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Faith, Hope and Love, these three.

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The *Independent* tells of a new movement on foot among the Jews in one or two provinces of Russia. A number of influential ones are studying their Scriptures, the Old Testament, with a view of investigating the claim of Jesus of Nazareth to be the promised Messiah.

A PAPER having said, "To be a Christian is to follow Jesus, not to entertain opinions about him," the *Interior* made the pertinent reply: "The dog can follow his master that way; but how a man can follow Christ without any opinion about him, would require great ingenuity of explanation."

EVERY boy ought to try for a college education. But that alone will not make a man of him. And the figures show the men without such education are yet in a majority in leading places. For example, the House of Representatives has only 46 per cent. of college men, and the Senate 49 per cent.

THE German Government has published the statistics of the conversions from one faith to another for five years ending 1894. The Lutheran church lost 61 to Judaism, 2,794 to Catholicism, to other communions 15,944. These went to the Baptists and Methodists, for the most part. The converts from other bodies to the Lutherans were 2,088 from the Jews, 17,092 from the Catholics, and 4,517 from other communions.

A HYPOCRITE in New York had succeeded in deceiving Dr. John Hall and his church. He professed great zeal for city mission work, and was asking to be supported in it. Dr. Schanffer insisted he was a bad man, and took shrewd means to prove it. He was charged with frequenting gambling houses and places of ill-repute. He denied vigorously, but was shown photographs of himself taken as he was entering the places, and he had to confess.

THE Church of England is so bestead by the Nonconformists that it seems to be looking zealously for some prop on which to lean. The pope having decisively refused to acknowledge its ordination, or to consider union except on the condition of their turning Catholics, the Archbishop of York has gone to Russia to see what he can do in the way of union with the Greek church. He has been received with great courtesy, but what is thought of his business is not known.

THE N. Y. *Evening Post* gives the account of a baptizing in the Calvary Baptist church on "Easter." The baptismal services began at three P. M. The kindergarten classes marched down the aisle, chanting an Easter hymn especially prepared for the occasion, each child carrying an "Easter" lily to the baptistry. It would seem that a picture of the Virgin Mary might be carried at the head of that procession, or more appropriately an image of the Saxon goddess Easter.

BAPTISM IS ONE IN APPLICATION.

CAN BE SCRIPTURALLY AND FITLY APPLIED ONLY TO BELIEVERS.

BY J. A. KIRTLLEY, D. D.

"Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples" (John 4:1, 2). None but disciples or believers were baptized during the ministry of our Lord. After his resurrection he enlarged the commission, stating it with great clearness, definiteness and force: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt 28:18-20).

Mark's record of this commission, varying somewhat in form, and more briefly stated, is explanatory in an important sense, identifying the disciples as believers: "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized, shall be saved," etc. (R. V. Mark 16:15). This is the great authoritative law of Christ's kingdom, and the comprehensive declaration of his people's mission. Its terms show that the disciple or believers only were to be baptized. It was so understood by the apostles, who themselves administered the ordinance by the authority, and under the immediate direction of the Lord, who received the command from his own lips, and who subsequently were inspired by the Holy Spirit to guide them unerringly in their teaching and practice. It was so understood and practiced by the primitive churches. All the narrated facts and references to baptism in the New Testament show that the apostles and primitive ministers acted under this divine law; and hence baptism was not only an immersion, but restricted exclusively to professed believers. This fact is supported by the testimony of learned and leading Fedobaptists, who, though they practice differently, are nevertheless compelled to testify to the truth.

John Calvin says: "As Christ enjoins them to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless preceded by faith" (Faith of Bap. p. 71).

"Baptism," says Neander, "was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected" (His. Chr. Rel. verse 1, page 421).

Says Richard Baxter: "I conclude that all examples of baptism in Scripture do mention only the administration of it to professors of saving faith, and the precepts give us no other direction" (Faith of Baptists, p. 71).

Says Kitto in his *Cyclopedia of Bib. Lit.* v. 1, p. 287: "Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will."

"It cannot be proved by the sacred Scriptures," says Luther, "that infant baptism was instituted by Christ, or begun by the first Christians after the apostles" (Faith of Bap. p. 71).

"Notwithstanding all that has been written by learned men upon this subject," says Dr. Jacob, of the Church of England, in his ecclesiastical polity, quoted by Prof. Newman, of Rochester, in *Bap. Doctrines*,

p 226), "it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its effect; no directions are given for its administration. . . . It ought to be distinctly acknowledged that it is not an apostolic ordinance."

The baptism enjoined by our Lord is utterly unsuited to any others than penitent believers, who are disciples, regenerate persons, new creatures in Christ. Its application to any others is without divine warrant, wholly incompatible with New Testament usage, subversive of the truth, and falsifying not only the act itself, but the very spirit and import of the ordinance. It is one in application; can be scripturally applied only to those who are "the children of God by faith" (Gal. 3:27).

THOUGHTS ON THE BOOK OF JOB.

BY J. C. HIDDEN, D. D.

The following item is taken from the telegraphic news of a daily paper:

Prof. E. L. Curtis, of the McCormick Theological Seminary, startled the orthodox congregation of the Westminster Presbyterian church here Sunday by declaring in his sermon his belief that the Book of Job is only a poem written by some pious Jew during the period of exile. He asserted that the book was only a parable, and that Job and the other persons mentioned were but creatures of poetical fancy.

That "orthodox" Presbyterians should have been "startled" at such utterances from a theological professor is scarcely to be wondered at. Still, the statements are of a character to excite interest and to awaken thought. Let us examine them somewhat critically and see what sort of foundation they rest upon.

So far as I know, there is, outside of the Bible, absolutely no evidence of the Book of Job, nor of the period during which Job lived. That Job was a real person, however, is pretty clearly indicated in Ezekiel 14:14-20. In this passage Jehovah himself is reported as saying: "Though these three men (Noah, Daniel, and Job) were in it (the land) they should deliver but their own souls by their righteousness." This statement is, in substance, repeated four several times in the context. Now unless we are prepared to relegate Noah and Daniel to the realm of fiction, it is not easy with this passage before us, to see how we can escape the conclusion that Job was a real man. But in Mark 13:14 our Lord recognizes Daniel as a prophet, and in Luke 17:27, he treats Noah, the ark and the flood as historical.

Again: In James 5:11, we read, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." That is, you have seen what results the Lord brought out of Job's trials, and thus you should learn a lesson of patience under the Lord's chastisements. Here again Job is treated as a real person. The lesson has little point if we regard Job as a fictitious character.

Further: The details given as to Job's family (Job 1:2), and as to his property (verse 3), point to the reality of his existence; and this view is confirmed by other details given in the closing chapter, where we are told that his substance was doubled, and where the numbers and names of his daughters are recorded, and the highest tribute is paid to their beauty (42:10-15).

As to the date of the composition of the book, I cannot pretend to reach anything that can fairly be called demonstration; but there are many facts which point decisively to a very early date—much earlier than the Exile.

In Ezekiel 1:1, we find this prophet in captivity; and as Ezekiel mentions Job, it is probable, if not certain, that the book (Job) was in existence when Ezekiel wrote his prophecy.

The Book of Job is entirely destitute of any allusions to Hebrew history. After a very careful scrutiny of the book, i. e., after searching the whole work for such allusions, I have found not a word about the Hebrew people. Abraham, Isaac and Jacob, the patriarchs, Moses, the exodus, the law, the prophets, priests and kings of Israel, are all conspicuously absent from the book. Neither the Jews nor the "Gentiles" are even mentioned.

In chapter 22:15, 16, some commentators have imagined an allusion to the deluge; but the language will not bear such an interpretation. The passage reads thus: "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood." That this is a general statement, without reference to the deluge of Genesis, is clear from the context, and especially from verse 19: "The righteous see it and are glad; and the innocent laugh them to scorn."

In the thirty-third verse of the thirty-first chapter we have the much-discussed words, "If I covered my transgressions as Adam," etc. On the face of it this seems to be a reference to the father of the race, and to his hiding in the garden after his disobedience; but we must remember that the English translators are responsible for the capital "A," with which they spell "Adam," thus making it a proper name. Scholars have settled the point that the original word was a common noun, and that it means simply "man," or Latin "homo," i. e., a human being. Even the sex is not necessarily distinguished, as we see in Genesis 5:2. "Male and female created he them, and called their name Adam, in the day when they were created."

This view gives no small assistance in the interpretation of Romans 5:12-19, in which passage the "Federal Headship" of Adam is discussed; and it aids us in understanding 1 Corinthians 15:45-49, where a similar train of thought occurs.

Now in Job 31:33, the "margin" reads "after the manner of men," instead of "as Adam." So also in the Revised Version. The Septuagint, strangely enough, has no word for "Adam" or for "man" in the passage. Dr. Conant has "like Adam" in his text, and in the margin "like men." Umberto has "as men." Aben Ezra: "ut homo, ut homines" (after the manner of men) instead of "as Adam," and so of many modern exegetes. Under all the circumstances I am constrained to think that Job was not referring to the Adam of Genesis; but that he had in mind the general disposition of mankind to hide their transgressions.

In the whole book of Job I find only one word which in any way connected with Hebrew history; and this word is geographical. O! "behemoth"—whatever that was—we are told (40:23) that "he trusteth that he can draw up Jordan into his mouth," i. e., drink up a river. This shows that the writer was acquainted with the geographical fact of the existence of the river Jordan. This, however, does not necessarily connect the book with Hebrew history in any way; for the Jordan is mentioned in Genesis 32:10 ("with my staff I passed over this Jordan"), and this was hundreds of years before any Hebrew nation existed.

Now that a pious Jew of the period of the exile, should have composed a romance in which not a solitary allusion to Hebrew history occurs; that he should have ignored the twelve tribes, the patriarchs, the law, the prophets, the Exodus, Moses, David, Solomon and all the kings and priests, that he should never say a word about the ingrained difference between Jew and Gentile—all this is more than I can believe; and hence I am inclined to believe that the Book of Job is one of the oldest in our canon—*Richmond Advocate*.

RELIGIOUS SUPERSTITIONS.

The appointment of Andrew D. White as Ambassador to Germany has called fresh attention to his interesting and learned book on the "Conflict of Science on Religion." It is not uncommon to confound Christianity, or the religion of Jesus, with a Christian nation, although such a thing as a Christian nation is Scripturally a soleism or a contradiction, or to hold the Christian religion responsible for what is said or done by "churches," or writers, or officials, who profess that religion, or live in countries where it is nominally recognized or predominating. The practice, much less the profession, of the religion of Jesus Christ, does not exempt men from errors of judgment, or wrongness of conduct, and we have to admit that the Christian era has been marked, or degraded, by many stupid and wicked things which have been taught or done under the name of religion.

All around us, among cultivated as well as ignorant people, is to be found veneration for, or abnormal religious feeling connected with, forms and ceremonies and usages, which are associated with worship, although they are the "commandments of men." To an equally criminal degree is an occult influence attributed to trivial things, and providence and the laws of nature are ignored by such contemptible beliefs or practices as omens, beginning work or a journey on Friday, sitting at table with thirteen persons, spilling salt, nailing a horse-shoe over the door, etc.

In former days diseases were attributed to Satanic influence, and pestilences and plagues—the result of filth and disregard of commonest sanitary laws—were ascribed to Divine judgments. Royal touch was regarded as a preventative or curative of ills to which flesh is heir, and ecclesiastical advice was sought, or prescribed, before undertaking medicinal treatment. Witches incurred the malediction and punishment of popes and of legislatures, and innocent women were subjected to torture to restrain them from evil practices, or wrest from them the secrets of necromancy. Popes, under "divine guarantee against error," issued bulls exhorting the Inquisitors of heresy and witchcraft to use greater diligence against these human agents of the Prince of Darkness. Ignorant negroes, even now, talk of tricks and spells and incantations and believe in and suffer from such delusions. The books record many instances of fear of comets and eclipses as harbingers of evil, or warnings of divine wrath, or causes of calamities. Fortunately, in these enlightened days, from the study of science and with better understanding of the Scriptures and sounder notions of the religion of Christ, many superstitions are disappearing, although, in the last few months, we have read of a high ecclesiastical functionary, by Episcopal authority, deconsecrating a building before it could be used for "secular" purposes. Not a few instances could be cited where superstitious significance, by religious sentimentalists, is attached to buildings or parts of buildings, or to postures, or dress, or acts of persons, claiming to perform sacerdotal functions.

On passages of Scripture, by perversion or forced interpretation, great institutions or "sacraments" are built up, and to the trained and illogical inferences more importance is given than to a direct precept or authoritative example of the Master. James 5:14 says: "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." Upon this simple and beautiful exhortation, the Roman Catholic church has founded the sacrament of Extreme Unction, "to heal the maladies of the soul rather than to cure the diseases of the body," and the Catechism of the Council of Trent declares that it is "a very grievous sin to defer the Holy Unction until life begins to ebb," etc. The element of this "sacrament" is to "consist of oil of olives, consecrated by Episcopal hands" and the efficacy is affirmed to be mystical.

The Lord's Supper, as described in the New Testament, is a solemn and significant institution. The ordinance has sacredness, value, perpetuity. Its establishment and continuance are among the historic proofs of Christianity. Into this memorial of the sufferings and death of the Christ have been interjected many things and ideas

which had their origin in sacerdotal assumptions and usurpations, in religious superstition, or over-heated sentimentalism. What the Savior instituted on the night of his betrayal has been transformed and corrupted into a repetition of His sacrifice, into a test of fellowship of churches, a means of salvation, a part of the mode of induction into civil offices, and into a constantly-repeated miracle. The Roman Catholic church denominates it "a most holy sacrament" and an unfailing source of grace. The bread and wine by priestly hands are to be consecrated and thereby changed into the body and blood of our Lord, so that they cease to be the substance of bread and wine. The true and real body of Christ is thus rendered present in the Holy Eucharist; no substance of the elements remain in the "sacrament," and the accidents of bread and wine, which are seen and handled, inhere in no substance, exist independently of any, and are the real body and the real blood of our Lord. This Eucharist is both sacrifice and sacrament and "those who piously and religiously receive the sacrament receive, no doubt, the Son of God into their souls and are united, as living members, to his body." (See Catechism of the Council of Trent pp. 186, 185.)

The Savior submitted to baptism, at the hands of John his forerunner, in the river Jordan. He, in the great commission, commanded His disciples to baptize believers in the name of the Father the Son and the Holy Spirit. Thus, the early Christians voluntarily "put on" Christ, acknowledged their fealty to Him, and pledged themselves, as from a resurrection after burial, to newness of life. The baptism was a spontaneous and cheerful declaration of love and obedience. Coercion, or proxy performance, would have robbed it of all significance or merit. In no instance was baptism enjoined upon unbelievers, or made a condition of salvation. It could be accepted by, and administered to, those only who were saved, or gave creditable evidence of regeneration.

In the course of years, to this suggestive and symbolic ordinance was attached a superstitious value, a regenerating efficacy, and thus enlarged as to its subjects and revolutionized as to its character and meaning. The Roman Catholic Catechism of Trent says: "By nature we are born from Adam children of wrath, but by baptism we are regenerated in Christ, children of mercy." Also, "those, who by the efficacy of the regenerating waters of baptism, are born to spiritual life." Also, "unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction." The Book of Common Prayer of the Church of England and of the Episcopal Church in the United States uses language to this effect, "Seeing that this child is regenerate and grafted into the body of Christ's church in baptism wherein I was made a member of Christ, the child of God, an inheritor of the kingdom of heaven." There is no limit to human credulity, if one can believe these startling assertions. Machinery, mechanism, external rites, material institutions never yet saved a soul and never can become substitutes or equivalents for a personal acceptance of the truth as it is in Jesus. Sometimes "the baptized children of the church" are spoken of in Protestant pulpits as if they were in a more savable condition, or stood in a closer relation to the Father than any other children. To baptize a dead child as some Protestant pastors have been called on to do would have been an impious mockery. Sometimes people are criticized for classing themselves as "churchmen." Whatever may be said as to the taste or scripturalness of such nomenclature, it is about as defensible as to call one's self, by way of religious differentiation, a Baptist. Neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love. The attempt to elevate the outward means, the subsidiary, into the inward and real, to suspend union to Christ on an outward rite, to substitute sponsorial performance for personal faith; to make baptism, by whomsoever administered, whether by immersion or pouring or sprinkling, the means of salvation, has been the source of incalculable evil. Religious, moral, social, political, intellectual evils have come from this outgrowth of super-

stition, perverting a simple appointment of Christ into regenerating grace, into divine power, into a substitute for the submission of the will and the prostration of the whole being before the Creator. The ridiculous extravagances which science has driven into darkness have not produced one tithe of the calamities which have come from this theory of baptismal regeneration.

It is an interesting fact that the two greatest Baptist preachers of England, Spurgeon and MacLaren, published sermons on what makes a Christian, circumcision or faith? From the latter some thoughts and expressions may be borrowed wherewith to close this communication. Paul's life was dogged and tormented by this controversy, and he found it easier to get opinions changed than to abolish forms. Cereemonies stand and ally themselves with conscience long after the thoughts which they express have fled. Men are apt to confound form and substance, to crave material embodiments of spiritual realities, to exalt important or subordinate externals into the place of faith. "Forms are sure to encroach, to overlay the truth that lies at their root, to become dimly intelligible or quite unmeaning, and to constitute at last the end instead of the means." Religion is not membership in a church, nor participation in its ordinances and its worship. It is harmony or concord with God, wrought in the heart, the life, the whole being, by love and faith. It is the devotion of the soul to God and "everything besides is not religion, but at most a means of it." This is true about all Christian ordinances, including the two outward rites which Christ instituted, and which could not have been simpler. Baptism and the Supper have their place "in Christ Jesus," but without personal faith they are of no avail. "Union to Him depends on quite another order of facts, which may or may not exist along with baptism or with the Lord's Supper. These have no place among the things which bind a soul to its Savior; they may be helps to these things but nothing more."

These preachers warned their hearers against the danger of converting religion into outward actions and were equally faithful in warning that the danger did not cease by the rejection of a ceremonial. "There may be as much formalism in protesting against forms as in using them." Freedom may be turned into a bondage and spirituality into a form if it be confounded with the essentials of Christianity. "You are no more a Christian for your rejection of forms than another man is for holding them. Your negation no more unites you to Christ than his affirmation." Let us aim for the defense of the spirituality of Christ's kingdom, resist every attempt to build on free shoulders the iron yoke, and "thankfully believe that men may love Jesus and be fed from his fullness, whether they be on one side of this undying controversy, or on the other. Let us watch jealously the tendencies in our own hearts to trust in our forms, or in our freedom. And whenever or wheresoever these subordinates are made into things essential, and the ordinances of Christ's church are elevated into the place which belongs to loving trust in Christ's love, then let our voices at last be heard on the side of the mighty truth that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." X.

PURITANICAL AND PENTECOSTAL.

We recently published an account of the twenty-fifth anniversary of the pastorate of the Rev. Archibald G. Brown in the east of the great city of London. The single fact that during that period Mr. Brown has received four thousand eight hundred men and women into church fellowship shows how singularly blessed he has been in his work, handicapped as he was by squalid poverty, vice in its most alluring forms, and the temptations which dog the footsteps of the humble poor in a large city. The secret of so successful a ministry must be well worth learning. It was told the other day at a mass meeting of members and adherents of the church, gathered in honor of the ministerial wedding of the beloved pastor. Mr. Ovenden, the senior deacon of the congregation, in the course of the speech he delivered on that occasion, said: "Mr. Brown's service is Puritanical in its simplicity, but Pentecostal in its power." That sentence went right to the root of the mat-

ter, not only aptly characterizing the salient features of Mr. Brown's preaching, but revealing as in a vivid light the cause of the decadence of the pulpit, openly acknowledged in many quarters to day. Where pulpit service is neither Puritanical in simplicity nor Pentecostal in power, there cannot be success in achieving the highest purposes of preaching. God is not glorified, souls are not saved, and saints are not edified by any ministry which lacks these qualities.

The religious life of to-day needs a revival of Puritan doctrine and Puritan morality. The best forward movement in our churches would be a backward movement to the strong simplicity of faith, out of which sprang the rich harvest Puritanism garnered for English literature and morality, and which laid deep and firm the foundations of our great republic. It is well to look forward, but it is true wisdom to look backward also, carrying to the endeavors of the present the inspiration and abiding strength of the forces which in the past accomplished wonderful things for God and for humanity. The history of the church has been written in vain if the lessons of the past are neglected in favor of the theories of to-day. Doctrines may need translation into current phraseology, and a certain amount of adjustment to the modes of thought peculiar to our generation, but in their essence they must be proclaimed with the holy boldness and unflinching fidelity of our Puritan forefathers. Their simplicity was the simplicity that is in Jesus Christ. As one of the foremost thinkers of our time has well said: "The very genius of Christianity vanishes when we cease to affirm that Jesus Christ is the propitiation for the sins of the world; that our first need is the remission of sins; that life is the day of grace, and that grace and truth have come to us."

The simplicity of Puritanical doctrine lay in the concentration of its emphasis on certain fundamental truths. If its range of sympathy was narrow, its strength was all the greater on that account. It sought to be as narrow as the righteousness of divine revelation, discarding all sentimental breadth of view and speculation as unworthy of the strenuous fidelity to which God calls his people. Puritan preachers never wearied of ringing the changes on the three Rs—Ruin by the Fall, Redemption by Jesus Christ, and Regeneration by the Holy Ghost. Out of such preaching rose a massive religious experience and lives granite-like in their power to refuse what was wrong and to do what was right. We need the same kind of experience in days when religious life is apt to become shallow and superficial, just as assuredly as we need Christian men who will stand foursquare to every wind that blows, rather than men who resemble the willow in the ease with which they bend low before every breeze of opposition.

The old Puritan theology taught that the forces of grace were infinite, and so gave to England the Ironsides of Cromwell, who carried everything before them. The giant evils of society in our day—intemperance, impurity, gambling, mammonism, and conformity to the world—demand men of strength and sustained energy to crush them to the dust. The kid-gloved denunciation that speaks in dulcet tones and shakes its head piously but gracefully in dissent from anti-Christian tendencies now at work, will never overcome these giant evils. Only the mailed hand of a church indignant with Christ-like zeal for the Father's house can lay them low. The call of the hour is for Puritanism that shall enter into every department of human activity as a regenerating force to pull down iniquity and build up the righteousness which exalteth a nation.—N. Y. Observer.

WHAT a beautiful story that is of the godly Scotchman going with his Master's message into the midst of the prejudiced people, and learning in the French language at first only how to express these thoughts, "God loves you; I love you," and then walking the streets of Paris with outstretched hands and streaming eyes, repeating over these tender words, "God loves you; I love you," until the hearts of men were drawn unto him; and there commenced one of the mightiest movements of the triumph of the Gospel of modern times.—B. Fay Mills.

QUESTIONS ANSWERED.

BY SENEX.

"I greatly desire to be filled with the Holy Spirit, to have my spiritual life deepened, to have a constant sense of the indwelling Christ. How can this be accomplished? What can I read? Would you advise me to go to Northfield to Moody's meetings? I am afraid, my dear brother, that the meetings being held by Myer, Andrew Murray, Haveragel, Drummond and that sort of spiritual morbidity. How would you ask me the good old question, 'Ere can I grow in grace and in the knowledge of God?'"

"If you are a converted man, the Holy Spirit is in you. He never leaves a child of God. If he did, the life would depart, and a child of God cannot lose his spiritual life. Our bodies are His temples. It is through Him that Christ is said to dwell in us, and Paul says the Christ is in us except we be reproducible."

By no possible 'believing' can you make yourself or be made suddenly a very much better Christian than you were before. Growth does not proceed in such a way. It would be much easier to go to a Kewick meeting, or some of the imitations of it, and pray yourself, or believe yourself, or consecrate yourself, or whatever they may call it, into a marvelous advance in spiritual life, than it is to advance by the one way of daily obedience to God. But such spasmodic growth is impossible. A ten-year old boy might as well try to believe himself into being a grown man."

Our growth in grace varies with our faithfulness. Some remain babes in Christ when they ought to go on to the full stature of manhood as it is in Christ Jesus. Some dwarf and deform their spiritual life through a lack of a right eye, and they even enter into life maimed. This is far better, infinitely better, than being cast into the darkness of the second death. But it is far better so to follow the Lord that there shall need no maiming."

Would advise this brother to carefully avoid all meetings of the Kewick pattern. Some of these may not be objectionable for robust Christians, but he is evidently inclined to morbidity. Forget yourself, but do not forget to ask whether you are filled with the Holy Spirit, do not attempt a 'fuller consecration.' You were fully consecrated, heart, soul, body, mind, strength, when you were regenerated, or else you never were regenerated. God never accepts a part of any creature, though He will accept the whole of very weak and imperfect creatures."

The one design in our creation and our redemption is the glory of God. That we may accomplish this purpose, that is, if we are to glorify his grace, we must give our noble heart and soul to Him in answering pleasing Him. Saturate yourselves with the Scriptures, memorize them, meditate upon them. So shall you know God. You can please him by keeping his commandments. Set yourself resolutely to do this."

In the forefront of your duties He has put 'doing justly.' If you will consider you will find that is the most difficult of all duties, and the one in which you most fail. You may be somewhat just on great occasions. But you must also be in all the little things which make up daily life. Before you finish with any one, do not stop and ask yourself, 'Is this I am about to do entirely just?' You will deepen your spiritual life and make yourself a more fitting temple for the Holy Spirit by striving to be just in every action of your life than you churches to go to one day meetings. He will give you the spirit, and you will grow in meekness and learn to walk humbly with your God by thus seeking to do justly."

"But ought we not to consider mercy before justice?" one may ask. No, the justice first. He who does indeed do justice in every action of his life will love mercy. He who does not put justice first, will not know what true mercy is. Truth and courage are needful to doing justly. But he who strives with all his heart to be just, will grow in the great virtues of truthfulness and bravery."

A brother wishes to know who appoints the week of prayer, and what authority they have to appoint it. It is appointed by the Evangelical Alliance, and they have, and claim to have, no authority whatever. But the churches of the present day prove themselves sheep in their readiness to follow any unauthorized suggestion made by outsiders. It seems to me sometimes—in my blue moments—that if a Fiji Islander should of his own motion call on the churches to pray for the conversion of Satan on some day he would appoint, there would be churches which would meekly obey."

The Evangelical Alliance is a self-appointed body, responsible to no one. It was organized in New York City in 1847, and has a President, Secretary and Board of Managers. Any one who pays \$10 can be elected a member by the Managers for one year; \$25 makes a life member. Mr. W. E. Dodge is President, and Dr. Josiah Strong, Secretary. It receives funds for the payment of salaries chiefly from the leading family and the 'Week of Prayer' collections. They are good men and mean to do good. But like all such organizations, they seem to think they have a divine commission for running the churches first, and secondly, the governments of the world, and the universe generally. They have an amazing number of members, and some legislators who are not doing what the Alliance thinks best. They write as if they were the duly accredited representatives of all the evangelical denominations of the United States, whereas they represent nothing but themselves, and the members of the Alliance are probably counted by the hundreds rather than the thousands. In a sense beyond this year to some European monarch—the Czar or the Sultan, I believe—they called themselves the 'Evangelical Alliance for the United States, which represents members of many churches, and is in accord with the cov-

tions of millions of American Christians." Which would lead a foreign monarch who was not familiar with the situation to suppose they were authorized in some way to represent said Alliance. I remember that the same Alliance in the Senate in the same authoritative style in regard to the Arbitration Treaty? Of course in this case they were clearly within their rights, if they acted as private citizens, for every citizen in the United States has a right to memorialize Congress, provided he does not seek to make the impression that he speaks authoritatively for others who have not chosen him as their representative."

The object back of the greater number of these so-called so many outsiders are trying to fasten on the churches is the collection to pay the salary of the Secretary. The Evangelical Alliance thus makes use of its 'Week of Prayer.' Not content with appointing this 'Week,' last year they also appointed a 'Quiet Day,' in which the 'several churches in each country' were told to come together to pray as the Alliance dictated. They boasted that the day was 'generally observed.'"

They send out 'programmes' for the Week of Prayer, some of them 'papers' programmes, and perhaps I had better say an alarm where the United States is concerned. The field is broad, and there is abundant work for any man without their insisting on deciding when and for what the churches shall pray. The best way to meet all such declarations is to ignore it altogether."

Of course the idea underlying the Week of Prayer, as of all 'churching years,' is wrong. It gives a wrong idea of God; it ignores the guidance of the Holy Spirit in prayer, and it tends to formalism and ritualism. But the churches can prevent any such thing by simply ignoring the existence of the Evangelical Alliance. As I said, there is no question the leaders are good men, few better men than old William E. Dodge have ever lived. Dr. Strong is a good man also, albeit a pessimist, or perhaps I had better say an alarm where the United States is concerned. The field is broad, and there is abundant work for any man without their insisting on deciding when and for what the churches shall pray. The best way to meet all such declarations is to ignore it altogether."

THE TRIAL OF WAITING.

Every old soldier knows that the hardest thing in connection with a battle is the waiting under fire for orders to move. To push forward in the fight is exciting work, so exciting as to call out all the energies of a man, and to keep his mind full with thoughts of the which he has to do for the moment. He has no time then to think of danger, or to speculate upon chances. But when a man has to stand, or lie, in line, with the bullets whistling about him, or with the sound of the battle in his ears, and with nothing to do in the nature of action or of effort, he is sure to be thinking of danger, and fearing the results of delay, and to be suffering from the strain upon his nerves, which is all the intenser because there is nothing for his muscles to do. As it is with the soldier in physical warfare, so it is with the soldier in life's battles of every sort. Waiting under fire is harder than moving forward in the thick of the fight."

Yet just because waiting is so hard, waiting is the one duty of the hour to be endured bravely and in hope, when there is nothing to do but to wait. 'If I could only do something, instead of waiting in utter inaction,' says the longing soul. But you cannot do anything except to wait; therefore you must be patient and courageous in waiting."

Patience is endurance in waiting at the call of God, and such patience is enjoined as a commandment on a Christian as a duty, and a Christian duty. 'In your patience ye shall win your souls,' said our Lord to his disciples, as he foretold their trial, when distress would be in the army-encamped city which was their home, and there would be nothing for them to do but to wait patiently for the end. In our patience we shall win our souls, when a like duty is ours in a like state of distress. 'Ye have need of patience,' says the Apostle, 'that, having done the will of God, ye may receive the promise.' All of us have the need of waiting for our reward, and for our dear ones, in the hour of the most anxious waiting; and we have need of patience, that when we have done all we can do, we may wait to receive the fulfillment of those promises."

The Bible is full of injunctions to waiting, and of assurances of hope and faith in waiting.

"Wait on the Lord; Be strong, let thine heart take courage; Yes, wait thou on the Lord."

"I will wait for the Lord, that hideth his face." "The Lord is good unto them that wait for him."

"I am weary with my crying; my throat is dried. My eyes fall when I wait for my God."

"Though it tarry, wait for it; because it will surely come it may not delay thee. The promised blessing may not to our thought tarry; but it will not, as God sees it, delay."

"I wait for the Lord, my soul doth wait, And in his word do I hope. My soul looketh for the Lord, More than watchmen look for the morning, Yes, more than watchmen for the morning."

Patient waiting must be waiting in hope. We have no right to be without hope, as we wait the issue of God's ordering. 'If we hope for that which we see not, then do we wait with patience wait for it.' Patient hope must be waiting in hope when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul. Others may have active service for the hour, in the plan of God."

"They also serve who only stand and wait."—Sunday School Times.

THE HOLY SPIRIT GLORIFYING CHRIST.

BY REV. D. W. HOYT.

Let us see how this promise and prophecy of our Lord has been fulfilled. When it was first uttered there was scarcely a name in all the earth held in such contempt as the name of Jesus of Nazareth. To-day there is no name in all the world to which so many of the purest and best bow and do homage. Let us see how the work of the Holy Spirit has been accomplished upon the hearts of men who become conscious of a vast moral force which is shaping them for righteousness—a force proceeding from the life of one man."

For eighteen centuries and a half this man, Jesus of Nazareth, has occupied the attention of men more absorbingly than any other man. No other being is loved with such strength of passion. On each Lord's Day, assembled in great cathedrals, in gothic temples, in city churches and halls, and in the numberless little white churches, which fill their spires from country hillside and valley, great throngs of earnest nobles ones are listening to one theme. One name is the oftener mentioned. It begins every sermon, entwines itself in every song, closes every prayer. Unnumbered heralds of the Gospel are expending every energy to enhance the glory of that Name. Twenty times their number in the Sunday-school are persuading the little groups around them to honor the same name. Listen everywhere and one name is oftener upon every lip—the name of Jesus."

Let loose upon them the horrors of persecution for Jesus' sake, and more martyrs than you could drown or burn would step forth to sing, while the flames licked up the fagots around them, 'All hail the power of Jesus' name!'"

We smile at the multiplicity of organizations within the church—society within society, wheel within wheel. And there is a humorous side to all this. But, after all, one cannot help honoring the name of Jesus. Unconsciously, unintentionally, his enemies also glorify the Christ. No other being has ever excited such passionate hatred on the part of his enemies. The Scribes and Pharisees hated him while he was living. When dead they sealed his tomb. They exulted in the thought that he was dead and buried. His enemies have been boasting that story ever since. You can find any number of people who profess that Jesus Christ never rose from the dead. Oh, yes, they will stake their souls that there is no resurrection from the dead—that Jesus, the Christ, never rose from the dead. Wait, then, why all this talk about man that has been dead for eighteen hundred years? Why not let him be dead? Why not remand his memory to oblivion? But they cannot let him alone!"

The enemies of Jesus, by their very opposition and hostility, assist in keeping his name before the attention of men. Against every desire of their hearts, they are helping form that great consensus of opinion which is making his name the greatest 'under heaven given among men.' The Son of God, who has been glorified in this work of glorifying Jesus? Our Lord himself declared that it should be the great work of the Comforter. 'He shall glorify me, for he shall receive of mine, and shall show it unto you.' The Son glorifies the Spirit. 'Whoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' The Spirit glorifies the Son. 'He shall glorify me.'

That fulfillment of this promise first came on the day of Pentecost, when 'suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And immediately the disciples began to speak with the Spirit, and they glorified Jesus and the resurrection.' His soul was not left in hell, neither did his flesh see corruption.' 'Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.'" "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

As we continue the story of the Acts we at once realize that a new hand is at the helm of the ship. 'Filled with the Spirit,' Peter is made bold before the Sanhedrim. 'Filled with the Spirit,' the disciples draw together and had all things common. With a lie to the Holy Spirit upon their lips, Ananias and Sapphira fell down and gave up the ghost. Men 'full of the Holy Ghost' were chosen for the first deacons. Filled with the Holy Spirit, Stephen had his martyr's vision of the glorified Christ. The Spirit directs Peter to go to Cornelius, and designates Paul and Barnabas as missionaries to the Gentiles. I remind you of these well-known facts, brethren, not because I regard them as plain examples of the Spirit's guidance, but because I believe them to be simply illustrations of a guidance which has been with the church from that day to this. It is the Spirit glorifying Jesus."

Confess yourself to the century in which you have lived. When I was a boy, the prayer which has not become regarded them as plain examples of the Spirit's guidance, but because I believe them to be simply illustrations of a guidance which has been with the church from that day to this. It is the Spirit glorifying Jesus. Confess yourself to the century in which you have lived. When I was a boy, the prayer which has not become regarded them as plain examples of the Spirit's guidance, but because I believe them to be simply illustrations of a guidance which has been with the church from that day to this. It is the Spirit glorifying Jesus. Confess yourself to the century in which you have lived. When I was a boy, the prayer which has not become regarded them as plain examples of the Spirit's guidance, but because I believe them to be simply illustrations of a guidance which has been with the church from that day to this. It is the Spirit glorifying Jesus. 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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

SECOND QUARTER.

SUNDAY, MAY 30.

FAITH LEADS TO GOOD WORKS.

James 2:14-23.

MOTTO TEXT.—"I will show thee my faith by my works."—James 2:18.

The James who wrote this book was a brother of the Lord, and not one of the apostles of that name. Our Lord's younger brothers did not believe in him at first (John 7:3-5). When James became a disciple is not known; we find him one after the resurrection (Acts 1:13). He was for a long time pastor of the church in Jerusalem. And Josephus says he was stoned to death when about 63 years old. He died on his knees praying for his enemies.

The truth runs on a straight and narrow line between Arminianism on the one hand, and Antinomianism on the other. Paul combat the former, and James the latter. They are like two soldiers standing back to back to meet the attacks of two enemies coming in different directions. There is not a shadow of contradiction between them. There could not be, for both were inspired, and God cannot contradict himself.

"What doth it profit, my brethren, though a man say he hath faith, and have not works?"—The only evidence of his faith would be that he said he had it. For true faith always produces works. We must not forget that by works is not meant running round, talking, getting up suppers, raising money by hook or crook, which things are meant too often when one talks of "Christian work" in these days. But works mean what are called elsewhere the fruits of the Spirit. "What doth it profit?" that is, what does it amount to?

"Can faith save him?"—There is an article in the Greek. Can that faith save him? His faith, at best, is an intellectual assent to the truth of the Gospel, and is not the saving faith of the heart, believing that God has pardoned his sins because the Lord died as his Substitute.

James gives an illustration. He does not say that kindness to the poor is the "works" to which he referred. One of those works is love, and love causes kindness to the brethren. His illustration is that just as a man who said he had love for the brethren and took it out in talking, but would do nothing for them, would show to all men he had no love, so a man who said he had faith and yet displayed none of the fruits of the Spirit would prove he had no true faith.

James takes an extreme case. Here is a brother or sister disciple, not one who might be an unworthy impostor, who is in actual suffering. The brother professes to love the sufferer as a brother, and acknowledges his obligation to him as a child of God, but does nothing. Instead he says with unctuous insult, "Depart in peace, be ye warmed and filled."—That is, I hope some one else will give you clothes that will warm you, and food to eat—you have my good wishes. "What doth it profit?"—What does it amount to? In reality he insults the brother. Thus he who professes to have faith and brings forth none of the fruits of the Spirit insults God.

"Even so faith, if it have not works, is dead, being alone."—Just as every one would know the man

had no love for the sufferer no matter how unctuously he might call him "brother," and wish him well, so all would know a man had no faith if works did not follow, no matter how earnestly he might declare he had faith.

"But a man may say, thou hast faith, and I have works."—A listener, siding with James, according to Lange, which is the most probable exegesis, will say to the man who is boasting of his faith, and yet exhibits not the result of faith in his daily life. "Show me thy faith without thy works," an utter impossibility. The only possible way of showing faith is by bringing forth the fruit of the Spirit.

"And I will show thee my faith by my works."—If a branch bears grapes you know it is connected with the vine. Men do not gather grapes from brambles. He who has the fruits of the Spirit, love to God, peace with God and joy in the Holy Ghost, shows that he has been regenerated through faith in the atoning blood of the Lamb. All the works the entire race of man could do, even if they had never fallen, could not save one soul. But, on the other hand, God is not mocked by lip-service, by the most earnest assertions of faith.

"Thou believest that there is one God."—The fundamental truth of the Christian and Jewish religion. James uses that as representing intellectual belief in all the truth. "Thou doest well."—So far so good. But belief of the understanding is not belief of the heart, historical faith, or the assent of the mind to facts is not the saving faith of the regenerated heart.

"The devils also believe, and tremble."—They know there is one God, and they go further even than the unrepentant, self-righteous man—they tremble. But intellectual faith cannot save a man any more than it has saved devils. If all that was necessary to salvation was to say, "I believe Jesus Christ is the Son of God," the devils could say that. They could add, "I know he is."—But this belief of theirs has no effect on their heart and lives.

"But wilt thou know, O vain man, that faith without works is dead?"—James will prove the truth of his assertion by appeals to the Scriptures. Vain is the same as "Kasa" in Matthew 5:12, and means empty, not in a mental, but in a moral sense. We are forbidden to address the term to our brothers in anger, the Holy Spirit, being ruler and lawyer, uses it.

"Was not Abraham, our father, justified by works when he had offered up Isaac, his son, upon the altar?"—Here James seems to contradict Paul, who uses the same illustration to prove that Abraham was justified by faith. But it is evident no contradiction is involved because James himself, in this same chapter, says that Abraham's faith was imputed to him for righteousness.

The grandeur of Abraham's faith was his unshaken trust in the veracity of God. God had told him that his seed through Isaac should be innumerable as the stars. God commanded him to kill Isaac while yet he had no son. Yet Abraham never once doubted the promise. God's word could not fail. We learn from Hebrews that Abraham expected God would raise Isaac from the dead in some way, at some time. He might not see any good end to be gained by making a father kill his beloved son. No matter, God commanded, and he had faith in the power and the wisdom and the love of God. His faith showed itself in his instant and unquestioning obedience. He had begged God hard for guilty Sodom, he puts in no plea for his doomed son. But if Abraham had refused to obey God he would

have shown that his faith was lacking. "Abraham believed God and was accepted as righteous; he obeyed God and was approved as righteous. It is this last condition, in which operative faith receives the divine approval to which James applies the term justification."—Hackett.

"Seest thou faith wrought with his works and by works was faith made perfect?"—The works revealed the greatness and excellence of his faith which was a heart principle and not an intellectual assent. Verse 20 shows that James is in full accord with Paul's doctrine of justification. "God graciously accepted and rewarded the patriarch trust in Him as righteousness." And he received the great honor of being known as the friend of God.

REQUEST FOR FIFTH SUNDAY MEETINGS.

At a recent meeting of the Executive Committee of the National Sunday-school Seminary, I was instructed to make a request of the messengers composing the various Fifth Sunday Meetings the 29th to 30th of May. We earnestly desire that some messenger in each association, both in the North and in the South, will call attention to the work of the National Sunday-school Seminary which holds its second annual session in Jackson, Tenn., from June 8th to 25th.

Any one who will oblige us by presenting to those present the advantages of our work and who has not sufficient data for so doing, if he will send us his name and address we will with pleasure mail him the complete programme and such other information as will enable him to answer any and all questions relative to the National Sunday-school Seminary and Preachers' Summer Bible School.

Any messenger to any Fifth Sunday Meeting is hereby empowered to extend an invitation in our name and to call attention to the advantages we offer. It is sincerely hoped that some one in each association will take this request to heart and send for such printed matter and information as he will need in the work.

Fraternally yours,
GEORGE H. SIMMONS.

BETHEL COLLEGE.

COMMENCEMENT EXERCISES.

Thursday June 3rd.—Final Examinations begin.

Friday June 4th, 8 P. M.—Joint Debate of Literary Societies.

Sunday June 6th, 11 A. M.—Annual Sermon by Rev. G. L. Morrill D. D., Owensboro, Ky.

Monday June 7th, 8 P. M.—Alumni Address by Rev. Weston Bruner, A. M. Th. D., Baltimore, Md.

Tuesday June 8th, 8 P. M.—Address to the Literary Societies, by Professor John Phelps Fruit, A. M., Ph. D. Russellville, Ky.

Wednesday June 9th, 11 A. M.—Senior Orations, 2 P. M., Meeting of the Board of Trustees, 8 P. M. Junior Orations.

Thursday June 10th, 10 A. M., Commencement, 3 P. M. Meeting of Alumni Association, 8 to 11 P. M. Graduates' Reception.

W. S. RYLAND, President.
Russellville, Ky., April 29th, 1897.

We are sorry to hear of the death of Prof. Shaeffer, of Rochester. He had been sick for some time, and delirious part of the time. Walking to the window of his room he accidentally fell out, and the fall killed him. His death is greatly mourned.

UNIONTOWN.

By invitation of the church at Uniontown, I visited them and preached a number of sermons, beginning last Saturday evening. They extended me a unanimous and very hearty call to serve them as pastor for an indefinite time, which I agreed to do, but I feel a herculean task is before me.

Uniontown is a thriving river town of 1,500 inhabitants, situated on the banks of the Ohio. It is cursed with saloons thick over the town; the famous Mutual Distillery, with a daily capacity of 7,500 bushels of grain, which yields from 30,000 to 35,000 gallons of cognac spirits, equivalent to 60,000 and up to 70,000 gallons of fine Bourbon whisky.

The Catholic influence is very strong in the town and community. A very large per cent. of the population are Catholics both in town and country. They have a cathedral near the Baptist church which cost \$60,000. Much wickedness abounds, and among a certain class great lack of a knowledge of the Gospel plan of salvation prevails. I visited many sick families and quite a number of the poverty-stricken, and my heart bled with sympathy in witnessing their sufferings and their barrenness on the great question pertaining to their eternal destiny. To illustrate: One lady, whose husband is a Catholic, is dying with consumption. She can live but a short time. She told me she had no hope and she seemed in great despair. I tried to explain to her the love of God and the duty of repentance and faith. With a despairing look she said: "I don't know how to pray." Her pitiful look is before memory's vision now like a specter. Oh! how my heart yearns to take to her and the many others I had not time to visit, though sent for, the message of a Saviour's love and his offer of salvation to all who seek. Surely no other field more greatly needs it. And surely none gives better evidences of probable reward in greater measure in proportion to the amount of money and labor expended upon it. But the church is very weak both financially and numerically, and a debt to the former pastor hangs over it. They cannot now do much to help me as pastor, and I cannot pay traveling expenses back and forth nor remain on the field without some compensation. I wish I could even barely live and stay on this field working for the Master by preaching and by house-to-house visitations, and every possible means to save one. The very weak church could serve as a nucleus to be fed and strengthened and built up. Sometimes since leaving there I have felt like asking brethren with means to send help for that purpose. A more pressing need does not exist any where in all our land. May God open up some way to secure the thorough occupation of this very important field at an early day. T. E. RICHEY.

"A REVIEW OF THE QUESTION."—G. A. LOFTON, D. D.

□ Page 82—"There were among Baptists inside their churches, the old men, or *asperi*, and the new men, or *immari*, and their mixed principles still obtains among some of the English Baptists until this day. John Bunyan belonged to a church of this order at Bedford; and Bunyan, when pastor of the church, would not grant a letter of dismission to any of his members to join a restricted communion Baptist church. Nevertheless, the Baptists are proud to claim the "Immortal Dreamer" as a Baptist."

Carbuncles

Appeared Each Season Until Blood Was Purified With Hood's Sarsaparilla—An Indolent Ulcer.

"For several years I was troubled with carbuncles on my left side and my back. They would disappear in winter and return the next summer. I began taking Hood's Sarsaparilla and have never had any carbuncles since. My little son had a fever and an indolent ulcer appeared on his left limb and spread half way around it. Our physician recommended a blood purifier and I gave the boy Hood's Sarsaparilla with gratifying results." A. G. B. JAMES, POKVILLE, MISS.

"I have been a great sufferer from muscular rheumatism and in October began taking Hood's Sarsaparilla. I continued its use until January when I could go about as well as any one and I have had no acute pains since." I. W. MENNICK, Grand Isle, Louisiana.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1; six for \$5.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

The above quotation is to prove that "before 1641 the Baptist churches of the Dutch and English Baptists were composed of believers baptized by affusion, though opposed to infant baptism." John Bunyan's church at Bedford is anything but a proof of any such thing.

1. It was not a Baptist church—its membership was made up of Puritans, Independents, Presbyterians and Baptists. It was a "Union church." The minister might be either Baptist or Pedobaptist. The constitution of the church calls for half the deacons Baptists and half Pedobaptists. The first four ministers were Baptists—Coxe, Gifford, Burton and Bunyan. The later ministers have all been Independents. Dr. Brown, the present minister, is a rabid Congregationalist, a church historian of the Dexter type—rank against the Baptists.

2. It was not Bunyan the Baptist, that objected to transfer a member to a restricted communion Baptist church; it was the "Union church" refused to transfer members only to "Union churches." Bunyan, the Baptist, was not in it. There are four entries on the Bedford church books of the dates of January 6, 1695, 1700, January 4, 1720 and March 1, 1720. "The church concluded not to dismiss Ann Tuttsel to Mr. Skip (Currier's Hall, London), because he and his people were for communion with baptized believers only, and that by immersion." This is the wording connected with the last date; the others are worded similarly.

It will be noted that the earliest of these dates, 1695, is 29 years after the glorious old dreamer was quietly at rest in Bunhill Fields Cemetery, London. Dead, buried and fifty miles away from the church where it took place.

3. The church was not "composed of believers, baptized by affusion, though opposed to infant baptism." The Bunyan church, Bedford, was composed of straight Baptists, who walked into the river Ouse, and were then and there ducked under the water. The Independent and Presbyterian members of this "Union church" were not "believers, baptized by affusion," but were "babies baptized by effusion," i. e. sprinkled in babyhood.

4. These members of this "Union church" were not "opposed to infant baptism," as they were themselves sprinkled when babies, so they in turn had their own babies sprinkled. On February 23, 1891, Ebenezer Chandler, the minister, wrote to a sister church at Gamlingay as follows: "With respect to infant baptism, I have my lib-

erty to baptize infants, without making it my business to promote it among others, and every member is to have his liberty in regard to believers' baptism." Chandler was a Pedobaptist—he was Bunyan's successor. Heretofore the church, under Coxe, Gifford, Burton and Bunyan, "had not christened infants." During the ministry of these straight Baptist pastors no doubt the Independent, Presbyterian and Puritan members of this "Union church" had taken their babies to St. Paul's or St. Cuthbert's Paris church to be christened by the ordained clergymen to insure "apostolic succession," that figment about baptism which we know so troubled the Jersey church members somewhere about the date of 1641.

5. "Nevertheless, Baptists are proud to claim the 'Immortal Dreamer' as a Baptist." Not much in the "proud" claim when they associate his name with "infant sprinkling" surely. Scarcely can a thing be imagined less in harmony with the stern convictions of Bunyan. John Bunyan, our John Bunyan, who suffered twelve years in Bedford jail for non-conformity, never put his hand, his name or his influence to such a foolish ceremony as baby sprinkling.

A BEDFORD BAPTIST.

STUDY CLOSELY.

In the first quarter of our Sunday-school lessons for 1897 we had a lesson where Peter and John were sent down to Samaria, who prayed and laid their hands on the new converts, that they might receive the gift of the Holy Spirit. In the present and second quarter we have two lessons where laying on hands occurred.

In the lesson for May 2, where Paul and Barnabas were sent as missionaries, the prophets fasted and prayed and laid their hands on them. The exposition on the third verse says: "Fasted and prayed—a special service calling for peculiar solemnity. Fasting is nowhere commanded as a duty under the Gospel, but there would seem to be occasions when it fitly expresses the yearning of humble souls."

This is most probably true, though it shows there are not very many "yearnings of humble souls" now-a-days. And yet there is more authority, or example, for fasting than there is for laying on hands. Christ said, "And then shall they fast" (Matthew 9:16).

The word fast may be used in the sense of will, "will come." If not, then it is a command. Christ gave as specific directions in regard to fasting as to praying (Matthew 6:5, 18). "But thou, when thou prayest." "But thou, when thou fastest." In both cases the reward is the same. But prayer is more specifically commanded in other parts of the Scriptures. The meaning of the Bible is the Bible. Although there are more examples recorded where the early churches and disciples fasted than where they laid on hands; but now fasting is out of date, and laying on hands is done. Why is one dropped and the other continued? Is it because it is easier done?

Paul and Barnabas fasted when they ordained elders, but did not lay on hands. But the two main points I want to bring out in this supplement is the three distinct meanings that have been given to the one act, that of laying on hands, and the disagreement of good men in regard to Timothy's case. The Jews knew that laying on hands meant a blessing or gift bestowed then and there. This is one and the first meaning. This cannot be disproven; neither can it be disproven there was not a blessing or gift bestowed in every

case where hands were laid on. In the case of Paul and Barnabas at Antioch, Dr. Pendleton says, "Laid their hands on them—this was a public designation to their missionary work." This is the second meaning, a pointing out! In Timothy's case, he says, laying on hands "was a recognition of the gift of God." This is the third meaning. Here are three distinct meanings for one act. They are not analogous. Are they all true? Dr. Dobbs, in his exposition on 2 Timothy 1:6, says: "Gift of God—that special gift of the Spirit in extraordinary grace imparted at his ordination to the ministry. By the putting on of hands—through which the Holy Spirit in supernatural power was imparted." This is the true exposition. Dr. Pendleton was wrong in his exposition. Timothy, by the special extraordinary gift of the Spirit at his ordination, was endowed with the same power the apostles were on the day of Pentecost.

The very nature of the act, that of laying the hand on the head, carried with it the idea of impartation or transmission (see Leviticus 16:21, 22). Take the first case on record, that of Jacob and his grandchildren, then the last one, that of Paul and Publius, which occurred hundreds of years apart. Then take all the cases that occurred between them, and without an exception they all show that blessings or gifts were imparted whenever hands were laid on. The act does not mean to point out or to recognize, but to bless.

S. C. McELROY.

OUR CAUSE AT BEREA.

It was my privilege to spend a few days some weeks back with Pastor McMurray and his people at Berea.

Our State Mission Board is doing work at no other place in Kentucky that promises better results than at Berea.

The Baptists worship in a rented hall which overflows at every service. They have a good membership which is constantly growing.

The large and enthusiastic Sunday-school was a surprise and delight to me. Northern Congregationalists long years ago established a college here. It numbers four hundred and seventy this year. Large numbers of the students come down from the mountains. Most of them are from Baptist families and many of them are already members of Baptist churches. People are moving to Berea from the mountains to educate their children. Many of these families are Baptists. There are two churches in the place with mixed membership, colored and whites, which have preaching every Sunday. The Baptist church is for whites only and it has preaching every other Sunday. We are at a great disadvantage by reason of the homeless condition of our church and our inability to hear preaching every Sunday.

These students when converted will never be anything but Baptists, if our church has an equal showing with the others. Pastor McMurray has done a fine work. He is now traveling in the interest of his church. The foundation is finished and the building is being erected. Reader, fail not to help this struggling church when the young pastor appeals to you.

W. B. CRUMPTON.
Georgetown College.

I LOOK upon the simple and childish virtues of veracity and honesty at the root of all that is sublime in character.—Emerson.

THE POWER OF THE BLOOD.

BY E. L. WESSON.

"If we say that we have fellowship with him and walk in darkness we lie and do not tell the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 John 1:6, 7.

I want us to preach to the text this time and let the power of the blood be our last point.

The first thing I want you to study is that word "fellowship." It is the translation of the same word which, in 1 Corinthians 18:15, is translated communion, showing us that fellowship and communion are interchangeable terms; and the idea expressed by the word as used in the text is, that if we say we have companionship with Christ—friendly communication with him, or close intercourse with him as a friend with friend—but still walk in darkness, we lie, and the probabilities are that we do not even know the truth. To speak of having intimate, friendly, brotherly communication with Christ—and all that is expressed in fellowship—and then continue walking in the darkness of sin is too utterly absurd to be believed. John knew what it was to have fellowship with Christ. He had leaned against his breast and talked with him confidentially as with a brother, therefore the thought of one professing to have fellowship with him and then continue to walk in the darkness, was to him, disgusting, and he did not hesitate to say that he whose profession and actions were so contradictory told an untruth. This is a serious statement, for it is a sad fact that many who have professed fellowship with Christ walk as enemies of the cross. Note this in conclusion, on this point, please. If there is not a correspondence between the profession and the life John says the profession is false. So Bunyan would say, "Look to thy professor," look well to your life.

Next notice what is meant by walking in darkness. We must make two points under this head. 1. What is meant by "darkness?" 2. What is meant by "walking?" You know that darkness is often used in the Scriptures as the synonym of evil. The devil is called "prince of darkness." His kingdom is "the power of darkness," and his children are spoken of as evil men who "leave the paths of uprightness to walk in the ways of darkness." Darkness then, as I understand it here, is another name for wickedness and sin; and to walk in darkness is to go in the ways of wickedness from choice. Make choice of sinful engagements and sinful associates, and habituate places where sin abounds. Many who profess fellowship with Christ make choice of those men or women who talk of things which feed their lust, and avoid the company of those who talk of things pure and uplifting. They walk in darkness from choice and thus give the lie to their profession. Many who profess fellowship with him of their own choice go to the dance, the low-down theater, the horse-race, the saloon, and deal in futures, buy lottery tickets and sometimes gamble with dice or cards. They walk in darkness from choice, and so by their acts give the lie to their profession.

Many who profess fellowship with Christ practice continually cheating, defrauding, misrepresenting, extortioning, cherishing unkind feelings, harboring unforfeited, hatred and malice. All such walk in darkness from choice, for these are the works of dark-

ness, therefore they give the lie to their own profession. But notice, please, before leaving this point, that to walk in darkness and to fall into darkness are two things. One may by force of circumstances be thrown by evil company, and may, for the time, be thrown off his guard and engage in or laugh at evil conversation, but, Oh, how he will regret it afterward if indeed he has had fellowship with Christ. And even the best—like David—may, in an unguarded moment, grossly sin, but if he has had fellowship with Christ it will be a grief to him ever after. Many a man may, perhaps unavoidably, step in filth, but no sane man will walk in filth if he can avoid it. Just so, all of God's children do sometimes unguardedly, I want say unavoidably, fall into sin, but no one who has had fellowship with Christ will walk in sin.

Notice briefly one other point before we come to the blood. That is, that if we walk in the light, as Christ is in the light, we not only have fellowship with him, but will also have fellowship with one another. John, writing on this point (chapter 4:20), says: "If a man say, I love God and hate his brother he is a liar." Fellowship and love are not synonymous, but they go together, for intimate, friendly communication will never take place between those who have no love for each other. The closer our fellowship with Christ, the closer will be the fellowship with each other.

Now notice, as the last division, the Power of the Blood. Leaving all the other, which led up to this, look at the effects of the blood. First, It cleanseth us from sin. What does that mean? Of course the real blood of Christ, shed 1865 years ago, is not kept and applied to each sin of all the penitent. That would be as absurd as to believe, as the Catholics do, that the real cross of Christ was found some 300 years after his death, and that hundreds and thousands have gotten pieces of the wood. Well, what does it mean? My idea is about this: "The blood represents the life"—"the life is in the blood"—therefore the blood of Jesus, poured out at his death, represents his sufferings and death, by which he paid the penalty of sin and secured freedom from sin and perfect righteousness for all who trust in him. Blood stands for the merits of Jesus Christ, purchased for us by shedding his blood. Oh how that blood does speak "better things than the blood of Abel." Let me see if I can illustrate it. Once there lived in the States of Mississippi and Tennessee two brothers—one of them told me this himself—they loved each other; one was a poor man and a preacher, the other was a wealthy planter. The poor brother got in debt and could not pay out; the wealthy brother heard of it—they had fellowship one with the other—and, having plenty to cancel the debt, went and paid it in full, took up the account and got a receipt. Shortly afterward the poor brother got hold of a little money and went to pay it on his account, and when he spoke of it the creditor said, "You don't owe me anything, I have nothing against you." The poor man said, "How is that?" and the creditor answered, "Your brother paid it all." Brethren, that is as near as I can get to it. Our "elder brother," Jesus, by shedding his blood, paid all the debt and the clear receipt is written, so to speak, with his blood. Thank God for such a brother! Let us live in closer fellowship with him.

But notice the next point. You see that the text stands in the present tense, and reads, "The blood

cleanseth." There is something in that very precious. If it read has cleansed, some of us, who are conscious of having sinned since we believed, would have ground for great fear, for we could reason this way, I believe I was cleansed, but I have sinned again, and now what is my hope? But all that is destroyed by the ever present "cleanseth," which speaks as though the act of cleansing is a continual thing. The idea is, just so constant as is our fellowship, just so continual is the cleansing. Look now at the two brothers again. When the poor brother found what the rich brother had done he went to his rich brother's house to thank him for his kind act. The wealthy brother answered him that he did it freely, but said, "Brother, if I were you, and my churches did not support me, I would quit preaching." The poor man looked at him and said, "Brother, souls are going to hell, and I would preach to them of a Saviour if I knew I would starve." They had fellowship one with the other, and all along for years, as the poor brother's accounts fell due his wealthy brother canceled them. So it is, brethren, our fellowship is with our Elder Brother, and he knows our poverty; he sees the accounts we make, and he cancels the debt. His blood cleanseth us from sin.

We must notice one other point. That word "all" must have some attention. Without that word we might, like lady Macbeth, think there was some spot uncleaned, and feel that that spot would damn our soul. It is part of human nature to feel that some sins stick tighter to the soul than others do—our besetting sins. Some act, some word, which we have done, or said, comes up continually. Conscience has its tenderest spots, which are generally where it was probed the deepest, and nothing but the blood of Christ can take away all sin and make the guilty conscience clean. Oh, how comforting is that word all. "All sin," big and little, besetting or occasional, past, present or future, "all sins." None left.

Oh, the precious, precious blood,
Oh, the cleansing, healing flood,
Oh, the power and the love of God,
Through the Saviour's blood.

NOTICE.

There is one Mr. W. H. Harris passing through the country claiming to be a preacher. He claims to be deaf and dumb. He first claims to be one thing and then another, just according to the company he's in. Last Sunday he was at Corinth and was a Methodist and wanted to preach in the church at night, but when Bro. Cooper the preacher demanded his credentials he became confused and left the town. He struck Williamstown Monday morning claiming to be a Baptist preacher, spunged his way at the hotel, pulled every man for a dime that he could. To some he represented himself as a working man in trouble, to others as a preacher. He would present a letter stating his trouble and at the bottom he would ask for a dime. He wanted to preach in the Baptist church here and take a collection. When I refused him he went to Walton and wrote me an insulting and threatening letter, unbecoming a gentleman much less a Christian. The churches should be on the lookout for him. He is no good. Should he return to Williamstown he would meet with a warm reception from those brethren who were deceived. Will other papers please copy.

W. M. McMILLAN.

The hour is coming when you will all need Christ.

GROWING OLD.

BY MRS. J. W. HUNTER.

Growing old rapidly,
For swiftly the years
Are bearing us onward,
With their smiles and tears.

Growing old cheerfully,
With sunshine and song;
Let's help one another,
Journeying along.

Growing old patiently,
Why fret at decay?
The spirit immortal
Shall be young always.

Growing old prayerfully;
Lord, help us to be
More like unto Jesus,
Each year that we see.

Sleeping, then, peacefully,
Tired bodies at rest;
Freed spirit in heaven,
Eunurtured and blest.

—Herald and Presbyter.

OUR PULPIT.

HOPE FOR YOUR FUTURE.

BY C. H. SPURGEON.

"I will settle you after your old estates, and will do better unto you than at your beginnings."—Ezekiel 36:11.

These words were spoken to the mountains, and valleys, and rivers of Judah; and we know that the Lord careth not for hills and rivers, but he speaketh altogether for the sake of his people. The blessing to the land was intended to be a blessing to the people. We shall do no violence to the text if we take the promise as belonging to ourselves, and plead it before the mercy-seat, trusting that the Lord will do this unto us, and that our latter end may be better than our beginning.

I. What is there, then, so good in our beginnings? Let us look back. Some of us have been converted to God for a good number of years now; and all that while we have enjoyed spiritual life. Others are young beginners, but their present enjoyment will assist them to answer the question: What is there so good about those first days? We read of our first love as "love of our espousals;" and we all know there was something specially charming about those first hours when forgiving love was precious to us, and we rejoiced in the Lord.

One choice enjoyment was our vivid sense of pardon. We knew that we were forgiven; we had not the shadow of a doubt of it. We were black so lately that, being washed from our stains, we saw the change. It would not have been possible for Satan then to make us doubt it. When we stood at the cross-foot and said, "Thus my sins were washed away," then things went well with us. When substitution was a novelty to us, and when we seemed to hear a voice like that of the angels before the throne, singing, "There is, therefore, now no condemnation to them which are in Christ Jesus," we knew then that we had looked to Jesus, for we felt that we could look nowhere else. We were newly-cleaned sinners, and we knew it. Oh, that blessed period! Our earthly comforts were forgotten in the greater sweetness, and our earthly sorrows ceased because guilt was gone. Taken out of the bonds of iniquity, our hearts danced at the very sound of the redeeming name. You sang, "I am forgiven; I am forgiven." You wanted to tell the angels this strange wonder of almighty love. That was one of the good things of your beginning.

You recollect very well, too, that you had then a delicious enjoyment of the good things of the covenant of grace. You did not know a tenth of what you know now, but you intensely enjoyed

what you did know. When the Israelites first of all came into Canaan, they found it to be a land that flowed with milk and honey. It became afterward a stony land through their sins, but rare clusters then grew in Eshcol, and the wild bees made honey plentifully, even in such a strange place as the carcass of a lion. When we first came to Christ, it was so with us as to the things of God; they were all sweets. We saw one covenant blessing, then another, and then another; and we were enraptured with each one. Whether in the body or out of the body we could scarcely tell, for we did not look then without tasting, and we did not taste then without feasting, and we did not feast then without feasting again. We grudged the world the hour we spent in business; we wanted to get back to our Bible, or to the assembly of the saints. Our Lord was a precious Christ then, and exceeding lovely in our eyes, that had been so newly opened. Everything about him, and his people, and his Word, and his day, and his cross was astonishing to us, and filled us with an intensity of delight. It was "happy day" indeed with us then. That was another blessed point in our beginnings.

In those days you had great delight in prayer. When alone with Christ was heaven below; and in the prayer-meetings, when God's people were warm at heart, how you delighted to unite with them! The preaching was marrow and fatness to you. You did not mind walking a long way on a wet night to hear about your Lord and Master. It may be there was no cushion to the seat, or you had to stand in the aisle. You did not mind that. You are getting wonderfully dainty now; you cannot hear the poor preacher whose voice was once like music to you. You cannot enjoy the things of God as once you did. Whose fault is that? The kitchen is the same, and the food the same; and the appetite has gone, I fear. How revolved I was after God's Word—how I would wake early in the morning to read those books that are full of the deep things of God! I wanted none of your nonsensical novels, nor your weekly tales, for which some of you pine like children for sugar-sticks. Then one fed on manna that came from heaven, on Christ himself. Those were good times in which everything was delightful. You heard a gospel preacher, and perhaps he spoiled the Queen's English; but you did not care a bit about that. You were hungry, and you minded not the knives and the table cloths; you wanted meat, and plenty of it, and so long as it was good spiritual meat, your souls were delighted therewith. That is one of the good things of our beginnings.

In those days we were full of living fruitfulness. I hope we have not lost it. Just as the mountains of Judea dropped with wine, and ran with milk, through the abundance of the soil, so was it with us then. We could do anything. Sometimes, in looking back, we wonder how we ever attempted so much. We were not so anxious to keep up our spiritual life as we were to spend what we had got. We thought then we would push the church before us, and drag the world behind us. What marvels we were going to do; ay, and we did many of them by God's good grace!

This is because the saints begin generally with abounding love. Oh, how we loved the Saviour when first we discovered how he had loved us with an everlasting love! When we see that the dung-hill is never to be our portion again, but you bright glory at the right hand of the Eternal—oh,

then we love our Saviour with all our hearts! I am not saying that we do not now love even more; but it is a good beginning when we overflow with love to our Lord Jesus.

II. I could thus keep on reminding you of the days gone by; but I do not care to do so. I am going now, in the second place, to answer the question, Can anything be better than this?

Well, it would be a very great pity if there could not be, because I am sure we, when we were young beginners, were not much to boast of; and all the joy we had was, after all, but little compared with what is revealed in the Word of God. We ought to get to something better; and it would be a miserable thing if we were to get "small by degrees, and miserably less." It would not look like Christian perseverance if our light were to shine less and less unto the perfect darkness. No, but it is to shine more and more unto the perfect day; and in the beginning our day is only twilight. In coming to God at first we are only in the outer courts; we have not yet entered the holy of holies of inward experience; we stand in the outer court. We are wheat in the blade as yet. Ask the farmer whether he thinks that the green blade is the best thing on the farm. He says, "Yes, for the present;" but if it is a green blade next July he will not think so. There is something better on before. All the good that God gives us draws something better behind it. And let me whisper it; there is a best thing yet to come, not yet revealed unto eyes or ear of saint, but it will be ours by-and-by when our Lord cometh.

In what respects, then, can our future be better than that which is behind? I answer very readily, faith may be stronger. By the grace of God it will be firmer and more robust. At first it shoots up like the lily, very beautiful, but fragile; afterward it is like the oak with great roots that grip the soil, and rugged branches that defy the winds. Faith in the young beginner is soon cast down, and doubts and fears prevail; but if we grow in grace, we become rooted and grounded. In these days, when it is fashionable to sneer at the doctrines of Scripture, and nobody is thought to be sensible who believes anything, the young believer is apt to be staggered; but it would take a great many of the critics and divines of the present day, with all their scepticisms, to shake some of us. We have tasted, and handled, and lived upon these things; and being established in them, we are not to be moved from the hope of our calling. Though all the wisacres in the world should dip their pens in tenfold darkness, and write it down as proven that there is no such thing as light, we have seen it with our eyes, and we live in it, and we are not to be moved from the eternal verities.

This is something better than early faith, is it not? Go on and obtain it.

Again, God gives to his people, as they advance, much more knowledge. At first they enjoy what they know, but they hardly know what they enjoy. As we grow in grace we know more. We are surprised to see that what we thought to be one blessing is fifty blessings in one. We learn the art of dissecting truth—taking it to pieces, and seeing the different veins of divine thought that run through it; and then we see with delight blessing after blessing conveyed to us by the person and sacrifice of our exalted Lord. Brethren, if years and experience make us know more, our present is better than our beginnings.

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Love to Christ gets to be more constant. It is a passion always, but with believers who grow in grace it comes to be a principle as well as a passion. If they are not always blazing with love, there is a good fire banked up within the soul. You know how you bank your fire up when you come to chapel at an evening, and have no chafed at home, and want to keep the fire alight till you get home. That is often the condition of a Christian. Even if we do not talk much about assurance, and say nothing about getting near perfection, yet we lie humbly before God and do not doubt that we love him. We are sure that we do, for it becomes a daily delight to us to speak with Christ; and, in speaking, we feel our love glowing. You do not always feel that you love those whom you never see; but when you talk to the dear objects of your love your heart is moved. As one of the old Puritans used to say, our graces are not apparent unless they are in exercise. You walk through a preserve, and there may be partridges and pheasants and hares all round you; you will not see them till one flies out of its hiding, or a hare starts up before you. You see them in motion; but while they were quiet in the coope, you did not observe them. So may love to Christ and all Christian virtues lie concealed till they are called into action. Our Lord's dear presence attracts them all out of their hiding-places; and then you perceive that love was always there, and there in strength too, though it was not always on your lip, nor even in your thought.

As Christians grow in grace, prayer becomes more mighty. If the Lord builds you up into true spiritual manhood, you will know how to wrestle. Why did not Jacob meet the angel the first time when he went to Bethel? He lay him down and slept, and dreamed a dream. He was a spiritual babe, and a dream suited his capacity. But when he came back a man who had grown by years of experience, then the angel of God came and wrestled with him. It is one part of the teaching of divine experience that we grow stronger in the art of prayer, and know how to win from God greater things than at the first we ever dreamt of asking. God grant you better things in the matter of prayer than at your beginnings!

So, I think, it is in usefulness. Growing Christians, and full-grown Christians, are more useful than beginners. They may not, apparently, be doing so much, but they are doing it better, and there is more result. Their fruit, if not quite so plentiful, is of better quality, and more mellow. If there be fewer fruits, they are larger each one, and each one of a finer flavour.

In fact, this one thing is clear of all believers who have grown in grace—that the work of grace in them is nearer completion. They are getting nearer heaven, and they are getting more fit for it. Some of you are sitting very loose by this world. You are expecting very soon to hear the summons which will call you to quit these earthborn things. As ripe fruit

comes from the tree with a gentle touch, so is it getting to be with you; the world had a greater hold upon you when you were young than it has now; and your thoughts of departure from it are more frequent, and more full of desire than they used to be. You have come to look at death as though it were only a removal to a neighboring town, or like stepping across the street. You have looked at it so long that you can say like one I knew, "I have dipped my foot in the river every morning, and I shall not be at all afraid to ford it when the time comes." The Lord has made you to stand on tiptoes, ready to rise. You can say, "The time of my departure is at hand." Your chariot is at the door. Well, now, this is something better than your beginnings.

The old Christian may look back upon the new wine and say regretfully, "How it sparkled and effervesced! But the old is better." You may think of the days of your youthful vigor when the body kept pace with the spirit, and you were young and full of nerve, and muscle, and enthusiasm. These animal spirits have now gone from you and you are sobered, and even slow. You have become old, and, perhaps, forgetful of many things. You go over the old story now instead of inventing new ones; but then, the old story—the o. d. old story—is as new to you as at the first, and you love it better than ever before. You cannot be driven from it now. I should think Satan himself would hardly like to meddle with some of you; he feels that he cannot shake your faith in the living God; or if he should shake you, you would in turn shake him. He has had so many brushes with you during the last fifty years that he begins to know that you carry the true Jerusalem blade, and he had rather deal with other folks who are fond of the "modern thought" wooden sword. You have come to the land Beulah, and you are sitting on the brink of Jordan waiting to cross over to the Celestial City. Surely you have realized that God is dealing better with you than at your beginnings.

III. I will end with the last, which is a practical matter. How can we, dear friends, who are beginning a Christian life, how can we secure that it will be better with us by-and-by than it is now? Alas! we have seen some start splendidly in appearance. They did run well; but they were soon out of breath, or turned aside. We hear no more of them. Our fear should be lest the like should happen to us. How can we act so as to hold on our way, and go from good to better?

I answer, first, keep to the simplicity of your first faith. Never get away from that. You remember the story we used to tell of poor Jack, the huckster, who sang—

"I'm a poor sinner and nothing at all, But Jesus Christ is my all in all."

Questioners could not make him doubt. He said that he could not doubt that he was a poor sinner and nothing at all, for he knew he was. And why should he doubt that Jesus Christ was his all in all?

The Word of God said so; why should he doubt it? Here he stood, and would not budge an inch. Neither will I. The cony is safe in the rock, and he knows better than to come out. I hide in Jesus, and there I mean to remain, whatever the critics or the cultured may say. Jesus is my all in all, and I am nobody. My life cost him his death, and his death is my life. He took my sin, and died; I take his righteousness, and live. You may laugh, but I win. You may sneer, but I sing. O dear friend, fly to Jesus, and hide in him, and then keep there! Never get an inch beyond the cross; for, if you do, you will have to come back. That is your place till you die: you nothing, and Christ everything. You have to sink lower, and lower, and lower; and in your esteem Christ must rise higher, and higher, and higher. The "nothing at all" must be more emphatic the older you grow, and the "all in all" must be more emphatic too. If you get borrowing wings, and trying to fly up with speculations about what you may be in yourself, you will end by coming down heavily, with a bruised heart, if not with broken bones. Keep you at the foot of the cross, and you will maintain—nay, you will increase—your joy in the Lord.

At the same time, dear friends, practice great watchfulness. Many a child of God has to weep for months because he did not watch for minutes. He closed his eye a little while, and said, "It is all right with me;" and in that little while the enemy came and sowed tares among his wheat, and great mischief came of a little nap. We ought to have the eyes of a lynx, and they ought never to be closed. We know not which way the next temptation will come. We need to be guarded on all sides, and remember the words of our Master, "What I say unto you, I say unto all, Watch." You will not keep your joy and grow in grace unless you watch.

The next advice is to grow in dependence upon God. For your watchfulness, depend upon his watching. You cannot keep yourself unless he keeps you. You must watch, but still it is he that keepeth Israel, and doth neither slumber nor sleep. Remember that.

Determine, dear friend, at the very beginning, to be thorough. I love to see young Christians very scrupulous about the mind of the Lord. I would not have you say, "Oh, that is non-essential!" Obedience to a command may not be essential to your salvation, but it must be essential to the completeness of your holiness. " whatsoever he saith unto you do it." Safe walking can only come of careful walking. I have known the time when I felt afraid to put down one foot before the other for fear I should go wrong; and I believe I was never so right as when that feeling was on me continually. You young people must cultivate more and more the grace of holy fear. Daily dread lest in anything you should omit to do your Lord's will, or should trespass against him. In this way your joy shall be maintained, and you shall be settled after your old estates; and God will do better unto you than at your beginnings.

Lastly, seek for more instruction. Try to grow in the knowledge of God, that your joy may be full. It will be ill for you to say, "I know I was converted, and therefore need not care any further." That will not do. No, no, in conversion you began a race from which you are never to cease. You have been born again, and therefore you need spiritual food. You enjoy spiritual life, and you

are to nurture that life till it is conformed to the perfect image of Christ. Oward, brother! Oward, for that which is beyond will repay your labour!

A PROVIDENTIAL OPENING FOR MISSION WORK.

BY H. A. HUNT.

I believe that as Christians we ought to be on the watch for every opportunity to extend the evangelization of the world, and as Baptists, seize and utilize all possible means for the spread of the whole Gospel into all the world. I desire to call the attention of our Baptist brotherhood to what I deem a providential blessed opening in the work of missions.

I refer to our dear Bro. I. N. Yohannan, who is pretty generally known throughout Kentucky and the South. Bro. Yohannan is a native Persian. For a number of years after his conversion he was taught in a Presbyterian college in Persia manned by Americans. After a time, from the reading of the Bible alone, he discovered that he had never been Scripturally baptized. His associates in the college attempted to persuade him that he was all right, and greatly desired him to remain in the school work with them. But he determined he must follow the plain teachings of the Master, no matter what might be the cost. But now what should he do? There was not a Scriptural administrator in all Persia. For some time he thought of going to London, Eng., and there being baptized by C. H. Spurgeon, for somehow he had learned that Mr. Spurgeon immersed persons on profession of their faith in Christ, but Spurgeon's death put an end to that plan. Afterwards he decided he would go to America and seek Scriptural baptism. He therefore left his dear family, a wife and two children, in the care of an uncle, and, bidding them farewell, he started on his long trip to America, and after many days landed at New York.

By some means, I believe providential, he was led to the Baptist church of which Dr. MacArthur is pastor, and that man of God baptized him. He then had a strong desire to fit himself more fully, then return to Persia and try to lead his own people to the faith of the Gospel. For one year he attended a school in the North—I do not now remember what one—and then went to our Southern Baptist Theological Seminary, where he has been for three years. In a few weeks our dear brother will finish his studies at the Seminary, and then he will be ready to do most efficient work for the Master.

A little over a year ago his family was in great danger of their lives from the merciless and bloody

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All-linen Damask Napkins, with red or blue borders and fringed, per doz.,

35c

Splendid All-linen Damask Napkins, with deep red borders and fringes, good size, per dozen,

50c

An excellent 16-in. Dinner Napkin, warranted pure linen Damask, per dozen,

70c

Beautiful quality All-linen Damask Napkins, pretty patterns, 21 inches square, worth \$1.75 per dozen, at this sale

\$1.35

Domestic Counter.

4-4 Fine Sea Island Unbleached Cotton 5c quality 3½c. 42 inch Pillowcase Muslin, 10c quality, at 8½c.

10-4 Unbleached Sheeting, per yard 10c.

10-4 Bleached Sheeting, per yard 12½c

Box of 6 cards of Hooks and Eyes at 5c

Cloth Dept.

50-inch Ladies' Cloth in all shades for spring capes, etc., a great bargain, per yard,

50c

All-wool 50-inch Broadcloth, all colors, just the right weight for spring, worth \$1.10 per yard at

85c

Just received a fine selection of Assabot Suitings, 56 inches wide, strictly all wool, the newest styles for Men's Suits, worth \$1.75 per yard. We will sell you any piece among the lot at per yard

\$1.00

Crash.

16-inch Twilled Crash

3c

All-Linen Unbleached Crash 4c.

Summer Comforts.

Pretty Silklike Summer Comforts, lined with solid colors, zephyr backed, worth \$1.50, for

\$1.20

Beautiful Silklike Ruffled Comforts, same on both sides, large size, in new style patterns, worth \$2.75, for

\$2.00

Dainty Silklike Summer Comforts, beautiful empire mofre striped with solid color lining, for

\$2.25

Drapery Dept.

All the new conventional patterns in Nettings for door and sash drapery, the most wonderful values we have ever offered. 30-inch pretty Swiss, in dots, color spots or figures, 15c quality, per yd

10c

Sash Muslins, with white embroidered border and figure, per yard

10c

Lace Drapery 50 inches wide, in figures, stripes and fish nets, double twisted thread, cheap at 35c, for

20c

We will sell a lot of 54-inch Nettings in entirely new patterns, all worth 75c per yard, for

45c

Our Print Department

Light Prints for Boys' and Ladies' Waists, per yard

3c

New style, all the pretty colored Spring prints, per yard

4c

Heavy wide German Indigo Prints, per yard

7c

Ginghams.

A line of pretty dress Ginghams, in pattern lengths, 10c quality, per yard only

5c

Mourning Dress Ginghams in neat plaids and stripes reduced especially for this sale, per yard

5c

MAIL ORDERS OUR SPECIALTY.

SEND TO US FOR SONG BOOKS

MANLY'S CHOICE, GOSPEL HYMNS, HARVEST BELLS, SELECT GEMS

BAPTIST HYMNALS, HYMNS NEW AND OLD, BELLS OF HEAVEN, SONGS GEM.

OR ANY OTHER BOOKS WANTED.

BAPTIST BOOK CONCERN, - - - - Louisville, Ky.

and carry the blessed tidings of salvation to those in the awful darkness of Persia." I look upon this as one of the greatest and most providential openings that has ever come to Southern Baptists. There are nine millions of inhabitants in that land, and, with the exception of some few Presbyterians, there has been no effort to reach these people with the Gospel of Jesus Christ. This man of God ought certainly to be sent by us to some important foreign mission point. If the way is not open for him to go to Persia, why not send him as our missionary to Jerusalem, if he is willing to go there? It has been suggested by the worthy editor of the Recorder that this point, Jerusalem, be made one of our mission fields, and we believe there is not a better field to-day than Jerusalem for mission work.

Where, then, could we find one so adapted to this field as this consecrated brother?

It is only religion, the great bond of love and duty to God, that makes any existence valuable or even tolerable. Without this, to live were only to graze. Without this, the beauties of the world are only splendid gogawas, the stars of heaven glittering orbs of ice, and, what is yet far worse and colder, the trials of existence profitless and unadulterated miseries.—Horace Bushnell.

RELIGIOUS faith and purpose are the only certain safeguards against the growing perils of life. So far as there has been among educated men a decline of loyalty to Christ and His Gospel, there has been a decline in those qualities which claim confidence and honor, which ensure unblemished reputation, which minister to social well-being, and to the integrity and purity of public life.—A. P. Peabody.

If you are chilly, read the beloved disciples.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MAY 20, 1897

We prepared for last week's issue a brief statement of what was done in Wilmington in regard to the "Whititt matter," but it was laid over. The report of the Convention proceedings, however, told of it in outline. The facts are as follows:

The Hon. Joshua Levering, President of the Board of Trustees, laid before the board communications from several associations in Kentucky and in Texas, which had taken action in regard to the Whititt matter. Most of the associations that took action, however, did not report to Mr. Levering, and so their action was not laid before the trustees. Dr. B. H. Carroll told of the resolution passed by the Baptist Convention of Texas. All this was given as information. After other business was disposed of, Dr. Carroll introduced resolutions proposing, in accordance with the action of the Texas Convention, that the trustees take up the Whititt matter, go into it thoroughly and make a clean cut deliverance on the merits of the questions involved. Also the resolutions proposed that the matter be considered either in committee of the whole, or in a special committee, and that the Convention be immediately notified, in order that any action on its part might be delayed until the trustees could be heard from. Governor Northern then introduced as a substitute the following:

The trustees of the Southern Baptist Theological Seminary, assembled in their annual meeting in Wilmington, N. C., May 6th, 1897, desire to submit to the Baptists of the South the following statement in regard to the institution whose interests have been committed to their care and management:

1st. That we account this a fitting occasion to reaffirm our cordial and thorough adherence to the fundamental articles adopted at the time when the Seminary was established, and to assure those in whose behalf we hold in trust and administer the affairs of this institution that it is our steadfast purpose to require in the future as in the past that the fundamental laws and Scriptural doctrines embodied in these articles shall be faithfully obeyed by those who occupy chairs as teachers.

2nd. That we cannot undertake to sit in judgment upon questions in Baptist history which do not imperil any of those principles concerning which all Baptists are agreed, but concerning which serious, conscientious and scholarly students are not agreed. We can, however, leave to continued research and free discussion the satisfactory solution of these questions.

3d. That believing the Seminary to hold an important relation to the prosperity and usefulness of Southern Baptists, we consider it our duty while demanding of those in charge of its departments of instruction the utmost patience in research and the greatest discretion in utterance to foster rather than repress the spirit of earnest and reverent investigation.

4th. That being fully assured that the tender affections which we cherish for this institution, founded by our fathers, and bequeathed by them to us, is shared by the Baptists of the South, we can safely trust them, as we ask them to trust us, to guard its honor, promote its usefulness and pray for its prosperity.

No objection was made to anything in this paper, only it was urged that it did not meet the present case. It might have been adopted ten years ago or ten years hence as well as now. So the whole matter was thrown open, and was freely discussed. There was no disposition to suppress free utterance, and the best attention was given to all that those who spoke had to say. Not an unkind or an unbrotherly thing was said during the entire meeting. After the discussion had gone on till nearly midnight, it was agreed to adopt the paper of Gov. Northern, with the distinct

understanding that it was not to be regarded as a finality, and that before taking any further action in the matter, Dr. Whititt be given an opportunity to make a statement. The hope was expressed that his statement would cover the points in question. A committee was accordingly appointed to inform Dr. W. that the trustees would be glad to hear whatever statement he might wish to make.

Next morning he appeared before the Board, and read the following paper:

I beg leave to return sincerest and heartfelt thanks for the noble and generous treatment which you have bestowed upon me. I have only words of affection for every member of the board. After consulting with the committee, I have the following to say:

1. That in regard to the articles written as editorials for the Independent, I have long felt that it was a mistake, and the generous action of the Board of Trustees makes it easy for me to make this statement. What I wrote was from a Pedobaptist standpoint, with a view to stimulating historical research, with no thought that it would injure the Baptists, and with no intention to disparage Baptist doctrines or practices.

2. That the article in Johnson's Encyclopedia has probably passed beyond my control, but it will be very pleasing to me if I can honorably procure the elimination of whatsoever is offensive to any of my brethren.

3. Regarding the charge that I expressed a conviction that a kinswoman of mine ought to follow her husband into a Pedobaptist church, that I was in no way inclined to indicate a belief that the family outranks the church of God. I believe that obedience to His commands is above every other human duty, and that people in every condition of life ought to obey God rather than man.

4. On the historical questions involved, I find myself out of agreement with some honored historians, but what I have written is the outcome of patient and honest research, and cannot do otherwise than to reaffirm my convictions and maintain my position. But if in the future it should ever be made to appear that I have erred in my conclusions I would promptly and cheerfully retract and will gladly hail every helper in my work.

5. That I cannot more strongly assure the brethren that I am a Baptist than by what I have recently declared with reference to the abstract of principles set forth in the fundamental laws of the Seminary. I am heartily in accord with my Baptist brethren in every distinctive principle that they hold. My heart and life are bound up with Baptists, and I have no higher thought on earth than to spend my days in their fellowship and service, in the name of our Lord Jesus Christ.

Respectfully submitted, WM. H. WHITITT.

When he finished the brethren sang "How firm a foundation," and shook hands with him and with each other. We moved that this paper be spread upon the record, and it was ordered in addition that Drs. Carroll and Hatcher connect the two papers properly and present them to the Convention as information.

A little later in the day Dr. Hatcher read the two papers to the Convention, and we moved, as we had done in the trustee meeting, that they be recorded in the minutes; our reason being that we wanted authoritative copies of the documents within easy reach of the brethren. No action of approval or disapproval was taken either by the trustees or the Convention. The brethren, however, arose and sang some verses of "How firm a foundation," while many pressed forward to shake hands with Dr. Whititt, who stood down just to the left of the pulpit. There was a touch of the ludicrous as brethren pressed forward singing: "Amazing grace, how sweet the sound that saved a wretch like me; I once was lost, but now am found, Was blind, but now I see."

Much deep emotion was manifested as well as great joy that Dr. Whititt had made this statement, and strong hope that it would promote harmony in the denomination. What the result will be remains to be seen. Much de-

pends on the spirit shown by the brethren.

We take Dr. Whititt's statement at its full value. We are heartily glad that he confesses his error in writing in the Independent from a Pedobaptist standpoint, that he is willing to eliminate from his encyclopedia article whatever is offensive to any of the brethren, and that he repudiates the doctrine that a wife ought to join her husband's church. Let him have full credit for all this; and while we regret that he did not say it a year ago, we are none the less glad that he says it now. He proposes still to maintain his historical position, that the immersion of believers was introduced into England in 1641; and of course he expects those who differ with him still to maintain their position as well. We wish he could have seen his way to retract this also, but since he still believes it, he cannot be expected to retract it. Perhaps one reason he still believes it is because he has not been reading the evidence we have given in the RECORDER.

It was a great surprise to find that telegrams were sent to the secular papers in various cities that Dr. Whititt had been vindicated, that he had triumphed over those who differed with him, &c., &c., &c. There is not the slightest foundation for any such statements. Neither the trustees nor the Convention either justified or condemned him. Nobody triumphed over anybody else.

It is impracticable and needless to correct the many misrepresentations that have been made in this affair, but we venture to call attention to an utterance of our Presbyterian neighbor, the Christian Observer, on the subject. Among other things the Observer says: "By a vote of twenty-four to seven the trustees expressed their satisfaction with Dr. Whititt's work. The minority of the trustees brought the matter before the Southern Baptist Convention, and by a unanimous vote the action of the trustees was sustained, the minority not caring to call for a division."

We do not recall ever before seeing so many misstatements in so short a space. There was no vote of 24 to 7 on that or on any other subject, nor was there any division of the trustees into a majority and a minority. The trustees took no action for or against "Dr. Whititt's work." The whole body of trustees "brought the matter before the Southern Baptist Convention," and the "action of the trustees" was neither sustained nor condemned "by a unanimous vote," or by any vote at all. Nobody had a chance "to call for a division," because no action in the case was proposed. The brotherly spirit manifested in the meetings of the trustees and of the Convention was all that could be desired.

We would say to the moderators, who kindly sent us their opinions, that we called the attention of the trustees to these opinions, and filed with the secretary typewritten copies of the letters. We left the matter thus because we had no means of knowing to what extent these opinions rested on the points covered by Dr. W.'s statement, nor how far those opinions would be modified by that document.

THE dividing out among the states of the balance, \$13,500 of the debt of the Foreign Mission Board, was one of the most interesting features of the Convention at Wilmington. The delegates from each state met and agreed how much they would shoulder. Those from Kentucky undertook to raise \$1,600, and a good part of this was subscribed on the spot. It is all to be raised by the meet-

ing of the General Association in Georgetown. Hence what is done should be done quickly. Let those who have not spoken, speak out at once, and let Dr. Warder know what to expect. Let those who have spoken, in Kentucky and in other states, remember that the debt of the Board is not paid until these pledges are made good.

It was a fit time for the Convention to decide to open a mission in Palestine with headquarters at Jerusalem. We hope the wisest man in our ranks can be secured to superintend this mission. It is a great opportunity, and a great responsibility.

If our "liberal" theologians would only study their Bibles more, "it would from many a blunder free them, and foolish notion." Speaking last week of the preachers of New Orleans condemning the teaching of the Episcopalian Bishop Seesums, the Outlook says:

Cheyne and Driver both deny, on grounds of Biblical criticism, the historical authority of the first chapters of Genesis, which constitute, of course, the foundation for the ecclesiastical doctrine of the fall.

The "foundation of the ecclesiastical doctrine of the fall" is found in Paul's epistles, whose authenticity no living critic dares to assail. The Holy Spirit declares (Romans 5:12, 18 and 19), "wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Hence Messrs. Cheyne and Driver need to get rid of Paul's Epistles as well as of the first chapters of Genesis, if they would dispose of the doctrine of the fall. So long as Paul stands as an inspired apostle, so long the "ecclesiastical doctrine of the fall" stands.

The trouble with the liberals is that they fashion all things to fit their theories. It never seems to occur to them that their theories may be wrong. According to a given theory of evolution, the doctrine of the fall of man is false; and since the theory must be true (for have not we evolutionists adopted it; and how could that be if it were not true?), it follows that the doctrine of the fall must be false. This is the way they reason.

We would do them no injustice, but we have read a great deal from them, and this is the way they seem to us to reason. The facts are determined by the theory. The criticism is subjective, and the theory dominates everything.

We have a new theory to suggest in regard to 1641. It is well known that in old English they used "for to" where we use simply "to." For example, in Acts 4:27 and 8, we read, "both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever," &c. Now in modern English this would be simply "to do." This being true, it follows that sixteen forty-one, being simply sixteen for to one, is the same as sixteen to one, the "for to" being equivalent to "to." Thus the theory of 1641 is simply an old form of the modern doctrine of 16 to 1, of which we hear so much. Is not this a plausible theory? Shall we be so "fettered by tradition" as to refuse to accept it?

If there is no song in your heart, listen to David.

Editorial Varieties.

"Be kindly affectioned one to another with brotherly love."—Rom. 12:10.

No successor to Prof. H. H. Harris was elected because the income of the Seminary did not warrant it.

Dr. Williamson told how his little boy quosed the commission: "Go ye into all the world and preach the Gospel to every creature." Dr. W. added that many preachers need the Gospel. The hospitality of Wilmington was cordial and free. Even Roman Catholics opened their homes to delegates. We enjoyed the hospitality of Mr. J. Stevenson, a leading merchant, and of his charming family.

The Southern Baptist University at Jackson, Tenn., is going ahead with its School of Theology. The faculty thus far chosen are Drs. D. Hoagie, G. M. Savage, W. A. Whitale, W. E. Farrar and George H. Simmons. They expect to open in fall with 100 students. An announcement was made at the meeting in the First Baptist church in Wilmington, on the Thursday night before the Convention, that the Trustees of the Seminary were having a very harmonious session and that they asked special prayer in their behalf. Dr. Bagby led in the prayer.

We will publish next week the first of Dr. A. E. Newman's promised series of articles on Dr. Keller and his writings. He will give translations and comments on Dr. Keller's last pamphlet, and Dr. J. S. Thomas will review Dr. Newman's article. This will contain much valuable matter, which will be well worth preserving.

We hope the meeting of the General Association at Georgetown, June 19th, will be the largest and best in the history of the body. Let all parts of the state be well represented. Let the same old members, B. Y. Vance, Secy., chairman of the committee on entertainments, at Georgetown. And especially let all hearts pray for the presence and guidance of the Holy Spirit in the meeting.

We were sorry to learn of the death of the Rev. Lewis H. Sabin, who went home to glory on Wednesday of last week. He had been in bad health for three years, but we hoped he would recover. He was widely known and loved. Being a converted Jew, he was often called Rabbi. He was a most acceptable preacher and a highly useful man. He was one of the Old Guard of the Seminary. We tender our condolences to the bereaved Brethren G. W. Perryman and J. E. Anderson took part in the funeral.

Dr. W. R. L. Smith says with emphasis that the Convention should not leave the appointments for preaching to the brethren lying at the place of meeting, but that a representative committee should be appointed each year to look after the matter. This would have prevented such a result as was seen at Wilmington, and would be more satisfactory all around. Dr. Smith makes a resolution on the subject at the next meeting. But there is no danger that the Norfolk brethren will repeat the Wilmington performance.

We witnessed an interesting incident during the Convention. We accepted an invitation from Gov. Northern to be present at a meeting of the Georgia delegation. Dr. Lansing Burrows, in a brief and characteristic speech, presented Dr. Gibson, the efficient secretary, responding secretary, a handsome gold-headed cane. Dr. Gibson feebly replied, but he could not refrain from making a missionary address, and he scarcely refrained from taking a collection.

Pastor Sprules says that the signal success of our Boards during the past year proves that the agitation of the Whititt matter did not hurt the cause of missions. It is true that the more Baptists are aroused on any denominational question, the more interest they will take in every denominational enterprise. The brother who is not working for what history Baptists have made, will care nothing for what history they shall make. To stimulate interest in Baptist history is a good thing, only let there be no bitterness.

We congratulate Broadway church on the handsome way she came up with her contributions to the Foreign and Home Boards. She not only provided money as a basis for representation for all the delegates she appointed but went beyond that. We are glad to report that other churches increased their gifts and that so Lottie's brother was a delegate to the Convention on money contributed from the city. We objected, and will ever object, to appointing Louisville men to represent money contributed from the state at large, when brethren outside the city are making appointments. The money that our history Baptists have made, will care nothing for what history they shall make. To stimulate interest in Baptist history is a good thing, only let there be no bitterness.

Bro. Pittman, of Missouri, did well to introduce his resolution against out and dried programmes during the proceedings of the Convention, and that the Secretaries had a dialogue to the Convention on money contributed from the city. We objected, and will ever object, to appointing Louisville men to represent money contributed from the state at large, when brethren outside the city are making appointments. The money that our history Baptists have made, will care nothing for what history they shall make. To stimulate interest in Baptist history is a good thing, only let there be no bitterness. The other Secretaries had simply asked certain brethren to speak on certain phases of the work, so that those phases should not be overlooked, and not with a view to prevent freedom of discussion. Of course no Secretary can give any brother the floor. The member has the floor that gets recognized by the chair, whether he has been asked to speak or not. But the requests to speak made the impression that only the brethren asked should be heard and that any unasked brother would be regarded as an intruder if he got the floor, and hence it is well to set the matter right. The Secretaries have taken the hint now and all will be well.

Among the Churches.

LOUISVILLE.

Walnut st.—Pastor Eaton preached at both hours. The model of Palestine has been received and it excites much interest.

Broadway.—Pastor Pickard preached as usual. Pastor Pickett left Monday to aid in a meeting at Union Springs, Ala.

Chestnut-street.—Pastor Weaver preached as usual.

East.—Pastor Christian preached. Three received by letter and one baptized.

McFerran Memorial.—Pastor Jones preached. One received by letter since last report.

Twenty-second and Walnut.—Pastor Hunt preached. Two received by letter, one by restoration and three baptized. Bro. A. Finch was ordained Wednesday night. Bro. E. C. Dargan preached the sermon.

Franklin-street.—Pastor Edwards preached. One received by letter and one by baptism.

German.—Bro. G. J. Kilpatrick preached at both hours. The German District Association is in session with this church.

Highlands.—Pastor Dawes preached. One joined by letter.

Logan-st.—Pastor Ewing preached. Parkland.—Pastor Nowlin preached in the morning and Bro. John Watson at night. One received by letter and one baptized.

Southgate-street.—Pastor McFarland preached. One joined by letter since last report.

Third-ave.—Pastor Taylor preached at both hours.

Twenty-sixth and Market.—Pastor Thompson preached. Three received by baptism, two by letter and four baptized.

Thirty-sixth and Bismarck.—Pastor Sands preached as usual.

Clifton.—Bro. G. W. McCall preached, beginning a protracted meeting. One joined by letter, and there were two professions.

Glenview.—Pastor Franklin preached in the morning and Bro. J. W. James at night.

SEMINARY NOTES.

All the Professors except Robertson, McColhite and Carver were at Wilmington at the Convention.

Dr. Robertson took dinner with us, and spoke very encouragingly of the outlook of the Seminary and our denominational work in general.

Dr. Kerfoot was our guest also for dinner last week.

Dr. and Mrs. Whitsett made us a visit and ate dinner with us. After dinner Dr. Whitsett read us a paper on the "writings of the Board of Trustees and Convention's action with reference to the Seminary. It was regarded as a generous, sweet-spirited paper, full of wholesome advice to the students.

Among other visitors this week was Dr. Carter Helm Jones, who made us a brilliant after-supper speech.

The session is nearing the close, and we are all anxious to get out in the Master's vineyard to work.

The following students supplied Sunday: C. J. Casey, Point Mission, large Sunday-school reported there; J. Bell, Highland Park; E. R. Pendleton, Evesach and Market mission; night; Richard Hall, Mt. Washington, night; G. W. McCall, Clifton, morning and night; E. W. Provanco, Plum Creek; J. W. McAttee, Anchorage, morning; C. W. Durden, Meadow Home.

Gospel wagon made three successful trips. C. J. P. Anderson conducted the work. The brethren are doing some good work. Brethren Dement, Weaver, Kaserman, Hurt and others were among the workers on the wagon.

Bro. A. R. Bond is visiting relatives in Nashville, Tenn. He preached Sunday at the Centennial mission.

Rev. I. W. Buser preached at Portland-avenue church on Sunday morning. Pastor Shelton reports that it was a magnificent sermon. Bro. Bruner lives at Mt. Olivet, Ky.

G. W. M.

THE STATE.

Pastor W. J. Levi, of Tompkinsville, paid us a pleasant call last week.

Elder W. J. Holtzclaw makes Louisville his headquarters, whence he will go forth to engage in evangelistic work. He is at home in such work. He is prepared to help in any way.

Rev. J. E. Woolford, of Louisville, accepts the call to Vincennes, Indiana, and begins his labors the fourth Sunday in May. We predict that he will, by the aid of the Holy Spirit, do a great work.

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and it is happy. So is his wife. The pill he takes is Ayer's. Moral: Avoid dyspepsia by using

Ayer's Cathartic Pills.

Mrs. Nimrod Long, of Russellville, who died recently, left the following bequest: \$3,000 to First Baptist church, Russellville; \$500 to the Poor Fund; \$500 to the Seminary Library. This news we get from her pastor, Rev. E. S. Alderman.

Pastor Edgar W. Barnett writes from Columbia: "Will you please announce in the RECORDER that the Missionary Convention of the Russell's Creek Association will convene with this news we get from her pastor, Rev. E. S. Alderman."

Pastor John S. Cheek writes from Elmo: "Salem church, of which I am pastor, is always doing something to make glad the hearts of their preacher and his wife. They gave me the money to go to the World's Fair in St. Louis, Mo. I did so, and had one of the most delightful trips of my life. On my return I gave them an account of the Convention and my trip. I told them I had pledged Salem for \$25 on the Foreign Mission debt. After the benediction they came forward gladly and gave me more than I expected to receive. I think we will send more than I promised."

Pastor J. E. Gardner writes from Wood: "I wish to say to the ministers of Cooper River Association that our next ministers' meeting will be held at Huntsville commencing Friday before the Fifth Sunday in May. We hope that you will all attend; on Sunday we expect to dedicate our house of worship."

Pastor Fountain closed a meeting Saturday night at Hopewell. Eleven additions. Seven baptized Sunday. Bro. G. W. Hill aided in the meeting.

OTHER STATES.

Elder H. A. Tupper, Jr., accepts the pastorate of our church in Mont Clair, N. J. He is well known in Kentucky, where he was pastor at Harrodsburg and Broadway, Louisville. We expect fine reports of his work in his new field.

The Callipone Society of the Southwestern Baptist University will celebrate its 50th anniversary in Jackson, Tenn., on June 2. Prof. H. C. Irby will give "Ante-Bellum Reminiscences." Bro. R. W. Morehead, of Princeton, Ky., will give "Post-Bellum Reminiscences," and Bro. R. P. Mahon, of Humboldt, Tenn., will be the orator. It will be a very interesting occasion.

A good meeting in the Florence church, S. C., closed with 52 additions to the fellowship of the church. There was great reason to thank God from the fact that a very large proportion of those converted were heads of families.

Thirteen have been added to the fellowship of the Bethlehem church, S. C., as the result of a recent meeting.

Twenty-seven have been added to the fellowship of the Lancaster church, S. C. All by experience and baptism.

A meeting in the Vinton church, Va., closed with 11 baptisms and 5 received by letter.

The great meeting in the DuQuoin church, Ill., of which we made a report while the meeting was going on, has closed with 127 additions to the fellowship of the church. Pastor Thromorton conducted the meeting himself.

The Harmony church, Tenn., has seen a revival. J. Watkins to the full work of the Gospel ministry.

Pastor C. L. Seasholes has resigned the pastorate of the First Baptist church, Dallas, Tex. The resignation will take effect July 1. Bro. Seasholes is as yet undecided where he will locate.

Elder John D. Jordan, a native Kentuckian, and late successful Secretary of B. Y. P. U., has accepted the pastorate of the First church, Savannah, Ga., one of the leading churches of the South. Bro. Jordan is well equipped for his work. He is a graduate of Beth-

el College and our Southern Baptist Theological Seminary, and as pastor he has made a noble record.

Pastor J. A. Hendricks writes from Bowie, Tex.: "We have entered our new field of labor at Bowie with very pleasing prospects indeed. Our reception on the part of our people has been warm and hearty. We see on the part of the church fresh and certain tokens of life. The pastor was asked to preach on missions—which he was glad to do any way. Attendance has been fine since our coming. Our Sunday-school is just delightful, and our prayer-meetings well attended. Taking everything into consideration, we are greatly encouraged, and better pleased than with any people we ever served. We should be glad if some or many of our people would read the RECORDER, and if you will send a few sample copies we will distribute them and see what can be done about getting some new subscribers. The RECORDER will be welcomed by us here now instead of San Antonio, Tex., if you will note the change."

John A. Oates, Jr., managing editor of the North Carolina Baptist, was united in marriage to Mrs. Emma E. Dodd in Winston, N. C., May 20, 1897.

Pastor J. S. Felix, of Asheville, N. C., will preach the commencement sermon at the University of North Carolina this year.

Pastor A. B. Miller leaves Bonham, Tex., after a successful pastorate of five years, and goes to the Central Baptist church, Dallas, Tex., entering upon his duties the first of June. Bro. Miller's friends all rejoice in his continued success.

Twenty-four have been added to the fellowship of the First Baptist church, Georgia, as the result of a recent meeting and there are others to follow.

A meeting in the Hawkville church, Georgia, has resulted in 21 additions to the fellowship of the church, all by experience and baptism. Others who were converted will yet be reported.

PROGRAMME.

The following is the programme for commencement week of Franklin College for 1897:

June 4 (Friday).—Examinations. June 6 (Sunday).—10:30 A. M.—Missionary Sermon, by Rev. J. W. Cleverger, Seymour. 3:00 P. M.—Memorial Prayer Meeting.

7:30 P. M.—Baccalaureate Sermon. June 7 (Monday).—2:00 P. M.—Examinations. 7:30 P. M.—Joint Literary Society Entertainment.

June 8 (Tuesday).—8:10 A. M.—Examinations. 2:00 P. M.—Field Exercises on the Campus.

7:30 P. M.—Symposium—The Hundred Thousand. June 9 (Wednesday).—8:00 A. M.—Annual Stockholders' Meeting.

9:30 A. M.—Class Day Exercises. 2:00 P. M.—Annual Meeting of the Alumni Association.

7:30 P. M.—Alumni Address, by Hon. C. F. Remy, of Indianapolis. June 10 (Thursday).—10:30 A. M.—Commencement. Address before the graduates by Dr. W. L. Bryan, followed by Alumni Dinner. Faculty's Leave in the evening from 8:00 to 10:00 P. M. A large number of the friends will be in Franklin during the week.

J. J. CARL, Secretary. Franklin, Ind., May 14, 1897.

COMFORT AND KNOWLEDGE.

(Sent free by mail.)

Get aside for twenty-four hours a bottle or common glass filled with urine. A sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is so convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It cures inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have the sample bottle and pamphlet both sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most thorough, practical and progressive schools of the kind in the world, and the best patronized. Instruction by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughton's System of Bookkeeping," which cannot be taught in any other school.

\$500.00 given to any college if we cannot show more written applications for bookkeepers and stenographers received in the past twelve months, than any other five Business Colleges in the South, all "combined" can show to have received in the past five years. We expect more money in the interest of our employment than any other Business College in the South. \$500.00—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, concisely and fully, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

Prof. DRAUGHTON—now has a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, \$75.00 per month. I owe it to all your books on bookkeeping and shorthand prepared for home study.—J. L. LAMAR, Jr., One King, Ark.

PROGRAMME.

Following is the programme for third quarterly session of the Mission Board of Greenup Association:

Friday night.—Sermon, W. C. Pierce. Saturday, 9 A. M.—Board session. 10 A. M.—Sketch of our Mission work in Cuba. B. F. Caudill.

11 A. M.—Sermon, D. F. Lee. 2 P. M.—Woman's work in our churches as set forth by the Bible, W. C. Pierce.

3 P. M.—What may be done through the Sunday-school in mission work? D. Wood. Night.—Sermon, G. J. Justice.

Sunday night.—Sermon, B. F. Caudill. Yours fraternally, EUGENE MAY, Naples, Ky., May 17, 1897.

PROGRAMME.

The circle meeting of the Blackford Association will meet with Euf's Creek church, Ohio county, Ky., May 28, at night, and continue until the 30th, to discuss the following programme:

Friday night a sermon by H. W. Morison on the work of the Holy Spirit. Saturday, 10 A. M., organization, etc. A Scriptural Mission Work Commanded—S. H. Lawrence, J. F. Day. A Scriptural Mission Exemplified by the Word of God—J. T. Acton, H. V. Bruner.

At night sermon for criticism, Final Perseverance of the Saints, by L. Burdette. Condition of the Heathen Without the Gospel, J. C. Bruner, H. D. Burch. The Best Method of Cultivating Our Destitution—Wash. Richards, I. L. Rice.

LEWIS BURDETTE, Moderator. I. L. RICE, Rec. Sec.

SUNDAY-SCHOOL CONVENTION OF NELSON ASSOCIATION.

The annual meeting will be held at Old Mt. Moriah church, near Boston, Ky., Saturday and Sunday, May 29 and 30, 1897.

Should your Sunday-school is represented. If you are on the programme don't expect some one else to fill your place. Come yourself.

Those coming on train from north Saturday morning, should purchase tickets to Boston, but get off at Smith's Station, and from south Saturday morning, get off at Boston. Conveyances will meet trains. Come praying that much good may be accomplished in the Master's name. Any one desiring further information address:

JOE W. VESSEY, Boston, Ky.

REVIVAL.

I write to let you know what great things the Lord has done for us whereof we are glad. Bro. Sid Williams and Bro. W. were with us the latter part of April for two weeks, coming here from Owensboro, Ky., where they closed a wonderful meeting. They are men of God and hence men of power. Bro. Williams preaches the old gospel in the simplicity and power. No great sermons but yet he makes many great and strong points very practical. Has very little theory. Hence the results were practical, and our church is in the best condition it has been in for a long time, so the older brethren say. Old difficulties were settled and 55 added to the church and more yet to follow. Bro. I must not fail to mention Bro. Brown's singing. If all solo singers were of his stripe, how much better it would be. He has not any sweet voice but has a sweet Christian spirit and does not want any but Christians to sing in the choir; and is he not right? Who can sing? We love Williams and Brown for they did very much to endear themselves to us by their conduct while among us both in our homes and at the church. Bro. Williams is a bold and fearless preacher and denounces sin in strong terms and in such strong terms that all of our members who did play cards, drink a social glass or dance, just said they would quit it, and now as a church we are against all such. Well I love my church, just years here one year and there have been about 75 additions and the church con-

sidering plans for more aggressive work. We need a larger house as we could not take care of the people and were very much handicapped in our work on this account. I verily believe if we could have found a larger place to have held all who did come and who would have come if they could have gotten in, that we would have accomplished twice as much good.

We had the pleasure of having a number of our ministering brethren with us during our meeting which we greatly enjoyed. Among them were old Joshua Griffin, of Vevay, Ind., and Bro. W. E. Morris pastor Vevay church Ind., and Rev. W. S. Lowe, of Patriot, Ind., and Brother McCall who preached to the overflow at the Methodist church while here, also S. T. Williams of the Seminary and Bro. Ray of Embence. It was a good meeting and we give God the praise. Look out for some new subscribers.

O. M. HEY. Carrollton, Ky.

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SPECIAL. \$2.00 Buys Boys' Spined Double Breasted School Suits in sizes 6 to 16. Blues, Blacks and handsome Plaids and Mixtures, also Nobby Reiter Suits with large braided collars for boys 2 and 4. \$2.00 more elsewhere for no better.

48c For Boys' Knee Pants. All colors—plain and mixed—double seat and knee. Worth 75c.

48c For Boys' Shirt Waist. Made of French broad; sold regularly at 75c.

FREE With Each Boys' Suit. Choice of Foot Ball, Base Ball Outfit, Pair of Indian Cuffs or Dumbbells. Best Balls free with boys' Hats, Caps and Shoes.

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FAMILY CIRCLE.

WHO'S AFRAID IN THE DARK?

"Oh, not I," said the owl, And he gave a great scowl, And he wiped his eyes And fluted his jaw. "Tu whoo!" Said the dove, "I'm not afraid, Out loud in the dark, 'Ro-coo!" Said the cat: "Mi-ow! I'll scratch any one who Dares say that I do. Feels afraid, Mi-ow!" "Afraid," said the mouse, "Of the dark in the house! Hear me scatter Whatever's the matter. Squeak!" Then the bug in his hole, And the toad in the ground, They both shook their heads And passed the word around: And the bird in the tree, The fish, and the bee, They declared 'em three That you never did see One of the afraid In the dark! But the little boy who had gone to bed, Just raised the bedclothes and covered his head.

A CHANGED OPINION.

BY ELIZABETH ROBBINS.

Guy and Annie had been at the Blake's for two weeks, and Annie was beginning to lose patience. As for Guy, his discouragement had been chronic from the beginning of their stay and for some time before. The doctor said this depression was the natural accompaniment of the insomnia with which Guy had been up to the point of rest, and advised his being deprived of his books and sent into the country for a few months in order that the danger of nervous prostration might be averted.

Guy had been studying too hard. The High School course required an immense deal of study at any time, but Guy had tried to gain a year, that he might graduate the next spring. With this ambitious purpose in view, he had set up late nights, hurried through his meals and neglected to exercise. So now, here he was at Brookfield, four miles from a railroad, the nearest neighbor a quarter of a mile away, with no companions excepting Mr. and Mrs. Blake and Annie, who had come to rest save a few religious books, the almanac and the Farmers' Guide.

Annie was Guy's sister, a little more than a year younger than he, and had given up her winter plans to come with him and keep up his spirits. They were sitting together in the pleasant south room of the farm-house this morning. The January sun was streaming in at the windows, over the window pane. The door leading to the kitchen was closed, but they could hear Mrs. Blake stepping briskly back and forth about her household duties.

"Let us take a walk, Guy," said Annie. "It is lovely out, and the air will do you good." "Oh, don't care to," answered Guy. "There's nothing to see." "We might write letters home," said Annie. "Too much like work." "Would you like to play checkers, or cribbage, or parchesi, or chess?" "No. They bore me to death, all of them." "Shan't bring in the kittens?" "Both the kittens!" "Isn't there anything you would like to do?" asked Annie, pleadingly. "Yes, I would like to go home," answered Guy, shortly.

Annie sighed, and there was a most woe-begone expression on her usually cheerful countenance. "I think this is the dearest place I ever was in," Guy broke out after a long pause, "and country people are the dullest, stupidest people on earth. They don't know anything; they never read, and you can't read with them, and they haven't any feelings or any ideas, as far as I can see. They are just like their cattle." "O Guy! I don't think it is quite as bad as that," remonstrated Annie. "Well, that's just the way it came to me the other afternoon, did it seem to you quite bright? And that girl, Mary Osborne, that came with her mother one evening, didn't she blush and look scared if you spoke to her, and didn't she say anything more than 'Yes' and 'No' all the time she was here?" "They did not queer," Annie admitted. "Humph! should think they did. And those Blakes, he continued, lowering his voice, "I suppose they mean well, but it sets my nerves on edge to hear them say 'we was' and 'they was,' and 'you and' says 'I' and 'ketch,' and 'grewed' and 'blowed,' and—"

though we ought to stay and try to make it do you some good." "Oh, I shall stay the time out—if it kills me," retorted Guy, bitterly. "I'm afraid," said Annie, "that I'm afraid," she said. "Some one is coming," and she went to the window to look out. "You are getting to be as curious as the natives," said Guy, a little contemptuously. "It is that old Mr. Atkins, who lives over on the Cranberry," said Annie as the wheels rattled by the house, "and he's stopping." Guy closed his eyes wearily. "They heard Mr. Atkins enter the kitchen." "I had an errand to the village," he announced in a high, nasal voice, "as the postmaster, he asked me to fetch along this 'ere letter. It's got a special delivery stamp on't. From Harriet, I judge, by the postmark. Hope there ain't no bad news."

Guy groaned. After a long conversation Mr. Atkins departed and Mrs. Blake opened and read her letter. It was apparently very brief, for almost immediately the two in the south room heard her hurrying to the back door and call "Father," her voice growing fainter as she went in the direction of the barn. "I believe it was bad news," said Annie. "I believe so, too," said Guy, straightening up in his chair and showing a great deal of interest. "I wonder what it can be."

After a long time Mrs. Blake returned to the kitchen and to her work, but they did not see her till she called them to dinner. Seated at the table, there was no longer room for doubt, for the servants rising to Mrs. Blake's eyes and were hurriedly pushed away, while Mr. Blake, after barely tasting of the food on his plate, pushed the plate away, said somehow he didn't feel hungry, and disappeared out of the room. "The folks rising to Mrs. Blake's eyes and were hurriedly pushed away, while Mr. Blake, after barely tasting of the food on his plate, pushed the plate away, said somehow he didn't feel hungry, and disappeared out of the room."

"My daughter began Mrs. Blake, then she said, "I'm afraid," she said. "Some one is coming," and she went to the window to look out. "You are getting to be as curious as the natives," said Guy, a little contemptuously. "It is that old Mr. Atkins, who lives over on the Cranberry," said Annie as the wheels rattled by the house, "and he's stopping." Guy closed his eyes wearily. "They heard Mr. Atkins enter the kitchen." "I had an errand to the village," he announced in a high, nasal voice, "as the postmaster, he asked me to fetch along this 'ere letter. It's got a special delivery stamp on't. From Harriet, I judge, by the postmark. Hope there ain't no bad news."

"I'm very much obliged," said Guy. "You're very welcome," said Mrs. Blake. "You must come over and see us while Mr. Blake is away," said Guy, politely as he followed her to the door. "I suppose you know about her going?" "No, Mary had not heard, so Guy told her, and she said very heartily that if there was any way in which she could help she would be very glad to, and that she would come over and see Annie. Then she and her sister walked along and Guy went into the house to put on overalls and prepare to do the work. There were the eggs to collect from three hen-houses, the hens to be fed and shut up for the night. Then there was skimmed milk to be warmed for the calf, two cows to be milked and the cows and horses to be watered and fed."

"When this was done Guy and Annie ate the supper which Annie had prepared, and while Annie washed the dishes Guy brought in wood and filled a wood stove, for we've hardly lifted a finger since we've been here," said Guy. "But we're not really so helpless as we seem. I camped out summer before last and learned to do ever so many things, and Annie here knows a little something about housework." "You can't milk?" asked Mrs. Blake, doubtfully. "No, but couldn't I learn? Is it very difficult?" "I learned when I was six years old," said Mrs. Blake. "I'm going out to talk with Mr. Blake," said Guy, impetuously. "Where's my cap—oh, here it is," and he was out of the house like a flash, Annie looking after him in amazement. "Was that her fastidious brother who looked upon all farm work with disgust, and who had been sitting for two weeks past?" "I suppose the cream would keep, this weather, till I come back," said Mrs. Blake thoughtfully, "and you could buy stuff of the baker and steak of the butcher, and if you slept in the two little bedrooms opening out of the south room you wouldn't have to tend two fires."

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had begun to snow, and the snow continued to fall all that day and all night, so that by Saturday morning it was very deep. "Isn't it white?" exclaimed Annie, as Guy started out, after chores and breakfast, to dig paths. "No, like city snow, it is," said Guy, who was in excellent spirits after another night of unbroken sleep. He had been at work but a few minutes, when he heard a "Halloo!" and looking up, saw Fred French ploughing his way into the yard. "You may think I might like to have a striker," he said. "This snow is pretty deep for working in the woods," he explained, "so I thought I'd take a holiday and wait for it to settle a bit."

When Annie looked out a little later the snow was flying from their shovels and they were talking together with the greatest animation. A little later still Mary Osborne came, with her mother and brother, and received a warm welcome from Annie. Mary brought the crocks of cream from the cellar, emptied them into the churn and began churning, while Ruth, who proved to be a young person of great energy and liveliness, helped Annie about the house.

"Now," said Ruth, when the work was done and it was decided that she and her sister were to stay all day, "I've got up a sponderous dinner." "What's that?" cried Mary, in a scandalized tone. "But I only know how to cook two or three things," said Annie, laughing. "Oh, that doesn't matter. I can cook. Where is Mrs. Blake's cook-book, if you please," and Ruth, turning to the book and planned a menu, which, as she announced, was "both elaborate and inexpensive."

Guy asked Fred French to stay, and his dinner was a perfect success both from a gastronomic and social point of view. After dinner Guy went home with Fred to see his collection of butterflies, and the three girls washed an appalling number of dishes and butter making utensils, and then sat down to rest and talk.

After this auspicious beginning, hardly an evening passed that either Fred French or the Osborne girls did not come in to see Guy and Annie for an hour or more, these neighborly visits to be returned when the Blakes came home. This event happened just ten days from the time they went away. Their daughter did not, and was indeed now out of danger. "All owing to her having her mother to take care of her," Mr. E. also declared. "And if it hadn't been for Guy and Annie Westcott, she wouldn't have had me," declared Mrs. Blake. "She was delighted with the way they had attended to everything in her absence. But now," she said, "you mustn't do another thing, except have a good time."

"It is going to be a part of my good time to help you some every day, Mr. Blake," said Annie. "And choring agrees so well with my constitution," said Guy, "that really I can't give it up entirely." "Dear me, there were the usual duties, there were the visits of Fred and Mary to return. Then there was sleigh riding, and a season of fine coasting, a full moon at this time making it a delightful pastime for evenings, the only one of the day that they should leave his wood cutting. Then came the snow followed by a hard freeze, and there was skating, and long walks in the woods and pastures.

"Annie," said Guy one day, "we're having a glorious time, and I hate most of all to let this season pass, and I see as rather ridiculous that they should follow like me, who can tramp about all day, and sleep ten solid hours every night, should be staying on here in the country for his health." "Well," admitted Annie, reluctantly, "it doesn't seem really necessary." "So they packed their trunks and the Blakes carried them to the railroad station. Guy and Annie watched the old horse and the covered wagon from the cow window as long as they could see them. When they turned toward each other again there were tears in Annie's eyes, and even Guy's were not entirely dry. One of the other passengers wondered what the pretty, stylish, well-looking girl and the well-dressed young fellow, with the curly red hair and the high forehead, were feeling badly about. "Aren't they the very nicest, most interesting old people we ever saw?" said Annie. "Yes," assented Guy, "and our own father and mother couldn't have been kinder." "I hate to leave the Osborne girls, too," said Annie. "They are unusually bright girls, both of them," said Guy, "and it seems—"

(Continued on 11th page).

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as though they are more original and more sincere than city girls. "Thank you," laughed Annie. "Oh, I didn't mean you," said Guy. "And there's Fred French," he added. "I admire that fellow. He's got a head as mine, and he would like to have an education, yet he gives up all his plans to stay on the farm and help support his mother and brothers and sisters, and does it cheerfully, never dreaming of doing anything out of the ordinary."

A WORD TO YOUNG TRAVELERS.

BY ELIZABETH FIELD.

It happened a good many years ago now, for I was a girl only sixteen when my father went to the train with me late one bright winter's morning. I was going alone from Boston to New York for the first time—one of my girl friends journeying as far as Springfield, leaving me to take the rest of the trip entirely by myself. Many had been the careful warnings given me by my mother, my high school teachers with the superiority of youth, as I felt quite competent to take a trip to Europe alone, and, in fact, I highly enjoyed the situation.

It was a beautiful morning I remember, and as the train rolled out of the station I settled back in my chair with a thrill of pride, and the delightful consciousness of at last being considered old enough to take care of myself. Such a good time as we had, my little friend and I, and many were the looks of amazement cast at us from time to time by our fellow-travelers at the sound of our happy school-girl talk and laughter. Springfield came only too soon, and I was beginning to feel just a little lonely and forlorn, and to wish the distance between Springfield and New York not quite so great, when, to my amazement, a gentleman came slowly down the car late and stood before me.

"I am not your name Miss French," he said, and at once, and at my cool bow (for I remembered my warnings) he proceeded: "I knew your mother very well when she was a girl; you look much like her."

I began to get interested, but he did not wait for me to say anything. "Miss Reed of Lynn. Many a time I used to pull her curls in school; it doesn't seem possible that she has a daughter your age."

I was delighted, and thought how pleased my little mother would be to hear again from her old friend.

"Did you move away from Lynn?" I ventured to ask, whereupon the gentleman inquired if he might occupy my first-class seat for a few minutes and find out about his old acquaintances. All that my mother had said floated vaguely through my mind, but of course she couldn't know I was going to meet such an old, old friend of hers—such a dear, fatherly sort of man.

When he had comfortably settled himself he told me all about his school-days in Lynn, of my pretty little mother, and many of her old friends whom I knew quite well. After he was married and moved away, he said, he had lost all track of his schoolmates, but he was so glad to revive the old friendship again in so pleasant a way. Then he told me about his own life, which seemed to have been filled with sorrow, and when he went back to his former seat to get a picture of his little motherless girl, I was justly indignant when the conductor of the car came up and asked me if I had known the man before.

The afternoon sped by on wings. He had brought me, with the picture, a box of candy, asking if I had inherited my mother's love for sweets, and we talked and laughed over the bonbons like a couple of children. Just before we reached New York he pulled out his card-case and wrote on a blank card: "I am so glad to have met your charming daughter, and to hear your life has been so full of sunshine. Your old friend, B. J. Phillips." I have that card now.

When I began to gather up my things he asked if any one would meet me, and if they didn't might he get me a carriage. "It would be very kind of him," I said, and almost hoped my uncle wouldn't appear. We were steaming into the station when the conductor came up again and took my satchel. "O, but the gentleman is going to get me a carriage," I said, smiling at his stupidity. "Dear young lady," the conductor said gravely, "your father put you into my care—and I have a daughter of my own. I shall either see you under your uncle's protection or put you into a carriage myself. Can you imagine my surprise and injured dignity? I turned round to

make a protest to my new friend, but he had gone—vanished completely. My anger and discomfiture seems laughable now, as I followed my self-appointed guardian to the platform, where every rebellious feeling disappeared in the happy glow of seeing my uncle and favorite cousin again.

My mother had never even heard of the man—the name on the card was of course fictitious. He must have heard enough of our girl's love for my friend left me to concoct his plausible story, with the aid of a good memory, as he must have known something of the Lynn young people in the days long since gone by.

The conductor told my father afterward that he felt the man was an impostor, and was truly frightened when he saw my implicit belief in him.

I shudder now when I look back on that journey, and only hope my portrayal of it may hinder some other self-confident young girl in her travels from undergoing a similar experience—Congregationalist.

DR. EMORY B. LEATHERMAN, Dentist, formerly of Bardonia, Ky., now located at 742 Third St., Louisville, Ky.

A TOUCHING SCENE.

It is always charming to see children meet their affectionate loved ones, their parents, and this is still more pleasing when the "children" are themselves men and women.

The writer remembers being on a railroad train several years ago when directly in front of him sat a kindly-looking, snow-haired old man evidently unaccustomed to traveling, and as manifestly in his "second childhood." He was very talkative, and he told me all about the journey he was taking. "I'm going out to Iowa to see my son Jimmy and my daughter Nelly. Just think—I ain't seen either of 'em children for most six years, and if they ain't stoked to see me I'll be mistaken. An' this train seems to fairly drag. I get so impatient every time it stops at a station! Wish it'd keep right on an' never stop until we get to K—; that's where Jimmy and Nelly live."

He began gathering up his few belongings when we were still an hour's ride from his destination. "I want to be all ready to get right off when we stop," he said. "Jimmy and Nelly'll both be at the depot to meet me, although they live nine miles out in the country, and the ain't no need of both of 'em coming." But they'll be there—you see if they ain't."

When we reached K—the excited old man started to leave the car in eager haste, but the train had not yet come to a standstill. He was a bearded giant of a man fully fifty years of age hurried into the car.

"Jimmy!" called out the old man eagerly. "Here I am, Jimmy!" "Father!" cried the son, and he took the little old man right into his arms and hugged him, while tears stood in the eyes of both.

A stout, plainly-clad, middle-aged woman appeared at the car door and cried out: "Father!"

Then she turned and called to some one on the platform, "Here he is! Here's father!"

"Nelly—my girl!" said the old man. The son and daughter both had an arm around the father as he left the car. On the platform were waiting eight grandchildren of from five to twenty years of age.

"Here's your gran'pa!" said "Nelly," joyfully; and a great hugging and kissing time ensued.

Of course the passengers in the car and the bystanders on the platform smiled, but I think that most of them agreed with a lady on the car who said: "It is a beautiful sight to see an old man loved and revered by his children and grandchildren, and I only wish that such exhibitions of affection were more common."—Selected.

PRAYER and praise are closely related, and hence the man who is always complaining is rarely, if ever, noted for frequent and fervent prayer.

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The book is one it will do every preacher good to read, while to any earnest Christian it will prove helpful in quickening the consciousness of the reality of the presence of Christ with his people.—The Sunday School Times.

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HOW HELP THE PASTOR.

CRITICISE HIM SEVERELY.

He enjoys being "picked to pieces." Be careful that you do not tell him personally—just inform the neighbors! That will do as well as the news will reach him by and by and he will be edified. He has prepared himself especially for his work but you need not mind that, you can probably show him a thing or two!

"Behold how pleasant it is for brethren to dwell together in unity!"

FIND FAULT WITH HIS WIFE.

Oh! to be sure she does not receive a "salary," nor has she been "called" as assistant pastor. But then you can afford to be seemingly indifferent of this fact—the thought need not worry you in the least. Just "pitch in" and make things real lively for her.

"Blessed be the tie that binds Our hearts in Christian love!"

STAY AWAY FROM CHURCH.

Whatever you do, do not forget this. The pastor likes to talk to empty benches (they might as well be empty sometimes when they are full, so far as respectful attention is concerned!) There is nothing so inspiring to a speaker as empty pews! The prayer-meeting is a test of the spiritual strength of the church—make yourself conspicuous by your absence from the prayer circle. The pastor will be pleased to see the church on the "down-grade!"

"Oh! I long to be there."

DO NOT PRAY FOR HIM.

He does not need your prayers. He has no temptations and is stong enough in himself. Paul's declaration: "When I am weak, then am I strong" does not apply in your pastor's case! He does not need the help of the Lord. Be sure not to pray for him. Do not sympathize with him in his work of winning souls for the Master, and in his fighting the devil. He does not need your sympathy. Give him an extra cuff or two and it will be a wonderful help!

CONFESS YOUR NEIGHBOR'S SINS.
Tell your pastor how far short of duty Brother A—has come, or how Sister C—has "gone wrong!" (If you would only look after your own sins, you would be kept quite busy!) However never mind a trifle like that. You will make your pastor happy if you will do this.

"Duty done is the soul's fireside."

DENY YOUR PASTOR'S REQUEST.

We read that Moses told Lieutenant Joshua to go out and fight Amalek, and "so Joshua did." But he was an old fogey. If the pastor asks your help be sure to refuse him. It will greatly encourage him to "go forward."

BE SURE TO LAUGH OR GIGGLE.

There is nothing so helpful as an idiotic smile during the most important or solemn part of the sermon. If you can think of nothing that will be of service, just let your eyes wander aimlessly around the audience as if in search of a long lost friend. And it might be well to have your face lighted up with a vacant imbecile stare—a kind of a "gone" expression. Oh! there are many ways to help.

DRAW OUT YOUR WATCH.

Hold your watch up above the pew (where the audience can see it—ten to one, it's not paid for!) Remind your pastor that his time's up! "He preaches so long—wish he'd quit!"—The entire service is seldom an hour in length, yet you sit three hours at the theatre and never think of "getting tired." The trouble is the picture the pastor draws of sin makes you squirm. Yes, pull out your watch!

THEN/LOOK BEHIND YOU.

Remember Lot's wife! It is very important for you to see who it is that has come in just after the pastor's "secondly," whether Sister E—'s bonnet is the latest style, or who that young man is with Mehtable Green. It does not matter whether you give respectful attention to the sermon—the pastor's only talking for his own gratification anyway!

AND LASTLY.

Be sure to get up in the middle of the sermon and leave the room. Make as much noise as possible to attract attention in going out. Then slam the door after you. Oh, we could think of many more ways, but if you will only observe the "helps" already given, you can be of some use in the world.

JAS. W. GIVAN.

WHAT MOTHERS CAN DO.

They can teach their children, girls as well as boys, to despise a dishonest dollar so that they will not have it about them. A child that is properly trained will not want that which is not his by right. It appears as bad to him to gain a few cents by fraud, as to steal his neighbor's pocketbook. "He that is unjust in the least is unjust also in much."

They can teach them to hate lying so that they will not misrepresent anything they are describing, or, if at any time they find that they have deviated from the truth in the slightest degree, their consciences will not rest until they have corrected it, and asked forgiveness from Him in whose Book it is said "Lying lips are abomination to the Lord: but they that deal truly are His delight."

They can teach them to reverence the Lord so that they would not for a world, take His name in vain. They should run from the black plague for "the Lord will not hold him guiltless that taketh His name in vain."

They can teach them that strong drink paves the way to perdition. That it is deceptive and leads a man on from one step to another and before he knows it he is entirely in its power. They should early learn to avoid all intoxicating drink as they would the wily poisonous serpent, for "at the last it biteth like a serpent and stingeth like an adder." "Whosoever is deceived thereby is not wise."

They can teach them to be pure in thoughts, feelings, and language. A vulgar sentence should cause them, boys as well as girls, to blush and hide their face for shame. God looks at the heart. Those who are impure in thoughts will not remain pure in conduct. They should learn that it is a great sin to open or look into a book that tells of secret sins. As stirring up mud at the head of a fountain will make the stream foul, so this will continue with them and make the whole of their lives impure.

They can teach them that the human heart is sinful. Pride and selfishness are in every one when they are born, and will be developed as soon as they are old enough. That every individual must have a new heart before he can please God. For this reason they should pray earnestly until they have been accepted of the Lord.

They can teach them to forgive an unkindness and, also, to forget it. If it is remembered with the least degree of unkind feeling it has not been forgiven. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Besides these, mothers can teach their children to be generous and amiable, grateful and loving,

courteous and charitable, brave and honorable, meek and lowly, kind and gentle, economical and considerate, industrious and persevering, patient and sympathetic also, to have selfreliance and integrity, and all the rest of the moral powers necessary to make a well rounded character.

The mother must also take a part in the mental training, and the principal part of the physical culture devolves on her.

Considering the great and numberless duties that are devolving on the young mother, should she not have more help and sympathy? The best books on the subject of training should be put into her hands, and she should study them with great care. If she makes a failure in her training it is an eternal failure. She should feel that God says to her when He gives her a child, "take this child and raise it for me."

One of the best books I have read on training is "Childhood its Care and Culture" by Mary Allen West.

MRS. E. L. SHOUSE.

Clarks, Ky.

I HAVE read with interest your records of Bible study in the issue of the RECORDER just received. Our experience in teaching the Bible in Ewing College may be of interest to your readers. Our experience covers seven years. We teach it to everybody. The chapel exercises were lengthened to one half hour and while there is some variety yet the main feature is always Bible study. The lessons like that of our other studies are known before hand. No great effort is made to have the students prepare for the exercises, and they undoubtedly do not give it much preparation. Nevertheless we believe it to be of great practical benefit. Last year we made a study of the life of Christ. This year of the Psalms. Perhaps we may hastily sum up the results as follows: First the communication of Biblical knowledge. Second, a real contribution to the formation of character. Third, material help in government of the school. There will be self-government on the part of the pupils always when there is a good religious interest.

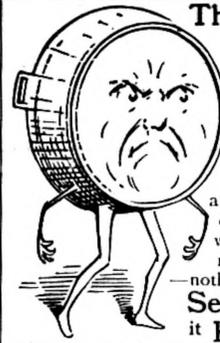
We do not go out of the way to teach denominational peculiarities, but we never avoid them. To do so, in our opinion, would be to show unfaithfulness and cowardice.

The Bible also has a prominent place in the curriculum. It is required four terms for the degree of B. A. and B.S. It is also elective, and counts for degrees as much as any other study.

In carrying out the work laid out in the curriculum, provision is made for its teaching daily, and an effort is made to teach the Bible itself, not to teach about it. The Bible itself is made a text book. All other books obtainable and bearing on the subject under consideration are used as reference books. It is usually studied book by book, sometimes by periods.

We can safely affirm from our seven years experience that there is no study that excites more interest, that furnishes so large a contribution of ideas, that is so promotive of originality, so helpful in the formation of character, and so useful generally as the Bible. In our opinion, to insist on the study of heathen writers and ancient mythology and to make the study of the Bible elective is to insult the Word. Very much depends upon the teacher. But it seems to us that every institution that will be loyal to God and man must give the study of the good old Book a prominent place.

J. A. LEAVITT.
Ewing, Ills., May 1st 1897.



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PROGRAMME.

MINISTERS' CONFERENCE, GEORGETOWN, JUNE 17 AND 18, 1897.

Thursday Morning.

Devotional exercises. Organization and miscellaneous business. "What is Scriptural Evangelism?" - I. A. Strother, M. P. Hunt. General discussion. Adjournment.

Thursday Afternoon.

"How May Women Best be Fellow-helpers to the Truth?" - J. H. Boyet, I. F. Trotter. General discussion. "What Means Did the Holy Spirit Use to Bring Me to Christ?" - W. C. Taylor, J. S. Cheek. General discussion. Exegesis, Luke 11:13 - R. T. Bruner, J. W. Waldrop. General discussion.

Thursday Evening.

Sermon - L. H. Voyles; alternate, J. F. Williams.

Friday Morning.

Devotional exercises. "Difference Between Kingdom of God and the Church" - J. A. Booth, John A. Bennett. "Family Worship" - Edmund Harrison, B. F. Swindler. General discussion.

"Element of Effective Expository Preaching" - A. T. Robertson, B. B. Baily. General discussion.

Friday Afternoon.

"Sacrifice and Atonement" - J. W. Loving, J. W. Lynch. General discussion.

"What Recent Books Have Helped Me?" - J. S. Coleman, P. I. Lipsey. Symposium.

Christian experience and call to the ministry of the youngest and oldest ministers who have not previously related their experience.

"How I Prepare My Sermons" - A. C. Graves, R. C. Hubbard. Symposium.

Report of Committee on Thebes.

Friday Evening.

Report on obituaries. "What course should a Baptist church pursue with a brother who is connected with the liquor traffic?" - W. L. Pickard, J. G. Bow. General discussion.

We recommend that in general discussions the speeches be limited to five minutes. Respectfully, W. S. RYLAND, Ch'm.

NOTE.-According to resolution of Dr. Eaton (see minutes, page 44) the Executive Committee has written each brother named above and has his promise to be present and ready for the duty assigned. C. G. JONES, Sec. Ex. Com.

Covington.

THIS paragraph was attributed to Prof. Pollock in the summary of replies from the colleges published two weeks ago.

Columbian University, Washington, D. C., B. L. Whitman Pres: "Theoretically the Bible ought to be put in as a required study in all our colleges. So far as I am aware, however, everywhere that this has been attempted certain embarrassments have resulted from the unique character of the book, which will not and cannot lend itself to the uses of a text-book in the ordinary sense. I seriously doubt, therefore, whether it is wise to make the Bible a required study. The best results I have known of have come from giving it a liberal place in the curriculum, but always as an elective study. This avoids the difficulty of the student feeling compelled to take it, a feeling which is to be the last degree unfavorable to the study of the

Bible. On the other hand, it is open to all who are disposed to profit by such courses, and if competently and sympathetically taught the Bible courses are bound to attract students in large numbers."

HARD WORK VERSUS GENIUS.

It is generally thought that those who rise to special eminence in any profession, are endowed with extraordinary genius, or possess some rare faculty of mind, by which they are able to succeed without labor.

According to this notion, a genius acquires knowledge without study. He is eloquent without preparation, and profound without research. While ordinary men toil for knowledge, the genius is supposed to receive it, as the mind receives dreams - without any effort. He has only to open his mouth, and it is filled with inexhaustible arguments; he has only to take up his pen, and wisdom flows from it as the water from the rock at Niagara. While others have to climb step by step to attain greatness or fame, he, by a single stride, reaches the summit, and has only to open his ear to catch the applause of an admiring world. So it is generally thought.

Men, of course, have minds of different calibre. Our minds are not of the same strength, any more than our bodies. All this we grant. But, as our physical faculties become strengthened and developed by exercise and work, so our mental faculties as well.

And is it not true that the great men whom we have regarded as geniuses, were men of indomitable force of will, and of untiring energy?

Shakespeare, Milton and all the great poets, whose writings we so much appreciate, were men of remarkable industry. Lord Byron was indefatigable in searching for words that would best express his meaning. Sir Walter Scott worked and worried himself into a premature grave. Tennyson is known to have written some of his poems fifty times over before giving them to the world.

And what is true of the great poets, in this particular, is also true of the great artists, the great merchants, and of the most successful men of any business and of any profession. They were men of settled purpose and of persevering toil rather than men of exalted genius.

When Thomas Carlyle was asked to define genius, he answered: "Genius! genius! why, genius is an immense capacity for taking pains."

If this be so then even the weakest amongst us may reach positions of great usefulness and power.

What we desire to be, we may be. What we will to do, we can do. Our success will depend, not so much on the amount of genius, or ability, or intellect that we possess, as on the weight of character, the strength of purpose, the amount of industry and perseverance that we put into our work.

"Never you mind the crowd, lad, Or think that your life won't tell, The work is the work for all that To him that doeth it well.

Fancy the world a hill, lad, Look where the millions stop, You'll find the crowd at the base, lad There's plenty of room at the top. Courage, and faith, and patience, There's space in the old world yet, The better the chance you stand, lad, The further along you get. Keep your eye on the goal, lad, Never despair or drop, Be sure that your path leads upward There's always room at the top."

J. BELL, Southern Baptist Theological Seminary.

Love one another.

DEAR BRETHREN OF KENTUCKY:— You have already seen through your state paper of the glorious meeting with which the Lord blessed us at Wilmington. The brethren were rejoiced to find out that our Foreign Mission debt had been cut down from nearly \$32,000 at the Convention last year to \$13,500 at the Convention this year, and with prayerful spirits and liberal hearts they united in a plan to pay off all our debt within thirty days. To do this Virginia agreed to raise \$2,500, Georgia \$1,800, Kentucky \$1,600, and other states various amounts. The delegates from each state held a meeting and decided on the amount they thought their state could give. The Lord graciously blessed our Foreign Mission workers last year. There was no death among them, and we had 660 baptisms. We want to honor and praise Him by paying every cent of our debt. The brethren of Kentucky put down \$1,600 for your state. I know by united effort you all can easily give this amount within thirty days. Virginia, which took the largest part has gone earnestly to work, and the brethren propose to try and raise her gifts the third and fourth Sabbaths of May, so that by the time you read this, a large part, if not all, of Virginia's amount will be raised. I hope that you will try to get in your amount before the middle of June, as we always close the accounts to be printed in the Journal on the 15th of the month, and we hope for that Journal to show every state up in line on the amount promised. This gives us a little over thirty days, so that the amounts can be raised, and all in this office before the time to print them in the Journal. We praise God for his wonderful goodness to us, and with renewed consecration desire to start on another year of service.

Yours fraternally, R. J. WILLINGHAM, Cor. Sec'y.

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the Pores.

Cuticura

It is sold throughout the world. For Sale Everywhere. U. S. A. Agents: "How to Purify and Beautify the Skin, Scalp, and Hair," mailed free.

BABY HUMORS

Itching and scaling, instantly relieved by CUTICURA REMEDY.

THE MARKETS.

Report for the Week Ending Saturday, May 15, 1897.

CATTLE.—The cattle market to-day was steady at Friday's prices. No feature of interest developed. Calves.—The market was steady at \$3 50/25. Hogs.—The market for hogs opened early and ruled steady throughout the day at prices not materially changed from Friday. Mediums sold at \$3 75, heavies at \$3 70/25 and lights at \$3 50/25. The receipts to-day were 1,370 head. Sheep and Lambs.—The market for sheep and lambs was steady at quotations. The only feature of interest was the backwardness of the demand for light, poor grade spring lambs.

Extra shipping cattle, 1,000 to 1,500 lbs. 4 00/25 75 Light shipping, 1,000 to 1,500 lbs. 4 25/50 00 Best butchers 4 15/20 00 Fair to good sheeps 3 50/25 10 Common to medium butchers 3 00/25 25 Tain, rough steers, poor cows and calves 1 50/25 00 Good to extra oxen 1,500 to 1,700 lbs. 3 50/25 75 Common to medium oxen 3 00/25 00 Feeders, 900 to 1,200 lbs. 3 00/25 25 Stockers 3 00/25 75

AN INTERMITTENT HEART. Stopped Every Third Beat.

But Mrs. Strope's Heart now no longer lags but Throbs Regularly.

From the Louie, Cleveland, Ohio. In a large, commodious house at No. 104 Huntington Street, Cleveland, Ohio, lives Mrs. Emily L. Strope, widow of the late X. M. Strope, and she is the mother of a young man who has been, and is now one of this city's successful and energetic pharmacists. Mrs. Strope who has lately recovered from serious cardiac difficulty when questioned by a reporter regarding her late illness stated as follows: "Two years ago, I had my first experience with Dr. Williams' Pink Pills. For a long time I was troubled with an ailment which I feared would eventually drive me crazy unless I rid myself of it. It will sound strange, no doubt, to some, but my heart did not beat as it should. Its action was irregular. There would be two pulsations, or perhaps three, and then a sudden cessation. My heart seemed to rest for the period of one or two beats, and then resume its action. Sometimes such lapses would not be so frequent as that, but so rarely a day passed that they did not occur. It felt as though something would strike the heart with great force, and push it out of place. During that period, whenever I lay down to sleep or rest, my hands would become perfectly numb and helpless. I could feel the temporary paralysis coming over them, but I could do nothing which would prevent it. My feet were affected in a like manner, and I had considerable difficulty in walking when such a spell had possession of me. Naturally that state of affairs completely upset my nerves, and any one whose nervous system is well nigh shattered can appreciate and understand the misery.

chiefly mental, which I endured. I lost much sleep and rest, and often I was compelled from sheer exhaustion to sit down during the day to obtain some repose. But as soon as I did so I felt that numb sensation come over my hands and feet, and I rocked violently in my chair to drive it away, but frequently to no avail. "One day, my son who was keeping a drug store at the time, brought me home some of Dr. Williams' Pink Pills for Pale People and advised me to take them for my heart trouble. I did so and soon began to feel better. I took the pills for about two months and they certainly cured me, for now my heart beats regularly and all numbness has disappeared and my circulation is in splendid order." We print the above hoping Mrs. Strope's experience may be beneficial to others who may suffer from derangement of the heart. Dr. Williams' Pink Pills contains, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of the grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Nothing Is More Precious Than Time.

Much time and worry can be saved to Housefurnishers by coming direct to us for Carpets and Draperies. We have the proof in store for you. Our aim is to show the largest stock, the greatest variety and the best values at satisfactory prices. In these our efforts have been rewarded. We can please you in

Carpets, Mattings, Oriental Carpets and Rugs, (Floor and Hearth Sizes), Lace Curtains, Portieres, Grills, Art Squares, Linoleums, Oilcloths, Shades and all Interior Housefurnishings.

W. H. McKnight Sons & Co., WHOLESALE AND RETAIL. 225 Fourth Ave. 323-330 W. Main Street, LOUISVILLE, KY. We are the Matting Distributors of the South.

Table with columns: Bulls, Veal calves, Choice milk cows, Fair to good milk cows, HOGS, Choice packing and butchers, Fair to good sheep, Good to extra light, Fat shoats, Fat hogs, Roughs, SHEEP AND LAMBS, Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Bucks, Extra sheep, clipped, Fair to good sheep, clipped, Spring lambs, Sold to date in 1896, orig. inspec'n, REBUTIONS, Rejections this week, Rejections same time in 1896, Rejections same time in 1895, Percentage of rejections to sun's sales, Percentage of rejections to sun's sales, '94, Percentage of rejections to sun's sales, '93, Rejections since Jan. 1 to date, Rejections same date in 1896, Rejections same date in 1895, RECEIPTS, Receipts this week, Receipts same time in 1896, Receipts same time in 1895, Receipts since Jan. 1 to date, Receipts same time in 1896, Receipts same time in 1895, SUMMARY—1896 CROP, Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections, DARK—1897 CROP, Trash, green mixed, Common lugs, Medium lugs, Good lugs, Common leaf, short, Medium leaf, Good leaf.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, May 15, 1897.

Table with columns: Year, Year, Year, Year, Total new crop sold to date, Sold to date in 1896, Sold to date in 1895, New crop sold to date, orig. inspec'n, Sold to date in 1896, orig. inspec'n.

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.

H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance.

John H. Leathers, Cashier Louisville Banking Company.

John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern.

John B. Firtle, State Agent Travelers' Insurance Co.

William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times.

J. M. Cabell, Cabell, Bayse & Co., Grocers.

Joseph H. Peter, Monuments, Stone Works.

A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, Fire Insurance. Call on or address C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

Items of Interest.

The treaty duly signed and ratified by Venezuela has been brought to this country by H. L. Scruggs of Atlanta. He took it to Mr. Cleveland in Princeton, New Jersey, and then to Washington City.

A. W. Barnard, of Nashville, went up in an air ship from the Exposition grounds. He only went twelve miles when he was compelled to come down owing to the breaking of a propeller. Instead of a basket below, the ship has a bicycle frame and the sails are controlled by means of the pedals and handles.

What won't man gamble on? In Bengal gambling upon rain has become so general, legal action is necessary to suppress the same. For many years this form of gambling was confined to the Marwaris. Now the Mohammedans ask that it be suppressed because so many of their women indulge in it.

The Turkish Government has at last acted in the matter of the murder of the man who was killed at Tokat where several hundred persons were killed. Six Turks have been sentenced to death, many sent to prison for terms varying from seven to fifteen years, and others are held in prison for trial. One hundred and forty-four were arrested.

The Home Mission Society in England opened its annual meeting with a benediction whereupon a brother in the Baptist community "Religious assemblies used to begin with a prayer-meeting, but that was in the dim prehistoric ages before belief in God had become a tradition. In the present age appropriately begins its religious conferences with a benediction."

The statistics of the mint in California has published his report of the amount of gold and silver produced last year. The report is defective, so many mines refused to give any account. So far as he could learn, there was mined last year \$17,194,720 in gold, an increase of one 1/2 per cent over the year 1896, and there was mined \$22,744,700 in silver.

The Kentucky G. A. R. held their annual meeting in Lexington last week. There were great crowds in attendance, and no meeting they have ever held was more enjoyed by the Capt. A. J. Tharp, of Winston, was elected Commander, R. F. Martin, of Louisville, Senior Vice-Commander, and J. H. Spigars, of Lexington, Junior Vice-Commander. They will meet next year at Bowling Green.

There have been several bad disasters at sea. In the North Sea the Dutch steamer Arden, and the Norwegian bark Hoodzar collided and both foundered. Thirteen members of the two crews were saved. A United States ship, the Francis from San Francisco, was burned and sank at Atlantic City, N. J., all the crew being saved. A fire in the Malory Line steamship Leonora burned thirteen to death.

The managers of the charity bazaar in Paris, in the burning of which so many leading ladies perished, received an anonymous contribution of \$97,000 francs. This sum with the first day's receipts makes the total equal to what they were last year. It was thought at first the gift was sent by Baroness Hirsch, but this is denied in a semi-official note.

Judge Carpenter of the Circuit Court at Detroit has decided that the reading of the Bible in the public schools of Michigan is a violation of the constitution of the state, and has granted a mandamus against the Detroit Board of Education to prevent the same. This decision will probably be the decision of all the courts in the states which have compulsory education laws, thus forcing Jews, heathens and infidels into their children to the schools.

Hon. David Carnegie and a party have made quite a thorough examination of the deserts in western Australia. They find these utterly unfit for habitation. Water is very scarce, and is only in a few holes known by the natives. There is nothing yet known to indicate the possibility of irrigation by artesian wells. There is no vegetation or signs to indicate the scant supplies of water, and the party would have perished from thirst had they not taken natives with them.

The Rover, a steamer owned in this country and carrying the United States flag, trades between New Orleans and Honduras. On May 4, as it was steaming along four miles from Puerto Cortes, a Nicaraguan war ship, fired a solid shot without any warning. The Rover immediately hoisted her colors and shot back. She fired at it. Fortunately the marksmanship was poor or the Rover would have been sunk. Gen. Hayes boarded the Rover and replied to Capt. Reed's indignat protest that he could protest as much as he liked but it would do no good. The Secretary of State will take up the matter.

The letters from the correspondents with the army and navy their telegrams, having been previously published. The London Times correspondent gives a graphic account of the battle of Malina. He says that while the Greeks fight bravely the "Turks proved themselves the better soldiers, for they are uncut-throat enough to be ignorant of fear, and they are not only better soldiers, but victors. Their officers are veterans of ability." The victory at Malina was chiefly due to the fact that in the crisis of the fight Hiss Pasha himself directed a battery, fired at the long range of 3,000 yards and dropped shells fifty yards in front of his own troops into the Greek entrenchments.

MORPHINE Opium, Cocaine, Cannabis, etc. Sold by W. G. WILSON CHEMICAL CO., Dublin, Texas.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably, in advance. All notices over 100 words you know all once what the charges will be. Omit the money accompanies the notice, it will be brought down to 100 words.

SNIDER.

C. P. Snider was born June 1, 1823. He joined the Baptist church in the year 1851. Since that time he has been a faithful and devoted Christian, always acting when necessary, his time and labor for the cause of Christianity. He was beloved by all. The poor found in him a charitable friend and all who knew him found in him a noble and unselfish spirit. His death occurred April 18, 1897, by which the church has lost a faithful member, a devoted husband and a tender father and the country an upright and patriotic citizen. But while his death is a sad bereavement to all, he has left to his family and his country the noble heritage of a well-spent life.

FORSEE.

Died at her home in Henry county, Ky., April 11th, 1897, Sister Maranda Forsee. Sister Forsee was a daughter of Elder Jas. E. Duval, one of the pioneer preachers of this county. She was born in Franklin Co., Feb. 20, 1828, and united with the Baptist church at Cedar by experience and baptism while quite young. From the time of her profession of faith in Christ until her death she was consistent in her life. She was married to C. S. Forsee March 15, 1850, with whom she lived happily until her death. She was quite a sufferer for two years before her death, but bore it with Christian fortitude, and was quite anxious as the last to be absent from the body and to be present with the Lord. She leaves a husband, two children, two sisters and a host of friends to mourn her loss. Her funeral was preached by the writer in the church at Monterey, Owen county, Ky., of which she was a loved member at the time of her decease. May the loving Master temper the storm to shorn lambs be our earnest prayer. J. A. H.

GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

The sixtieth session of the General Association of Kentucky Baptists will meet in Georgetown, Saturday, June 19th, 1897, at 10 A. M. The annual sermon will be preached by Rev. E. V. Baldy, of Bowling Green, or his alternate, Rev. A. M. Vardeman, of Trenton. The Ministers' Meeting will convene Thursday, June 17th, at 10 A. M.

RAILROADS.

The following railroads have arranged for one and one-third fare from starting stations or to connections with roads leading to Georgetown: Illinois Central to Louisville; the L. & N. to Frankfort, Midway, Lexington or Paris; the Lexington & Eastern to Lexington; the Eastern Kentucky to East Kentucky Junction or Riverton; the R. N. L. & B. to Nicholasville; the C. & O. to Cincinnati or Lexington; the Southern to Burgin, Lexington or Georgetown; the Queen & Crescent and the Frankfort & Cincinnati to Georgetown.

J. K. NUNNELLY, Sec. Gen. Association.

GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

All delegates to the General Association who expect to attend the meeting at Georgetown next June, will confer a favor on the Committee on Entertainment if they will send their names to the undersigned at the earliest possible day. Free entertainment is offered all delegates.

E. B. YATES, Ch'n. Com. Georgetown, Ky., April 24, '97.

8100 REWARD 8100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is cancer. The Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Cancer being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so limited the quantity of this medicine that it is not sold in bulk. Send for full testimo-nial. Sold by DRUGGISTS.

F. J. O'BRIEN & CO., Toledo, O. Sold by Druggists.

God's gifts are never delayed in the highest of all regions. In the lower, there often are long delays—the lingerings of love for our good—but in the loftiest, fruition grows side by side with longing. The same moment witnesses the petition flashed to heaven, as with the speed of lightning, and the answer coming back to the waiting heart; as in tropical lands, when the rain comes, what was barren baked earth in a day or two is rich meadow, all ablaze with flowers, and the dry torrent beds, where the stones lay white and glistening ghastly in the hot sunshine, are foaming with rushing streams and fringed with budding oelanders. Spring comes at a bound on the back of Winter in the Arctic regions. In the realm of communion with God, to desire is to have; and the soul that thirsts has no sooner opened the mouth wide than the desired blessing pours in and fills it.—Alexander Maclaren.

SUNDAY-SCHOOL PICNIC GROUNDS. The Hallimors & Ohio Southwestern Railway have leased the Charlottesville Fair Grounds and have converted it into a most charming spot for picnic parties. The picnic grounds are situated in the beautiful rolling hills of the Blue Ridge Mountains. No drinking or gambling will be permitted. No smoking of cigars or pipes. The picnic grounds are opened for the Sabbath, which should commend itself to church people who would appreciate the effort in substitution from their past experience elsewhere. There will be a large band of music, a dancing hall, a dance, there is a new Pavilion 50 by 100 feet, Bowling Alley, Roller Skating, Shooting gallery, and a large number of other amusements. See Saw, Pony Track, Saddle Horse for ladies and gentlemen, county drives, etc. The picnic grounds are situated in the beautiful rolling hills of the Blue Ridge Mountains. No drinking or gambling will be permitted. No smoking of cigars or pipes. 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The Royal—White and Pure as the Driven Snow.



Items of Interest.

A despatch from Naples received in London on May 11 said that two large streams of lava had been flowing down Mount Vesuvius for two days. These do not come from the principal crater which is not more active than usual.

The South American republics seem charmed with the plan of arbitration for boundary disputes. Peru and Bolivia are the last to agree on the arbitration of their boundary. Spain is chosen as arbiter.

The Liberals have won a great and unexpected victory in Quebec, the province which is the Catholic stronghold. The Provincial Legislature will have a Liberal majority of 21. This is cause for rejoicing to those who agree nothing for Canadian politics, because it shows a great decrease in the power of the priests.

Admiral R. W. Meade has died in Washington City at the age of 68. He was the nephew of Gen. Meade of Gettysburg fame. He graduated in the Naval Academy in 1860 and proved himself in the navy a man of great ability and of coolest courage. During the war against the South he was known as "Fighting Dick Meade."

The drought in Western Australia continues. The cultivated area has grown narrower till now it only extends to 160 miles from the coast. It is a question as to whether the interior is not normally a desert which enjoyed a few years of rain. In this case, nothing but artificial wells can make it habitable.

The Turks advanced to Demotice where the Greek army had made a stand and a battle followed in which the Greeks were again defeated. Turkey has demanded as the price of peace the cession of Thessaly and a payment of \$5,000,000. It is not thought that the Powers will allow Turkey to take Thessaly. But what Russia really wants is still a problem.

The Consul-General of the United States in Cuba, General Lee, having written that many United States citizens were suffering for food in Cuba, President McKinley sent a message to Congress asking an appropriation of \$60,000 to aid them, with permission to use such part of it as may be necessary to bring them back to the United States.

The French Government has investigated and made a report on the history and production of gold and silver, that has been assigned to France by the International Institute of Statistics. The time since the discovery of America was divided into three periods, one beginning then, one in 1831 and one in 1875. In 1898 the amount in use for money was \$100,000,000; in 1896 it was nearly ten billions. Since then the increase has been very rapid, and in 1895 it was \$26,500,000.

The charter for Greater New York has been a puzzle. A commission after the reformers' own heart, headed by Seth Low, drew it up, and then the "reformers" fell upon it tooth and nail. Mayor Strong was one of said ideal commission who drew it up and he signed an appeal to the Legislature to pass it and then vetoed it afterwards. The N. Y. Independent likes the charter, though it would have preferred some changes, and says of the Legislature that it will receive credit for having passed the charter.

The Interior, speaking of the smallness of the Prohibition vote, says: "We can agree on legislative repression, if that is put pure and simple, but force along with it woman's rights, partisan, socialist, and economic questions and then we must because they will not vote for what they oppose in order that they may vote for what they want, and the repressive principle of temperance will remain, as it is now, represented politically by a small minority."

The growth of the olive culture in California has been marvellous. The crop last year netted \$10,000 to the growers, but so many more trees come into bearing this year, it is thought the crop will net them \$1,000,000. It takes seven years for an olive tree to begin bearing, but if properly taken care of it will continue to bear for two or three hundreds of years.

They are boring in Illinois through some coal veins. The boring has already gone deeper than the earth's crust was ever penetrated before, having reached a depth of 4,300 feet. It has passed through 83 beds of coal of varying degrees of thickness.

We are glad to see signs that the conscience of England is not dead in regard to the treatment of the brave Boers. In the House of Parliament, Sir William Harcourt protested against the increase of the garrisons in South Africa, and expressed the hope that England would not do so disgraceful a thing as to incite war there. It is patent to all men that the Boers in England covet the gold mines of the Boers.

Over-Exertion of Brain or Body. TAKE HORSFORD'S ACID PHOSPHATE. It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Among the noble ladies who died in the banister for charity in Paris was a sister of the Empress of Austria, the wife of Prince Ferdinand of Orleans. When her uncle by marriage, the Duc d'Aumale, heard of her vital death, he fainted and died soon afterwards. There were many heroic deeds done. Baron de Maseken went back seven times to rescue his sister, and each time brought out another woman. At last, when he was too weak to rescue her, he saw his sister burn to death before his eyes.

DELEGATES to the Southern Baptist Convention over the Southern Railway to Wilmington were much pleased. The following resolutions were offered by ex-Congressman Stone and unanimously passed:

Resolved, That we, the delegates to the Southern Baptist Convention on board the special train to Wilmington, N. C., hereby express our high appreciation of the kindly manner in which the officers and crew have treated us, and we especially thank W. H. Tayloe, G. P. A. of Louisville, Ky., and Traveling Passenger Agent J. L. Meek, of Knoxville; John Caham, S. eeping Car Conductor, and M. W. Doll, for their untiring efforts and polite and accommodating conduct to make the journey pleasant.

Resolved, That we heartily and sincerely commend these gentlemen and the Southern Railroad to the traveling public.

Resolved, That we request the foregoing resolutions to be published in the WESTERN RECORDER. On board train May 5, 1897.

Is the time coming when the Baptist newspapers will be appreciated as an important factor in religious progress, and not given that niggardly support which is now doled out to them? This inquiry is not made in a spirit of petulance, but the number of subscribers to our Baptist newspapers, it seems to us, is far below the number which ought to be found in a denomination so large, so intelligent and so characterized by missionary spirit as our own. That advance in missionary giving, that kindly spirit of co-operation, that unity of purpose, which is evidently so much needed, will

never be realized until the Baptist people more generally support and read their denominational papers. The Standard has not the reason to complain that many papers have, but reference to its mailing list will show that names of at least 20,000 Baptists within its field who ought regularly to read its columns are not there to be found. The time is coming, however, when the far-sighted of the denomination will discover that advance which is really progress and not mere moving with the world, will be realized only when Baptists grow in spirituality and education as well as numbers. In order to spirituality there must be knowledge of the mind of God; in order to education there must be knowledge of what men are doing and how God rules and directs. —The Chicago Standard.

WHAT a blessing it proved to the lame beggar and to many others, that his friends carried him to the temple. Had they not done so he would have missed the healing both of body and soul. You know not what blessed results may follow from your persuading friends to go to the house of God. Where would the most of us be today if our godly parents had not required us to form the habit of regular church attendance!

How much easier it is to see what others ought to do, than to recognize and perform our own duty.

CAPON SPRINGS & BATHS

On the Great North Mountain. Alkaline Litchia Springs, 1000 to 1500 gallons annually; Kilde of North, South and West. Largest and socially most pleasant company at any mountain resort in this country. For rates, circulars, etc., address W. H. BAKER, Proprietor, Capon Springs, W. Va.

The greatest chance to save money in buying Clothing, Shoes, Hats and Furnishing Goods that has ever been offered to the people who buy such things in Louisville is now offered at the MAMMOTH Kleinhaus and Simonson have sold the fixtures, losses, etc., and must close out the stock and give possession of the house to a new firm on July 1st. They have made the most sensational cut prices that even this house ever before put on. City people are crowding the big store every day and carrying off the bargains. Out-of-town people may have a share if they'll send MAIL ORDERS at once. Every order will be promptly filled with the BEST in the house at the price when the order comes in. No goods will be charged or sent on approval. CASH must come with every order.

Chamber Furniture.

I. W. 3-piece Chamber Suit; factory price \$10, now... \$6.80

Antique Oak 3-piece Chamber Suite; factory price \$12, now... \$7.50

Antique Oak Cheval Chamber Suit; factory price \$24, now... \$15.50

Very handsome quarter-sawed Oak Chamber Suit; swell front and pattern, French plate mirrors; factory price \$48.50, now... \$26.00

Massive and very elegant Solid Walnut Chamber Suit; hand-carved and piano polished; Tennessee marble tops and finest French plate mirrors in dresser and washstand; factory price \$125, now... \$69.00

Six-drawer Antique Oak Chiffoniers, finely finished and handsome; factory price \$8.50, now... \$5.75

Same, with French plate mirror... \$7.75

Piano.

New Decker Piano; finest made; factory price \$550, now... \$280

But a Few Days Remain for the

ASSIGNEE

To Close Up This Business.

On Saturday, May 29th, this great sacrifice sale of FURNITURE, CARPETS and HOUSEHOLD GOODS of all kinds must close. Many of the finest articles yet remain unsold; and they are being sold at less than the cost of production. Price cards with big black figures all over the house tell the tale of the merciless sacrifice. Come and go through. You're sure to find something you need—and for less cash than you ever had to have to buy such a thing before.

GEO. E. REDIN, ASSIGNEE OF THE

S. T. MOORE CO.

Jefferson and Green Sts., bet. 4th and 5th, Louisville, Ky.

Parlor Furniture.

Six-piece Mahogany Parlor Suit, imported tapestry upholstery; factory price \$34, now... \$16.50

Antique Oak Parlor Suit, six pieces, brocatelle finish, in beautiful designs; factory price \$48, now... \$31.00

Colonial Mahogany Parlor Suit, piped and puffed silk brocatelle upholstery, in different colors; factory price \$120, now... \$64.00

Antique Oak Library Suit, upholstered in genuine leather, up-to-date style; factory price \$96, now... \$59.00

Chairs and Rockers.

Solid Oak Cane-seat Chairs, factory price \$1.25, now... 60c

Solid Oak Cane-seat Rocker; factory price \$1.60, now... 79c

Antique Oak Chair, with carved back; factory price \$1.65, now... \$1.10

Antique Oak Rocker, cobbler seat; factory price \$3.60, now... \$1.90