it, and we have seen the mighty as the mountain pine falls before the stormy blast.

On the other hand, there are many who knowing the power of evil and the weakness of human nature, make no effort to overcome. They consider the case hopeless. One says: "My environment is such that I cannot live a Christian life. No one can be a Christian situated as I am." Another says: "I have been grievously wronged. The provocation is intolerable—I feel myself justified in taking vengeance into my own hands. I cannot forgive." Another says: "I have a violent temper which has never been restrained and cannot be controlled." Another says: "I have a contentious Christian nature, a hot, fiery, and a firmity, which betrays me constantly, and I cannot overcome it." To all these excuses the psalmist answers, "The Lord will give grace." The apostle answers: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it."

In Bunyan's "Pilgrim's Progress" this lesson is taught by a simple picture. Interpreter took his guest into a room where a fire was seen burning on the hearth. And notwithstanding one stood by and cast water upon it, yet the fire was not quenched, but burned higher and hotter still. Then Interpreter had his guest outside the house and showed him a man with an oil can, who pured oil through a secret channel upon the fire. The man with the can and the channel through which the oil flowed were invisible to those who were in the house. Here Christian learned a lesson concerning the power of grace to neutralize the effects of the fiercest tempests of temptation.—New York Advocate.

BE not ashamed to be helped, for it is thy business to do thy duty like a soldier in an assault on a town. How then if, being lame, thou canst not walk most uprightly, it is possible alone, but with the help of another it is possible.—Marcus Aurelius.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, MARCH 12.

OUR LORD AT MATTHEW'S HOUSE.

Mark 2:13-22.

MOTTO TEXT—"He said unto him, Follow me."—Luke 5:27.

"And he went forth again by the seaside."—From the city of Capernaum, where he had healed the paralytic. Our Lord frequently taught by the seashore. It was easier for multitudes to hear him there than it was in the cities. Once, if not oftener when the crowd was very great, he put out in a little boat from the shore, thus enabling more to see and hear him.

"And as he passed by he saw Levi, the son of Alphaeus, sitting at the receipt of custom."—Levi was also named Matthew. It was not unusual for Jews to have two names. This man was one of the twelve, and wrote the first Gospel. His home was in Capernaum. The "receipt of custom" was the custom-house of the Romans, where the taxes were collected. They taxed everything. The taxes were given to the Roman knights, who were required to pay a certain sum into the imperial treasury. In their turn they farmed the taxes to the publicans, who were required to pay them a still larger sum, and they depended for their gains on getting still more out of the people.

Hence, the majority of the publicans were extortioners. But all were detested by the Jewish people. For they took sides with the conquerors against their own people, as did the Tories in our Revolutionary war, and such men are always hated as traitors. When men side with the enemy thus, under the ban of their neighbors and countrymen, their own characters are in danger of deteriorating. So strong was the patriotism of the Jews that only the lowest and worst could be gotten to serve the conquerors as publicans.

"Follow me. And he arose and followed him."—Leaving a lucrative employment to follow the homeless carpenter from Nazareth. But Matthew had heard of his miracles and his teachings, had, in all probability, been one of his audience more than once. Luke tells us that Matthew forsook all. The humility of the man is shown in the fact that he is the only one who writes his name among the twelve as "Matthew, the publican."

"And it came to pass, that, as Jesus sat at meat in his house."—Matthew in his humility does not tell in his Gospel that it was his house. He showed the truth of his own regeneration by his desire to bring his old associates to his Lord. Therefore he gave a great feast to them all, and his Lord and his fellow-apostles were there. The sinners were notorious violators of the law, the criminal and vicious classes. They followed this teacher who had received the publican into the inner circle of his disciples.

"And when the scribes and Pharisees saw him eat with publicans and sinners."—They were not guests, they would not have accepted an invitation from Matthew. But, as was the custom

in the East, they had gone into the house and stood looking at those who were reclining at the tables. Coming up to the disciples, they asked in scorn, "How is it that he eateth and drinketh with publicans and sinners?"

Our Lord heard them, as no doubt they intended he should, and he replied for his disciples, "They that are whole have no need of the physician, but they that are sick."—Just as the place of the physician is among the sick, so the Saviour of sinners goes among them in his work of healing souls. Our Lord went among the sinners in his loving mercy, but he went as one who was holy and undefiled. "I came not to call the righteous, but sinners to repentance."—"The word translated 'righteous' has no article. He is not speaking of any actually existing class as righteous, but uses the term in a general way for contrast."—Broadus. So long as a man thinks he is righteous, or that he is "not so very bad," he will not seek the forgiveness of his sins. Conviction for sin precedes true repentance. There is a sad lack in these days of feeling the guilt and awfulness of our sinful natures.

"And the disciples of John and of the Pharisees used to fast."—Were fasting on that day for some reason. This made the contrast the greater between their fasting and the feast of Matthew. They came into the room, it would seem, to ask him the question. Moses appointed but one regular fast day, but the Jews had added many others, and the disciples of John, who did not all take their master's advice to follow Jesus, maintained their Jewish customs.

"Can the children of the bride-chamber fast, while the bridegroom is with them?"—The friends of the bridegroom who took part in the festivities. Fasting would have been incongruous in that time for joy. "But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days."—Referring to his death, then the disciples would fast.

"No man also seweth a piece of new cloth on an old garment."—Of unfulfilled cloth. Their garments were all wool, and a piece put on which had not been duly shrunk, when it was wet, would shrink and tear the old goods. The wine bottles were the skins of goats, or kids, which became hard by use, and would not stretch when new wine fermented, but would burst.

Dr. Broadus' comment is so good and wise I give it at length: "While the principle here illustrated was introduced with regard to fasting, it is obviously of wider application, extending to everything in which the two dispositions characteristically differ, and the great mass of the Christian world, from an early period, has sadly exhibited the evil results of disregarding this principle. They would, notwithstanding this and numerous other warnings, connect Levitical rites with Christianity. The simple preacher and pastor must be regarded as a priest, and spiritual blessings must depend on his mediation, as if it were not true that all Christians are priests, and all alike have access through one Mediator. The simple mento of the Saviour's death must be a sacrifice offered by the priest for men's sins. Numerous religious festivals and stated fasts must be established and enjoined, tending to make religion a thing only of special seasons. The buildings in which Christians meet to worship must

be consecrated as being holy ground, like the temple, and the splendid rites, in imitation of the temple worship, must lead men's minds away from the simple and sublime spirituality of that worship which the Gospel teaches. With good motives, no doubt, on the part of many, was this jumble of Judaism and Christianity introduced, and with good motives do many retain it; but none the less is it the very kind of thing the Saviour here condemned; and with results as ruinous as he declared."

**"A DEEPENING CONFLICT."**

Below the reader will find some significant sentences taken from a letter from Prof. B. F. Riley, D.D., to the Standard. In his letter he calls attention to several things of special interest to the people of Georgia. Some of them apply with equal force to other States. For example, he says, "There is a deepening conflict in matters educational. The attempted monopoly of the State in education, from the lowest to the highest grades, is evoking a stout protest from the Baptists and Methodists. This is done not solely because they chance to be rivals in the educational fields, but because of the political corruption injected into the State schools. The Governors of the several States are empowered to appoint the trustees, and the appointments are of a political character rather than with a view to educational ends, and thus degrade the higher systems, especially, to the level of political scramble. In their efforts to check this, the two great denominations are generally succeeding in withholding by their influence the appropriations for the attainment of the end aimed at by the politicians.

The smaller denominations, notably the Episcopalians, are hand in glove with the States. The contending denominations are beginning to realize more fully that, in order to hold their ground, they must elevate the standards of their schools. This, in turn, depends upon the resources of the denominational schools. Hence, the great emphasis now being laid upon largely contributing to these great interests. This is, in a nutshell, the condition of educational matters in most of the States of the South. This year will help largely to determine the questions of educational supremacy in these States."

Will not every Baptist in Kentucky read again and ponder

**CAUSE UNKNOWN**

Finally Found to Lie in the Coffin.

"We have had a curious and unpleasant experience with coffee drinking, husband and I. I have been a great sufferer for several years with indigestion and heart trouble, and did not know the cause of it until I finally came to the conclusion that it was the use of coffee. So we abandoned the coffee and took up Postum Cereal Food Coffee, which I had seen advertised in the daily papers.

"Since using it, I have, to my great surprise, improved wonderfully. Husband has gained 11 pounds in two months since he left off coffee and began the use of Postum. He sleeps soundly at night now, which he does not remember having done for several years before on account of nervousness. It is remarkable that people go on in ill health and do not discover the cause of the trouble.

"You may depend upon it we know how to make Postum good, and that is easy. If one suffers from indigestion and heart trouble, Postum is really an elegant and delicious drink. I don't want my name to appear in the papers, if you should publish this testimonial." — Chastanooga, Tenn. The Postum Cereal Co., Ltd., Battle Creek, Mich., are manufacturers and sole agents of this lady by letter, if desired.

**GRAVY** DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF **LEA & PERRINS' SAUCE**

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carefully these words from Dr. Riley? The politicians are wide awake and active, and who can affirm that "political corruption" will not be "injected into the State schools?" Experience and observation teach the teachable that political methods and schemes have and do find an important place in the management of all other State institutions. There are in the State several good denominational colleges, and they have in the past done good work. If they are to continue to meet the demand for higher educational work, then it behooves them to "elevate the standards." Faculties, trustees and the friends of the denominational college should awake to the situation and see that ample money is given and up-to-date teachers fill every department, from the lowest to the highest. Little money and back-number teachers will compel the State to step in and meet a demand that has heretofore been supplied by the denominational college.

J. K. N. Georgetown, Ky. KNOXVILLE AND VICINITY.

There is just now an active movement on foot for the awakening of interest in missions among the Baptists in and about Knoxville.

Last summer some pastors in the Tennessee and Chilhowee Associations did some campaigning in behalf of missions, advertising ahead by announcement and circulars and then holding all-day meetings from church to church, from day to day. The best speakers available presented the different phases of the mission work of the Southern Baptist Convention. Attendance and interest grew from day to day, churches were instructed and awakened and the beneficial results were seen in the reports made by the churches at the associations. What was done on a limited scale last summer it is intended to do on a more extensive scale this summer. By way of awakening sympathy in this campaign work among preachers and laymen, the Executive Committee of the Tennessee Association arranged for a missionary conference with Centenary church, Knoxville, January 31 and February 1. All pastors and leading laymen of the association were urged to attend. A splendid time was had. Dr. Willingham, the matchless Secretary, and Dr. Simmons, the matchless missionary, gave us a full day of Foreign Missions. No wonder such men succeed in their labors when they are as full of their life work as their capillaries are of blood. The second day Secretary Holt presented, in his own lively way, the State work, and at night, no representative of the Home Board being present, Rev. M. D. Early, of Morristown, represented the Board in a strong speech. Dr. Brongher, the new pastor of the First church, Chattanooga, added interest to the occasion in several incisive, thoughtful speeches. The next week after this conference a Bible Institute was held at Clinton under the leadership of Pastor J. H. Johnson, of

Clinton, and McGarity, of Jellico. Brethren from Mossy Creek, Knoxville, Nashville and Jellico lead the preachers present in the study of the Bible and missions.

A notable feature of the work among East Tennessee Baptists this winter has been the number and almost invariable success of revival meetings. We could not begin to enumerate these meetings; they have been held in country, village, town and city, and hundreds have turned to the Lord. The most recent was with the Mossy Creek church, Rev. J. M. Philips, D.D., pastor; our common interests center there about Carson and Newman College. Rev. R. M. Murrell, of the Third church, Knoxville, did the preaching. There were a number of conversions, among them the only man of the Senior class who was not a Christian. The college has had a year of marked success, with larger enrollment than ever. The new home for young ladies will be ready by the beginning of next session. Everything points to an effort for a \$100,000 endowment. There is no school where it is more needed, and where it will do more good. There is general gratification over the fact that President J. T. Henderson, who has been in Washington, D. C., for rest and special study, will be back at his post next session. There was an effort made to entice him away but it failed, and we are glad.

In Knoxville, now that church building is about through with, for a season at least, the churches are falling into line in missions. The old First, under the leadership of their strong, orderly and hopeful young pastor, Rev. M. W. Egerton, is moving forward in fine shape. On the last Sunday in January, with Secretary Willingham to help, they raised nearly \$1,000 for Foreign Missions. They had already doubled their gifts to State Missions. The other churches are following suit by increasing their missionary offerings. Pastor Jeffries, of Second church, completes his seventh year as pastor on March 1. He is the oldest Baptist pastor in the city—officially we mean—and is among the veterans of all denominations, so rapidly does the pastoral procession move.

For once the churches of East Tennessee are well supplied with pastors. There is hardly a vacancy from Bristol to Chattanooga. We bring a Kentuckian, Rev. J. W. Porter, to take charge at Bristol.

The indications are that Tennessee will increase her offerings for Foreign Missions this year at least 25 per cent. So may it be. M. D. JEFFRIES.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, Frank J. Cheney declares that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 8th day of December, A. D. 1899.

A. W. GLENN, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

# Hood's Sarsaparilla

America's Greatest Medicine

## Best that Money Can Buy

**LOUISIANA LETTER.**

**STATE NEWS.**

Baptist affairs in our State are moving along nicely, although we have many obstacles. According to our last report we have about 37,000 Baptists in Louisiana, a great majority of whom live in the Northern part of the State. In the city itself we have less than 1,000 active members in the Baptist churches. This refers, of course, to the white population. The great destitution of the Southern part of the State may be imagined when we learn that the first Baptist church west of New Orleans on the Southern Pacific railroad is one hundred and sixty miles away. More than half of the parish seats in the State are without Baptist churches, and in some parishes we have not a single Baptist church. This State is the most destitute, and in some respects the most promising field in the United States of America.

At our last Convention steps were taken towards the establishment of an Orphans' Home. Its domicile has not yet been located, although temporary quarters are now being used at Baton Rouge. We are at present looking after ten orphans, and we hope we shall soon be able to care for more. Rev. Bruce Benton of Baton Rouge is especially interested in this work.

We also hope in the near future to locate a Baptist college, which will assume greater proportions in due time. The two institutions now in the State, Keachie and Mt. Lebanon, are now under the control of the denomination, one a male and the other a female institution, but we hope soon to consolidate the two at some central location and press onward in educational work as along other lines.

Our mission work, while moving along grandly, is sorely in need of funds. Only those who live in Louisiana can realize the great needs of this field. Secretary Ware is fighting a hard battle, and he well deserves the praise and co-operation of every loyal Baptist in the State.

Dr. J. S. Felix, an old Kentuckian, has come to the Kingdom at the right time. The Shreveport church is doing better than it has for years past. A gifted pastor is a power for good in our midst.

Rev. E. T. Moberly, recently of Crowley, after doing a fine work for our cause, has at last located at Wichita Falls, Tex.

Rev. A. M. Vardeman, the zealous pastor at Alexandria, has been called to a prominent field in Missouri, but we trust he will not leave us. Louisianians can ill afford to lose such men.

Monroe, Opelousas and Crowley are fields at present without pastors and very much in need of the right men. May the Lord hasten their coming.

**CITY NEWS.**

Our city was recently made glad by a visit from Dr. Kerfoot, our Home Secretary. He seemed to be much interested in New Orleans as a mission point,

and took great interest in learning all he could about the field and its difficulties and prospects. On Sunday afternoon he spoke to a large congregation at the First Baptist church composed of the members of the various Baptist churches in the city. His topic was "The Home Board and Its Work", and it is useless to say that his speech was inspiring and well received. On Monday he visited the various mission fields of the city and gave due consideration to each.

The St. Charles-avenue church, of which Rev. A. G. Mosely is pastor, will doubtless move forward very rapidly now, as they have been hampered for lack of a suitable building. They will, in all probability, begin work on their building in the near future.

Pastor Edwards of the First church, in addition to his regular church work, which is succeeding beyond the expectation of his friends, has inaugurated a system of free instruction to working boys who are unable to attend the day schools. This work is carried on two nights in each week, at which time boys are instructed in the elementary principles of a literary education. The teachers, who are members of the First Baptist church, give their services free. In the meantime, it is hoped that by these gratuitous work many of these boys may be induced to attend church, where it is hoped they will be brought to a saving knowledge of the truth.

Pastor Tomkies is at his post of duty now, and reports work in a fair condition.

The Coliseum Place church has just received an additional blessing as a result of a series of meetings in which the pastor was assisted by the Rev. Sidney Williams and his singer, James A. Brown. The meetings lasted for more than two weeks, and as a result the church was greatly revived and twenty additions were made to the membership. We had many difficulties to contend with, among the number were vaccination, small-pox, bad weather, sickness, preparation for Mardi Gras, "the world, the flesh and the devil." Within the past few months we have had about thirty-five additions to the church, and it now has the largest membership in its history. Bro. Williams is one of our greatest men, and certainly the greatest evangelist we have, if we are to judge a man by his works, and what other way is there for Christ says, "By their fruits ye shall know them." His great earnestness, humility, faith in God, and sound Gospel preaching constitute his great source of strength.

We hope soon to have a Chinese minister to assist the pastor and to look after the large Chinese population in our city. There is a Sunday-school in connection with the church work which has had a continued existence of more than seventeen years, and which has done great good among the Celestials. There are at present about five hundred Chinese in our city who are un-

touched by any Christian influence, and we trust that the presence of a Chinese minister here will do much towards bringing them to Christ.

It will be sad news to the Baptist brotherhood to learn of the critical illness of Dr. Edward C. Mitchell, who is the president of Leland University. As secretary of the Institution, I have learned to admire this great scholar and educator very much, but his time of departure seems near at hand and we are wondering what will become of the work here; yet, doubtless, the Board of Trustees will select a worthy successor.

It may be of interest to know that this institution has under its control in the city and throughout the State of Louisiana more than sixteen hundred pupils. Without doubt it is the most potent agency in the education of our colored people in this State. Its property and endowments amount to about \$300,000.

Many people of our own denomination do not know that Dr. Mitchell is one of the greatest Hebrew scholars of America, being the author of several Hebrew text books as well as the editor of Gesenius' Hebrew Grammar and compiler of a lexicon. He has also taught in Regent's Park College, London, and in a theological seminary in Paris, as well as in the old University of Chicago. These facts will suffice for the present.

D. G. WHITTINGHILL.  
New Orleans, Feb. 27th, 1900.

**THE VICTORIES OF FAITH.**

Life is a struggle, after all that can be said and done. We may talk about love and peace and good-will, and can never have enough of them; but we must be positive and outspoken in our opposition to evil. As we go through the world we are assailed by temptations and evil influences, urging us to do wrong, and trying to deter us from doing right. We must fight sometimes on the offensive as we try to carry on the Lord's work, and sometimes on the defensive, as we try to keep from being swept away.

The eleventh chapter of the epistle to the Hebrews is a wonderful array of tributes to the character of men who have lived and died in the faith of God. Their very lives were achievements. It was a magnificent victory to live as they did. Some of them did not have as much light as we have to-day, with the completed Bible in our hands; but they had enough to make them know and fear God. Some of them lived before a word of our Bible was written; but they were made to know God's will, and they did it in faith and loving obedience.

People talk sometimes about faith and sight as though faith were walking in mere blindness, and irreligious unbelief were walking in the light of reason and knowledge. Nothing could be farther from the truth. The one who does not believe God's

revelation has closed his eyes to the light, and is groping on in the darkness. The believer has all the light of nature, and reason, and history, and experience, that any one can have; but he knows that these are insufficient without the light that comes from God's Word and the illumination bestowed by God's Holy Spirit. He believes and is made wise. He believes and is filled with confidence. He believes and gets the victory over the enemies that assail him and the cause of Christ.

Every Christian in this world, who lives as he should, is called on not simply to get through his life safely, but to do something to advance the interests of Christ's church and to make the world a less dangerous place for those who come after him. As Mr. Gladstone said: "We should try to make the world a place in which it is easier to be good and harder to be bad." In "Pilgrim's Progress" we find Christian pressing on to the Celestial City, but on his way defeating some of the giants and enemies, and thus making the world safer for those who followed him.

When we read of the Old Testament patriarchs and prophets who passed safely through floods and fires, who defeated armies and leveled walled cities, who broke the power of savage beasts and brutal men, and who delivered themselves and God's people from the hands of their foes, we are filled with admiration, but we are apt to think that the day for such victories has passed. But it is not so. This is the very time for efforts in behalf of the truth and of righteousness.—Herald and Presbyter.

**PROGRAMME.**

The following is the programme of the General Meeting of Bethel Association in the interest of the Centennial Work at Pembroke, Ky., March 20-22, 1900:

- TUESDAY, MARCH 20.**  
7:00 P. M.—Devotional exercises.—Pastor J. S. Cheek.  
7:30 P. M.—The Sunday-school as a Missionary Power.—Dr. J. M. Frost, Nashville, Tenn.  
**WEDNESDAY, MARCH 21.**  
10:00 A. M.—Devotional exercises.—Pastor W. H. Vaughan.  
10:30 A. M.—Preparations for the New Century.—Rev. J. N. Prestridge, Louisville, Ky.  
11:20 A. M.—Gathering up the Gems and Nuggets—Brief Speeches.  
2:30 P. M.—Devotional exercises.—Pastor J. A. McCord.  
3:00 P. M.—Mission Work from the Divine Point of View.—Rev. W. A. Whittle, Franklin, Ky.  
7:00 P. M.—Devotional exercises.—Pastor J. A. Bennett.  
7:30 P. M.—Birds-Eye View of Missions in all Lands.—Dr. W. P. Harvey, Louisville, Ky.  
**THURSDAY, MARCH 22.**  
10:00 A. M.—Devotional exercises.—Pastor W. L. Peyton.  
10:30 A. M.—Missions in the Individual Life, Church Life and Denominational Life.—Dr. J. W. Warder, Louisville, Ky.  
11:20 A. M.—Gathering up the Gems and Nuggets—Brief Speeches.  
2:30 P. M.—Devotional exercises.—Pastor W. M. Wood.  
3:40 P. M.—Missions in Nineteenth and Twentieth Centuries.—Dr. E. E. Folk, Nashville, Tenn.

**Perhaps Your Trouble Is Chronic Kidney Disease.**

Often Difficult To Determine And Likely To Deceive The Best Physicians.

It is always best to be on the safe side.

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The regular fifty-cent and one-dollar size bottles of Swamp-Root are for sale at all drug stores.

3:30 P. M.—Relation of Pastor to World-Wide Evangelization.—Rev. C. H. Nash, Hopkinsville, Ky.

7:00 P. M.—Devotional exercises.—Pastor W. S. Ryland.

7:30 P. M.—Foreign Missions.—Dr. R. J. Willingham, Richmond, Va.

N. B.—All are invited, but we insist on all the pastors and the Centennial Committee from each church in Bethel Association to attend. All who expect to attend are requested to send name and address at once to J. G. Bow, Pembroke, Ky.

BROTHER WILSON D. CRABB, son of Brother E. D. Crabb, of Smithfield, and grandson of W. B. Wilson, banker in Eminence, Ky., has moved to Louisville and engaged in the law practice with Jones, Jarvis & Swope, with office in the Kenyon Building. We wish Bro. Crabb great success.

BROTHER S. O. MITCHELL is a frequent visitor to our office. He is at present located in Louisville and devoting his time to evangelistic work, in which he has always been very successful.

CLOSE AT HAND.

BY SUSAN COOLIDGE.

The day is long and the day is hard,  
We are tired of the march and of  
keeping guard,  
Tired of the sense of a fight to be  
won,  
Of days to live through and of work  
to be done,  
Tired of ourselves and of being  
alone.

And all the while, did we only see,  
We walk in the Lord's town company;  
We fight, but 'tis he who nerves our  
arm,  
He turns the arrows which else  
might harm,  
And out of the storm he brings a  
calm.

The work which we count so hard to  
do

He makes it easy, for he works, too;  
The days that are long to live are  
his.

A bit of his bright eternities,  
And close to our need his helping is.

O eyes that were holden and blinded  
quite,  
And caught no glimpse of the guiding  
light!

O deaf, deaf ears which did not  
hear  
The Heavenly Garment trailing  
near!

O faithless heart, which dared to  
fear!  
—Christian Work.

OUR PULPIT.

SUPPOSING HIM TO BE THE GARDENER.

BY C. H. SPURGEON.

Supposing him to be the gardener.  
—John 30:18.

You know the "him" to whom we refer, the ever-blessed Son of God, whom Mary Magdalene in our text mistook for the gardener. We will for once follow a saint in her mistaken track, and yet we shall find ourselves going in a right way. She was mistaken when she fell into "supposing him to be the gardener," but if we are under the Spirit's teaching we shall not make a mistake if now we indulge ourselves in a quiet meditation upon our ever-blessed Lord, "supposing him to be the gardener."

I. "Supposing him to be the gardener," we have here the key to many wonders in the garden of his church.

The first wonder is that there should be a church at all in the world; that there should be a garden blooming in the midst of this sterile waste. Upon a hard and flinty rock the Lord has made the Eden of his church to grow. How came it to be here—an oasis of life in a desert of death? How came faith in the midst of unbelief, and hope where all is servile fear, and love where hate abounds? "Ye are of God, little children, and the whole world lieth in the wicked one." Whence this being "of God" where all beside is fast shut up in the devil? How came there to be a people for God, separated, and sanctified, and consecrated, and ordained to bring forth fruit unto his name? Assuredly it could not have been so at all if the doing of it had been left to him. We understand its existence, "supposing him to be the gardener," but nothing else can account for it.

Besides, there is another wonder! How comes the church of God to flourish in such a clime? This present evil world is very uncongenial to the growth of grace, and the church is not able by herself alone to resist the evil influences which surround her. The church contains within itself elements which tend to its own disorder and destruction if left alone; even as the garden has present in its soil all the germs

of a tangled thicket of weeds. The best church that ever Christ had on earth would within a few years apostatise from the truth if deserted by the Spirit of God. The world never helps the church, it is all in arms against it; there is nothing in the world's air or soil that can fertilize the church even to the least degree. How is it, then, that notwithstanding all this the church is a fair garden unto God, and there are sweet spices grown in its beds, and lovely flowers are gathered by the divine hand from its borders? The continuance and prosperity of the church can only be accounted for by "supposing him to be the gardener." Almighty strength is put to the otherwise impossible work of sustaining a holy people among men; almighty wisdom exercises itself upon this otherwise insuperable difficulty.

II. Let your imaginations run along with mine while I say that "supposing him to be the gardener" should be a spur to many duties.

One of the duties of a Christian is joy. That is a blessed religion which among its precepts commands men to be happy. When joy becomes a duty, who would wish to neglect it? Surely it must help every little plant to drink in the sunlight when it is whispered among the flowers that Jesus is the gardener. "Oh," you say, "I am such a little plant, I do not grow well, I do not put forth so much leafage, nor are there so many flowers on me as on many round about me!" It is quite right that you should think little of yourself; perhaps to droop your head is a part of your beauty; many flowers had not been half so lovely if they had not practiced the art of hanging their heads. But "supposing him to be the gardener," then he is as much a gardener to you as he is to the most lordly palm in the whole domain. In the Mentone garden right before me grew the orange and the aloe, and others of the finer and more noticeable plants; but on a wall to my left grew common wall-flowers and saxifrage, and tiny herbs such as we find on our own rocky places. Now, the gardener had cared for all of these, little as well as great; in fact, there were hundreds of specimens of the most insignificant growths all duly labelled and described. The smallest saxifrage could say, "He is my gardener just as surely as he is the gardener of the Gloire de Dijon or Marechal Niel." Oh feeble child of God, the Lord taketh care of you! Your heavenly Father feedeth ravens, and guides the flight of sparrows; should he not much more care for you, oh ye of little faith? Oh little plants, you will grow rightly enough. Perhaps you are growing downward just now rather than upward. Remember that there are plants of which we value the underground root much more than we do the haulm above ground. Perhaps it is not yours to grow very fast; you may be a slow-growing shrub by nature, and you would not be healthy if you were to run to wood. Anyhow, be this your joy, you are in the garden of the Lord, and, "supposing him to be the gardener," he will make the best of you. You cannot be in better hands.

Another duty is that of valuing the Lord's presence, and praying for it. We ought whenever the Sabbath morning dawns pray our Well-beloved to come into his garden and cut his pleasant fruits. What can we do without him? All day long our cry should go up to him, "O Lord, behold and visit this vine

and the vineyard which thy right hand has planted." We ought to agonize with him that he would come and manifest himself to us as he does not unto the world. For what is a garden if the gardener never comes near it? What is the difference between it and the wilderness if he to whom it belongs never lifts up spade or pruning-hook upon it? So that it is our necessity that we have Christ with us, "supposing him to be the gardener," and it is our bliss that we have Christ walking between our beds and borders, watching every plant, training, tending, maturing all. "Supposing him to be the gardener," it is well, for from him is our fruit found. Divided from him we are nothing; only as he watches over us can we bring forth fruit. Let us have done with confidence in man, let us forego all attempts to supply facts of his spiritual presence by routine or rant, ritualism or rowdiness; but let us pray our Lord to be ever present with us, and by that presence to make our garden grow.

"Supposing him to be the gardener," there is another duty, and that is, let each one of us yield himself up entirely to him. A plant does not know how it ought to be treated; it knows not when it should be watered or when it should be kept dry; a fruit tree is no judge of when it needs to be pruned, or digged, or dunged. The wit and wisdom of the garden lieth not in the flowers and shrubs, but in the gardener. Now, then, if you and I are here to-day with any self-will and carnal judgment about us, let us seek to lay it all aside that we may be absolutely at our Lord's disposal. You might not be willing to put yourself implicitly into the hand of any mere man (pity that you should); but, surely, thou plant of the Lord's right-hand planting, thou mayest put thyself without a question into his dear hand. "Supposing him to be the gardener," thou mayest well say, "I would neither have will, nor wish, nor wit, nor whim, nor way, but I would be as nothing in the gardener's hands, that he may be to me my wisdom and my all. Here, kind gardener, thy poor plant bows itself to thy hand; train me as thou wilt. Depend upon it, happiness lives next door to the spirit of complete acquiescence in the will of God, and it will be easy to exercise that perfect acquiescence when we suppose the Lord Jesus to be the gardener. If the Lord hath done it; what has a saint to say? Oh thou afflicted one, the Lord hath done it; wouldst thou have it otherwise? Nay, art thou not thankful that it is even so, because so is the will of him in whose hand thy life is, and whose are all thy ways? The duty of submission is very plain, "supposing him to be the gardener."

III. Thirdly, I have found in this supposition a relief from crushing responsibility. One has a work given him of God to do, and if he does it rightly he cannot do it carelessly. The first thing when he wakes he asks, "How is the work prospering?" and the last thought at night is, "What can I do to fulfil my calling?" Sometimes the anxiety even troubles his dreams, and he sighs, "O Lord, send now prosperity!" How is the garden prospering which we are set to tend? Are we broken-hearted because nothing appears to flourish? Is it a bad season? or is the soil lean and hungry? It is a very blessed relief to an excess of care if we can fall into the habit of "supposing him to be the gardener." If Jesus be the Master and

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ONE WAY of doing good is by disseminating wholesome books. Realizing the value of good books in the community, we have decided to aid the churches desiring to take hold of such work. We now have in mind a church which has a circulating library of Baptist books, and this library has been instrumental in strengthening the members in the faith and in making plain the Baptist position to those not members, and many have thus been brought into the church. We feel that work like this is work that counts, and therefore we make the following liberal offers:

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Lord in all things it is not mine to keep all the church in order. I am not responsible for the growth of every Christian, nor for every backslider's errors, nor for every professor's faults of life. This burden must not lie on me so that I shall be crushed thereby. "Supposing him to be the gardener," then, the church enjoys a better oversight than mine; better care is taken of the garden than could be taken by the most vigilant watchers, even though by night the frost devoured them, and by day the heat. The under-gardener, the workman in the garden, needs not fret about the whole garden as though it were all left to him. No, no; let him not take too much upon himself. I pray you, bound your anxiety by the facts of the case. So you have a number of young people around you, and you are watching for their souls as they that must give account. This is well; but do not be worried and wearied, for, after all, the saving and the keeping of those souls is not in your hands, but it rests with one far more able than yourself. Just think that the Lord is the gardener. I know it is so in matters of providence. A certain man of God in troublous times became quite unable to do his duty because he laid to heart so much the ill of the age; he became depressed and disturbed, and he went on board a vessel, waiting to leave the country, which was getting into such a state that he could no longer endure it. Then one said to him, "Mr. Whitelock, are you the manager of the world?" No, he was not quite that. "Did not God get on pretty well with it before you were born, and don't you think he will do very well with it when you are dead?" That reflection helped to relieve the good man's mind, and he went back to do his duty. I want you thus to perceive the limit of your responsibility; you are not the gardener himself; you are only one of the gardener's boys, set to run on errands, or to do a bit of digging, or to sweep the paths. The garden is well enough managed even though you are not head manager in it.

While this relieves us of anxiety it makes labor for Christ very sweet, because if the garden does not seem to repay us for our trouble we say to ourselves, "It is not my garden after all. 'Supposing him to be the gardener,' I am quite willing to work on a barren piece of rock, or tie up an old withered bough, or dig a worthless sod; for, if it only pleases Jesus, the work is for that one sole reason profitable to the last degree. It is not mine to question the wisdom of my task, but to set about it in the name of my Master and Lord. 'Supposing him to be the gardener,' lifts the ponderous responsibility of it from me, and my work becomes pleasant and delightful."

In dealing with the souls of men, we meet with cases which are extremely difficult. Some persons are so timid and fearful that you do not know how to comfort them; others are so fast and presumptuous that you hardly know how to help them. A few are so doubled-faced that you cannot understand them, and others so fickle that you cannot hold them. Some flowers puzzle the ordinary gardener; we meet with plants which are covered with prickles, and when you try to train them they wound the hand that would help them. These strange growths would make a great muddle for you if you were the gardener; but "sup-

posing him to be the gardener," you have the happiness of being able to go to him constantly, saying, "Good Lord, I do not understand this singular creature; it is as odd a plant as I am myself. Oh, that thou wouldst manage it, or tell me how. I have come to tell thee of it." Constantly our trouble is that we have so many plants to look after that we have not time to cultivate any one in the best manner, because we have fifty more all wanting attention at the time; and then before we have done with the watering-pot we have to fetch the hoe and the rake and the spade, and we are puzzled with these multitudinous cares, even as Paul was when he said, "That which cometh upon me daily, the care of all the churches." Ah, then, it is a blessed thing to do the little we can do and leave the rest to Jesus, "supposing him to be the gardener."

And then, again, there is that succession in the garden which we cannot keep up. Plants will die down, and others must be put into their places or the garden will grow bare; but we know not where to find these fresh flowers. We say, "When yonder good man dies who will succeed him?" That is a question I have heard many a time, till I am rather weary of it. Who is to follow such a man? Let us wait till he is gone and needs following. Why sell the man's coat when he can wear it himself? We are apt to think when this race of good brethren shall die out that none will arise worthy to unloose the latchet of their shoes. Well, friend, I could suppose a great many things, but this morning my text is, "Supposing him to be the gardener," and on that supposition I expect that the Lord has other plants in reserve which you have not yet seen, and these will exactly fit into our places when they become empty, and the Lord will keep up the true apostolical succession till the day of his second advent.

IV. Fourthly, I want you to notice that this supposition will give you a deliverance from many gloomy fears. I walked down the garden, and I saw a place where all the path was strewn with leaves and broken branches, and stones, and I saw the earth upon the flower-beds tossed about, and roots lying quite out of the ground; all was in disorder. Had a dog been amusing himself or had a mischievous child been at work? If so, it was a great pity. But no; in a minute or two I saw the gardener come back, and I perceived that he had been making all this disarrangement. He had been cutting, and digging, and hacking, and mess-making; and all for the good of the garden. It may be it has happened to some of you that you have been a good deal clipped lately, and in your domestic affairs things have not been in so fair a state as you could have wished; it may be in the church we have seen ill weeds plucked up, and barren branches lopped, so that everything is *en deshabille*. Well, if the Lord has done it our gloomy fears are idle. "Supposing him to be the gardener," all is well.

As I was talking this over with my friend, I said to him—"Supposing him to be the gardener," then the serpent will have a bad time of it. Supposing Adam to be the gardener, then the serpent gets in and has a chat with his wife, and mischief comes of it; but supposing Jesus to be the gardener, woe to thee, serpent; there is a blow for thy head with-in half a minute if thou dost but show thyself within the bound-

ary. So, if we are afraid that the devil should get in among us let us always in prayer entreat that there be no space for the devil, because the Lord Jesus Christ fills all, and keeps out the adversary. Other creatures besides serpents intrude into gardens; caterpillars and palmer worms, and all sorts of destroying creatures are apt to destroy our churches. How can we keep them out? The highest wall cannot exclude them; there is no protection except one, and that is, "supposing him to be the gardener." Thus it is written, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

I am sometimes troubled by the question, What if roots of bitterness should spring up among us to trouble us? We are all such fallible creatures, supposing some brother should permit the seed of discord to grow in his bosom, then there may be a sister in whose heart the seeds will also spring up, and from her they will fly to another sister, and be blown about till brethren and sisters are all bearing rue and wormwood in their hearts. Who is to prevent this? Only the Lord Jesus by his Spirit. He can keep out this evil, "supposing him to be the gardener." The root which beareth wormwood will grow but little where Jesus is. Dwell with us, Lord, as a church and people; by thy Holy Spirit reside with us and in us, and never depart from us, and then no root of bitterness will spring up to trouble us.

Then comes another fear. Suppose the living waters of God's Spirit should not come to water the garden, what then? We cannot make them flow, for the Spirit is a sovereign, and he flows where he pleases. Ah, but the Spirit of God will be in our garden, "supposing our Lord to be the gardener." There is no fear of our not being watered when Jesus undertakes to do it. "He will pour water on him that is thirsty, and floods upon the dry ground." But what if the sunlight of his love should not shine on the garden? If the fruits should never ripen, if there should be no peace, no joy in the Lord? That cannot happen "supposing him to be the gardener;" for his face is the sun, and his countenance scatters these health-giving beams, and nurturing warmth, and perfecting influences which are needful for maturing the saints in all the sweetness of grace to the glory of God. So, "supposing him to be the gardener" at this the close of the year, I fling away my doubts and fears and invite you who bear the church upon your heart to do the same. It is all well with Christ's cause because it is in his own hands. He shall not fail nor be discouraged. The pleasure of the Lord shall prosper in his hands.

V. Fifthly, here is a warning for the careless, "supposing him to be the gardener." In this great congregation many are to the church what weeds are to a garden. They are not planted by God; they are not growing under his nurture, they are bringing forth no fruit to his glory. My dear friend, I have tried often to get at you, to impress you, but I cannot. Take heed; for one of these days, "supposing him to be the gardener," he will fulfil that sentence, "Every branch in me that beareth not fruit he taketh away." He will get at you, if we cannot. Would God, ere this

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old year were quite dead, you would turn unto the Lord with full purpose of heart, so that instead of being a weed you might become a choice flower; that instead of a dry stick, you might be a sappy, fruit-bearing branch of the vine.

VI. Another set of thoughts may well arise as a quietus to those who complain, "supposing him to be the gardener." Certain of us have been made to suffer much physical pain, which often bites into the spirits, and makes the heart to stoop; others have suffered heavy temporal losses, having had no success in business, but, on the contrary, having had to endure privation, perhaps even to penury. Are you ready to complain against the Lord for all this? I pray you, do not so. Take the supposition of the text into your mind this morning. The Lord has been pruning you sharply, cutting off your best boughs, and you seem to be like a thing despised, that is constantly tormented with the knife. Yes, but "supposing him to be the gardener," suppose that your loving Lord has wrought it all, that from his own hand all your grief has come, every cut, and every gash, and every slip: does not this altar the case? Hath not the Lord done it? Well, then, if it be so, put your finger to your lip and be quiet, until you are able from your heart to say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." I am persuaded that the Lord hath done nothing amiss to any one of his people; that no child of his can rightly complain that he has been whipped with too much severity; and that no one branch of the vine can truthfully declare that it has been pruned with too sharp an edge. No; what the Lord has done is the best that could have been done.

Especially I speak to those who have suffered bereavement. I can hardly express to you how strange I feel at this moment when my sermon revives a memory so sweet dashed with such exceeding bitterness. I sat with my friend and secretary in that garden some fifteen days ago, and we were then in perfect health, rejoicing in the goodness of the Lord. We returned home, and within five days I was smitten with disabling pain; and worse, far worse than that, he was called upon to lose his wife. We said to one another as we sat there reading the Word of God and meditating, "How happy we are! Dare we think of being so happy? Must it not speedily end?" I little thought I should have to say for him, "Alas, my brother, thou art brought very low, for the delight of thine eyes

is taken from thee." But here is our comfort: the Lord hath done it. The best rose in the garden is gone. Who has taken it? He planted it, and watched over it, and now he has taken it. Is not this most natural? Does anybody weep because of that? No; everybody knows that it is right, and according to the order of nature, that he should come and gather the best in the garden. If you are sore troubled by the loss of your beloved, yet dry your grief by "supposing him to be the gardener." Kiss the hand that has wrought you such grief? Brethren beloved, remember the next time the Lord comes to your part of the garden, and he may do so within the next week, he will only gather his own flowers, and would you prevent his doing so even if you could?

One other thought. "Supposing him to be the gardener," and God to come and walk among the trees of the garden, then I expect he will remove the whole of the garden upward with himself to fairer skies; for he rose, and his people must rise with him. I expect a blessed transplantation of all these flowers below to a clearer atmosphere above, away from all this smoke and fog and damp, up where the sun is never clouded, where flowers never wither, where fruits never decay. Oh, the glory we shall then enjoy up yonder, on the hills of spices in the garden of God. "Supposing him to be the gardener," what a garden will he form above, and how shall you and I grow therein, developing beyond imagination. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Since he is the author and finisher of our faith, to what perfection will he conduct us, and to what glory will he bring us? Oh, to be found in him! God grant we may be! To be plants in his garden, "supposing him to be the gardener," is all the heaven we can desire.

The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's Word or seeking God's face in prayer.

♦♦♦♦♦  
"Pillars of Orthodoxy: or, Defenders of the Faith."  
The above is the full title of Rev. Ben. M. Bogard's forthcoming book. Already many orders have been received. See advertisement in this issue for terms and other information.

# EDITORIAL.

A DENOMINATIONAL paper is more an advocate than a reporter of news. Indeed it reports news in order the more successfully to press forward the principles for which it stands. A Baptist paper exists for the maintenance and propagation of Baptist principles. The truth of those principles is assumed, though in maintaining them against an opponent it is often needful to give proof of their truth. A Baptist editor must not be hesitating and doubtful. If he is in doubt as to whether Baptist principles are true or not, he should retire till the doubt is removed. A man cannot convince others of the truth of that which he does not himself believe. To make more Baptists and to increase the power and usefulness of those who are Baptists, is the object of a Baptist paper. This is the basis of the paper's claim on the denomination for support.

A Baptist paper should make such a clear and cogent presentation of Baptist principles as will convince the reader of the truth of those principles, and will qualify him to convince others. Of course, judgment should be used. There must be due perspective and proper proportion. By exaggerating one truth beyond its relative importance and minimizing another, thoroughly erroneous impressions are made. It is needful, of course, to devote special attention to that part of the line which happens to be attacked, but this does not require any exaggeration of the importance of the principle assailed. Giving our principles their true proportion does not involve any weakening of our hold on any of them. We cannot believe too strongly that which is true; yet there is a symmetry of truth whose beauty should not be concealed.

The paper should point out the fallacies and dangers of current errors, not in full detail, but sufficiently to guard the reader against injury. Often errors are advertised and propagated by being attacked. Fairness requires that an opponent shall not be misrepresented, but the paper is under no obligation to communicate false doctrine. If we should guard against communicating the contagion of yellow fever, how much more should we guard against communicating the contagion of error?

The paper should keep the people informed of the progress of the kingdom of Heaven, and in regard to the work and the needs of the various departments of denominational activity. It is not to print everything that happens. It should not give accounts of crimes, for example. The religious paper should give such occurrences as show the progress of the kingdom—deeds of moral heroism, of benevolence, of devotion to truth, accounts of conversions, of additions to churches at home and abroad, the movements of workers, the helpful utterances of our wisest and best, along with accounts of what our boards and our institutions are doing, with their needs and their plans of campaign. Other things should be mentioned only as they may serve "to point a moral or adorn a tale."

Especially should a Baptist paper strive to develop and cultivate the spiritual life of the denomination. It should furnish a proportion of devotional read-

ing, as well as calls for active service. It should stimulate thought along spiritual lines. Its readers should learn from its columns to love God more, to love their neighbors better, and to be more consecrated to the Master's service. A religious paper must, first of all, be religious; it must promote true piety; it must stimulate faith, hope and love. It must help its readers to grow in grace and in the knowledge of God to "the measure of the stature of the fulness of Christ."

Let the brethren pray for the religious editor, and let them in all practical ways cheer his heart and strengthen his hands in the great work in which he is engaged.

Our good brother, Dr. O. L. Hailey, says in the *Arkansas Baptist*: "We propounded this question to the *WESTERN RECORDER* a few weeks later, but the question was artfully dodged." The question was: "If all the Baptists in the world were to die at one time, could there be another Baptist church?"

We assure Dr. Hailey that we had no thought of dodging the question, and we do not think we did dodge it. We answered that it is not a supposable case. It is like asking—if two and two made five, could there be any more arithmetic? Two and two do not make five, and cannot be possibly made to make five. The case is not supposable. God, in His Word, has promised the continuity of those who hold to the New Testament doctrines and polity, and thus he has promised continuity to the Baptists, it being taken for granted that the Baptists hold to these. Now to ask—if God's promise fails, then what?—is to suppose an un-supposable case. Such was our answer to Dr. Hailey's question, and we think it is a perfectly valid answer. An impossibility is not supposable.

But we will go a step farther for Dr. Hailey's satisfaction, and suppose the case was supposable. Mathematicians tell us that it takes an infinite number of infinitesimals to make a finite quantity. Similarly it takes an infinite number of infinitesimals of the second order to make one infinitesimal of the first order. Sometimes they put it that it takes an infinite number of zeros to make a finite quantity; and that an infinite number of zeros of the second order are needed to make a zero of the first order.

Now we regard the probability that Baptists should at any time disappear from the earth as zero, and so we regard the case as not supposable. But suppose we suppose that it is supposable; what then? This takes us down to a zero of the second order. It requires an infinite number of supposables of the second order to make a supposable of the first order. Descending now to the zero of the second order and supposing the case to be supposable, we answer the question by saying that if Baptists should disappear from the earth, we suppose God would start them again as He started them at first. We suppose He would send another John the Baptist into the world to preach the kingdom of heaven and to baptize. That is the way Baptists were started at first, and judging the future by the past, we suppose that if the way they would be started again, if we suppose the supposition to be supposable that Baptists might cease from the earth.

On Saturday, Feb. 24th, the dead bodies of 506 United States soldiers from the Philippines were landed in San Francisco.

Dr. D. K. PEARSONS has set an example worthy of all praise. Beginning life poor, by honest thrift and tireless energy he accumulated a fortune, and he took a great interest in the Christian education of young men and women. He gave money freely for such work. He is now an old man, having given away \$2,500,000. He now has property to the value of \$1,500,000, and he has decided that this property too shall enter upon its work of usefulness before he dies. So he has divided out this remainder of his estate among different objects, with the condition that two per cent. be paid to him and his wife during their lifetime, the remaining income to be used for the benefit of the objects selected, and the whole to be thus used after he and Mrs. Pearsons have died.

He says of himself: I have schemed for years to be my own executor, and to see with my own eyes whatever good my gifts are doing. Of what use would it be to allow some one else to distribute my fortune for me after my death? It would mean less money for the institutions I hope to benefit, for the executors would have to receive a share. Now I shall be my own executor, and in addition I shall have the pleasure of seeing and knowing that my gifts are rightly placed.

These are words of wisdom, and they show that Dr. Pearsons has a correct conception of Christian stewardship. He is not content with simply bequeathing his property to good objects, leaving it to those who come after him to carry out his good intentions. He carries them out himself. There was more money in the Fayerweather estate, which was bequeathed to various benevolent objects, than Dr. Pearsons has given, but already litigation, commissioners' fees, &c., &c., have consumed a good part of that estate, and the end is not yet.

Then, too, Dr. Pearsons has the happiness of seeing the good his money does, and does not die simply in hope that when he is gone it will do good. The two per cent. annuity amply provides for himself and his wife, while the rest of the income blesses the objects he desires to be blessed; and, beside this, he can see the good resulting from the \$2,500,000 he had previously given away.

We commend the example of Dr. Pearsons to the Lord's stewards everywhere.

An honored brother asks our opinion on Union Sunday-schools and on Union literature. We think a union school is better than none at all, and that is all we can say in favor of it. Wherever it can be done, a Baptist Sunday-school should be established, using Baptist literature. John Wesley provided that Methodists should start a Sunday-school wherever ten children could be gathered. Wesley was a wise man. We advise our brethren to take hold of a union school only when it is clearly impracticable to have a Baptist school. And they ought to be hard to convince that it is impracticable. They should be convinced only after vigorous and persistent efforts to establish a Baptist school have failed.

As for union literature, the only proper place for that is in a union school. For a Baptist Sunday-school to use union literature, should not be thought of for a moment. Even if the union literature is fair toward the Baptists (which is seldom true), it necessarily fails to teach many things which Baptists regard as important and as essential to a true and complete evan-

gelism. By all means let all our Baptist Sunday-schools use Baptist literature. A Baptist school that uses union literature is thereby shorn of a large part of its power, and is unfaithful to its great trust. It shuns "to declare the whole counsel of God." If our principles are not to be taught in our Sunday-schools, where can they be taught?

The well known case of S. A. Hayden against J. B. Cranfill, J. B. Gambrell and others, in Texas, has been tried by the superior court, to which the defendants appealed, and the judgment of the lower court was reversed and the case was remanded. The lower court gave Dr. Hayden \$80,000 damages against these brethren. The opinion of the superior court is printed in full in both the *Baptist Standard* and the *Baptist and Herald*, and it points out various particulars in which the lower court erred.

This decision was confidently expected by the defendants, and yet it must be a very great relief to them. Not only does it relieve them of a great financial burden, but it is an answer to charges made against them in the former trial.

What the next step in this Texas trouble will be we have no means of knowing, and we do not venture to make any suggestions. We earnestly desire that peace and good will shall reign among the brethren there and elsewhere, and we wish the mission and educational work-ers out there the greatest possible success. Whatever may be one's views as to the merits of the questions at issue, no friend of the cause can fail to desire the success of the mission and educational work. There can be no two sides to that question.

This claim is made that Drs. W. H. Green and Howard Osgood were lonely among Old Testament scholars in holding the conservative view. Recently Dr. Behrends tested this matter so far as Germany is concerned, where there is more "higher criticism" to the acre than anywhere else. Dr. Behrends found that of the seventy-three professors in the German universities who are specialists in this line, thirty belonged to the radical school, while forty-three were conservatives. But the thirty were much noisier than the forty-three.

Dr. T. L. Cuyler, who has given much attention to the subject, says: "In our own land and in Canada, conservatism holds its ground in a very decided majority of all the institutions devoted to theological instruction."

The editor of the *Interior*, on a visit to Boston, heard much of the "new" theory of child culture. One convert to the new training said he used discipline with his older children; but, pointing to the youngest, said: "I never command him." "No," said the youngest, "you doesn't." Which made the hearers long to discipline the youngster for themselves.

Once in a large meeting a minister asked Mr. Moody, "What is the best way to warm a cold church?" Mr. Moody answered promptly: "Build a big fire in the pulpit."

What deeper joy is there in this world than that sense of nearness to God which answered prayer brings?

# Editorial Varieties

Dr. A. E. Dickleson and W. E. Hatcher, of Richmond, Va., have recently had severe spells of sickness, but they are both able to be at work again.

The war in South Africa has had a depressing effect on amusements in England. One singer alone had to cancel thirteen engagements in three weeks.

Dr. Talmage says that Huskin looked more like him (Talmage) than any man he ever knew. Dr. Talmage adds: "If I should live to his age, his likeness would be complete."

The Gay Lectures will this year be delivered by Prof. W. L. Poteat, of Wake Forest, N. C., on March 24th, 25th and 26th. His theme will be the relations of the pulpit to science. Prof. Poteat is not a preacher. The lectures are before the faculty and students of the Theological Seminary.

The *Foreign Mission Journal* for March reports more money from Kentucky than from any other state during the previous month. For that month Kentucky sent us \$1,261.45; Virginia sent \$1,028.25 and Georgia \$1,347.23. On these states, however, are about 75 per cent of the amounts given since May last. But we are coaching up.

The *New York Independent* says: "Henry Drummond has earned, if any man ever could, the right to utter himself with absolute sincerity." Indeed? Is that a thing that has to be earned? Has not every man the right to utter himself with absolute sincerity? And has any man the right to utter himself in any other way?

Prof. Drummond says the "leading faculty of the mind is not to be the result of reason but imagination." This is true. There is no reason in the "new theology." It is all imagination and that too of a disordered sort. The whole thing is evolved from the depths of the consciousness of men of erratic views.

Among the recent new subscribers to the *WESTERN RECORDER*, we are glad to count a great grandchild of the famous Jonathan Edwards, whose writings have, for more than a century, been such a terror to heretics of all sorts. Many of our wisest men have said that Jonathan Edwards was the greatest intellectual giant America has ever produced. His famous sermon (issued as a tract) began the greatest revival of religion ever known on these shores.

We have received from the Rev. T. J. Hudson, of Ching Chow, China, a report of money he has received during the year 1899. The total amount of this money, Mr. Hudson raised from Western North Carolina and friends in Kentucky \$111.82. Beside this, \$173.50 was sent from Kentucky. This and other similar contributions should be taken into account when speaking of what Kentucky Baptists give to foreign missions.

Dr. G. W. Lasher has done the denominational good service in bringing out the *Baptist Minister's Directory*. It contains the names and addresses with some account of the lives of more than 11,000 Baptist preachers. We did not have the book an hour till we had occasion to use it. A number of ministers who were called on for facts concerning themselves made no response, and so the book is wanting; but we have been over it. It is a compact, 600-page book of 881 pages. The price is \$1.50. For sale by the Baptist Book Concern of this city.

It is announced that the life of Dr. John A. Broadus, by his son-in-law, Dr. A. C. Robertson, will be published the first of April. The long delay in this publication, though probably unavoidable, is unfortunate, since the circulation of the book will not be what it would have been had it appeared soon after Dr. Broadus' death. Delay affects such things more than it should do. There is no reason why the life of a great man is not as valuable after five years from his death, as after five months. But people are people.

Dr. J. H. LaGrange said that hundreds of people have died while undergoing "divine treatment" for disease at the Dowle "Eion" in Chicago. An official of this "Eion" reports that of the thirty-three that died during the time Dr. LaGrange was in the institution. But the doctor did not say that the institution was the cause of the deaths. Some time since we showed what a sweet (?) spirit this Mr. Dowle has by quoting from one of his pamphlets some of his fierce denunciations of Dr. P. B. Henson, who had dared to differ with Dowle on some points.

When the *New York Presbytery* passed lightly over Prof. McMillen's case in order to avoid a heavy trial, Dr. Brook presented a formal charge with specifications against the professor. The Presbytery formally declined to try the case and now Dr. Brook appeals to the General Assembly. So it will now be tried by that body. For three years the Presbyterians have been wringing their hands in their efforts to avoid a heavy trial and yet such a heavy case as this, and with a good deal more irritation than there would have been, had the case been tried at the start. By seeking to avoid trouble, they have greatly increased their trouble. It would have been far better and much easier to have dealt with the case promptly than to have sought to avoid the issue. Tempering with honesty is bad policy as well as bad principle.

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Geo. W. McDaniel read a very interesting and instructive paper on Roger Williams before the church history class last week. B. H. Carroll, Jr. had read one the week before on the history of the early Baptists. Several such papers are to come yet, and treats are expected in every instance, for several weeks have elapsed while the brethren have been preparing.

The Society for Missionary Inquiry held its monthly meeting on March 1. The preliminary exercises were somewhat better attended than usual, caused, no doubt, by the speeches the professors have been making on the subject lately. Dr. F. H. Kerfoot, of the Home Mission Board, was present and represented his new work in the style that is characteristic of him.

Sunday supplies: R. Wilson, Utica; J. T. Rice, Port Royal; C. H. Fry, Gaa City; Charlie Owens, Maryland; W. H. Cannado, Jacob's Addition; J. Q. Partee, Millville; H. E. Walker, Lettifer Creek; E. A. Burton, Harrod's Creek; E. D. Solomon, Jolly Station; J. R. Magill, Tabernacle church, New Albany.

HAL F. BUCKNER.

those converted and baptized was a deaf and dumb young man.

Ten have been added to the fellowship of the Harmony church, Ga., all by experience and baptism.

A meeting in the Vineyard's Creek church, Ga., resulted in 15 additions to the fellowship of the church.

Ebeneser church, Comets county Ga., held a meeting which continued six days and added 14 to its fellowship.

Eld. H. T. Smith held a meeting in the Union church, Washington county, Ga., of which he is pastor, which closed with 20 additions to the fellowship of the church.

A meeting in the Reedy River church, S. C., closed with 11 additions to the fellowship of the church.

The Gaffney church, S. C., has set apart Bro. W. T. Thompson to the full work of the gospel ministry.

Forty-one have been added to the fellowship of the Eden church, St. Clair county, Ala., as the result of a meeting.

Pastor D. S. Grindle, of Georgia, held meetings in his four churches. In the Concord church 15 were received for baptism, in the Holly Springs 8, in the Dewberry 4, in the Air Line 20, and also 5 were added by letter.

Forty-one have been added to the fellowship of the Cherokee Springs church, S. C., all by experience and baptism. Seven of the number were young men.

Dr. T. T. Eaton, pastor of the Walnut-street church, of Louisville, and editor of the WESTERN RECORDER, has been subjected to the petty persecution of slanderous reports; but he has met his defamers with explicit and prompt denial and proof and does not seem to be dismayed very much.—Christian Herald.

EDITOR T. T. EATON of the WESTERN RECORDER is having a time of it. His fight against the Sunday opening of saloons and theaters, his position in the Whitlitt Controversy of some time ago and his action of riding the Walnut-street church, of which he is pastor, of the liquor business, are supposed to be the causes. Almost all sorts of charges are being made against him; but just as in the past, he will come out all right. Eaton is not the man to be downed by small fry. Besides, in all his controversies, he has been on the right side and has conducted himself as a Christian ought.—Baptist News.

LET DR. EATON and the WESTERN RECORDER be fully assured that fair-minded people will not be misled or influenced against them. The charges in the first and second count, so far as they are true, are badges of honor. And as to the second: it has often been a wonder to us that Dr. Eaton was able to preserve his patience and to restrain himself from striking his paper—address and residence, while they would have been less magnanimous than the course he did pursue. He has not been provoked, so far as we remember, into saying any harsh or unkind thing to or about his brethren; and it can be called unkind to expose error. We think that the WESTERN RECORDER is entitled to the gratitude of all lovers of truth and righteousness for the course it has pursued since these agitations began.—Arkansas Baptist.

A MASS MEETING for young people will be held with McFerran Memorial church, Fourth and Oak, Tuesday, March 18, at 7:45 p. m. Devotional exercises will be led by B. P. Montgomery. Our senior pastor to our junior paper—address and response—J. M. Weaver and W. W. Hamilton. Address, "The Devotional Study of the Old Testament." Carter Helm Jones, Symposium, "The Old Testament Scripture that has Helped Me Most"—J. H. Boyet, J. P. Jenkins and others.

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**THE STATE.**

Bro. W. M. Murray has accepted the call of our church at Cape Girardeau, Mo., and he will begin work there on the 18th inst. We are sorry to lose Bro. Murray from Kentucky, but we congratulate Missouri on getting him. Missouri are taking a good many of our Kentucky brethren from us. We will have to make reprisals.

Bro. G. C. Cates, of Elk Creek, will spend his vacation in supplying the pulpit of our church in Huntsville, Ala. Bro. L. T. Mays will take charge so soon as the Seminary session ends.

Missionary J. G. Parsons writes from Paris: "Have just closed a good meeting with Shiloh church, Jackson county. Twenty accessions to the church, 13 by experience, 8 by letter, 1 restored. Shiloh church was constituted Jan. 29, 1890, by the following presbytery: Elds. T. P. McCracken, moderator, J. G. Parsons, H. Anderson, Wm. Wise, S. E. Johnson and Pearl Hacker. The church was constituted on the New Hampshire Conference was elected. Eld. Wm. H. Anderson was selected pastor. The church started on work on the 18th inst. To God be all the glory."

**OTHER STATES.**

Pastor J. J. E. Cox will be aided in a meeting in St. Francis-street Baptist church, Mobile, by Bro. J. S. Felix, of Shreveport, La., beginning next Sunday.

Brother B. W. N. Simms writes: "Please change my paper to that of Maj. Orlando Ducker, Dept. Charities and Hospitals, Havana, Cuba. And will you also please state for the good of all Americans having friends in Cuba that each letter of half ounce must have five cents in stamps, or else we pay double rates, deficit 10 cents; for my letters, because they have only a 2-cent stamp, when they should have a five or a ten according to weight."

Bro. Ben M. Bogard writes from El Dorado Springs, Mo.: "I am here in a protracted meeting of unusual interest. There have been 91 converts, professions of faith and the interest is overwhelming. The pastor, Elder W. M. Barker, stated publicly that he had been a Christian for thirty-three years, but had never felt the power of the Spirit so sensibly before. I shall be here a week longer any way, and we are expecting great things. This is my first meeting since getting leave of absence from my pastorate, and it seems that the Lord has approved the arrangement. I have been invited to hold some meetings in Kentucky, which I shall gladly do."

A meeting in the Friendship church, Ga., resulted in 51 professions of religion and 47 additions, all by experience and baptism.

A three days' meeting in the Apple Valley church, Ga., closed with 18 additions to the fellowship of the church.

Pastor J. L. Guillebeau, of Georgia, reports in the Index the meetings held in his churches with the following additions: New Providence, 11; Union, 5; Jennings, 7; Elm, 4.

A twelve days' meeting in the Alcona church, Ga., resulted in 81 additions to the fellowship of the church.

A meeting in the Bethabara church, Ga., continued 15 days and closed with 57 additions to the fellowship of the church. Among

A beloved brother, who sent us an article some weeks ago, writes complaining about it, and says he supposes that his article has been thrown into the wastebasket. The real fact in the case is that we have not yet had time to read his article. We have on our desk now enough manuscript to make ten issues of *The Standard*. Some of it is first-class matter. We wrote it ourselves. It is not possible to print all the good things in one issue. Our various departments must be kept up, and news matter must be given precedence over articles of a general character. *The Standard* never goes to press without leaving out a great deal of matter that is already in type. When the time for closing the forms arrives, quick choice must be made in the matter that has been set between that which is most pertinent and that which can wait. That which would be destroyed by waiting over takes the precedence. The beloved brother who wrote us, and all the other brethren, will need to exercise due patience with *The Standard*. The editor of *The Standard* has an accepted article in the office of a New York journal that was sent for publication fifteen months ago, and he has an accepted poem in the hands of one of the magazines which they have had fully as long, and will not be able to publish until next July. The best articles are the ones that can wait. The good things keep. Let all the writers for the *Standard* exercise due patience.—Texas Standard.

**AMONG THE CHURCHES**

**LOUISVILLE.**

Walnut-st.—Pastor Eaton preached on "They were astonished," and on "Having your feet shod with the preparation of the Gospel of peace." One baptized.

Broadway.—Pastor Jones preached on "Seeking God," and on "Not following cunningly devised fable," having returned from holding a meeting with his brother at Lehigh street church, Richmond. He reports a fine meeting, with over fifty professions. Five joined by letter.

Chestnut-st.—Pastor Weaver preached on "This one thing I do," and on "Immediate service." One received for baptism and baptized.

East.—Pastor Christian preached on "The candle of the Lord," and on "Being under the wings of the Almighty."

McFerran Memorial.—Bro. A. T. Robertson preached. The new pastor, Bro. W. W. Hamilton, begins work next Sunday.

Twenty-second and Walnut.—Bro. W. B. McGarrity preached on "The compassion of Jesus," and on "Ye are my witnesses."

Franklin-st.—Pastor Jenkins preached on "Behold what manner of love the Father hath bestowed on us," and on "Let it alone another year." A. S. P. M. Brem, E. D. Zimmerman and E. N. Stuart were ordained deacons. Bro. Boyet preached and Bro. Dawes offered the prayer.

German.—Pastor Wm. Ritzmann preached.

Highlands.—Pastor Dawes preached on "Leading a skeptic to Christ," and on "Paul in Athens."

Logan-st.—Pastor Montgomery preached on "The Christian race," and on "Christ's interview with the woman at Jacob's well." Three baptized.

Parkland.—Brother I. A. Halley preached on "The Ascension," and on "The feeding of the five thousand." Bro. Halley received a telegram calling him to Nashville to attend the State Board meeting and to supply for the Seventh church temporarily.

Portland-avenue.—Pastor Tralle preached on "Comforting Assurance," and on "The mocker."

Southgate-st.—Pastor McFarland preached on "When they had sung an hymn they went out," and on "Holding to Christ."

Third-ave.—Pastor Boyet preached on "Christian oneness," and on "The rupture between Paul and Barnabas." One received for baptism, two by letter and one baptized.

Twenty-sixth and Market.—Evangelist A. H. Dew preached on "Here have we no continuing city," and on "I thought on my ways." Two received for baptism and one by letter. Meeting every night.

Clifton.—Pastor Foster preached on "The Lord's Supper," and on "Casting out the unclean spirit."

East Mead.—Pastor Cooper preached on "Imitating Christ," and on "The suffering servitor." One received for baptism.

**SEMINARY NOTES.**

J. J. Griffin is reported to be rapidly improving at the infirmary.

J. L. Wise is again on his feet and in the classroom.

J. R. Magill made a missionary address at the Tabernacle Baptist church of New Albany, on last Wednesday night.

An entertainment was given Tuesday night at corner Floyd and Walnut for the benefit of Eleventh and Market Street Mission.

Preston Street Mission is still flying gay colors. Just a few nights ago a box social was held there. Young ladies were furnished to eat the boxes after young gentlemen paid for them (the boxes) at ten cents "per each."

A. B. Cowan led our mid-week prayer-meeting. The subject chosen was "Love," and the Scripture passages were well chosen. The brethren were stirred considerably, and we had an extra good service.

D. F. Croeland addressed the weekly missionary meeting Monday night. His subject was the life and works of Carey. The brother complained that he had a mighty big subject, but Carey's character was portrayed to us successfully nevertheless.

Geo. M. Moore left Tuesday. Here is a noble and brilliant character indeed. Sickness of loved ones calls him from us, and his own bad health sending him away, are the reasons for his leaving. "Peace be with thee."

W. J. Ray has been holding a meeting at Oakdale. Several conversions have been reported as yet, but the meeting will last until Thursday of next week. W. J. is a close student of men, which makes him a successful laborer of men.

The church history class is just beginning their second and last book of the course. Many charts have been procured illustrative of the stages of the progress of American Christianity at different periods. It is American Christianity that we love study.

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McFerran Memorial.—Bro. A. T. Robertson preached. The new pastor, Bro. W. W. Hamilton, begins work next Sunday.

Twenty-second and Walnut.—Bro. W. B. McGarrity preached on "The compassion of Jesus," and on "Ye are my witnesses."

Franklin-st.—Pastor Jenkins preached on "Behold what manner of love the Father hath bestowed on us," and on "Let it alone another year." A. S. P. M. Brem, E. D. Zimmerman and E. N. Stuart were ordained deacons. Bro. Boyet preached and Bro. Dawes offered the prayer.

German.—Pastor Wm. Ritzmann preached.

Highlands.—Pastor Dawes preached on "Leading a skeptic to Christ," and on "Paul in Athens."

Logan-st.—Pastor Montgomery preached on "The Christian race," and on "Christ's interview with the woman at Jacob's well." Three baptized.

Parkland.—Brother I. A. Halley preached on "The Ascension," and on "The feeding of the five thousand." Bro. Halley received a telegram calling him to Nashville to attend the State Board meeting and to supply for the Seventh church temporarily.

Portland-avenue.—Pastor Tralle preached on "Comforting Assurance," and on "The mocker."

Southgate-st.—Pastor McFarland preached on "When they had sung an hymn they went out," and on "Holding to Christ."

Thousands of people come or send every year to Dr. D. M. Byr for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, as we should be sent for some treatment. A true God is sent, telling what they say of the treatment. Address Dr. D. M. BYR, Box 25, Indianapolis, Ind. (If not afflicted, cut this out and send it to some suffering one).

**TO CURE A COLD IN ONE DAY**  
Take Laxative Broom-Quinine Tablets. All ailments refund the money if it fails to cure. Dr. W. Groves' signature is on each box. No.

RECENTLY it was my pleasure to preach for Pastor W. E. Foster at Clifton. I found a prosperous Sunday-school and had a good congregation. This young church was organized about six years ago with about twenty members—now they are one hundred and forty strong. The foundation is laid for a commodious church building—lot and foundation all paid for. The pastor had forty-seven additions last year. It is a mission of the East Baptist church, of which Dr. J. T. Christian is the able pastor. Brother Foster is greatly beloved by his people. We wish the church great prosperity.

W. P. H.

Forty new pupils entered our college to-day. Five entered the commercial department. Our pupils are hard at work. The old pupils say the college is doing some of her best work. We are to have Booth Lowrey and W. A. Whititt to lecture for us.

G. W. RILEY,  
O. V. College, Sturgis, Ky., Feb. 28.

ELDER D. F. SHACKLETT, while in Louisville, called at our office. He is always welcome.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

COMPENSATION.

BY MUTH WARD KAHN.

Better to mourn our dead Than never to know their fate... The besting words of a child... Better to mourn, I say, Than never to know the care Of the tender trusting souls That God himself sent there.

A BOYS' FORT AND WHAT CAME OF IT.

BY EVERETT T. TOMLINSON.

This is a true story of war time, although at the time when these events occurred our country was at peace with all nations. The war of 1813, however, was rapidly approaching, and, like the maulings of a storm before it breaks, signs were not wanting that a conflict between the United States and the mother country would soon be at hand.

The embargo act had been passed, but its effect served rather to increase the tension than to allay it, and with every passing day were not wanting becoming more angry and less reasonable, and unless speedy relief could be found it was the conviction of many that a conflict was inevitable.

In no place were the people more aroused than along the borders of the Niagara river, where the business dealings of the men on the opposite shores were sadly interrupted by the new law, and as each nation blamed the other the national consequence was that the relations became more and more strained.

Lawiston at that time was only a straggling little hamlet, but what the settlement lacked in numbers it more than atoned for by its display of patriotism, and this feeling very naturally was shared by the boys. Though there were only about a dozen of them all told in the little village, they felt called upon to make as much noise as if there had been a hundred, and if the reports of their elders are to be trusted they succeeded beyond measure in their efforts. The events which occurred at about this time served to inflame the feeling in the community. At Fort George, only a few miles distant, the British had stationed their first regiment. Whether it was the monopoly of the life in the carriage, or the desire on the part of the soldiers to take up land and make for themselves homes in the sparsely settled country adjoining, is not known; but whatever the cause may have been, desertion from the regiment became frequent, and the British officers were by the officers in retaking the men were not approved by their cousins on what they were pleased to call the "American" side of the river.

At one time a party of twenty British soldiers entered Lawiston in their search for deserters and marched up and down the old little street which comprised the village, entering houses and boldly questioning all the inhabitants concerning the missing redcoats. The Indians were in their employ for desertion, still further search for deserters and they were taken. The unfortunate men were hastily carried back to Fort George, and the report, which became current soon after, that each had received five hundred lashes as a punishment for desertion, still further increased the anger of the people on the American side, who perhaps were only too ready at that time to listen to rumors of undue severity in the army on the other side of the river.

At another time Sergeant McDonald came over the river with three or four men to search for deserters, but the memory of the reported flogging the two soldiers had recently

received was fresh in the minds of the Lawiston men, and before any word was going out of the young sergeant and his companions were arrested and arrangements were just being completed for taking them to the jail at Batavia, when a party of prominent men came over from Canada and by their wisdom and cool judgment adjusted what appeared to be a cause of serious trouble. It was agreed, however, that no more soldiers should be sent to the American side, and that the Indians should not be employed to search for deserters.

Not all of the people in Lawiston were equally patriotic, however, and one man who had secured a large quantity of potash, which was in great demand among the Canadians, was prevented by the embargo act from carrying his goods to the market he desired. In no wise deterred by the law or by patriotic scruples, he waited until one town-meeting day, when the men of Lawiston were assembled in one place, and arranged for some of his friends to come across the river and with the potash which they were as eager to purchase as he was to sell. The men came, opened his store and rolled the barrels down to the river; but before their task was completed, unfortunately for them, the town meeting adjourned, the angry men came running down to the bank and the transaction came to a sudden end, and the angry citizens immediately confiscated the remaining barrels of potash.

These things, and many more which might be related, served to increase the troubles, and the war feeling had been steadily rising along the Niagara for several years before the outbreak of the conflict, the boys sharing with their elders in the demonstration. The dozen boys at Lawiston organized themselves into a military company. At the head was young Alexander Millar, whose father kept the only store in the little village. Doubtless the fact that young Alexander was able to provide the powder, which the lad considered necessary for the salutes fired at sunset and sunrise, did not detract from his elevated position, but the lad possessed other qualities of leadership besides that of access to the powder.

Mounted upon his sorrel pony, Stuedgel, he rode in advance of his "men" and issued his orders in the broad Scotch dialect, which, along with some other valuable possessions, he had brought with him from the fatherland. Behind him followed the boys, armed with shot-guns, no two of which were alike, and going through their military evolutions to the delight of their sturdy fathers, as well as of themselves. Of course it is not to be understood that every day was devoted to the duties of frontier life had other tasks than that of marching up and down the village street to the music of rifle and drum, or following a leader who was mounted upon a sorrel pony with such a name as Stuedgel, and in the holidays were done that such privileges were to be had, but it was as true in those days as in the days of Shakespeare, that "when holidays seldom came they wished for came" and the eager lads never failed to make the most of their opportunities.

There soon came a time, however, when the marching ceased to satisfy the demands of the young patriots, and nothing would do but they must have a regular battery near the river. The suggestion was that of the "captain," but the other eleven boys responded as eagerly as if each had been the originator of the project, and soon the battery was erected on the bank. Then, embraures were procured, and although the boys the cannon themselves were to come from beyond their power to procure. However, every demand is said to create its legitimate supply, and when the embraures were completed, one of the youthful garrison boys, who had been through the trouble, was solved.

Into the woods marched the sturdy band, each with an axe upon his shoulder in place of the shot-gun he had been accustomed to carry, and as the word of command fell furiously upon the army, that in the trees are ever to be considered enemies, which I very much doubt, saplings five or six inches in diameter had to receive the brunt of the onslaught, and soon a number of them lay stretched upon the field of battle, and the boys, with their axes placed about two and a half feet long, and a two-inch auger bored into them. Then on each end a beehive was placed, the cannon were mounted on blocks of wood, and after placing a mark, again were put in place on the battery.

For a brief time the defense was considered as complete, the blank

charges of powder were fired at sunrise and sunset, the boys cheered and sang on their imaginary enemies to surrender. But it was, as true in those days as it has been since, and even before that time, I fancy, that the minds of boys and men were not content to rest upon laurels won. Just as the battery had demanded cannon balls; but the boys were equal to the emergency. All of them had been at various times in the forts, and had seen the piles of balls near the guns. They too would arrange the defense of their battery after the plan used in the forts. Barrels of clay were brought up from the river, and under the busy hands of the boys were soon rolled into the proper shape, dried in the sun, and then piled up alongside each gun. As there were ten of these guns, the appearance from the river of each weapon with its pile of apparently deadly missiles beside it, was quite imposing, and might easily be taken to believe that a formidable battery well equipped with cannon balls, guns and the like.

The boys had rare sport for a time, but soon that terrible desire of the young Alexander for other worlds to conquer seemed to take possession of the thoughts and mind of his namesake, by the shores of the river, and the embraures had demanded cannon, and the cannon had demanded balls, so now the balls demanded a target. The youthful warriors wanted to "hit" something. A splash in the river, for on several occasions the shores of the river, so try the effect of a mud ball in the improvised cannon, was not sufficient. The target must be something definite and tangible. For a long time the problem was too difficult for even the proud rider of Stuedgel to solve, but at last the day, declined to be memorable in the annals on the border, which provided the basis of this story.

It was late in the afternoon. The boys had had a half holiday and had marched and countermarched, and hurrahed for the embargo, and denounced the great gangs, and cheered for their country, and done various other deeds which they could not have accounted for even to them-

Fried Onions.

Indirectly Caused The Death of The World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also was probably caused from his excessive indulgence of this fondness for the odoriferous vegetable. The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachic lack, peptone, others are deficient in gastric juice, still others lack Hydro chloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets. Dr. Richards, in writing a thesis on the dietetics of dyspepsia, and closing his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble, as difficult breathing, as well for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

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Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the most scientific of any treatment for indigestion and stomach troubles.

self. The day only lacked something to provide a grand culminating act, and came soon in the manner of which they had not dreamed.

The shadows were lengthened and the guard were preparing to discharge the sunset gun and return to their homes, where such unsoldierly deeds as milling the corn and hunting stray cattle or sheep awaited them. Capt. Alexander, still mounted upon the faithful Stuedgel, to all appearances at least was as greatly interested in the proceedings as any of his companions, glancing from the gun out over the river, not far away he discovered a British schooner coming up the river under full sail. Her flag was flying and the loaded vessel was keeping close in toward the American side, to avoid the swift current farther out in the stream. As Alexander glanced her a sudden inspiration seemed to seize him, and turning to his companions, forgetting for the moment the demands of military etiquette, he shouted: "Boys, there comes a schooner under full sail! Let's give her a salute!"

The boys all looked up at the word of their leader and steadily regarded the oncoming vessel. "She doesn't belong to our side," said one of the boys after a brief silence. "She's British, you can tell that from her flag. Probably she's bound for Queenston, and is only hugging this shore to keep out of the current."

"British? Of course she's British, but she'll salute her for all that, can't we?" replied the young leader. "Perhaps she'll dip her colors for us."

"Oh, don't salute her," called out one of the other boys. "Let's give her a salute. Let's tell her she's got to surrender! Let's give her a charge!"

In a moment the proposal was caught up by the eager lads. The captain at once resumed his military air of command and assigned his "men" to the guns, and the band was one "man" short that day, and there were ten of the cannon, there was a runner for each. A charge of powder was measured out, a mud ball was carefully rammed home, the priming was looked to, and then they all stood waiting for the approaching schooner to draw near. Captain Alexander, still mounted on Stuedgel, took his position a little farther up the bank. As he looked back upon his "men" he saw with satisfaction that each was standing by his gun. Before him was the rig and the mainmast of the schooner coming speedily up the stream, apparently all unmindful of her peril.

No one spoke, but the excitement of the boys could not be concealed even by the approach of night. It would be great sport to hit the British schooner. Of course she would not pay any attention to them, but at least they would have the fun of calling to her, and the reports of ten guns discharged together, although they were only made of maple sapwood, would be something worth bearing.

On came the schooner, and they could now make out the man at the helm, and could discern the men moving about over her deck. The excitement among the boys was increasing each moment, and young James Barton, unable to endure the strain longer, turned and spoke to the lad nearest him.

"Silence there in the ranks!" called Capt. Alexander sharply in a low voice. His command was heeded, and not one of the boys spoke. The schooner was now almost opposite to them, and her men could be seen gazing curiously at the fortifications along the bank. The moment for action had arrived. Alexander drew the rein tight upon the pony and the schooner, and turning to the schooner and waving his sword in the air as he spoke, shouted: "Surrender there! Stop your boat! Heave to! Surrender!"

He waited a moment for a reply to be made, but as appeared no attention was paid to his hail, the youthful soldier shouted again: "Surrender, I tell you! Heave your boat! Stop her! Surrender, or I'll order my men to fire! Strike your colors!"

No attention was given his strident shout! The schooner held steadily to her course and soon was passing "the battery." Instantly Alexander turned to his comrades and, with all the accessories of a veteran leader, shouted, "The boys! The reports of the ten wooden guns rang out together. It is true two of the cannon were split asunder by the discharge and two more "kicked" so that they fell from their mounts; but not one in the excitement heeded the loss. The eyes of all the boys were upon the schooner. All about her the mud balls were falling, creat-

FLABBY FELLOWS WHO WANT TO BUILD UP THEIR BODIES WILL FIND THE ONE THING NEEDFUL IN DR. PIERCE'S GOLDEN MEDICAL DISCOVERY. The body is built up from the food we eat. But before food can be assimilated by the body it must be prepared for assimilation by the stomach and other organs of digestion and nutrition. Food does not feed when the stomach is "out of order." The result is, weak muscles and flabby flesh. "Golden Medical Discovery" heals diseases of the stomach and digestive and nutritive system. It works with Nature to make manly muscle and form firm flesh. In a letter received from A. D. Weller, Esq., of Pensacola, Florida, he states: "I have, since receiving your Golden Medical Discovery, stomach trouble and liver complaint, taken eight bottles of the Golden Medical Discovery and must say that I am transformed from a walking shadow (as my friends called me) to perfect health." A TRUE Temperance Medicine. CONTAINS NO ALCOHOL.

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SOME QUESTIONS.

DEAR RECORDER: In your editorial of December 31, 1899, where you are hauling Dr. Nourse over the coals in regular Etonian style for laying down a principle (That it takes a great sinner to make a great saint) which you think untrue, it seems to me that, in your demolition of his principle, you go a little too far the other way. In speaking of Paul you say: "He would have been a greater apostle had he never persecuted Christians." Does the Bible teach this, or do we draw on human intelligence for that conclusion? If the former, I have failed to discover it. If the latter, experience teaches me differently. Paul persecuted Christians with much zeal, believing he was doing God service. But when he was regenerated (re-created) he saw differently, he thought differently—he was different—he was a new creature. What he hitherto hated he now loved, and Jesus Christ, whom he had before considered an impostor, he now recognized as the divine Son of God and his Lord. Therefore he went to work with his whole zeal to honor God and save men, and how he could have been "a greater apostle," if he had hitherto lived a perfect life, is beyond my imagination. Further on in the same editorial you say: "No man who has sinned can ever be what he would have been had he never sinned, though his sins be all forgiven. Of two men, equal in other respects, the one who has less sin will, after conversion, make a better Christian in this life, and he will have a higher place in heaven." I utterly fail to understand the Bible to teach this. We have all sinned, and come short of the glory of God, and therefore must all be saved alike. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works lest any man should boast." Then shall a man who has sinned "less" boast because he is to have a higher place in heaven than his brother, who came in at the eleventh hour? I think he would have as much reason for boasting as if he were saved by works. If "God made his Son, who knew no sin to be sin for us, that we might be made the righteousness of God in him," then we are saved by the righteousness of Christ, which is a perfect righteousness. If so, then neither our many nor few sins are considered, but we stand "justified by the blood of Jesus Christ, his Son, which cleanseth us from all sin." As I understand this, it means that we are actually cleansed from all sin; he who had sinned less needing, or requiring, less cleansing, and he who had sinned much requiring much cleansing, so that all are equally clean—cleansed by a God who is no respecter of persons.

This cleansing is what I understand the Scripture to mean by the new birth. "Marvel not that I said unto thee, ye must be born again." If it were possible to patch up an old worn-out man who had spent most of his life as chief clerk to his Satanic majesty, I could see the wisdom in placing a foot-stool for him just inside the gate; but since God, in his infinite justice, has provided for and requires such a thorough cleansing that nothing short of the innocence of a new-born babe can stand justified in his presence, I am unable to understand how, by the light of God's Word, two men, equal in other respects, could justly be assigned one to a lower and the other to a higher

place in heaven. Of course you will know from these scattered thoughts that I am no part of a theologian, but I have been reading the Recorder about nine years for theological information, and during that time I have found so little from the pen of the wise editor, with which I did not heartily agree, that I have been led to believe that I must have a few, at least, fairly good ideas of what the Bible teaches. But I find it impossible to get myself into agreement with the editorial in question, and therefore beg a little more information on the subject, if the editorial was not written too hastily to represent the true views of the editor. Fraternalty yours,  
H. S. DURCAN.

Lynchburg, Va.  
[Paul would have been better every way had he not persecuted Christians, because in so doing he sinned, and it is never a good thing for a man that he sins. Two boys are of the same age, and as nearly equal as possible. One of them becomes a Christian at 12 years of age; the other lives a life of sin and is converted at 60. They both die at 70. Will they be on a par after conversion? Never!  
All sinners are saved on exactly the same terms, "by grace through faith" in Christ. There are no degrees of salvation. Every man is either wholly saved or wholly lost. But there are degrees in the happiness of heaven and in the misery of hell. One the Lord made ruler over ten cities, while another was given but five. One guilty one is "beaten with many stripes," while another receives "few stripes." Men are saved by grace, wholly by grace, but they are rewarded according to their works. Jesus tells us to lay up treasure in heaven by doing good here. This is not salvation, but reward. Our works have nothing to do with our salvation, but they have to do with our reward.—Ed.]

EFFORTS AT REVIVAL.

There has no doubt been much of serious disappointment on the part of many earnest Christians at the meager outcome of the extensive efforts to bring about a great revival. While much good may have been accomplished, the results have not, in the judgment of many anxious and careful observers, been at all comparable with the amount of effort apparently put forth. The mere surface of things has been stirred, while the great solid mass of indifference in the churches and out of them has remained unmoved, if not untouched. This is certainly a very serious matter for consideration and for ministerial conference and inquiry. The failure may perhaps be partially explained by certain grave errors in the methods of procedure adopted.

First. The attempt has been quite generally made to push revival work upon the churches from the outside. That is the reversing of the divine order. The individual church is a living body whose power depends upon the indwelling Spirit of God, whose nourishment and growth must come from feeding upon the Word of God, and whose development must be from within outward, from the root upward. The work from the outside, by whomsoever and by whatsoever methods done, is necessarily both superficial and artificial. Its product usually resembles the results of a genuine movement of the Christian life from the in-

side and from God, as the artificial flowers of the milliner resemble the natural flowers of God.

It can not well be too strongly emphasized that the divine law of church life permits real progress through the universal application of individual effort, with the church, and out from it as a center. The aim of pastor and people who desire progress should be to make this the vital principle of their organization, remembering practically that Paul teaches that "to every one is given a dispensation of the Spirit for the profit" of the church.

Secondly. The work done has been largely along purely social and emotional lines, and without the laying of any deep rational and Biblical foundation for conversion and the Christian life. Anecdote and illustration have too often taken the place of the Word of God which is the work of life; while jokes and funny sayings and thoughtless singings have dissipated everything like serious religious feeling. A few children and young people who are within the inner, social circle, some well-disposed women, and a few weak men may be brought in by such religious effort, but the final outcome can not fail to be disappointing. A surface life is substituted for the deeper life that is all-essential, and thoughtful Christians are found lamenting that "the revival" has brought "no addition to the strength of the church." It does in fact ordinarily bring an addition to its weakness, by making it more difficult thereafter to reach the stronger element in church and congregation.

Thirdly. The insuperable obstacle in the way has, however, been in the lack of that quality of Bible teaching and preaching that prepares the way for and produces genuine revival. This is a conclusion reached from a wide induction of facts observed—in the secular and religious newspapers, in all the leading sermonic journals and magazines, in hearing many preachers and in communicating with many more, in seeking the consensus of opinion among prominent laymen, etc. The law and the Gospel, sin, man's lost condition and the atonement, the supreme importance of regeneration and vital personal piety, the responsibility of Christians for lost souls and for the lost world, and, indeed, all the great life and death truths of God's revelation have been minimized, if not ignored. In consequence the man in the pulpit confronts a dead-wall of indifference absolutely impenetrable. There is no sense of sin, no felt need of salvation, and therefore no receptivity for the Gospel offer of salvation. And so long as this state of things continues the outlook has very little of hopefulness in it.

The remedy is self-evident. It must lie in the return to the only kind of preaching that has power over lost men, the preaching of the cross. Until the congregations are in this way made susceptible to the workings of divine grace, the attempts from the outside to "get up a revival" will be vain, or will result only in that emotional excitement which is the sure precursor of "backsliding" and spiritual death.—Homiletic Review.

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### V. M. C. A. REPORT.

The nineteenth annual convention of the Young Men's Christian Association of Kentucky, at Covington, February 15-18, was, in many respects, a notable gathering. Two hundred and ninety delegates and corresponding members were present, among the latter L. Wilbur Messer and Frank W. Ober, of Chicago; C. C. Michener and John F. Moore, of New York; E. L. Shuey, of Dayton, O., and J. M. Burwick, the railroad men's evangelist.

For the first time in ten years the State Committee reported all bills paid and a balance in the treasury—an old debt of long standing having been entirely wiped out during the year. This debt included the heavy expense of the army work.

There are now three traveling secretaries in the service of the State Committee—Mr. E. E. Rosencrarc for the general work, Mr. L. I. Moffett for the work among colleges and other institutions of learning—and now a third secretary in charge of the county work. This county work received special attention at the convention. In addition to the thirteen city and town associations, fourteen student associations and five railroad branches, there is now a county organization in Hopkins county which employs a county secretary. The work of organizing other counties will be rapidly pushed, and for the first time a definite work will be done for 65 per cent. of the young men of the State who live in the small towns and country places. It is not hard to believe that a great work will be accomplished when in every village and hamlet there is such a work with a Bible training class, a young men's prayer-meeting, a little group of personal workers, a circulating library, a literary society—or debating or current topic club—a series of practical talks, if not of more pretentious lectures, and the occasional contact with the traveling secretaries and others who would occasionally visit the work at these places.

The Bible studies of the convention were led by Rev. Henry Ostrom, and the singing was in charge of Mr. John P. Hillis, both of Greencastle, Ind.

Louisville sent a large delegation. Mr. Charles O. Stoll, of Louisville, was chosen as President.

The student body of the Southern Baptist Theological Seminary was represented by Messrs. Buckner, Compeare, Rich, Rouns and Amis.

The sessions—morning, afternoon and evening—were well attended, and the visitor was impressed with their business-like character and spiritual tone.

At the men's meeting on Sunday afternoon twenty-one young men took a stand for Christ, and at the same time 106 boys were gathered to hear the simple story of the cross. This boys' meeting was especially touching.

On Sunday morning and evening nearly all the Protestant pulpits in Covington were occupied by visiting delegates, and the

farewell meeting Sunday at 8:45 P. M. was a fitting close to a great gathering.

The delegates and visitors pledged over \$2,600 for the coming year's work—the largest sum, by several hundred dollars, ever raised in one of these conventions in Kentucky. The work will be vigorously pushed during the coming year. Among other important moves will be the erection of a handsome building for the railroad department at Ashland.

Three cities invited the convention for 1901—Louisville, Owensboro and Madisonville. The matter was left to the decision of the State Committee, and will be announced later.

Assuming that our forefathers have handed down to us correct dates, why should there be the great diversity of opinions in reference to the close of centuries, and the decade we now occupy? But we all agree that it takes 100 years to make a century. We now begin and manifest as follows: The year of our Lord—1; this is the beginning of the century, and they number from the beginning and not the end. Second number—2, third number—3, and so on and on until we arrive at the end of the first century, and we there have the date of say December 31 at 12 o'clock at night year of our Lord 100 first century ends 1—100, at the first tick of the clock after 12 the second century commences, and at the latter end of the 100 years December 31, 200 is completed 1—100, and again at the first tick of the clock after 12 o'clock the third century, year of our Lord 300 begins, and at the latter end of 100 years December 31 is completed 1—100-300, and so on and on through the centuries December 31. Decades 3—300 centuries 3 brought down year of our Lord 400—1—100

### THE CENTURY PROBLEM.

From the above showing we see we have 18 decades of 100 years each. The last expired at 12 o'clock at night December 31, 1899, and the next tick of the clock marked the beginning of the nineteenth century (and not the twentieth), and that our dates in the present century will pass along through the next 100 years in harmony with and as our dates did pass through the former dispensation of 1800, 1801, 1802, 1803 and so on and on until we reach the last day of the present decade of 100 years, closing the nineteenth century, and then at the next moment of time after the closing of the

19th the twentieth century will commence.

I believe these facts could be demonstrated by figures, but I shall not at this time attempt to give them, but this I do know, if the nineteenth century has passed we have had no data left us as we have had of 1800, and that we are short one decade of time of 100 years, for our eighteenth century expires on December 31, 1899.

(Suppose it was the nineteenth passed, then we would have 18 decades passed and 19 centuries). Again, as contended by many, if the present century does not expire until the end of the present year 1901, then our forefathers give us the wrong date in the former century; they give us 1800, when it should have been 1801.

Oakland, Ky.  
 [The above is a novel view, but it is consistent. If the century ended on December 31, last, then it was the eighteenth, and not the nineteenth century.—Ed.]

### HOW WE CELEBRATED OUR FIFTIETH ANNIVERSARY.

The fiftieth anniversary of our marriage occurred on October 22, 1859. Several of our friends proposed we celebrate the day with a golden wedding. But always this, to us, has the appearance of a begging institution, and we, therefore, declined the proposition or suggestion.

But that we ought to celebrate the occasion or the day in some way seemed reasonable and right. After talking the matter over we came to the conclusion that a visit to our old home in North Carolina, where we were raised, and where we were married, and had made our home until 1839, except the four and a quarter years during the civil war, when I was pastor of the Leigh-street Baptist church, Richmond, Va.

That we might have time for our visit before cold weather, we left Chicago August 21, and, via the Big Four and Chesapeake & Ohio railroad, reached Richmond, Va., at 3:30 P. M. the next day. Here we spent the afternoon and night at the Hotel Jefferson, a very fine hotel in all its appointments. As I remember, the clerk told me there were 326 rooms in the building. Before night I walked out and down Main street to see whether I could find any one I knew.

I went to the office of the *Religious Herald*, but Dr. Dickinson, the editor, was away attending some association. I subscribed for the *Herald* for four months, and, after much inquiry, I found one of the sons of the deceased deacon, A. B. Clark. I learned from him that about all of those who were members of Leigh-street church during my pastorate were dead. That evening, however, some six or eight of the children of my former members called at the hotel and sat with us until about midnight. We enjoyed the interview as much as it was possible. They were the children of former active members of Leigh-street. Some of them were just about grown when we left Richmond on account of the war.

I will say here that on our return we spent another night in Richmond, and until 2:15 P. M. the next day. Early that morning a dear friend took us in her carriage over much of the city.

Our first objective point was Hollywood Cemetery, where all that remains of our dear little sweet "Bettie" are deposited. I regard Hollywood as the most pleasing of any cemetery I ever saw. It contains the remains of

some of the country's eminent men, among them Monroe, Tyler and Jefferson Davis. To Miss Winnie Davis' memory there is the most appropriate monument of all. I cannot describe it more than to say it is a life-size statue of pure white marble with half-spread wings, and stands near the bronze (I think it bronze) statue of her father, Jefferson Davis, who is honored by all who admire strong adherence to conviction of what is right, at whatever cost. For the same reason we can admire Mr. Lincoln. The convictions of these two men were diametrically opposite, but, each being honest in their view, we can admire each. My conviction was then, and still is, that when Mr. Lincoln, on April 15, 1861, called for 75,000 men to whip the seceded States of the South back into the Union, the death-knell of the American republic was sounded. Time will show.

We went from Hollywood, passed the equestrian statue of Gen. R. E. Lee, to the Richmond Baptist College. Two thoughts impressed me. One was that the college gave indications of prosperity beyond any expectations. How great the improvement in buildings and campus since I last saw them. These indications were highly gratifying.

The other thought was that the pedestal upon which the equestrian moment of Gen. Lee stands is too low by at least twenty feet. We much regretted that we did not have time to visit Church Hill and many places in the eastern part of the city "to memory dear," but the time for our train to leave had come.

### RICHMOND

is a beautiful and pleasant city, claiming a population of 110,000. Everywhere were indications of peace and prosperity. I could recognize but few of the old landmarks. Of course the Capitol Square, with its unequalled equestrian statue of Washington, etc., and with its many sacred memories, looked very natural, and called up many sacred and tender memories, some pleasant, some indescribably painful, because so intimately associated with scenes of war.

I saw from Broad street the tobacco warehouse which was made during the war the receiving hospital for sick and wounded soldiers. Oh, what horrors hang around that building! If I could only "let the dead past bury its dead" I should suffer less. But I heard Rev. Dr. Keane say once in a sermon, "Young people live in the future and old people live in the past." I find it true. Nor do I know that I would have it otherwise, for there are many pleasant as well as unpleasant memories for the old man. It is not, by any means all dark.

The Baptists continue in the ascendant in Richmond. I regretted exceedingly that I did not know of the meeting of the "General Association" in Richmond until I reached the city a day or two after their adjournment. I took the *Herald*, but, stopping but a short time at any one place, I saw only a few copies of the paper.

Fraternally,  
 J. B. SOLOMON,  
 Chicago, Ill.

### WHO DID IT?

On September 8, 1899, we received a letter containing a \$5 bill. No name was signed to the letter, the party stating that there was a balance of \$5.40 which would be paid in a few days. Will the person sending this please let us know the name? The post mark on the letter is Louisville, Ky. BAPTIST BOOK CONCERN.

## A Life in Peril.

A Young Girl Who Barely Expected to Survive that Critical Period of Life which Preves Fatal to so Many.

Among the thousands of young girls who bless Dr. Williams' Pink Pills for mildly carrying them through that most perilous period of their lives, when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss A. M. Robinson, 108 South Fishguard St., Rochester, N. Y.

That she is alive to-day is indeed a wonder. Three years ago she was a complete wreck scarcely able to stir herself about, a mere skeleton and as pale as death. Doctors had failed to help her and hope was at its lowest ebb when through the providential call of a friend she learned of the medicine which saved her life.

Her own words best tell the story in detail:

"Three years ago," she says, "when we moved to Rochester I was in a pitiable condition. I had just reached that critical stage in a girl's life when she merges from girlhood into womanhood.

"I had grown too fast and the rapid growth had sapped my strength, robbing me of a round constitution at a time it was most needed. Consequently when the changes which are incident to this time of life took place my system was unequal to it and I broke down completely.

"I was scarcely able to rise from one chair to another. My face was white and I looked as though I had not a drop of blood in my body; I became so nervous that at times I was almost hysterical.

"I had already spent a great deal of money for doctors, and as it was just so much wasted, we did not feel to throw away any more, and I scarcely knew what to do when one day a friend called at my house told me about Dr. Williams' Pink Pills for Pale People and induced me to try them. I did so, reluctantly at first, but soon noting that they were helping me I continued with them and improved rapidly. I gained in weight, grew strong, my cheeks took on a healthy color, and I looked and felt like a different person. In fact I was made well enough in three months to be able to accept a position and start to work.

"I cannot praise this medicine too highly as it has made of me a strong and healthy girl."



A. M. ROBINSON.  
 Subscribed and sworn to before me this 6th day of July, 1899.

FRANK BOHMER,  
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LOUISVILLE TO ST. LOUIS & WEST.		No. 41.	No. 42.
Lv. Louisville	7:45am	8:30pm	8:30pm
Lv. Owensboro	11:45am	11:30pm	11:30pm
Lv. Henderson	12:45pm	12:45pm	12:45pm
Ar. Evansville	1:15pm	1:15am	1:15am
Ar. Mt. Vernon, Ill.	4:15pm	4:25am	4:25am
Ar. St. Louis	7:45pm	7:30am	7:30am
ST. LOUIS TO EVANSVILLE & EAST.		No. 43.	No. 44.
Lv. St. Louis	8:45am	8:45am	8:45am
Lv. Mt. Vernon	11:25am	11:25am	11:25am
Lv. Evansville	12:30pm	1:30pm	1:30pm
Lv. Henderson	1:45pm	2:45pm	2:45pm
Lv. Owensboro	5:45pm	6:45pm	6:45pm
Ar. Louisville	7:45pm	7:30am	7:30am

LOUISVILLE TO EVANSVILLE.		No. 45.	No. 46.
Lv. Louisville	7:45am	8:30pm	8:30pm
Lv. Evansville	10:45am	8:45pm	11:00pm
Lv. Owensboro	11:45am	11:45pm	11:45pm
Lv. Henderson	12:45pm	10:10pm	12:45am
Ar. Evansville	1:15pm	10:40pm	1:15am

EVANSVILLE TO LOUISVILLE.  
 No. 47. No. 48.  
 Lv. Evansville 6:50am 3:30pm 2:45am  
 Lv. Henderson 7:15am 3:45pm 3:15am  
 Lv. Owensboro 8:15am 4:45pm 4:15am  
 Lv. Hawesville 9:17am 5:45pm 5:45am  
 Ar. Louisville 12:45pm 7:45pm 7:30am

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**THE FARM**  
 KENTUCKY TRADE ITEMS.

Corn is selling in Rockcastle county at \$3 per barrel.

I. C. Vanmeter, of Clark county, bought at Mt. Sterling two yoke of oxen at \$115 and \$120.

A. W. Carpenter sold to John Brewer, of Mercer, a Polled Durham calf for \$100.

Ben Connor, of Elizabeth, has bought 16,000 pounds of tobacco from Oscar Carrick at 10 cents straight.

H. C. Bottom bought 82 mixed cattle on Cumberland river at 4c. Mules are changing hands at \$60 to \$100.—Adair News.

Mr. J. Farris, of Danville, bought in Cincinnati last week 1,200 bushels of corn, delivered at the Danville depot, at 40 cts. a bushel.

Hardin county men report damage to peaches by the recent hard froeze. They say the Elberta peach is entirely destroyed.

W. L. Wood sold to Beazley Bros., of Garrard, 60 stock hogs, 60 to 100 lbs., at \$3.80.—Interior Journal.

A number of cattle have died in Garrard county from black leg. No cause can be assigned for the appearance of the disease.

Robt. Russell bought of Henry and Rufus VanArsdale a car load of hogs at \$4.27. Maurice Bartlett sold to Cogar & Co., of Danville, 75,000 pounds of hemp at \$4.60.—Harrodsburg Democrat.

The Winchester Democrat notes the sales of lambs for future delivery at 5 1/2 to 5 3/4; a lot of 625-pound steers at \$25 each; 150 hogs at 3 1/2 to 4 cts.; hemp at \$4.44.

The biggest average price for a tobacco crop this season was received at Louisville, Tuesday last week, for a crop of seven hogheads from Franklin county. Prices ranged from \$7.40 to \$18, and the average price for the crop was 18c.

A small crowd attended Lancaster Court, and not a great deal of business was transacted in any line. About 400 cattle were on the market, and some extra good ones brought close to 5 cts.

Warren Bacon bought 80,000 pounds of hemp from Sidney G. Clay, 20,000 from Lefe Cunningham, 20,000 from Brice Steele and 5,000 from Aylette Buckner, at \$4.95 per cwt., for C. S. Brent & Bro., of Paris.—Paris News.

About 2,500 cattle at Mt. Sterling on Court day, the larger part of which were unsold, owing to the wide difference in price of buyer and seller, the latter asking about 6 cts. per pound and the former willing to pay 4 1/2.

B. F. Bedford sold to Warren and Lewis Rogers 80 head of 950-pound steers at \$48.50 per head; to Walker Buckner 23 head of 850-pound steers at \$39; to J. E. Clay 44 calves at \$20 per head.—Paris Kentuckian.

There was a good crowd at Georgetown Monday week, in spite of the weather, says the Times. There were 450 cattle on the market and about 800 sold. Feeders sold at 4 1/2 to 5c per lb., yearlings at 4c, calves \$17.50 to \$21.60 per head; plug horses \$35 to \$65.

**GOOD POINTS ABOUT ALSIKE CLOVER.**

EDS. COUNTRY GENTLEMAN—The full value of this plant is not generally recognized. It is one of our leading honey-producing plants. The honey is almost or quite equal to white clover honey and brings the highest price. It is very mild-flavored and light-colored, with a faint pinkish tinge. If the weather is favorable it is a wonderful yielder, and the bees will fill the hive in an incredibly short time when a large area of alsike clover is close to the apiary. Alsike clover is also an excellent forage crop and a great soil renovator.

It is grown in the regular rotation, the same as common red clover. We can mix the alsike seed with the red for seeding at the rate of about 4 pounds of alsike to the acre. The seed is very small, so that 4 pounds of it is equal to 6 or 8 pounds of red in the number of seeds. The alsike will grow wherever the red clover flourishes, and often it will do well where the red fails. It will kick in better with timothy for hay than the red, as it matures with the timothy and both are in prime for cutting at the same time. The alsike makes a longer and larger root growth than the red; therefore it is not so readily heaved out on low lands; and also in a dry season often produces a crop of honey when the shallow-rooted white fails. The stems are very thin, and if sown by itself it is very apt to lodge or sprawl, but with red clover or timothy it will always grow up as high as the other plants. The hay is relished very much by live-stock, as it is finer in the stems and sweeter, and is all eaten up clean.

I sowed alsike regularly for 15 years, and even if I had no bees I would continue to sow it for its extra feeding and fertilizing value. Three years ago I had a field along the public highway in alsike and red clover. The clover midge was very bad, and there were practically no blossoms on the red clover and the plants were stunted by the destruction of the blossoms. Now the alsike had very good weather and grew three or four inches taller than the red, came out very profusely in blossom, and the ten acres was one continuous sea of light varied pink, resting on a bed or background of soft bright green. The odor was delicious and perfumed the air for many rods away from the field; this, with the constant hum of hundreds of thousands of bees contentedly gathering the heavy flow of the nectar, was indeed a delight to the beholder.

Many people as they drove by stopped and drove into the buildings to inquire what crop was growing in that field. The way the bees filled the hives for about ten days was indeed astonishing, and after the honey harvest I secured the "hay harvest," and when I fed it to the dairy cows I secured the "milk harvest," and after turning the sod and growing on it a crop of corn, I was convinced that the "fertilizer harvest" that the clover gathered for me was worth fully as much as any of the others. For some years I preached alsike clover to my neighbors and even distributed some seed, but now many of them recognize its value and sow it regularly.

For the last few years the seed was very cheap, comparatively not as high as red, and the result was that those who knew its value sowed it with a liberal hand and now are complete converts, and alsike clover is invariably sown with the other grass seeds

for meadow, permanent pasture, hay crop or bee pasture. Every beekeeper and every farmer, in whatever line he may specialize, can profitably court a full acquaintance with alsike clover.—L. W. Lighty, in Country Gentleman.

**"GROWING PAINS."**

The title of this article is a good example of the harm that may lurk in a name. Many a man is now crippled or deformed who might have been spared the affliction had his parents heeded the warnings of his childish sufferings instead of dismissing them carelessly as nothing but "growing pains."

There is no such thing as a pain due to the simple action of growth. Any pain, no matter what, from which a child or an adult suffers is a sign of something wrong.

It is true that the wrong may be very slight, such as fatigue following a day of too much exercise or the bruise following an unnoticed bump or a slight cold, accompanied by a little fever and aching muscles. But pains of this kind in children—the negligible pains—are only occasional, and can usually, by putting two and two together, be referred to their true cause.

They are not growing pains, but are pains not unusual or unnatural for a growing child, who plays and romps in a normal, healthy manner.

The evil of the false security created by this name for a condition which does not exist is, however, manifested when the pains recur repeatedly or are constant. Since growth is constant, the parent reasons with seeming logic that the pain should also be constant; and so the repeated complaints of the little sufferer are dismissed without a suspicion of the miserable future they foretell.

Then, when their persistency and evident intensity at last arouse a fear that growth is not alone responsible for them, the hip disease or the inflamed knee or the disease of the spine has gone too far for the best physicians to prevent deformity, even if he succeeds in saving the life of the sufferer.

The pain resulting from any of these diseases is apt at first to be felt only at night, when the child is in bed and asleep. It then comes—probably in consequence of an irregular contraction of some muscle, causing an unusual movement—as a sudden sharp stab, and the sufferer wakes with a scream.

As he wakes the muscles regain their tone and put the joint into the position where the diseased part is relieved of pressure, and the pain ceases. The mother or the nurse breathes a sleepy wish that the little one didn't have so many growing pains, and the mischief goes on inside the unhappy victim of a popular error.—Youth's Companion.

**TO CLEAN A MACKINTOSH.**

A dirty mackintosh should be spread out flat on a table, and scrubbed all over with a nail brush using cold soft water and yellow soap. When all dirt is off, dip the cloak in several lots of clean cold water, but do not wring it out. Shake well, and hang it up in the open air, if possible to dry. Failing this, let it hang in a cold room, but on no account put it near the fire. Hot water must never be used, and if there are any very bad stains or grease marks which will not yield to the soap alone, rub a little turpentine on them.

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 If you suffer from Epilepsy, Fits, Spasms, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that are afflicted, know people that are afflicted, my New Treatment will immediately relieve and PERMANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. Send in plain pack- age and express prepaid. It has CURED thousands where everything else failed. My 50-page Illustrated Book, "Epilepsy Explained," Free by mail. When writing, please give name, Address, age, sex and postoffice address. All correspondence professionally confidential.

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 will soon be here and Sunday-schools will then be ready for the Second Quarter Supplies. We have quite a list of Sunday-schools that order the **Periodicals** through us. We furnish the Supplies of other Societies. They will cost you no more but it will help us a little. Let us hear from you. Address **THE BAPTIST BOOK CONCERN,** Louisville, Ky.

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Items of Interest. NEWS THE WORLD OVER.

Secretary Root has to decide whether the United States are at war or not. In times of peace the regular soldiers have a right to purchase their discharge...

The Yaqui Indians are still fighting fiercely. In a recent battle they had a Maxim gun and handled it effectively in an attack they made upon the Mexicans...

Admiral Dewey claimed large prizes money for the destruction of the Spanish fleet on the ground that it, aided by the shore batteries, was superior to the United States fleet...

Richard Hovey, the poet, died in a hospital in New York where he had undergone operation for a cancer, aged 43. He was a lecturer in Columbia University...

There was a great fire in Paris last week in the oil and alcohol stores. Six large warehouses were burned. Explosions took place during the fire...

After having given his guns time to reach a place of safety and the Boers time to get their lines of defense in order...

The plague has reached Aden in Arabia. There have been six cases, but as there was only one death, it is an unusually light form...

Mr. Frick, the partner of Mr. Carnegie, has brought suit against him, and the facts brought out in court constitute one of the strongest attacks on that part of the tariff which helps Trusts...

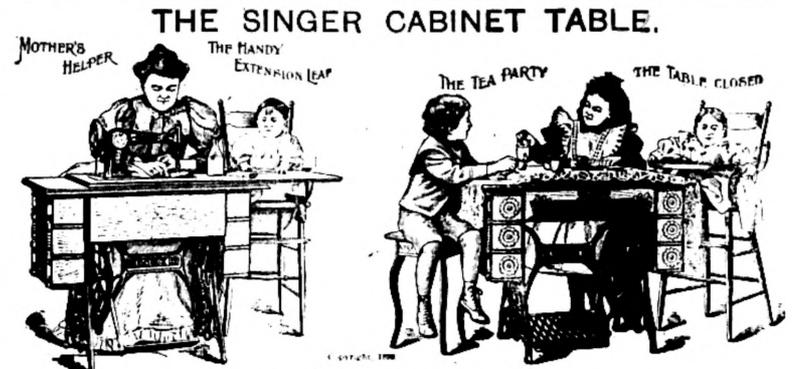
Corinto is the principal port of Nicaragua on the Pacific coast. Mr. John Crawford, of the American Association for the Advancement of Science, called attention in 1891 to the fact that Corinto is sinking...

A Bulgarian officer, who is serving in the Boer army, writes to the Mr. "Bearded stalwart, hardy fellows are these Boers. All of them are good shots, good horsemen and good Christians..."

One of the correspondents of the N. Y. Advertiser, who lives in the Transvaal, says that his interior is fortified in such a way that a small number of men can resist indefinitely...

A despatch to the New York World says that the threat of Joseph Chamberlain in the Parliament to arm the blacks in South Africa was no idle threat...

The German Emperor sounded the French government upon the subject of intervention in the war, but France declined any hand in it. It is thought this was because Russia and France have not yet concerted all their plans...



MADE AND SOLD ONLY BY THE SINGER MANUFACTURING COMPANY. SALESROOMS IN EVERY CITY IN THE WORLD.

DEATHS.

Actual subscribers we insert an obituary notice of 1st words free. We charge for each word for all over 100 words...

HARMON. Deacon W. T. Harmon was born in Boyle county, Ky., April 7, 1826. Oct. 18, 1878, he married Miss Maggie H. Pope. They had three sons and two daughters...

Christian, devoted to his church and pastor, staunch Baptist in faith and ever ready to contend earnestly for the faith. He had been a subscriber and warm friend of the Western Recorder for more than twenty years...

CHEEK. Little Mount Baptist church is greatly bereaved in the death of Sister Mary Cheek, wife of our esteemed Brother John H. Cheek...

SNYDER. Died at Waddy, Ky., Feb. 4th, in the 27th year of his age, Bro. Kates R. Snyder. He leaves a faithful wife and two small children...

BROWNING. Eliza Sutton was born Nov. 4, 1844; married to G. B. Browning Feb. 21, 1861. An early and professed faith in Christ and united with Mt. Pleasant Baptist church...

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs...

DOORS SASH BLINDS LUMBER. W. J. HUGHES & SONS CO. Fourteenth and Maple Streets, Louisville, Ky.

Meals at Reasonable Prices En Route to Texas. In going to Texas, via Memphis and the Cotton Belt, you can ride all day in a Parlor Cafe Car...

ILLINOIS CENTRAL RAILROAD THE FAST LINE TO MEMPHIS AND NEW ORLEANS. TWO FAST TRAINS DAILY. THE MEMPHIS AND NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily...

Mention the Recorder in answering any "ads."

# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

**Makes the food more delicious and wholesome**

ROYAL BAKING POWDER CO., NEW YORK.

## Items of Interest.

NEWS THE WORLD OVER.

Gen. Joubert said before the war began that he could maintain an offensive war for some months and keep back an English army 100,000 men. But when a larger army was sent, it would be necessary to withdraw to their first line of defense in their own country. This the Boers are now rapidly doing. They abandoned the siege of Ladysmith, their rear guard holding Buller back till all their heavy guns were gone.

The loss of General Cronje himself and of his men, which later reports show to have been 4,000, is a heavy blow to the Boers. Gen. Cronje says he is trapped because he had no idea that Roberts would leave the line of the railroad with such a large army. The Boers gained a victory over General Buller, inflicting a serious reverse, and defeated Colonel Plummer near Gaberone. But these victories did not offset the capture of Cronje.

The Porto Rican tariff bill has passed the House. We never knew anything to mix up politics as it has done. President McKinley, Secretary Root, the Republican press generally and the Democratic Congressmen were against it, but a majority of the Republican Congressmen voted for it. The Porto Ricans were bitterly opposed to it. It first passes the Senate, an effort is to be made to get it before the Supreme Court.

In the Parliament, Lord Rosebery said that "last December the British Government made vigorous overtures to the two great powers of Germany and the United States for an alliance, but these overtures were not received with such cordiality as to encourage the government to pursue them." The German people are unanimously for the independence of the Boers, and the United States will for many years to come heed the words of Washington in regard to entangling foreign alliances.

Such a wealth of flowers has never been seen as that which came from all quarters to the grave of Ruskin. The artist, G. F. Watts, sent a laurel wreath and wrote: "It comes from our garden and has been out before only three times—for Tennyson, Leighton and Burns Jones."

The Filipinos are very active and are fighting everywhere. They are camped in the hills around every town occupied by United States troops and maintain a constant fire upon the outposts. When the troops go out against them, they scatter, only to return when they go back. They about burning arrows and thus have burned a large part of the town of Alibon. They are active with his staff and escort of cavalry, was attacked when returning to Manila and five of his escort were wounded. Lieut.-Colonel Beacom had a fight which lasted two hours. He had several men wounded, among them a Captain.

The Christian Science plan of stopping the fighting in the Philippines by saying life war is over and acting as if it was and thus ending it, is not working well. Five thousand Filipinos attacked the United States garrison at Daraga. Reinforcements were sent from Alibon and the United States troops entrenched themselves in a contour. The battle went on all day when the Filipinos retired, leaving 71 dead. Two United States soldiers were killed and five wounded, one officer among them.

The storm which swept over France and England did even more harm on sea than on land. An unknown steamer foundered near Land's End and all on board were lost. The three masts are visible above the water. An unknown sailing vessel stranded on the rocks near Brest and four dead bodies have been washed ashore. The French steamer Ernestine was wrecked, all were saved except thirteen. Fishing boats have been lost also.

Turkey has granted to Germans the right to build a railroad in the Euphrates Valley which will connect Asia Minor with the Persian Gulf. The road will go to Howel, a fine harbor on the Gulf which belongs to

Turkey. This and other concessions assure Asia Minor to Germany when Turkey breaks up. Russia will have all of the Persian Gulf which belongs to Persia. Meanwhile France is also making hay while the sun shines by doing a little grabbing. She has occupied In Salah, south of Algiers, and is preparing to occupy all the oases in that region. The acquisition is one of political and commercial importance.

Interesting experiments are being made by the Meteorological Institute in Berlin. Kite-balloons connected with the earth by plane wire are sent up. These are furnished with registering apparatus which automatically notes the pressure, temperature, humidity and wind velocity, at the height of three to five thousand metres. It is thought these experiments will have important results.

## DEATHS.

"For actual subscribers we insert an obituary notice of the world free. We charge no cents a word for all over 100 words, (necessarily) in condensed form, and you know as once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words."

(Obituaries continued from 15th page.)

**MARRIAGE.**  
Mrs. Mary Barriger, of the Clay Village Baptist church, died in Shelbyville Jan. 1st, after a lingering illness from which she suffered greatly, but with patience and fortitude. She was a true and faithful Christian, illustrating in her every-day life the blessed doctrine of the Gospel of Christ. She had eight children, many relatives and friends mourn her departure, but they mourn not as those who have no hope. The funeral, conducted by her pastor in Chapel of Grove Hill Cemetery, was largely attended. "She is not dead, but asleep."  
B. J. D.

**FATE.**  
Mrs. Catherine Pate fell asleep in the arms of Jesus at the close of the Sabbath, Feb. 4, 1900, soon after midnight, in Hardinsburg, Ky. She was released from pain and infirmities to enter the eternal habitation of rest. She was born May 4, 1812, and of the Spirit born again in 1860 and baptized into the fellowship of Cloverport Baptist church, Kentucky. Three daughters remain to mourn their loss, but, trusting in their mother's God, they realize that our loss is her eternal gain. Funeral services were conducted at the home by the writer, pastor of Hardinsburg Baptist church, Tuesday, Feb. 6th.  
J. R. MOORE.

**WALKER.**  
Isaac Newton Walker was born in Campbell county, Ky., March 9, 1834; died at his home in Covington, Ky., Feb. 17, 1900, in his sixty-sixth year. Though he had been in poor health for some time, his death was unexpected. He was converted in youth, under the ministry of the late Dunoan B. Campbell, D.D., and united with the Newport Baptist church.

He was the last one of the constituent members of the Dayton Baptist church. With this church he was loving and actively identified for a number of years. The members of this church will ever cherish the pleasant recollections of Bro. Isaac Walker. The beautiful floral design the officers of Dayton church sent the family on the day of the funeral was a beautiful and tender expression of their love for the deceased. For the greater part of his life he was one of the most prominent and successful leaf tobacco merchants of Cincinnati, Ohio. June 7, 1881, he was united in marriage to Miss Mary Eliza Chrenshaw, of Harrison county, Ky. She was through life his noble companion, his sympathetic sharer of his joys and sorrows. During the days of his affliction, her tender and loving devotion to him was most beautiful to behold. There were born unto them seven sons and one daughter; six sons survive him. They have all reached manhood and are now in the ranks of the army. All but two are members of the Baptist church and many earnest prayers are ascending to God that these may be brought into the fold of Christ.

His funeral services were conducted by Dr. C. G. Hillman, of Carthage, Mo., his former pastor and friend of many years. With chastened sorrow, yet with joyful hopes, we laid his body to rest in the Newport cemetery.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (when he comes again). "For the Lord himself shall descend from heaven with a shout. With the voice of the archangel and triumph of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. We therefore comfort one another with these words." (1 Thess. 4:13-18). This, amid the sorrowing sense of earth, is our comforting blessed hope."

**MITCHELL.**  
Mrs. M. E. Mitchell, of Duck Hill, Miss., departed this life March 1, 1900, aged 88 years and 10 days. She was the eldest daughter of Rev. and Mrs. E. C. Sizemore of this city; she was an active member of the Baptist denomination for many years. A husband and five children mourn her loss, also parents, four brothers and two sisters.

**HAMMER.**  
Near Glasgow, Ky., Nov. 11, 1890, Mabel Ruth, second daughter of the Rev. John J. and Janie Shipman Hammer, formerly of Strykersville, N. Y., aged 8 years.  
(The Examiner, please copy.)

## NOTES FROM WILLIAMSBURG, KY.

We have just closed another great meeting, with Pastor Borum, of Somerset, doing the preaching. There were about 18 or 20 conversions, with 50 or more seekers left when the meeting closed. Bro. Borum is a fine preacher, with splendid powers as an evangelist. He is especially gifted in refuting the second-blessing people and modern sanctificationists, because he preaches a very exalted piety, yet puts himself clearly before the people as in perfect accord with the Baptist view of sanctification. All the Baptists of Williamsburg are now singing his praises as to preaching doctrine and Christian living. We had overflowing crowds notwithstanding bad weather. Many of the boarders at the Institute were earnest seekers, and most of our converts came from them.

A new and large church, with enlarged facilities at the Institute, are obvious necessities if we go forward in the great work here.

Pastor Hunt, of Louisville, gave us one of our best lectures a few weeks ago, and that is saying a great deal, for he immediately followed Drs. John, P. D. John and Henry Watterson.

H. H. HIBBS.

Williamsburg, Ky.

**S18 LATEST IMPROVED. FREIGHT PREPAID.**



For this style new high-arm sewing machine with all attachments. Warranted to last. If machine is not satisfactory in 30 days, money will be refunded. Send cash with order. Describe live circulars sent on application.

Mention this paper.  
**WAYNE MANUFACTURING CO.,**  
50 Fourth Ave., Louisville, Ky.  
(This firm is responsible.—Western Recorder.)

## THE MARKETS.

**LIVE STOCK.**  
Report for week ending Mar. 8.

**CATTLE.**  
Extra good export steers, 1,200 lbs. and up . . . \$4 75 00  
Light shipping, 1,200 to 1,300 lbs. . . \$4 50 00  
Best butchers . . . \$4 25 00  
Fair to good butchers . . . \$4 00 00  
Common to medium butchers . . . \$3 75 00  
Thin, rough steers, poor cows and calves . . . \$3 50 00  
Good to extra cows . . . \$3 25 00  
Common to medium cows . . . \$3 00 00  
Feeders . . . \$2 75 00  
Suckers . . . \$2 50 00  
Bulls . . . \$2 25 00  
Veal calves . . . \$2 00 00  
Milch cows—Cheese . . . \$1 75 00  
Fair to good . . . \$1 50 00

**HOGS.**  
Choice packing and butchers, 200

# AN OHIOAN'S REMARKABLE ACHIEVEMENT.

Invents a Device that brings Happiness and Health to every One and Cures without Drugs the Most Obsolete Diseases by Nature's Method of Steaming the Poisons Out of the Blood.

"JUST WHAT ALL OUR READERS NEED."

A genius of Cincinnati has placed on the market a new Bath Cabinet, whereby any one resting on a chair within enjoys the famous Turkish hot vapor or medicated baths at home for 5 cents each, heretofore enjoyed only by the rich at public bath-rooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, curative, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.



Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration. The vapor penetrates the system, drawing out of the system all impure acids, salts and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness. Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that more than 115,000 of the Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction and a most thorough health promoter and preserver.

Dr. M. R. Beech, Chicago; E. M. D. Moore, of Brooklyn; and hundreds of our best doctors have given up their practice to sell these Cabinets, because they say it benefits humanity more than drugs, and it is all that is necessary to get well and keep well. Congressman John J. Lentz, Mr. Rev. J. L. Spaulding, Rev. G. M. Keith, editor of the *Indiana Advocate*, Rev. K. H. Ottewill, University; Edw. Richert, M. D., University of Pennsylvania; Senator McClellan; Mr. Kendrick, Principal Vassar College; Mr. Senator Douglas; Rev. John A. Ferry, Brooklyn; and a host of our most eminent people use and recommend it.

Persons who were full of drugs and narcotics, and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 242 Naghten street, Colum-

bus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headache, Lianitis, Stomach Troubles, was cured with the steaming bath; says: "My wife finds it a grand remedy for her rheumatism, and she has cured her children of scalding and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than any worth of drugs. A lady in Rochester, Mass., F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a most wonderful blessing, and I wish all women should be without it." O. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles and Kidney Troubles. A prominent citizen of Mt. Healthy, O., writes: "I have used the steaming bath since childhood, was cured of Rheumatism, Hay Fever, and writes: 'I have used hundreds of bottles, and I can say I have never been so delighted.'" Rev. H. O. Boersma, Keweenaw, Kan., says: "It's a blessing; made me full of life and vigor, and I can say I have never been so delighted." Rev. Baker Smith, D. D., of Fairmount, says: "Four Cabinets rid the body of disease, and, as clear as crystal, it is set to godliness, it merits high commendation."

For examination, we can say this bath steams the quaker Bath is a genuine article, with a double heating, and is made of the best materials, rubber-lined, has a steel frame, and should certainly last a life time. It is made in such a way when not in use; can be easily carried, weighs but 15 lbs.

**IT IS IMPORTANT**  
to know the difference between genuine results, and to assert positively, as do thousands of users, that this Cabinet will clear the skin, purify the system, and cure Nervousness, Weakness, that Tired Feeling and the worst forms of Rheumatism. They offer as reward the price of the Cabinet, if you are afflicted with Rheumatism, Piles, Dropsy, Scrofula, Malaria, All Blood and Skin Diseases, Liver, Kidney, Bladder, Nervous Troubles and all ailments peculiar to women. It cures the worst kind in one night, and breaks up all symptoms of LaGrippe, Pneumonia, Fevers, Bronchitis, Asthma, and all ailments that necessitate a God-sent or every family.

To please the ladies a face and head steaming cabinet has been introduced, which cleans the skin, beautifies the complexion, removes Pimples, Blackheads, and all ailments of the face, such as skin disease, Catarrh and Acne.

**ALL OUR READERS**  
should have one of these remarkable Cabinets, as it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much benefit for so little money. Write to-day to the World Mfg. Co., 123 World Building, Cincinnati, O., for full particulars, or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days' use if not just as represented. We know they will be perfectly reliable. Capital Investment. The Cabinet is just as represented, and does all they claim, and will be sent promptly on receipt of payment by express or P. O. money order, draft or check.

Don't fail to send for booklet anyway.  
This Cabinet.

**IT IS A WONDERFUL SELLER**  
for agents, as there are millions of homes without bathing facilities, and the firm offers the following terms: Agents may be women upon request; and, to our knowledge, many are making from \$10 to \$100 per month. Write for terms, list them to-day and mention this paper.

to 200 lbs.	4 00
Fair to good packing, 150 to 200 lb	4 00 00
Good to extra light, 150 to 180 lb.	4 25 00
Fat steers, 120 to 180 lbs.	4 25 00
Fat steers, 100 to 120 lbs.	4 00 00
Figs, 60 to 80 lbs.	4 00 00
Roughs, 120 to 400 lbs.	3 75 00

**SHEEP AND LAMBS.**  
Good to extra shipping sheep . . . \$4 25 00  
Fair to good . . . \$4 00 00  
Common to medium . . . \$3 75 00  
Sucky sheep and sealawags, per head . . . \$2 00 00  
Fair butcher lamb . . . \$3 00 00  
Fair to good butcher lamb . . . \$3 00 00  
Tail-ends . . . \$2 00 00

## LEAF TOBACCO.

Report for week ending Mar. 8.

**SALES WITH COMPARISONS.**  
Following were the sales for the week and year to March 8, with comparisons:

Year 1900	1,883	24,890
Year 1899	1,594	24,321
Year 1898	1,406	21,718
Year 1897	1,749	24,900

Trunk, green or mixed	5 00 00	5 00 00
Trunk, round	5 00 00	5 00 00
Common legs	5 00 00	5 00 00
Medium legs	5 00 00	5 00 00
Good legs	5 00 00	5 00 00
Common leaf, short	5 00 00	5 00 00
Common leaf	5 00 00	5 00 00
Good leaf	5 00 00	5 00 00
Fine and selections	5 00 00	5 00 00

**MARK—1899 COMP.**

Trunk, green or mixed	5 00 00	5 00 00
Trunk, round	5 00 00	5 00 00
Common legs	5 00 00	5 00 00
Good legs	5 00 00	5 00 00
Common leaf, short	5 00 00	5 00 00
Common leaf	5 00 00	5 00 00
Good leaf	5 00 00	5 00 00
Fine and selections	5 00 00	5 00 00

**MARK—1900 COMP.**

Trunk, green or mixed	5 00 00	5 00 00
Trunk, round	5 00 00	5 00 00
Common legs	5 00 00	5 00 00
Medium legs	5 00 00	5 00 00
Good legs	5 00 00	5 00 00
Common leaf, short	5 00 00	5 00 00
Common leaf	5 00 00	5 00 00
Good leaf	5 00 00	5 00 00
Fine and selections	5 00 00	5 00 00

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ESTABLISHED 1858.

Watch Makers,  
Jewelers,  
Silversmiths,  
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