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Faith, Hope and Love, these three.

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The puff-ball is the emblem of many a forceless life.—Spurgeon.

A WRITER in the *Churchman*, who is a very loyal Episcopalian, points out some of the causes of the prosperity of the other sects. He says, "The people take their own religious papers. The religious newspaper is one of the strongest helps used by our brethren."

THE Countess Von Krockow asks a question in the *Independent*: "Women of Yankee birth have hitherto obliged foreigners to esteem them, but there are an increasing number of scandals in Europe among American-born wives. What is the reason of them? Are American girls changing, deteriorating? It almost looks so from this side of the ocean."

DR. HANKIN has been examining the water of the Ganges. The natives drink of this river into which many dead bodies are thrown, even when the bodies of those who have died of cholera are floating by, and they do not contract the disease. It seems that the mud in this river is fine particles of stone. And the waters contain some element which kills the cholera microbe.

THE *Congregationalist* corrects a mistake which it made for which Dr. Hazen was himself responsible. In the statistics of the Congregational churches of Massachusetts which he published there was a total gain in all these churches of only six. In going over these figures Dr. Hazen finds he made a mistake, and the total gain is 970.

LIEUTENANT MAURY, of the Smithsonian Institute, ranked among the leading scientists of the age. He said: "I have been blamed, by men of science, both in this country and in England, for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes, and is, therefore, of no authority. I beg pardon; the Bible is authority for everything it touches. The Bible is true, and science is true; and when your man of science, with vain and hasty conceit, announces the discovery of a disagreement within them, rely upon it the fault is not with the witness or his record, but with the 'worm' who essays to interpret evidence which he does not understand."

MAX MULLER has devoted his life to the study of the sacred books of the East. He has now reached the Old Testament, and this is what he says of it: "How shall I describe to you what I found in the Old Testament! I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him than it was to me when I suddenly discovered the fulfillment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical and moral world."

IMMORTALITY.

BY G. L. MORRILL, D.D.

Robert G. Ingersoll, lamenting the death of his friend Barrett, cries, "Will the curtain rise again upon some other stage? Reason says 'perhaps,' and hope still whispers 'yes.' We, too, mourn our loved dead and ask, "Does death end all?" The answer comes not from ancient monument, poetry or philosophy, or from modern Emerson, George Eliot or Ingersoll, but from Christ, who says, "Because I live ye shall live also." Plato "reasoned well," and Cicero felt "a certain presage of future existence," but Channing's conclusion is correct, "Immortality is the glorious discovering of Christianity."

Jesus had been insulted, arrested, tried, condemned, crucified, risen with a Roman spear and buried. Mother and disciples were gone; the stars looked down on the dead hands which had kindled their celestial fires; the sepulchre was sealed and guarded by Roman soldiers that the prophecy of the resurrection might not be realized. The Jewish Sabbath came and went. The full Paschal moon arose precluding theft and treachery—when in the dim dawn of the first day of the week angels had rolled the stone away, and mid songs of stars and spirits the Prince of Life and Light walked forth to gladden the world.

The resurrection of Jesus was not spiritual or assumed, but literal. Considering the honesty, ability, number, conformity and coincidences with collateral facts of the witness of Christ's resurrection—the evidence is clear, cumulative and conclusive.

Says Mr. Justice Brewer, of the United States Supreme Court: "The existing evidence of Christ's resurrection is satisfactory to me. I have not examined it from the legal standpoint; but Greenleaf has done so, and he is the highest authority on evidence cited in our courts." John W. Foster, the eminent authority on International Law, says: "I consider that the evidence of Christ's resurrection is as credible as that of any other fact in the history of the last eighteen centuries." Says Ewald, the great rationalist: "Nothing stands more historically certain than that Jesus arose from the dead and appeared again to his disciples, and that their seeing Him again was the beginning of a higher faith and of their Christian work in the world."

No wonder that the early Christians made the doctrine of the resurrection the centre and citadel of their faith. Proving Christ's resurrection, He was proven to be the Son of God, the Bible to be the Word of God, miracles to be possible, salvation attainable, immortality sure and recognition, rejoicing and reward unmistakable. Strauss, Hume, Renan and all their infidel imitators have been routed in their contest with an historical and supernatural Christianity because they could not disprove the fact that Jesus rose the third day as Prince and Savior to give repentance and remission of sins. If Christianity is thus founded on truth it demands the verdict of acceptance. Conduct should conclude conviction. Risen with Christ, we should rise from the sepulchre of lust, hate, pride, avarice, jealousy and slander. Resurrection means more than post mortem existence—it signifies the full flower and fruit of earth in heaven's upper air and sunshine. Life does not go out in the dark choke-damp of the grave; at death our soul does not cease to be. Existence here, at best, is only the sketch of a picture, the note of an angelic symphony, the alphabet from which the immortal epic of a paradise regained shall be written. Life is a mystery from that of the bird whose being is one bright song, to that of man whose acts weave the warp and woof of his future existence. At death the ripples of the inland lake of past being flow

over our bodies, but the shoreless sea of future life, bright with Christ's resurrection glory, sings sweetly to our souls. We live to die—dying, we live where there is no night of disease, disappointment, depravity or death. With bodies fashioned like the Redeemer's glorious body, recognized in feature and manner, we shall live in a land over which no sky of sin lowers, and no storm of sorrow or sickness or separation falls. Death, to many of us, is a terrible thought as to its when, where and how—a thought that cannot be disguised with beautiful caskets, flowers, music, statuary and cemetery. When Jesus died earth reeled and hell roared, but ever since He rose from the grave and carried away the stony door, leaving the passage open, the index finger of faith has been pointed upward, and tears have been exchanged for smiles. The Christ-hand we clasp by faith is not cold and damp in death, but warm and full of power. Christianity only makes possible Browning's "Prospice:"

Fear death? to feel the fog in my throat, the mist
—In my face. * * *
O, thou soul of my soul, I shall clasp thee again,
And with God be the rest."

Easter lilies open their white lips to heaven and tell again in sweetness and silence the parable of the resurrection. It is an old story, but it always comes with a new power lifting us above the narrow ridge in the cemetery which scarce could stay a child in his play, but to us is higher than mountains, deeper than oceans and wider than star-strewn space. Visiting that dear grave, decked with flowers, let *tear-dimmed eyes look up through bow of hope*, and may the listening ear of love hear the words, "He is not here; he is risen." With Geo. McDonald let us say, "I came from God and I am going back to God, and I won't have any gaps of death in the middle of my life."

Easter is God's amen and the hallelujah of humanity. Our parting with the dear one was not "farewell forever," but "auf wiedersehen," and we shall touch the vanished hand and listen to the still voice and kiss the dear lips in the day of glad reunion in our Father's many mansioned house. The Galilean has conquered. Faith, clad in the purity of the Easter lily stands on a solid rock singing her glad songs to the God of peace, who brought again from the dead our Lord Jesus Christ.

THE NEED OF REVERENCE: HOW TO DEVELOP IT.

BY MARTHA HILLARD MACLEISH.

The relation of the family is the first of which the child is conscious. He finds himself under the care of father and mother. His weakness is supplemented by their strength, his ignorance guided by their wisdom. It is natural and right that he should look up to and revere this superior power and knowledge. I believe that if every act of the parent were in the highest sense worthy of the respect of the children, reverence would be the natural possession of every child. Parents must be worthy to demand that which it is their duty to insist upon. We may feel that it does not matter much to us whether our children treat us with respect or not, that the achievement is not worth the effort which it costs us; but it matters to the children. Their own well-being demands that they reverence father and mother. There is a world of philosophy in the old Mosaic law, "Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee." He who honors father and mother will honor the laws, both human and divine, under which he lives, and so only can he live long and happily under them. Indeed, were that honor universally gone, the very land

itself, in so far as its institutions go, would pass away. The American babies in their cradles breathe in the air of freedom and individual rights. No land on the face of the earth so recognizes the rights of its children; and that that recognition is not always a wise one, witness the army of precocious, self-assertive, smartly-smart children, who infest public places, destroy the comfort of those about them, and are growing up to blighted futures. The very little child can understand the disapproval of father and mother, can be taught that disrespect cannot be tolerated, that it puts him out of touch with those about him. Do not laugh at or repeat before the child the things which are funny and bright in the little boy, but which will be disrespected and in bad taste when he is a few years older. When the change in your attitude comes, the child is cruelly hurt. He does not understand why the things which a little while ago were laughed at and applauded now bring only reproach. All that leads to an unhealthy self-consciousness in the child must be avoided. He must not be talked about in his own presence. The things that he says and does must not be repeated in his own hearing. He is not a plaything. He is a human being, with all the rights and the dignity that you have. He is worthy of respectful treatment at your hands. The very essence of reverence lies in a proper sense of proportion. Do not let your little child grow up with the feeling that he is the centre round which the universe revolves.

If the child learns respect and reverence for authority in his home, he will naturally extend it to the larger community about him. It is natural for him to reverence the laws of the land in which he lives, and all her insignia of authority. Here, too, the parents' attitude is of great importance. If there is in the home a scrupulous regard for law and order, a reverence for the laws of the land, the child is in little danger of becoming a lawbreaker. Every time the mother evades a street-car fare for her child, or tells him to sit low that he may pass for half-fare on the rail-road after he is too old for the privilege, she not only blunts his sense of honesty, but injures his reverence for law. Every parent who wittingly breaks even a small point of the code does the same.—Outlook.

The special function of the Sunday-school is the study of the Bible, with the emphasis on the word *study*, with a firm determination that this study shall be broad and thorough, and according to the best methods, and with implicit faith that the truth itself, which is better than any human interpretation of it, will do its own blessed work if we but give it a fair chance. It is the "thus saith the Lord" that reaches men's hearts, that "finds" them, as Coleridge says, and the closer the Bible itself in its native strength and simplicity can be brought to the heart and conscience, the better will be the results. To this one end of thorough Bible study, the study of the Bible itself, and not what men say about the Bible, everything in the Sunday-school should be subordinate.—Evangelist.

A PRETTY story is related of the late Dr. Phillips Brooks, Bishop of Massachusetts. He had long been a favorite with a little girl of five, the daughter of a parishioner, and she was always delighted if she happened to meet him when out for a walk. The day the Bishop died her mother came into the room where the child was playing, and, holding the bright little face between her hands, said, tearfully, "Bishop Brooks has gone to heaven." "O, mamma," was the reply, "how happy the angels will be!"

Yes, it costs something to be a Christian. But it cost more not to be.

A QUESTION IN BAPTIST RIGHTS.

BY J. H. SPENCER, D.D.

Dr. J. S. Coleman requests me to answer through the WESTERN RECORDER the following question: "Can it be rightfully claimed that any institution is a Baptist institution, when the Baptists do not, and cannot, exercise any control over its affairs, and where the Board of trustees having the same in charge is self-perpetuating, and never makes any reports to any regularly constituted representative body of Baptists of its proceedings, except for public information, and then not even asking the approval of said representative body?"

I suppose the object in asking this question, which can be rationally answered in but one way, is to call attention to a danger that is becoming startling to the thoughtful men of the denomination. It is a peril which has been little considered hitherto by our churches. But it is now becoming more apparent, even to the masses; and it is high time that the danger signal should be conspicuously displayed.

Of course an institution, by whatever name it may be called, which is governed exclusively by a self-perpetuating board of trustees (except in so far as such board may be controlled by a virtually self-perpetuating faculty), can in no sense belong to Baptist churches, or to the Baptist denomination. Its legal title and power of absolute control are vested wholly in the trustees over whom neither churches nor the denomination at large, neither any representative body thereof, can exercise any jurisdiction. The trustees need not, and do not, report their proceedings, or those of the faculty, to any representative body of the denomination, except for mere public information, and even then do not ask for an endorsement of, or an expression of opinion concerning their report. This shows them to be—what they really are—wholly independent corporations, whose proceedings the denomination which built up the institution has no right to supervise, modify or question.

Herein lies the danger of the denomination's faith and practice. Such an institution may at any time become, under the Baptist name, the nursery and propagator of the most dangerous heresies and infidelities; and the denomination under whose name it disseminates these deadly errors, has no power to restrain its operations. A year ago a communication to the WESTERN RECORDER called attention to the danger arising from a perversion of the original design of so-called Baptist institutions of learning. But, on account of an unusual excitement which then prevailed among Southern Baptists, the article attracted but little notice. It is again solemnly urged upon the brotherhood to heed the warning; and, although it is too late to entirely avert the evil, to guard as far as practicable against its further prevalence.

The Baptists of the Northern States have built up and endowed a number of large institutions of learning at the cost of many millions of dollars. Now these institutions have become vast money powers. The theological schools especially—always and everywhere the most frequent originators and zealous propagators of religious errors—are using their great endowments and all the means they can procure from their wealthy sympathizers and thoughtless multitudes, in propagating such pernicious heresies as Pantheism (under the new name of Monism), Evolution, Agnosticism, and the grosser form of infidelity, the errancy of the Bible, under the guise of Higher Criticism; and the Baptist churches have no more control over them than they have over the universities of Continental Europe. Will the Southern Baptists follow the example of their Northern brethren, and ultimately reap the same bitter fruit?

Up to the present, the Southern Baptists have built up no institutions of learning that have become very great money powers. But they have erected and partly endowed a considerable number of prosperous schools. Concerning these they have adopted a mixed policy. Some of the schools have been secured to denominational control. Baylor University, for example, belongs to and is controlled by the Texas Baptist Convention. But in most cases, perhaps, the disastrous policy of the Northern Baptists has been followed. The largest and best endowed institutions of learn-

ing we have built up, have been placed under the exclusive control of self-perpetuating boards of trustees; and the only prerogative left to the churches and the denomination in general, is the right to contribute to the support and further endowments of the institutions. But let us not forget that even this prerogative has its moral limits. We have a right to contribute to the support of these institutions so long as we believe they are upholding and propagating the principles of our holy religion. But the moment they begin to subvert those principles, that right ceases to exist. We are not only under no obligation, but we have no right in the sight of God to contribute in any way to the support of an institution that we believe to be subverting the truth of Christ and our denominational principles and practice, however much it may have cost us to erect such institution. The sacrifice of a great institution of learning would be a heavy loss of money to the denomination which built it up. But it would be immeasurably better than to support it in propagating pernicious heresy.

How can the Baptist denomination gain legal possession and full control of the institutions it has built up at the cost of so much toil and treasure and has placed in the hands of independent corporations over which it can exercise no jurisdiction? Perhaps its only available resource is to make, and enforce by such means as it can command, an imperative and persistent demand for its indisputable rights. Let all the organized bodies of the denomination, from the local churches to the Southern Baptist Convention, pass something like the following resolutions:

1. That, in our opinion, all institutions built up by the Baptists ought to be under the full control of the representative bodies of the denomination.

2. That we deem it unwise to contribute to the building up or supporting of any institution of learning which cannot be brought under denominational control.

3. That we respectfully suggest to our sister fraternities to take under consideration the propriety of adopting similar resolutions.

If all our denominational organizations would adopt the first two of these resolutions, and enforce them as far as practicable, we should very soon have all our institutions of learning under the full control of the denomination.

Eminece, Ky., May 26, 1897.

THE PROMISE TO ANSWER PRAYER.

A sister in Texas, in common with many thousand sisters elsewhere, wishes to know whether the promise, "If ye abide in me, and my words abide in you, ask what ye will, and it shall be done unto you" (John 15:7), was meant for the apostles alone, or for all. I answer that it is addressed to the apostles alone; but, as the conditions of the promise are: "If ye abide in me and my words abide in you," and as we may all in some measure comply with the conditions, we may safely infer that the promise is good to us in proportion as we comply with the two conditions.

But this promise, though universal in form, is not without exceptions. For example, Paul prayed three times that the thorn in his flesh might be taken away, yet this was not done. Had the promise been absolute and universal, it would have been done. As regards the apostles, the intention of the promise was doubtless much nearer universal than it was with respect to others, because, on account of their inspiration they could be relied on to offer fewer prayers that ought not to be answered. If all prayers at the present day were answered the world would be turned upside down.

The same sister also asks, whether, if two or three should pray in concert for the conversion of certain sinners, the prayer would be granted. This has reference to another general, but not universal promise. In many instances, such prayers would be granted; and the number of instances is sufficient to encourage us in offering such prayers; but Paul's "heart's desire and prayer to God for Israel" was that it might be saved, and this prayer was not granted. If prayers for sinners were the only condition of their salvation, it would be a very cheap way to save the world. We would all stay at home, save our money, keep out of danger from savages and cannibals, and save the world in a single generation.—Ex.

THE PRIME ELEMENT OF WEAKNESS IN THE CHURCH OF TO-DAY.

BY REV. LEWIS V. PRICE.

I experience no feeling of despondency or foreboding as to the future of the church, nor have I any sympathy with those who proclaim her rapid decline or prophecy her speedy defeat. There may be "Eddies," "Flood-tides or Gulf-streams" of doubt, criticism, speculation, or of efforts to recast some of the doctrines of the theology, but none of these indicate the overthrow of the church or predict any serious catastrophe to the Christian faith. Yet I perceive some things which direct our attention to what I regard as the prime element of weakness in the church of to-day, and which give occasion for or invite the unrest and the controversy of the present time. What is this weakness to which I refer? In what does it consist?

To answer the inquiry, I must first call attention to what constitutes the strength of a Christian church. It is safe to affirm, negatively, that the strength of a true church of Christ is not in the largeness of her membership. Numbers is not necessarily power. Nor is it the abundance of her wealth. The sphere of her operations is not the market. Nor yet is it in the sum of her activity. The church was never more full of action. Neither is it in her intellectual abilities. The church was never stronger in this respect. Nor is it in the riches of knowledge. For general scholarship the church stands foremost among the institutions of the world.

If the strength of the church is not in any of these, then where is it? What is it? The strength of a true church of Christ is found in her spiritual life. It is spirituality—a life expressing itself in direct personal service in imitation of Christ, and not through impersonal societies, committees or finely phrased resolutions. It is the spiritual life that makes the individual church-member of any worth, that gives him any standing with God, that endues him with any religious force, that guarantees conscientious personal service.

If the above be true, then the weakness of the strength of the church depends upon the degree or measure of its spirituality. History shows such to be the case. The Scriptures throughout affirm it.

This loss of spirituality shows itself in want of interest in matters of religion. The average church-member, apparently, is careless about the success or failure of revealed truth. The appeals that come from every quarter for higher attainments in Christian living, greater diligence in Christian service, are mainly unheeded. In the special spiritual enterprises of the church, under ordinary circumstances, it is possible to enlist the hearty cooperation of the few only. The great majority are practically indifferent. The mid-week meetings of the church are generally neglected or seldom attended. Little or no time is devoted to spiritual culture. Thought and action necessarily run on a low plane. Both are largely mechanical.

Again, this loss of spirituality is evident in the worldliness of many. Business is of God. Diligence in business is a religious duty. But the diligence of many absorbs every spiritual interest. They are as eager in the race for wealth or honors as their ungodly neighbor. Their pretensions are right, but at the core of their lives a worldly spirit prevails. In unguarded moments, in a professional or business crisis, this spirit reveals itself. The world looks for the triumphant sway of religious principles, and beholds the sovereignty of selfishness or policy.

The worldliness is witnessed also in the way many seek pleasure. The pleasures of a Christian should promote his piety. Is such the case? Not with all. Many of Christ's people run after the pleasures of the hour with the same motive, same zeal, same neglect of weightier matters, as the men of the world. It is simply to be entertained, not to serve some worthier end. They make pleasure an end in itself. Such a course necessarily destroys spirituality, and leaves all who pursue it weak and unenriched before men.

Still again, the loss of spirituality is discovered in the spirit of doubt which, consciously or unconsciously, has taken possession of many Christians in regard to cer-

tain religious doctrines or statements of belief. It manifests itself in two ways with two classes of men.

First, by a readiness on the part of one class—the class with the least strength of character—to surrender many sacred truths of religion when brought in contact with the world.

Secondly, by a profound silence on the part of the other class, a class largely made up of the best men in the church. These men still cling to the doctrines of religion with a sincere hope that they are true. So long as they truly believed them, they were bold in their defense. But now that their faith is shaken, they are silent. They are not ready to accept the conclusions of skeptical thought, nor are they prepared to refute them successfully; therefore they withdraw from the contest. They await developments. They will not speak until they can speak with authority. The world perceives this, and their silence is taken as a proof of their unbelief. This unvoiced doubt is widespread. It is the source of much weakness in the church. The men of the world conclude that, since those who profess religion silently doubt or question its reality, it certainly is not worth their while to believe. It cannot be true, or else studied and experience would have strengthened faith and made eloquent the voice.

Growing directly out of this loss of spirituality and consequent weakness are several things of peculiar significance: An easy habit of life, which makes mere moral respectability answer every end of being; a distaste for themes of righteousness and the sterner truths of religion; a readiness to make concessions to speculative thought or to the weakness of prominent individual members; a tendency toward worldly methods of estimating men and a gravitation toward exclusiveness in the social life of the church; reliance upon special or novel means in church work rather than upon the patient use of the ordinary means of grace; the multiplication of organizations and committees whereby the individual member discharges his personal obligation to the world and his God through a general agent; the special consideration for men of wealth or influence, and the consequent awakening in the young of an ambition for worldly pursuits; a decay of the virtue of benevolence, and increasing difficulty in securing sufficient income to carry on the work of the church; the coming more and more to the front to imperil the unity and peace of the church, forces resident in the flesh rather than in the spirit, the temptation to preach destructive criticisms and doctrines rather than the constructive truths of religion; the inability of the church to arouse and sustain in her ablest young men an enthusiasm for the Christian ministry.

What is the remedy?—Zion's Advocate.

THE Rev. Theodore L. Cuyler, D.D., writing of the Rev. Dr. John Watson's proposed creed for the promotion of Christian living, says the author of it ought to bear in mind that Christian living comes from a Christian heart that has been reawakened by the Holy Spirit. While Dr. Watson's creed affirms the Fatherhood of God, it utterly ignores the divinity of the Lord Jesus Christ and does not even mention the Holy Spirit; worst of all, it maintains a deadly silence in regard to the glorious central truth of revelation, the Cross of Calvary! The creed of all true Christians, of whatever name, Dr. Cuyler says, was condensed by Dr. Ray Palmer into just three lines:—

"My faith looks up to Thee
Thou Lamb of Calvary
Saviour divine!"

In his racy and pungent way, Mr. Spurgeon once said to his divinity students: "When you see a preacher making the Gospel of the Cross small by degree, and miserably less until there is not enough of it left to make soup for a sick grasshopper, get you gone! As for me, I believe in the colossal—a need as deep as hell, and as grace as high as heaven. I believe in an infinite God, and an infinite atonement—in an infinite love and mercy—in an everlasting covenant ordered in all things and sure of which the substance and reality is an infinite Christ."

THIS is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away.—Frances E. Willard.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
SECOND QUARTER.

SUNDAY, JUNE 20.

PERSONAL RESPONSIBILITY

Romans 14:10-21.

MOTTO TEXT.—"It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth."—Romans 14:21.

"For why dost thou judge thy brother? Or why dost thou set at naught thy brother?"—The apostle in this chapter is speaking to the strong and the weak in the faith whom he wished to reconcile. Some Jews in the church felt that the ceremonial law was still binding. The Gentile Christians would not conform to their customs, but did what the law of Moses forbade. This caused friction.

The first question is addressed to the weak, who condemned his brother for his actions. The second is addressed to the strong, who were inclined to feel contempt for the timidity of the weak. Both were wrong in this. "The superstitious are prone to judge; those who are not superstitious are prone to despise." In this chapter Paul is not speaking of sins or vices, but rather of things which were ceremonially right or wrong under the law of Moses, such as, for example, the eating of pork. They differed as to such things. The man who thought those regulations binding must keep them, but he must not judge his brother who did not. The man who did not must not sneer at the "narrow" conscience of the one who did.

"For we shall all stand before the judgment seat of Christ."—The Father has committed all judgment to the Son, and the most terrible thing in that Last Day shall be the wrath of the Lamb. These Jews and Gentiles acknowledged each other as brethren who had been regenerated. Then let them leave the judgment upon each other to the Lord whose servants they were. There is too little heard in these days of standing before the Judgment Bar of God. It does not conduce to spirituality nor to growth in grace to forget this.

Paul proves his statement by Scripture. "For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God."—These words in Isaiah are spoken by Jehovah. By quoting them as he does to prove his assertion in regard to the judgment seat of Christ Paul plainly declares the deity. "So then every one of us shall give an account of himself unto God."—No man can answer for us; we are not to answer for other men. In that day the soul shall stand in awful isolation before the Judge. Blessed is the man who has in the Judge himself a Saviour and a Substitute who will assume his guilt and cover him with the robes of His own righteousness. The argument is that as God is the judge in regard to clean and unclean meats Jews and Gentiles ought not to judge each other.

"Let us not, therefore, judge one another any more," but leave the judgment to God. This did not exclude all efforts of each to persuade the other he was wrong; that was, indeed, a duty. But there must be no attributing wrong motives, or deciding that the weak were not truly Christians.

"But judge this rather that no man put a stumbling block or an occasion to fall in his brother's way."—A thing may be right in

itself, but unless it is wrong to leave it undone we must not do it if it will injure others. This is a strong text against moderate drinking. A Christian may feel that he can take a glass of wine without injury. But he must not set an example which may be the occasion of his brother's falling.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself."—Paul sides with the Gentile converts. The distinction between clean and unclean was no longer valid. The Lord himself had revealed this to the apostle. "But to him that esteemeth anything to be unclean, to him it is unclean."—It is a sin for any man to do what he believes a sin, even though the thing be right in itself. If the Jewish converts, believing the distinction between clean and unclean was yet binding upon them, should eat unclean meat, it would be a sin in them.

"But if thy brother be grieved with thy meat, now walkest thou not charitably."—For charity worketh no ill to one's neighbor. It is a moral grievance of which Paul speaks. If, led by his example, the weak brother should do what he felt to be wrong, he would be unhappy. "Destroy not him with thy meat for whom Christ died."—Avoid everything which would have a tendency to lead him to destruction. If Christ loved the weak brother sufficiently to die for him, surely the strong brother will love him so well as to refrain from a little indulgence which might lead him into sin.

"Let not your good be evil spoken of."—Christian liberty is a good thing, but if it is used to injure a brother by leading him to violate his conscience, that exercise of it deserveth censure.

"For the kingdom of God is not meat and drink."—It was not their duty to eat unclean meats, and they could show forbearance toward their weaker brethren without sin. "But righteousness, peace and joy in the Holy Ghost."—The righteousness, peace and joy are those of which the Spirit is the author. The righteousness is of faith, the peace with a reconciled God, and the joy is the joy of salvation from the power and guilt of sin. Having these great blessings, the Christian could well forego a little pleasure of appetite for his brother's sake.

"For he that in these things serveth Christ, is acceptable to God and approved of men."—These graces wrought by the Holy Spirit cause men to obey the Lord, to be accepted by God, and to be revered by all good men.

"Let us, therefore, follow after the things which make for peace, and the things whereby one may edify another."—Paul is speaking to the strong brother, and urging him to refrain from doing what would make trouble, even though the things were in themselves right.

"For meat destroy not the work of God."—"Do not, for the sake of indulgence in certain kinds of food, injure the cause of true religion, i. e. pull not down what God is building up."—Hodge.

"All things are pure; but it is evil for that man that eateth with offense."—"All things" means all food. If you do what you know will lead others to sin, you sin, though the thing itself were not sinful. And the lesson closes with the motto text which is one of the strongest ones for temperance in all the Bible. The whole chapter teaches total abstinence.

THE more the diamond is cut, the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—Dr. Guthrie.

THE SEMINARY COMMENCEMENT.

DR. EAGER'S ADDRESS.

The commencement exercises of the Southern Baptist Theological Seminary began in Norton Hall Tuesday night of last week with an address before the Missionary Society by Dr. J. H. Eager, of Florence, Italy. Introduced by Dr. Whitsett in a neat and appropriate speech, Dr. Eager announced his theme, "Italy and the Gospel." No country, he said, has so many points of interest as Italy. Its position, its climate, its soil, its mountains, its plains, its natural beauties, its variety of people and its great history were described.

Three or four crops a year can be gathered from some of its plains. Italy has more history than any other country. It has a brilliant galaxy of great men. All Italians are not organ grinders, fruit sellers, &c. Nor is Italy an effete nation. The unification of the land opened the way for the Gospel and for the fulfilment of Cavour's plan of "a free church in a free State." Italy early received the Gospel. There were more than 6,000,000 Christians buried in the catacombs, and there is no sign that they ever bent the knee to the Baal of Romanism or superstition. Italy has had more martyrs than any other country. In all the centuries she has furnished witnesses to the truth.

Italy is one of the newest of our mission fields, only since 1848 has Gospel preaching been tolerated there, and only since 1870 in Rome. There are men now living who have been imprisoned in Italy for reading the Bible in their homes with friends.

The people of Italy have lately made great progress in education. In 1881 seventy per cent. were unable to read, and then the priests were the teachers. Now there are more than 40,000 public schools, beside 10,000 night schools and 7,000 private schools and 15 universities. There is still great ignorance of the Bible of which the speaker gave illustrations. He spoke of many of the absurd superstitions still prevalent, and said he would not be believed in this country if he told all he had seen with his own eyes. He told of several relics in Italy, e. g. a feather from the wing of the angel Gabriel, a piece of Jacob's ladder, a bottle of Joseph's breath and a bottle of Egyptian darkness. But the light is dawning upon Italy. The address was very fine and very interesting.

DR. GARDNER'S ADDRESS.

On Wednesday at 11 A. M., in Norton Hall, Dr. Whitsett introduced Dr. C. S. Gardner, who delivered the annual address to the alumni. He spoke of our times as of the highest intrinsic interest. The most noticeable feature of our age is the complexity of life. He believed the statement that "history revolves upon the axis of religion," and so the preacher alone holds the clue. The environment of the preacher of to-day was graphically described. There is no solitude. If he could reach the North Pole he would find a land agent looking for a place to start food. Provincialism is well nigh dead. Inevitably we have had a time of ethical confusion. Men think that because local ideas and prejudices have given way that the distinction between right and wrong must go also. Religion has been affected. Men have concluded that all creeds are equally good and equally bad; "that Christianity is merely one of the religions of the world just as republicanism is one form of political government, with its advantages and defects; and so they

would build again the Roman Pantheon and invite all the religions of the universe to place under its ample, liberal dome the statues of their deities on equal terms and with equal claims to reverence."

All this has contributed to the idea of the solidarity of the race, which is the ascendant idea of our times.

Another characteristic feature of our age is the vast accumulations of capital which have changed the relations of employer and employed into a conflict between combinations. In all this men's interest in the future life has been deadened in the pressing issues of the present; and out of this has arisen agnosticism, and the secularization of thought and life.

The time has come for a revival of primitive, New Testament Christianity for the propagation of the Baptist faith. Christianity does not need the introduction of any new elements, but needs the elimination of foreign elements that have become mixed and mingled with it through the ages. "It is a time for clearness and definiteness in religious teaching." Men must believe something, and know what they believe. There is an increasing demand for clear and definite religious teaching. There must be positiveness in teaching as well.

This is a fine opportunity for emphasis on the social teachings of Christianity. The cross of Christ is the only solid basis of society. "Christianity is full of social principles, but not of political programmes." The preaching of Christ can never be turned into a socialist propaganda. But the time has come to Christianize politics. He closed with felicitating the brethren on the glory of their calling. The speech was received with enthusiasm.

PROF. DAVIS' ADDRESS.

On Thursday morning Dr. Whitsett awarded diplomas in the separate schools to the students entitled to them, and then introduced Prof. Noah K. Davis, Ph.D. LL.D., of the University of Virginia.

Prof. Davis' theme was "The Church of the Future." He esteemed it a privilege to speak to young preachers. "You interest me," said he, because you are young. You have a future. The nineteenth century is closing, and with its close my life work is done. With the new era your life work begins. The new era is full of hope. "Looking into your eyes I seem to be looking far into the twentieth century."

He used the term church in the general sense as including all the saved of all ages—the body of Christ. A sharp and deep line divides the world into two classes—those who are in Christ and those who are not. The line is sharp—there are no gradations or overlappings. It is the most certain and indelible line known to men or angels—a line which will finally rise into an insuperable wall of separation.

The great end of the church is the renovation of the world. "Being devised by omniscience and ordained by omnipotence, it must possess all the elements requisite to the perfect fulfillment of its great purpose." It is a corollary that the church must be missionary. There is an internal impulse that carries the church out of itself in efforts to save the world, and this is in every earnest Christian. Combined in united effort these impulses are irresistible. "They are radiant emanations from the throne of light; they melt the mists and burn the miasms of earth like a vertice sun."

As from a mountain top one cannot distinguish the leaves and plants below, but can distinguish

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the cultivated from the barren tracts, and can discern the towns and trace the rivers; so the speaker would from an elevated point of view take a glance at the world's history. "We see at once that the great moulding historic fact of the last two thousand years is Christianity." Briefly and vividly the early progress of Christianity was traced until it ascended the throne of the Cæsars. Then the great adversary changed his tactics and set himself to corrupt what he could not destroy, and so the vital power of the church slumbered 'ill called forth at the Reformation. But for the great apostasy Christendom would now be bounded only by the oceans. Even now we might be "basking in the glories of the millennial mid-day." But now is a time of revival. As the putting forth of the tender leaves of the fig tree proclaims the approach of summer, so the signs tell of the new era drawing nigh.

The leading characteristic of the coming church will be consecration. This supplied, she "will renew her early victories multiplied a thousand fold and awake the day when heaven and earth shall melt into one." Each individual Christian must be consecrated wholly—"every dollar, dime, cent, mill—not merely a tithe, but ten times every estate, house, lot, fence and coop—every cast of his seed and sweep of his scythe—every stroke of his axe or pen—every word of his mouth and thought of his heart—for seven days in the week, and twelve months in the year—through all time into eternity—not until every man thus devotes himself and his wholly to the service of the Master who has bought him, without a wish or even a thought of reserving to himself a tick of his watch or a throb of his pulse—then cometh the end." This great work will be gradual, and its ordering belongs to the church of the future.

There will be no need of outside organizations to supplement the work of the church. These outside associations are imperfect efforts to do what the church has neglected. He was not speaking about denominational work. He wished there were no denominations, and that the only distinction were between the church and the world. When all Christians are wholly consecrated there will be unity, and the church will be dominant in government, politics, education, art, science, literature, commerce, industry, society and home.

How is this consecration to be brought about? What is the ultimate and vital principle that is to work this result? "The answer is in one syllable—love." Love is

not a sentiment nor an emotion, though these are its accompaniments. It is "a desire to promote the well-being of another by bestowing from one's own resources what will benefit him. It implies self-sacrifice; the joyful dispensing of value, not in exchange, but in free gift." Love is opposed to selfishness in all its forms. "Selfishness takes on a mild, respectable form when a man is said to love what is his, simply because it is his. He loves his country, his home, his children, because they are his own. He loves his ease, and to have his own way. He is fond of his business, and feels for his debtors especially a peculiar attachment that never loses interest." "True love goes from self without returning to self. It goes broadly out to the Samaritan neighbor and ascends to God."

Prof. Davis went on to illustrate love from the instances of God's rescuing Israel from Balaam's curse and causing the wicked prophet to bless instead of curse; and of God's in like manner causing Saul of Tarsus to preach the faith he sought to destroy. The scenes were described graphically. "There was pain in heaven" when Christians suffered for their faith. God himself illustrated the command, "love your enemies." "Love begets love and the faith that works by love," and so Paul's highest note is love.

"There is a thought," said the speaker, "originally suggested by a medieval monk, Joachim Floris, adopted by the German philosopher Fichte, in his later religious life, developed by Schelling in his Philosophy of Revelation, and approved by eminent theologians, such as Neander, Ullman and Thiersch. It contemplates three eras of the historical Christian church, of which Peter, Paul and John are the successive types. Peter is the representative of legality and Catholicism; Paul of freedom and Protestantism, and John of love and the Church of the Future." In the Patrine era theology was viewed from the divine side; in the Pauline, from the human side, and in the Johannian era authority and freedom are to be harmonized by love. John is the prominent exponent of love. "He was first to be called and last to be recalled." Peter is practical, Paul logical and John ideal. It is John that shows us the Apocalyptic vision.

There is promise of the Johannian era of love. The apocalyptic seer still lives and leads to higher things. We are on the threshold of the glorious temple God has prepared for his perfect church. "Young men," said the speaker, "the future is yours. Make ready for the opening century. Let its promises be fulfilled in you. Love God for his own sake, and all things else for God's sake." The address ended with the poem of J. L. Banks, closing with

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And a wail for my spirit too,
For the cause that lacks assistance,
For the wrong that needs resistance
For the future in the distance,
And the good that I can do."

There were diplomas and certificates given as follows: 71 for Biblical Introduction, 107 for Old Testament Interpretation, 2 for Aramaic, 27 for Junior Hebrew, 74 for New Testament Interpretation, 26 for Greek, 1 for Greek Seminary, 1 for Patriotic Greek, 27 for Junior Greek, 68 for Systematic Theology, 17 for Special Advanced Theology, 2 for Graduate Theology, 45 for Polemic Theology, 3 for Missions, 55 for Homiletics, 8 for Graduate Homiletics, 36 for Church History, 8 for History of Doctrines, 6 for Theological German, 61 for Ecclesiology, 4

for Sociology and 60 for Pastoral Duties.

There were 16 English graduates as follows: Jonathan Ball, New York; Aquila Chamblee, Georgia; W. D. Corawell, Georgia; Lawrence Dickerson, West Virginia; Alonzo Finch, South Carolina; J. L. Freeman, South Carolina; W. T. Hatchell, Texas; J. H. Jenkins, Missouri; I. N. Langston, Alabama; T. A. Leger, Nebraska; J. C. Mitchell, Texas; E. S. Rogers, Georgia; J. B. Rounds, Michigan; J. A. Spidell, Nova Scotia; C. C. Vaughan, South Carolina, and I. N. Yohannan, Persia.

There were 11 Eclectic graduates as follows: H. P. Hurt, Mississippi; J. H. Julian, Indiana; W. W. Lee, Alabama; J. A. Meehan, Iowa; A. G. Moseley, Alabama; N. B. O'Kelley, Georgia; S. A. Owen, Tennessee; J. F. Singleton, South Carolina; Forrest Smith, Tennessee; S. A. Wilkinson, Mississippi, and E. F. Wright, Louisiana.

There were 17 full graduates as follows: J. R. Bradley, District of Columbia; J. S. Cheavens, Missouri; C. V. Cook, Missouri; C. L. Corbitt, Virginia; J. J. Hagood, Alabama; J. B. Hunt, Kentucky; J. W. Lowe, Missouri; G. W. McCall, Texas; P. G. Maness, Alabama; R. T. Marsh, Virginia; F. M. Masters, Texas; J. L. Presser, Kentucky; N. W. Provence, Virginia; C. C. Pugh, Alabama; E. S. Reeves, South Carolina; J. D. Robertson, North Carolina, and D. A. Solly, Pennsylvania.

COMMENCEMENT PROPER.

The closing exercises were Thursday night. After singing and prayer Dr. Whitesitt spoke of his gratification of the work done by the faculty and students during the year, and referred to "the shadow of death" that had passed over the institution in the loss of Dr. Harris and Mr. Allmond. The degrees were then conferred on the English and Eclectic graduates. Four of the full graduates made addresses, though all of them had prepared addresses and were ready. The Rev. J. S. Cheavens, of Missouri, spoke on "A Master Missionary," giving a sketch of the life and character of David Brainerd, and showing how he had influenced not only the Indians, among whom he labored, but also Jonathan Edwards, William Carey, Henry Martin, Robert McCheyne, Edward Payson and Dr. A. J. Gordon.

The next address was by the Rev. G. W. McCall, of Texas. His subject was "Soul Winning." This is the most important subject that can engage human thought. This is what brought Christ to earth. It is God-like to win souls. Two qualifications are needed. 1st. A consecrated life. Without consecration the preacher can have no power either with God or with man. 2d. Deep conviction of God's truth. The blind cannot lead the blind. The preacher must believe men without Christ are lost.

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There is a hell of eternal woe, and Christless men are going there. With every soul it is Christ or perdition. No wonder there is joy in heaven over one sinner's repentance, but above personal qualifications the preacher must have the power of the Holy Spirit. Let us be soul winners, "They that turn many to righteousness shall shine as the stars forever and ever."

The Rev. H. W. Provence spoke on "Mental Culture in the Ministry." It is fashionable in some quarters, he said, to decry ministerial culture. This is not confined to the ignorant. Many thoughtful and intelligent people have the idea that much learning is not good for preachers. Mental culture is not stuffing the mind with facts as a pillow is stuffed with feathers, but it is getting strong thinking power. Preachers should be trained thinkers and profound theologians. This is an age of free inquiry, and therefore of skepticism. Old beliefs are put to the test. Preachers should be able to meet objections and doubts, to detect and renounce any errors in their accepted creed. An enlightened age demands a trained ministry. A cultured ministry does not lose its power with the masses. "Ignorance is a remedy for nothing." Preachers need "not more ignorance but more grace."

The Rev. D. A. Solly, of Pennsylvania, spoke on "Oratory Then and Now." Eloquence demands a greater combination of powers than anything else. Cicero said eloquence was to speak clearly, gracefully and to the purpose. This idea led to artificiality. The care was to conform to the model. Demosthenes was the greatest ancient orator, and his theme was "that which is honorable." There were no religious orators proper among the ancients, though Cicero was sometimes ethical. They had no message of salvation. Jesus was the model orator, and he taught the apostles to be eloquent. And till now good preachers are made only under apostolic guidance. We have to-day two types of oratory—secular and religious, the lawyer and the preacher. Our secular oratory is greatly influenced by religion. The aim of true eloquence is to get hold of the people. Preachers are the orators of this era, and this is largely due to their theme. Dr. Broadus said real eloquence can be had only from the Holy Spirit.

Dr. Whitesitt then conferred the degrees on those who had completed the full course. He congratulated the graduates on their high calling—the care of souls, and he exhorted them to care for their own souls. Your own soul, he said, is a priceless treasure, and it requires care. You are by no means secure. It is quite possible that after you have preached to others you may yourself be a castaway. No one has more need than a preacher to care for his own soul. He is often wearied in body and distracted in mind and spirit. You will be ignorant of your infirmities, though others will be aware of them. You search the hearts of others, but who will search yours? Your sermons will be made too much for other people and too little for yourself. Baptist preachers have no pastor. They need to have a pastor. It were well, he said, if in some way they could be provided with pastors.

You are to be leaders of men, and so need to give special care to your soul. Princes seldom hear the truth. Advice will be odious to you. Few will deal faithfully with you. You will be too much left to your weakness and sins. You may win applause and the incense of praise may stupefy

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your moral nature, and soon you may be without chart or compass, a prey to wind and wave. None care for your soul. Be sensible of your perilous situation. Give heed to your surroundings. We lost Gettysburg because the Army of Northern Virginia had a contempt for the Army of the Potomac. Guard against such a mistake.

Cultivate humility. Bunyan says, "He that is down need fear no fall." "God resisteth the proud." Is he your adversary? Cultivate a devout and prayerful spirit. Devoutness requires cultivation. It is not of nature, but of second nature. What profit that your ship is richly freighted if you are to lose it on the breakers? Comparatively few ministers are devout. Cultivate unselfish devotion to God. Forget your interest, your ease and your ambition. May you have a long and prosperous ministry.

The address were well received and the exercises closed with the singing of the Seminary hymn written by Dr. Manly and sung at every commencement. "Soldiers of Christ in truth arrayed."

MINISTERS' AND DEACONS' MEETINGS.

The Ministers' and Deacons' Meeting met at Clear Branch church, Casey county, May 29th and 30th, and was well attended and I hope that it will result in great good to the cause of missions and Sunday-schools. There was one item: "What is the Sunday-school doing for the spread of the Gospel" that was discussed more than any other. This came the Perpetuity of the church and some good speaking. On Sunday morning: "Has missions proved a failure, if not, what are they doing."

The speaker appointed on that subject was absent and the writer was on motion appointed to fill the place which he did to the best of his ability, giving the figures etc., from Foreign Mission Journal of February 1897 which had a good effect on several present.

We have a good programme out for the fifth Saturday and Sunday in August when we hope for a better meeting than this.

There was several of the speakers that had never been in a meeting of this kind before and did not know how to get a long, but they left the meeting saying that they would attend the next meeting if possible and take more interest in it.

The cause of missions and Sunday-schools is looking up in this country, and the preachers are realizing the importance of training the children as never before and men who have always been opposed to missions are now speaking out in favor of missions, etc.
SINRAD.
Gilpin, Casey county, Ky.

DARKNESS is the most hopeless condition into which any one can fall. It is probably that which is meant by Christ as the sin against the Holy Spirit, for which there is no forgiveness.—Donald MacLeod.

Conscience is permanent and universal.

LOUISIANA LETTER.

STATE NEWS.

Since our last communication, our state paper, the *Baptist Chronicle* has been removed to Alexandria. This place is more centrally located and much better fitted in many ways for the home of our denominational paper. Editor Boone is to be congratulated on the mechanical improvement of his paper, the matter is also improved and we hope it may continue 'til the paper shall become a great power for good in our midst.

The severe drought in the summer crippled our state mission work badly. Secretary Ware is distressed about the debt overhanging the Board. The recent floods have also hurt our work.

The commencement exercises of Keachie college have just closed. The commencement sermon was preached by Rev. Theo N. Compton, of Baton Rouge. In the absence of Prof. Aswell, of Calhoun, La., Bro Compton also delivered the address before the Literary Societies. Hon. J. C. Pugh, of Coushatta, La., made the Baccalaureate address, and the missionary sermon was preached by Rev. Carter. The degree of Doctor of Divinity was conferred on Rev. T. N. Compton, of Baton Rouge, an honor worthily bestowed. Pres. Tomkies is to be congratulated on the work done during the past year. The college is practically free from debt, and the outlook for the future is good. We are glad to know that Bro. Vardeman, of Ky., is to locate at Alexandria.

CITY NEWS.

Dr. D. I. Purser, the pastor of Valence-street church is at Slidell, La., in a meeting. Evangelistic work is a specialty with him.

Dr. John F. Purser, of the First church, has recently baptized three Chinese converts from his mission school. Two others will join soon. A leading church in Texas is looking Purserward for a pastor. We can't speculate as to the result.

Rev. E. F. Lyon, a student in the Seminary during the past year, will supply at Coliseum Place church during the absence of the pastor in Europe. He will begin work July first. A number have recently been baptized into the Coliseum Place church. In fact, all the churches here now are "enjoying a reasonable degree of prosperity."

D. G. WHITTINGHILL.

Coliseum Place church, June 4, 1897.

How shall the Sabbath be kept? As Christ kept it. All acts of necessity and mercy are permissible; all acts of personal interest and gain are prohibited. I know a man who had gone to Varna on his way to see Constantinople and the Golden Horn. He was within a night's ride, but the only steamer left at 5 o'clock on Sunday afternoon. He turned around and came back, and has not seen the city to this day. But the joy of perpetually looking up into God's face and catching his smile, and saying, "O how I love thy law," is vastly greater than seeing Constantinople.—Bishop Henry W. Warren.

MASTER THE CLOUDS.

Be master of the clouds,
Let them not master thee;
Compel the sunbeams to thy soul,
However rough the sea.

Be not as those who own,
Nor hope nor glow of faith;
Beyond the clouds the light remains,
And true light conquers death.

Be thou of good cheer yet,
Though dark and drear the way;
The longest night wears on to dawn,
And dawn to perfect day.

Possess thy soul in calm,
Let patience rule thy heart,
And in grey shades of clouded times
Bear thou the hero's part.

There shalt thou know the flush
Of happy, radiant days;
For he who trusts God in the dark
Is taught new songs of praise.
—Marianne Farningham, in London
Christian World.

OUR PULPIT.

THE TRINITIES OF HEAVEN
AND EARTH.

BY REV. JOHN THOMAS, M.A.

IV.—The Trinity of the Divine Purpose: Foreknowing, Predestinating, Calling.

For whom he foreknew he also predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren, and whom he predestinated, them he also called.—Romans 8:29, 30.

These words introduce us to a vast and profound province of fact and thought, which is at one and the same time full of unfathomable depths and mighty inspirations for the life. It not only gives us the vastness of God's relation to this world in its universal sweep and in one comprehensive glance, but also leads us back to the foundations of that relation in the eternal counsels of God. The redeemed earth is carried back from its history in time to the wonderful archetype of that history in eternity. We see not only the magnificent structure of the temple of human salvation, but the plan of that temple written eternally in the heavens. The sealed book is here opened, big with the fates of men, and the final glory of the city of God is assured by being written in eternal characters in the Lamb's Book of Life. The purpose of God appears here in all-glorious splendor, because it is seen in its unbroken completeness, the perfect circle of the divine working which holds sovereign sway over all the broken segments and crooked fragments of our human history. It is the eternally immutable glory which cannot be defeated, and which shall remain when everything else is shaken out of the earth.

It is in the vision of this grand completeness and immutability of the divine purpose, in the inviolate integrity and unassailable grandeur of God's kingdom of redemption, that Calvinism of every degree has found its inspiration and power. For it is in this general foundation that its truth lies.

The first thing the seeker after truth in this important question should do is to divest his mind of those particular "epithets" around which theological controversy has gathered, and to search diligently and reverently for the teaching concerning the sovereignty of God which is contained in the New Testament. In this way not only will it be seen that this truth is conspicuously taught in its pages, but there will also grow along with this perception a sense of the grandeur of the doctrine, and of its momentous importance as a factor in our conception of the glory of God. It will be seen that the full inspiration and triumph of Christian life are impossible without the glad assurance of this truth,

and that, whatever theories may come or go,

THE GRAND FACT OF THE ETERNAL SOVEREIGNTY OF GOD'S ETERNAL PURPOSE REMAINS FOR EVER.

Let men deny it as often as they will, it will ever reassert itself with irresistible majesty and might, and hold in its hand of glory the unity of all the ages.

Having thus seized this resplendent truth in its general scope, and looked with gladness upon its broad-based foundations and its shining outlines, it is then admissible to seek a closer explanation of its sacred arcana, and to understand its more detailed relation to the history of human will and effort. But it must never be forgotten that any failures or mistakes in these particular interpretations do not affect the immutability of the great truth that has to be explained, any more than the mistakes of science affect those natural laws which science seeks to explain. A later age may find grave incompleteness or even error in our interpretation, but it will never be able to get rid of the abiding truth of God's eternal sovereignty. At the same time, all true understanding of a truth is great gain, and the fuller that understanding is the greater will be the power of such a truth upon our life. Only we must learn to discriminate between those interpretations that are not necessarily involved in the essence of the truth which is in question, and are therefore liable to mistake, and those interpretations which simply express the essence of the truth itself, and which cannot be questioned without questioning the validity of that truth.

When we judge the old "Calvinists," so-called by these principles, it is not difficult to see from what source they had their splendid heroism, their magnificent self-consolation, and their grand moral fibre. There are people foolish enough to think that these old heroes of the kingdom of God be lieved in a creed that was false from top to bottom, a creed that dishonored God and shocked the moral sense of man. It would be amusing, if it were not pitiable, to see these sapient people attempting to explain the character and deeds of those old moral and spiritual giants, for explanation is from such a standpoint impossible. It was not upon error that such grandeur of life was upreared, but upon truth, and that of the noblest and most comprehensive kind. Errors of intellectual interpretation they may have committed, just as many so-called leaders are doing in rank abundance in the present day; but it was not upon these imperfect theories that their moral and spiritual life was based. Soul and spirit soon dug their way through these puny structures to those glorious foundations that stand sure for ever—that all things in heaven and earth find their destiny and place in the all-ruling hand of the divine sovereignty, and that God's perfect kingdom is guaranteed from all eternity in the Lamb's Book of Life. It was their sublime faith in the all-victorious and all-determining throne of God, their sane but passionate denial to Chaos of any share in the destinies of the world, that gave them their heroic proportions and stimulated to such strenuous moral effort.

Our text contains a very comprehensive statement of the factors involved in the divine sovereignty in human redemption, and is of special importance because it clearly and emphatically declares the order and relation of dependence of these factors among themselves. For it is of the highest importance in this profound subject that the stream shall not be mistaken for the fountain, or the upreared

structure for the foundation. It is in neglecting this significant caution so impressively indicated in our text that many, as it seems to me, have been led into erroneous paths. Both the comprehensiveness of the treatment and the profound analysis of the subject which is here given, strongly invite us to this passage for clear and complete guidance. It is not necessary to prove that the three factors: "Foreknowing, Predestinating and Calling," form a distinct group by themselves, comprehending what we may call the first great act in human redemption. Out of this culminating act of "Calling" issues another Trinity which is revealed in and through human life, and constitute factors in human development. These are Justification, Sanctification and Glorification, and we shall deal with them in a later discourse. How the doctrine of Foreknowing, Predestinating and Calling requires the recognition of the Divine Trinity in unity will be forced upon our attention at every step. Let us, then, consider in the order in which they are here given these three great constituents in the redeeming sovereignty of God.

1. The first factor in this great act is declared to be "Foreknowing."

Some interpreters have taken all meaning out of this declaration of God's eternal purpose by asserting that this foreknowledge simply means God's cognizance beforehand of all the events of human history. According to this interpretation there is no divine sovereignty at all, and the only advantage God has over us, that he knows the history of the world before it happens, and we know it after it happens. This interpretation makes God a passive spectator of the things that shall be, and gives him no power in the arrangement of them. "He, like ourselves, must accept what is pleased to happen. There is no eternal and all-glorious plan into which all the wide creation must run. There is no perfect kingdom written in the heavens from all eternity, sovereignty guaranteed and predetermined by infinite love and power to subdue the earth to its own likeness. There is no city of God predetermined by a sovereignty which cannot be thwarted to descend out of heaven into the earth." Such is the beggarly result of this interpretation, in which God is driven from his throne, and his kingdom on earth left entirely to the mercy of human will. Thank God! that is not the teaching of his Holy Word. Above all the confusion and strife of human will there is ever the all-subduing force of God's sovereignty, and an all-embracing purpose of wisdom and love from which nothing can escape. Were it otherwise, were there anything, however little, outside of God's all-ruling sovereignty, the world would rush into those. To make God a passive spectator of anything is to dig a grave for the universe.

If God's foreknowledge means no more than prior cognizance, a predestination which is in harmony with this is no predestination at all. If there is no sovereignty which can predestinate to life, there is no sovereignty that can predestinate to glory. If man's will is supreme at the beginning, it will remain so until the end. From this point of view predestination is simply God's recognition of the course of life which certain men are sure to follow—a course which depends upon themselves alone, and which is simply recorded for reference in the eternal Book. It is easy to understand how the old Calvinist with his grand faith in God's perfect plan

and all-comprehending sovereignty, found the world's outlook immeasurably grander than the believer in the sovereignty of the human will can do, and was inspired by this glorious conception to a mightier heroism.

THE SCRIPTURE IDEA OF GOD "KNOWING" OR "FOREKNOWING" HIS PEOPLE

is of a profound nature, and involves a great deal of moral sympathy. When the Psalmist says that "God knoweth the way of the righteous," he means far more than that God is cognizant of the life of the righteous; for he is no less cognizant of the unrighteous. The Psalmist means to say that between God and the way of the righteous there are profound moral affinities. God knows it in the sense that his life goes out toward it, and finds in it a place and opportunity for manifesting his glory. It is not a passive, but an active relation. In the act of "knowing," God creates and preserves and glorifies. The "foreknowing" which is here spoken of clearly bears the same profound meaning. It is not an assertion of God's prior cognizance of things in general, but of an eternal relation which God sustains only to the kingdom of the redeemed. In the sense of prior cognizance God foreknew all, good and bad alike. But in our text God's foreknowing is restricted.

"For whom he foreknew he also predestinated." Such foreknowledge is clearly not a mere act of omniscience acting in a past eternity, but involves fundamental moral affinities. It is a great moral sympathy and force, reaching onward to the sons of redemption. But its mystery and glory lie in this, that it attaches itself to them "before they have done either good or evil," and through that wonderful touch predestinates them to life. It is not merely a moral foreknowing of that which God sees beforehand as having accepted life; it is not merely an eternal cognizance of those that will accept salvation. It is an eternal moral sympathy and force reaching forward to all that is to be redeemed in the world, laying hold of it in its state of darkness and death, predestinating it to salvation, and so in the fulness of time calling it to life and glory. God's foreknowledge is not an effect of man's redemption, but the cause of it.

Our human thought, with its ceaseless questioning, will not stop without asking the further questions: Is there, then, an irredeemable element in the human race? And if so, why? As regards the first of these questions, I must solemnly reply that the sacred Scriptures answer it in the affirmative. There is no evading the awful fact that they make a final distinction between the sons of darkness and the sons of light. And without such a distinction and selection the language of our text becomes unintelligible. The other question, as to how or why there should be an irredeemable element in human life, goes deeper into the roots of life than my vision can follow. Probably it is a great secret in the deepest foundations of human life, altogether impenetrable to all human thought at

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present.
II. Upon foreknowing follows predestinating, or, as more strictly translated,

PRE-SELECTING.

In this the moral sympathy and force involved in foreknowing rises into a definite determination of particular ends. The potter selects his clay and determines the definite form into which it shall be moulded. Here the Second Person in the Trinity becomes at once revealed, for it is in the Son that God thus reaches forth out of himself to give his likeness to the world. There is only one path possible for God's "Foreknowing"; they must be conformed to the image of his Son. They can be chosen only in him; they cannot be predestinated otherwise than through him.

In this predestination by the divine sovereignty two main things are determined. The first is the quickening into spiritual life; the second is the development of that life along the path of glory. "To be conformed to the image of his Son" clearly includes the former, for the spiritual birth is the first receiving of that image, and the fundamental element in this high "Conformity." Predestination anticipates the new birth of the spirit, and is the glorious cause of it. The quickening of the spirit into life is of divine power, according to divine predestination. But this foreordaining does not end there. From that point it moves on from stage to stage until it presents the redeemed spirit on the highest peak of glory, then in the complete sense "conformed to the image of his Son."

This divine predestination is, further, both of a general and individual kind. There is a foreknowledge and a predestination that has regard to the human race at large, that seizes on a vast scale its redeemable life, and predestinates redeemed humanity as a whole to a career and a goal of resplendent glory, distinguishing it amid all the other brightness of God's creation. There is also an individual predestination of each redeemed spirit, first to life, and then to that particular path of life and glory which it is ordained to tread. This is the prophet foreordained to prophesy, the kingly spirit to rule, and each to fulfil his own life whether in high or in lowly orbita. Forever and everywhere the "good man's steps are ordered by the Lord." Thus is his sovereignty of love our warrant, our glory and our defense. Glory be to his holy name!

III. Time will allow but brief notice of the divine "Calling," which makes effectual in the predestination of eternity. It is the divine sovereignty making good the divine purpose in the actual history of human life. It is the putting forth of redeeming power upon that which is redeemable, and thus raising it into the life of redemption. This "Calling," which is bound up with foreknowing and predestinating, and therefore knows no failure, must be distinguished from that mere bestowment of opportunity which is meant in the words "Many are called, but few are chosen." In

our text the "Called" and the "Chosen" are identical.

In this "Calling" we stand in the presence of the third person in the Holy Trinity. So this divine purpose carries us through the great deep of the divine nature, for we see our redeemed humanity foreknown to the Father, Predestinated in the Son, and called into life and glory by the mighty energies of the Holy Spirit.

We have dealt but slightly with the

SOLEMN RESPONSIBILITIES

that lie both upon believers and unbelievers, and with the strange range and power of the human will. This momentous side of truth shall receive from us the most earnest attention in its due time and place. And even now I would warn you not to forget that, though our rebellious and negligent will cannot affect God's perfect sovereignty or mar the completeness of God's glorious kingdom, yet it may make an incalculable difference to our own individual life. But my inspiring subject this evening is the grand sovereignty of God, which holds in its hands a glory for the earth which neither time nor chance nor sin can harm. Above the tumult and vicissitude of human wrong there is a kingdom which cannot fail, an eternal purpose which travels through the centuries with resistless march, and which shall subdue all things to the glorious end which it has predetermined. Hallelujah! The Lord reigneth. Let the earth rejoice!—The London Baptist.

OUR THIRD QUARTER.

It was gratifying beyond measure that the Convention received in such hearty manner the report of our last year's work. We are much concerned to have the work for the Convention year on which we are just entering to equal and even surpass the work of the last year. To this end we earnestly hope that the churches and Sunday-schools, pastors and superintendents will continue with us and increase the support which has hitherto been given. Carrying out the instructions of the Convention, we have made reductions in the prices of our periodicals. This, of course, will reduce the income, but will work to our advantage in other ways. Surely there is no reason why every Baptist Sunday-school, especially within the precincts of the Southern Baptist Convention, should not take the periodicals owned and published by the Convention. A combined and united effort at this point would make the Sunday-School Board an element of power for the advancement of all the interests of the Southern Baptist Convention.

We wish to call especial attention to our Bible work. Heretofore we have supported this by our periodical department, and in so doing we have sent out hundreds and even thousands of Bibles and Testaments. We have enlarged this department of our work, and earnestly hope to receive many contributions for its advancement. We have a Bible and Testament prepared for our own use, which is just the thing to be used in Sunday-schools; convenient in size, good, clear Emerald type, self-pronouncing and bearing the imprint of the Southern Baptist Convention. These are sold at the remarkably low price of 25 cts. and 6 cts. respectively, single copies, and 20 cts. and 5 cts. in quantities. This, of course, does not include cost of transportation. Our Bible work is meeting with great popular favor, and is sure to become a power of great force in our denominational affairs. We

earnestly make our appeal to every pastor and superintendent, and hope they will re-pond in giving their united support to this part of the Convention's work.

J. M. Frost.

Nashville, Tenn.

FIELD NOTES.

Fordeville, Ohio county.—The church here has a membership of about two hundred, a good house and large congregations, weekly prayer-meeting and Sunday school, Bro. Morris Wilson, superintendent. Preaching one Saturday and Sunday in the month—could easily sustain preaching twice a month. Bro. J. N. Jarnagin is the esteemed pastor. He serves two other churches in Ohio county. He is a good student and devoted to his work.

Whitesville, Daviess county.—The church here has about three hundred and fifty members, a good house and a live weekly prayer-meeting and Sunday-school. Bro. W. E. Cokely lives here and preaches to the church once a month. The church should by all means have preaching twice a month. Bro. Cokely serves three other churches in Daviess county. He is a devoted man and highly esteemed.

Bro. B. F. Jenkins preaches to the Panther Creek church, Ohio county, and to several others in Daviess County Association. He has good and appreciative congregations at Panther Creek and in all his churches. Bro. Jenkins has been largely useful in revival meetings and is peculiarly adapted to that kind of work.

Rev. W. H. Dawson lives at Thurston, five miles east of Owensboro and serves five churches, Yellow Creek, Yelvington, Macedonia, Sorgho and Dawson Memorial. The Yellow Creek and Memorial churches have been organized through his labors, his manner being to preach in all the destitute communities in reach of his churches. He has been at Yelvington twenty-two years and at Sorgho since 1886. All his churches have "ever green" Sunday-schools and prayer-meetings. He distributes Bibles and other religious literature among his people, supplying such at actual cost to himself. His salary is paid monthly in all his churches, and that seems to be the custom in all the churches in Daviess County Association. Bro. Dawson was born and brought up in Daviess county, and has spent his whole ministerial life in this section except a pastorate of three years in Rockport, Ind. He is in the fullest sense a pastor, and is very highly esteemed for his work's sake. He makes from three to five calls a day, and not less than 100 a month. His people would not exchange him for a Surgeon.

After all it is Nature that makes the cures. Only now and then she gets into a tight place and needs the helping hand of science. When the right thing is needed to check diseased action and start the organs and tissues on the way to health, Scott's Emulsion comes as the helpmeet of Nature. It feeds, nourishes, strengthens; and it does this all round—the Hypophosphites act upon the nerves; the Cod-liver Oil feeds the body.

For sale by all druggists, 25 cents & \$1.00.

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Ladies' Dress Skirts.

Ladies' Black Figured Brilliantine Dress Skirts, 4 yards wide, lined with rustle cambric and bound with velvet—our price \$1.50

Ladies' Light Check Skirts, in very swell combinations, made 4 yards wide, lined with best cambric and velvet bound—a splendid value \$1.75

Ladies' stylish Blue and White Check Dress Skirts, made the regulation 4 yards wide, the lining and binding of the best cambric and velvet, for \$2.98

Only a few left of the Royal Violet Dress Skirts, 4 yards wide, lined with rustle cambric and bound with velvet—a real \$6 bargain for \$4.50

Laces.

You will never buy them so cheap as you do now.

French Val. Laces, 1 inch wide, 5c per yd, or 45c per dozen yards.

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Cream or White Oriental Net-top Laces, 3" in. wide—a great feature with us—only 5c per yard.

Our Ribbon Counter

Is always crowded, for 'tis here we do THE BUSINESS. We show all the leading fancies and plains. All-silk Satin Ribbons, in all colors, No. 16, 10c. See our special bargain in very wide fancies, extra heavy quality, exquisite colors and combinations, for trimming organdies and summer dresses, worth 60c per yard, our price 35c.

Ladies' Ties.

Those pretty Japanese Silk String Ties, in those swell large patterns, regular price 25c each, our special price 10c each.

We still have about 20 doz pairs Ladies' Linen Cuffs that we will sell at that startling price of 5c.

Wash Dress Goods.

The largest assortment in Louisville.

Three Big Bargains at 5c per yard.

No. 1—A line of Lappet Stripe Lawns, in light or dark colors—a bargain at 10c per yard.

No. 2—36 inch Grass Linon, in black stripes only, worth 12c per yard.

No. 3—Red Dotted Swiss, for ladies' and children's waists—only a limited number of yds.

We show a pretty line of Dimities, in white grounds with delicate colored patterns, worth 7 1/2c 10c per yard, our price 7 1/2c

Beautiful Organdies, in light, dark and medium shades of pinks, blues, greens, the most popular shades, worth 17c, our price 10c

Very fine Embroidered Mulls, in red only, with the large or small polka dots; this material looks like 35c goods; our price 15c

Lace Curtains.

Nottingham Lace Curtains, 3 yards long, with taped edges and in pretty designs—a curtain that gives perfect satisfaction, per pair 70c

A splendid value in Lace Curtains, 3 1/2 yards long, double and twisted thread, taped edges, lovely patterns, per pair \$1.00

Nottingham or Fishnet Lace Curtains, 3 1/2 yards long, in both rich and dainty patterns, the newest figures, per pair \$1.50

A beautiful Brussels Net Lace Curtain, 3 1/2 yards long, in those delicate small patterns, worth \$4.50 per pair \$3.00

Embroidery Flouncing.

We have a special bargain in beautiful Jaconet Flouncing, from 9 to 13 inches wide, especially for skirts, worth 35c per yard, for 19c

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For cleaning carriages, extra heavy and large, worth \$1.25, for 75c

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BAPTIST BOOK CONCERN.

Our church at Livermore, McLean county, has about 120 members and an elegant house and the best Sunday-school in the county. Bro. D. H. Quigg superintendent. Bro. W. H. Brangle has been pastor for the last five years. Under his leadership the membership has about doubled and the house has been built. Bro. B. has been in the Seminary at Louisville for the last three years. Bro. C. W. Freeman lives at Livermore, but preaches to churches elsewhere.

The Third church, Owensboro, has been a phenomenal success. They came out of the First church with 306 about nine months ago. The present membership is about 780; about 400 in Sunday-school. On the 24th inst. Pastor Hale baptized 152, and a number of others have been approved for the ordinance. The brethren hope to be in their new edifice by the first of next October. The house when

finished will cost \$32,000.—When Dr. Hale and others opened war on whiskey in Owensboro four years ago there were 58 saloons, now there are only 29!

Dr. Morrill, at the First church, and Bro. Barrow at Walnut street, are doing substantial work, but we have not the facts. Baptists are making rapid and substantial progress in all sections of Daviess County Association. A. C. C.

THE perilous days of the church are not the days of her weakness and unpopularity when the world is hostile and the church, in its weakness, is driven to the shelter of the throne of grace. It is when the church has grown into sufficient strength and wealth to command popular favor and the world begins to smile graciously; when men of the world, half converted, feel like patronizing the church, and men in the church, scarcely

half converted, feel like patronizing the world. Then come desires to make the worship of the church as spectacular as possible, to please refined worldly tastes, and efforts to lure the world into the support of the church by means of dramatic performances, lotteries, grab-bags, raffishness and whatever can bring the church and the world together in fashionable amusements and follies. And soon you hear of card-tables and dances in Christian homes, and of attendance at balls and theaters.—Errett.

A CULTIVATED English enthusiast, who had "settled" in the Whitechapel district of London to do good to the people by precept and example, said recently that the denizens of the region came to have a kindly feeling for him, but that obviously it sprang chiefly from pity. "They looked upon me," he said, "as an idiot."

WESTERN RECORDER.

T. T. BAYON, Editor.

LOUISVILLE.

THURSDAY, JUNE 10, 1897.

It is common for other evangelical denominations to complain of Baptist exclusiveness as a great obstacle to Christian union.

1st. This plea is vain, because those evangelical denominations who admit the validity of each other's ordinances...

2nd. No thoughtful person will expect others to give up conscientious convictions of duty for the sake of union.

MARRIAGES are increasing in England. The average proportion for ten years past has been 14.9 per 1,000 population each year.

Hence we could not support such a practice without a surrender of our convictions.

Then let all evangelical Christians who want Christian union proceed to join the Baptists...

If it be said that these Pedobaptists cannot bear the idea of excluding from the Lord's Supper any who are evangelical in their faith...

We join the Freeman (London) in deploring the defeat of the Arbitration Treaty between the United States and Great Britain.

While there is no doubt that the anti-British feeling in this country had some effect in determining the action of the United States Senate...

But we hope this first failure will not prevent future efforts in the same line; and we hope yet to see an Arbitration Treaty between the United States and Great Britain.

MARRIAGES are increasing in England. The average proportion for ten years past has been 14.9 per 1,000 population each year.

SEVERAL of the pledges given by pastors in the State on the Foreign Mission Board debt have been met.

Again we say we hope the meeting at Georgetown will be large and representative. Let the mountain region be well represented; let the blue grass brethren be out in force...

As before stated, the railroads grant one and one-third fare on the certificate plan.

The truth is that there is nowhere in literature anything which can be construed to teach that the Baptists of Rhode Island changed their practice from sprinkling to immersion.

Equally true is it that there is no sort of evidence that a single Anabaptist church in England ever changed their practice from sprinkling to immersion...

ONE of our exchanges tells of a "deed of a hero" during the war. An officer was in the trenches, and a fuse bombshell struck near and bounded into the ditch.

THE Rev. S. F. Thompson sends us a clipping from a Missouri paper telling of the serious trouble in a Baptist church out there...

happened to come along. More and more in these days of laxity and looseness ought our churches to know what they are about when they call pastors.

Bro. Thompson resigned at Princeton, Mo., last February, and he writes that his successor, the Rev. W. C. Lyle, a Kentucky boy, is "starting off finely and promises to do a good work."

AS HAS been stated in these columns, the Convention of the Christian Endeavor Societies meets this summer in San Francisco. A committee in Boston say which preachers shall preach in San Francisco during the meeting.

THE British Association for the Advancement of Science meets this year in Toronto, and the date is Aug. 18th. It is announced that Lord Kelvin—the most eminent scientific man in England—will be present.

DR. HARVEY went up Wednesday of last week and delivered the annual address at Villa Ridge College and Musical Conservatory, Pewee Valley, Ky.

Editorial Varieties.

The General Association meets in Georgetown the first of June, which happens to be the 25th anniversary of the marriage of the editor of the RECORDER to his better half.

The Cambridge University Convocation (England) decided by a vote of 1,713 to 681 not to confer degrees upon women.

The First church of Owensboro, as well as the city and county, will observe on the death of Dr. Kimberley. He had long been one of the leading men of the state, and a pillar of the Baptist cause.

Dr. Van Dyke addressed the theological students of Yale recently, and urged them to cultivate "godliness and manliness."

The Religious Herald of last week devotes some two and a half columns to five separate articles, to the Whitsett matter.

We congratulate Dr. J. M. Mathews, of this city, on being made First Vice President of the American Medical Association.

Have you taken your collection for the debt of the Foreign Mission Board? If you have done so, please see that the money is forwarded to Dr. Warder promptly.

Dr. Harrows, while in India, saw the famous Hindoo ascetic, "the holy man of Benares," who said to him: "I think Jesus Christ was a very good man."

It is a striking testimony to the character of the missionaries in India, that not long since a missionary was asked to take charge of the funds of a rich Hindoo temple.

We hope our laymen will attend the General Association this year. Let our business men and professional men as well as farmers attend.

There is to be a Summer Bible School at Waco, Texas, June 15th-July 10th. Dr. Carrell is the principal, with Drs. Hurlston, Gambrell and Barrett and Prof. Tanner, Haines and Truitt as assistants.

We had a charming visit, and one long to be remembered, from Prof. Noah K. Davis, Ph. D., LL. D., of the University of Virginia.

A visiting brother is reported as telling the students of the Seminary not to be afraid of "little heresies." Indeed the little heresies are the only ones to be afraid of, since they are the ones that slip in undetected.

Dr. W. F. Barton, of Boston, protests against the Congregationalists being charged with persecuting Roger Williams because he was a Baptist.

Dr. W. F. Barton, of Boston, protests against the Congregationalists being charged with persecuting Roger Williams because he was a Baptist, insisting that his banishment was for other grounds.

Among the Churches.

LOUISVILLE.

Walnut st.—Pastor Eaton preached. One received by letter.

Broadway—Pastor Pickard preached. He preaches his farewell sermon next Sunday. He reports a fine meeting at Union Springs, Ala. Sixty-one additions, including many prominent citizens.

Chestnut-street—Pastor Weaver preached. Prayer-meetings of special interest. Two joined by letter.

East—Pastor Christian preached. Two baptized. He entered on the fifth year as pastor.

McFerran Memorial—Bro. Weston Branch preached at both hours.

Twenty-second and Walnut—Pastor Hunt preached. Three joined by letter since last report.

Franklin-street—Pastor Edwards preached as usual. Bro. Jureldin lectured Wednesday night on Syria.

German—Pastor Ritzman preached at both hours.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached at both hours.

Parkland—Pastor Nowlin preached at both hours.

Portland-avenue.—Pastor Shelton preached as usual.

Southgate-street—Pastor McFarland preached at both hours.

Third-ave.—Pastor Taylor preached. He began his sixth year. During the year 30 were baptized, 21 joined by letter and 1 by relation. In five years 178 have been baptized, 126 joined by letter and 15 by relation. Present number 329.

Twenty-sixth and Market—Pastor preached. He entered on the second year of his pastorate. Two received by letter and one baptized. Some 150 joined during the year and 90 baptized.

Thirty-sixth and Bismarck—Pastor Sands preached.

Clifton—Pastor Masters preached in the morning and Bro. Warder at night. Four baptized.

Thirtieth and Allford—Pastor Hepburn preached.

Glenview—Pastor Franklin preached. Two professions of faith.

RUE STATE.

Rev. J. C. Rush, of Chaplin, while in the city, called at our office. He was the first agent for collecting money for the education of young ministers at Georgetown College, in Kentucky. He has recently buried his wife, with whom he lived happily for sixty years. He is in his 82d year, and does not look as old by 10 years.

A brother from Lewisburg writes: "Bro. Alderman, pastor at Russellville, to the delight of the large audience which heard him, preached at Mt. Pleasant on the fifth Sunday in May. The ministers' and members' meeting of Clear Fork Association met at White Oak Grove, and that of Gasper River at Huntville. Next meeting of the Clear Fork Association is to be at Antioch in August."

Bro. Crumpton, from Georgetown, was in our office, returning from the Nelson County Sunday-school Convention. He reports a pleasant meeting. He thinks there will be a good attendance at the General Association, which meets at Georgetown June 16.

W. D. Crabb, of Smithfield, Ky., A. M. graduate of Georgetown College, has completed the course of Modern Languages in the University of Chicago with distinction and receives the title of Ph. D. He has first-class qualifications for a high position in any of our colleges.

Rev. E. J. Davis, of Bagdad, while visiting the city, called at our office. So did Pastor J. H. Dew, of Keene, Ky. These brethren rank high as most efficient pastors, and they are doing aggressive work for the Master.

Pastor W. L. Ramsey writes from Buffalo, Ky.: "The Sunday-school Convention of Lynn Association met with Three Forks of Bacon Creek church, Hart county, Ky., May 29 and 30. A large crowd was in attendance and a lively interest was manifested from first to last. The essays were excellent and the speeches were pointed and good. A department was opened up for the little folks and some splendid recitations were given which infused greater life in the work and the convention. Bro. W. T. Parrish is a suitable Sunday-school missionary and colporteur, subject to the control of the Sunday-school Board, and a respectable sum of money was raised to put him into the work, and we want him to distribute Baptist literature profusely, and we are hopeful for good results. The hospitality was generous and bountiful."



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unfringed by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

OTHER STATES. Bro. A. W. Beverly writes from Union Springs, Ala.: "It will no doubt be of interest to you to know that Mr. W. L. Pickard, of your city, has been aiding our pastor, Rev. E. W. Marshall, in a series of meetings which resulted in 61 accessions to the church—most of them grown people, and some of them over 60 years old; some of them as prominent citizens as we have. Dr. Pickard did all the preaching for two weeks with great power and to the satisfaction, comfort and awakening of all that heard him. Our town and community have not been so moved for years. Bro. Marshall commenced his pastorate here on June 20, 1896, for one year, being a stranger just from the Seminary. There have been 83 accessions since his pastorate to date, and he will enter his second year with an unlimited call and an increased salary."

Bro. R. Hyland writes from Bristol, Va.: "The southwestern Virginia Institute closed a successful session today (June 1) by a brilliant commencement. Eight young ladies became full graduates."

Pastor T. A. Moore writes: "Last Sunday, May 30, we closed one of the most notable meetings ever held in Ladonia, Va. It began in the prayer meeting in private houses. Then the Methodists took it up and carried it on for five weeks, then the Baptists called in Bro. A. H. Mitchell to aid the pastor, and the work went on with unabated interest for two more weeks. The fruits of the meeting have not all been gathered in, so the number of accessions to the various churches cannot yet be known. Thirty-nine have already been received into the Baptist fold, with a number yet to be received. Bro. Mitchell is a great preacher. His sermons are uniformly of a high order, but not of a uniform style. Some of them are strictly topical, some textual, and some heart and conscience appeals, all these classifications combined. The Ladonia church is greatly revived, and she will be heard from soon in the line of missionary endeavor."

Elder J. T. Edmundson held a meeting in the Plymouth church, North Carolina, which resulted in 12 additions to its fellowship.

Fourteen have been baptized into the fellowship of the Powellton church, West Virginia, 1 received by letter and 2 restored. Among those baptized was Bro. S. C. Rigg, who had been preaching a preacher among the Freetwill Baptists.

A meeting in the Cuthbert church, Georgia, closed with 30 additions to the fellowship of the church, 29 by experience and baptism.

A 15 days' meeting in the Blocton church, Ala., closed in 13 additions to the fellowship of the church.

Seventy-eight have been added to the fellowship of the Pratt City church, Alabama, as the result of a recent meeting.

Pastor E. W. Marshall, assisted by Pastor W. L. Pickard, of this city, has held a meeting in the Union Springs church, Alabama. Fifty-one have been added to the fellowship of the church, and many others made profession of religion, many of whom will be received. The meeting was remarkable for the number of persons who in a middle life were converted and baptized. The church has been greatly strengthened.

Elder G. W. Burns has organized a church at Delight, Ark. The church is moving vigorously to build a house of worship.

Pastor John D. Jordan, of Savannah, Ga., asked his church for \$150 towards paying that part of the foreign mission debt which the Georgia delegates to the Convention assumed. The church responded by promptly giving the amount. We commend the example to the pastors and churches of Kentucky.

A meeting in the Palaaki church, Virginia, closed with 40 professions of religion, 10 baptisms and others approved for baptism.

The West church, Mississippi, has set apart its new house for the worship of God.

The Decatur church, Indiana, has set apart Bro. Hugh Miller to the full work of the Gospel ministry.

A week's meeting in the Pelham church, South Carolina, closed with 19 additions to the fellowship of the church, 15 by baptism and 4 by letter.

A church has been constituted at New Florence, Mo., and Elder R. S. Duncan chosen pastor.

A church has been organized at Whitesaver, Mo.

A quiet work of grace has been going on for two months in the LaGrange church, Georgia. Forty-three have been baptized.

A nine days' meeting in the Canton church, Mississippi, closed with 12 additions to the fellowship of the church.

A recent meeting in the Hico church, Texas, closed with 40 professions of religion and 30 additions to the fellowship of the church.

ORDINATION.

At the request of Grassy Run Baptist church, Grant county, Ky., a synod of several neighboring churches was called, May 31, 1897, for the purpose of considering the propriety of ordaining to the work of the Gospel ministry our beloved brother, Thomas C. Eaton, Councilor, appointed by the presiding pastor, C. J. Bagby Moderator and T. F. Bradam Clerk. The candidate then related his Christian experience and call to the ministry, and was examined quite thoroughly in his views of the contents of the Bible. The council then unanimously recommended his ordination, and the following order was observed: Sermon, Rev. J. K. Nunally; prayer, Rev. J. A. Henker; trying on of hands, by the presiding pastor, presentation of Bible, Rev. G. W. Hill; charge to candidate, William McMillan; charge to church, C. J. Bagby. The whole service was solemn and impressive, and the candidate an unusually promising young man, favored by the grace of God, will make the world better by having lived in it.

J. W. WALDRON.

Owenton, Ky.

DEDICATION SERVICE.

The fifth Sunday in May was a happy day with the saints at Huntville, Butler county. The ministers' and members' meeting of Gasper River Association met with them on Friday and enjoyed a prosperous session, lasting till 10:30 o'clock Sunday, when it terminated by the dedication service. This new house of worship was all paid for except the paint, and money was soon raised to meet that, Bro. B. T. Mayhugh taking the collection. Bro. James P. Taylor preached the sermon from the words, "Shun not to declare the things of God," and Bro. B. T. Mayhugh led the prayer. The house is a neat frame structure, with a seating capacity of at least 400. May God's richest blessings rest on this church, and may it be a mighty stronghold in the tearing down of the strong hold of Satan and building up the walls of Zion upon the ruins thereof.

A. B. GARDNER.

REV. W. T. GREEN, the first American missionary appointed by the American Baptist Home Mission Society to Mexico, called at our office. He was appointed September 1, 1882. His first field of labor was the capital of the Republic. For the last six years he has been pastor of Pueblo, a city of 100,000. In the City of Mexico we have a church of 120 members, and a church building, parsonage and printing house, costing in American money \$25,000. In Pueblo we had about 20 members, having the second congregation in size in Central Mexico.

Bro. Green speaks encouragingly of the Mexican work. He speaks highly of the labors of our W. D. Powell, of Toluca.

Bro. Green's visit to our office and his stay with us is more than ordinary interest. He is a native of Taylor county, and was ordained at Campbellville. He and a number of students together at Georgetown for three years before the war. We have realized the joy that only old friends can have after separation of the ordinary life of a generation. Bro. Green returns to his adopted country in a few weeks.

W. P. H.

PROF. ELROD and wife, so generally and deservedly popular in this state, will have charge of a young ladies' boarding department in the Shelbyville College, of which Bro. J. E. Nunn is President. This College is co-educational, but there will be entirely separate boarding departments for the girls and boys. Shelbyville is a beautiful place and a fine location for a school.

At the meeting of the American Baptist Education Society in Pittsburg, May 22, 1897, the following officers were elected: President, E. B. Hulbert, D. D., Illinois; Vice President, J. B. Gambrill, D. D., Texas, and D. B. Purinton, L. L. D., Ohio; Recording Secretary, Rev. E. M. Poteat, Connecticut; Corresponding Secretary, H. L. Moorehouse, D. D., New York; Treasurer, E. V. Carver, Esq., New Jersey; Auditor, Wm. M. Isaacs, Esq., New York.

Members of the Board, term expiring in 1900: W. C. P. Rhoades, D. D., New York; N. E. Wood, D. D., Massachusetts; W. W. Keen, M. D., Pennsylvania; B. L. Whitman, D. D., District of Columbia; Milton Shirk, Esq., Indiana; Rev. J. T. Dickinson, New Jersey; A. J. Fox, Esq., Michigan; Prof. J. R. Sampsey, Kentucky; Hon. John Haralson, Alabama; W. H. P. Fausce, D. D., New York.

Edward Goodman, Esq., of Illinois, was elected to fill the vacancy occasioned by the death of Dr. J. A. Smith of New York City, June 3, 1897.

OUR reporter at Wilmington said nothing of Mr. Rockefeller's gift of \$2,000, but a telegram said he had given \$2,000, making good Seminary deficiency. Just where to put that into the report we did not know, but decided to put it in just after the account of Dr. Dargan's connection. We had no knowledge as to what deficiency was meant, but when the Seminary notes came in, saying that Rockefeller paid the deficit in the Students' Fund, we changed the indefinite telegram to correspond. It seems that other telegrams to the city made the impression that it was the Students' Fund to which Mr. Rockefeller contributed, when his gift was to the deficiency in the current year. Hence this statement will enable the Judge to wipe his weeping eyes, and convince it that there was no evil motive back of the attributing the gift to the wrong deficiency.

ARKANSAS.

The RECORDER will be glad to learn that Ouachita college has closed a highly successful session with a brilliant commencement. There was great reason last summer to fear that the severe drought in the state and the depression in business affairs would lessen the attendance of students, but the deep poverty of the people abounded unto the riches of their liberality in the matter of educating their children, so that Ouachita has had continual reason for rejoicing. Of the graduating class, nine received the degree of A. B., two of B. S., and seven of M. E. L. The honorary degree of D. D. was conferred upon Bro. Samuel F. Taylor, President of Stephens college, at Columbia, Mo., and L. L. D. upon Judge U. M. Reese, a distinguished lawyer of this state, whose reputation is national. The prospects for the next session are unusually bright. The present teachers will remain and others will be added. President Conger is greatly encouraged.

So far as this scribe has heard expressions of opinion, the sentiment is unanimous in this state in favor of Dr. Carroll's position with reference to the Whitsett matter. The personal bitterness has subsided, but the grasp on the principles involved is as firm as ever.

Several of our important pastors are vacant. Jonesboro, Magzolia, Dewitt, and Dardanelle have been pastorless sometime, and now Judsonia and Hot Springs are to be added to the list.

REPORTER.

CHRISTIAN ENDEAVOR.

The General Executive Department of the Union Pacific System, the World's Pictorial Route, have just issued a publication for the benefit of the members of the Christian Endeavor Association, who anticipate attending the Convention to be held in San Francisco in July next. This publication is very complete, and contains a variety of very valuable information. It is not only a most complete route to and from the Pacific Coast, rates of fare with Pullman Company, charge for sleeping rooms, but also a complete roll of the officers and trustees of the United States of Christian Endeavor, with portraits of the leading officers, and a large number of interesting facts in relation to the organization. The General Executive Department of the Union Pacific deserves great credit for their enterprise in getting up a publication of this character. The only copy of this publication is on application to E. L. Lomas, General Passenger Agent, St. Louis.

The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY.

Ladies' Knit Underwear. Summer Goods.

- Ladies' Vests, no neck, low sleeves, tape in neck and arm..... 10c
Ladies' Lisle Thread Vests, low neck, no sleeves..... 15c
Ladies' Fine Cotton Vests, low neck and short sleeves..... 25c
Ladies' Cotton Rib Knee-length Drawers, white or ecru..... 35c
Ladies' Silk Vests, low neck, no sleeves, lace trimmed..... 65c
Ladies' Lisle Thread Corset Covers, white or black..... 75c
Ladies' Cotton Rib Vests cut from 10c to..... 6c
Children's Vests, low neck and no sleeves..... 15c
Children's Knee-length Drawers..... 15c
Boys' French Balbriggan Shirts and Drawers..... 50c
Ladies' large size Shirt Waists, broken sizes only, sold at \$1.00 and \$1.25, now only..... 25c
Ladies' fine Percale Waists, all sizes..... 35c
Misses' Shirt Waists, fine Percale, \$1.25 goods, 10, 12, 14 and 16 year sizes..... 35c
Boys' Colored Blouse Waists, ruffled front..... 30c
Boys' White Lawn Waists, ruffled front..... 50c
Boys' Percale Laundered Waists..... 50c
Boys' Duck and Gingham Blouse Suits..... 60c
Misses' Lawn Dresses, lace trimmed..... 48c
Misses' Lawn Dresses, insertion and embroidery trimmed..... 68c
Boys' Lined Separate Pants..... 35c
Child's Lace-trimmed Mull Cape..... 10c

Gents' Furnishings.

- 4-ply Linen Collars, 15c goods, for 5c each, or per dozen..... 50c
4-ply Linen Cuffs, per dozen or link buttons..... 12c
Men's Cotton Gauze Shirts, long or short sleeves, Drawers to match, each..... 25c
Men's fine quality Balbriggan Shirts and Drawers..... 25c
Men's Challenge Drill Drawers..... 35c
Scriven's celebrated Jeans Drawers, elastic seams, usual price \$1.00, for..... 65c
Scriven's Nainsook Drawers, elastic seams, \$1.25 goods, for..... 98c
Men's Shirts, white body, fronts made of fast color, Madras, sold at \$1.00, now..... 75c
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FAMILY CIRCLE.

GOOD-BY.

We say it for an hour or for years; We say it smiling, say it choked with tears; We say it sadly, say it with a kiss; Ah! yet we have gone over those things— Good-by.

There is no dearer word for our hearts' friend, To him who journeys to the world's far end; And scarce our souls were going, there we say: As unto him who stays but for the way— Good-by.

Alike to those we love and those we hate, We say no more in parting. At life's gate, To one who passes out beyond earth's sight, We cry to the wanderer for a night— Good-by.

—Grace Desio Litchfield.

A DAUGHTER OF THE REVOLUTION.

BY HELEN MACKUBIN.

Mistress Lydia Harrington was eighteen when the lighting of that lamp in the belfry of the Old North church in Boston set ablaze the fire with which our country burned its ancient fetters. Her home was one of those stately colonial houses whose pillared porticoes front the Delaware river between Philadelphia and Wilmington. Her father, from the outbreak of the Revolution, was among its constant supporters. He had been a soldier in his youth, and had struggled through Braddock's disastrous campaign beside Washington. But in his middle age, and when his country needed him sorely, an incurable malady held him prisoner, and he sent his only son to represent him on the staff of his old comrade.

When the British captured Philadelphia they ravaged his estate, and laid every resource under constant contribution. Yet they respected that grim warder, Death, who watched the patriot's door, and they permitted his departure from house and lands to be postponed until that summons which none can disobey.

Barrington's wife rarely left him, and the ordering of their household fell into the capable pair of hands of their daughter, Lydia. She brewed, and she baked, and she managed the dairy and supervised the poultry-yard, as became the mistress of a large and isolated establishment in those days. But the while her thoughts and her prayers were for her country's strife with the tyrant who had banished her father alive until she should behold that country's freedom.

Barrington Manor was set in the midst of the lovely district, across which, backward as the next morning was swept continually. Now the beloved bluecoats were warned at its firesides and welcomed to every comfort it could supply. Then the abhorred redcoats clamored for the hospitality which would have been taken by force had it been refused.

Thus it happened that no surprise, though much reluctance, stirred the heart of Mistress Lydia, when, on an autumn afternoon, she was summoned to her mother's deputy to receive a British officer so desperately wounded in a near skirmish that his troopers dared not carry him further.

A dozen scarlet-clad horsemen waited under the leaden eaves of the portico, and Capt. Pelham lay supported by a comrade's arm upon the topmost step of the portico.

He had been shot near the lungs and was speechless. But he was conscious, and his letters bear passionate record that, from the moment she appeared within the high colonial doorway, he became Mistress Lydia's prisoner forever, as well as her patient for a time. A time which proved to be for him and for her that brief stay in Paradise which a tender old proverb promises once in a life to each child of Eve!

Through the ensuing winter, which was the winter of Valley Forge, Capt. Pelham dwelt in the room named Barrington Manor. He was visited occasionally, when the movements of the American troops permitted, by his brother, who was a member of Lord Howe's staff; and by an eminent surgeon from Philadelphia. For the most part, however, according to the custom of a hundred years ago, he remained the charge of his young hostess.

Outside was cold and hunger, the deadly strife of battle, the hope of a struggling people sinking almost to despair. But within was love, that made happy the present, and assured the future with the fervor of their youth and the conviction of their mutual faith.

When he was able to walk so far, Capt. Pelham made his way to that other sick-room, where Lydia's father lay dying, and told his story. It was kindly heard. Endowed with the clear tolerance which the neighborhood of Death bestows on some just souls, Barrington promised his daughter to her British lover when the war between

their factions should be ended—which ever cause victory might adore.

II.

Spring, though long delayed that year, arrived all too swiftly for those two.

Pelham was convalescent. His brother came no more. The surgeon's visits had ceased. Lord Howe desired him to resume command of his troops, but few days and he must return to England and delivered the warning she had brought.

"I told him that our roof sheltered a spy," she wrote; "that I knew not how you had overheard the future, but that the visit which the General intended to honor my father must be abandoned. I found him," she added, briefly, "so courteous in trusting my information and in abstaining from question, shall make my memory ever grateful to him."

Even of her interview with her father upon her return there is scant account, save of its conclusion.

When I informed him of the treachery of our guest, and how I had been enabled to warn the noble man whom that treachery would have doomed, my father drew me down within his arms, he wrote—and the tear blisters show upon those lines after a hundred years—"My father blessed me. The honor of our name has always been well guarded," he said, "but it has never been safer than with you, my daughter! Go, now, and your wretched lover fare well."

Mistress Lydia has recorded every slightest detail of that final meeting with Capt. Pelham to which her father sent her, as though impelled by terror of the future, as though he would reproach disdain with too stern a cruelty. They met in the withdrawing-room, where a pair of candles and a dying fire made flickering light. There those eyes gazed at each other, with eyes, with eyes through whose humiliation and scorn burned that passion which would survive aether.

"The danger is great," Barrington said, wisely regarding his daughter. "You are young, and you are a woman. Your mother and you can contrive this none other shall guess his presence here. Even should our servants discover what guest is with us, we can rely upon them not to betray him. There is one more thing that we—"

"For him I answer," Mistress Lydia interrupted, haughtily. "His honor is mine own."

"Nay, my child, there might be in this mad passion opportunity as to which way his honor directed."

"Shame, father!" she cried. "You who know so well that the instinct of a gentleman's honor is as certain as is that woodcock's need to his guidance's arrow!"

And Barrington, infected by the enthusiasm of her bright eyes, acquiesced. The following day would be that on which a market was held weekly at a village within the British lines, where Pelham's goods were brought to exchange for goods as the farmers could not supply from their own resources. It had been Mistress Lydia's custom, when the roads were safe, to visit this market.

His color faded, an old negro servant, and it was agreed between her and her father that, to avert suspicion of unusual anticipation, she should proceed thither on the morrow.

Accordingly, she was arrayed for this expedition when she caught Capt. Pelham in the terrace, in the next morning's early sunshine. A fair picture she made in her dark green habit with brass buttons, and her large many-plumed hat—a picture he described with tenderest detail years afterward.

Her color faded, an old negro servant, and it was agreed between her and her father that, to avert suspicion of unusual anticipation, she should proceed thither on the morrow.

She rode forth, while Augustus, mounted on a tall horse and carrying a huge basket, paced soberly behind. Spring rains had broken the avenue into alternate courses of mud and water, and as she bent to lift her hat's yet further from the probable splash, Pelham's letter slipped from her waistband. Augustus descended from his saddle and restored the packet to her. Alas, it was wet and stained!

"It will be the delay of merely ten minutes to return and bid Capt. Pelham address a messenger," she murmured, glad of this excuse to behold the welcome in her lover's eyes.

She tore off the drenched envelope hurriedly, lest the damp should have penetrated, and looked at the inclosure with keen delight. Her look changed. Her color faded. Her lips set sternly. Happiness went out of Lydia Barrington's life while she stared at the letter confided to her transmission by the man for whose honor she had pledged her own.

Yet presently she lifted her head, and, turning her horse toward the Manor, she rode up the avenue at a speed Augustus found difficult to emulate.

Beside the high oak chimney in the entrance-hall stood a massive writing-table. There the sore Pelham's letter lay, unopened, and sealed them carefully within a fresh envelope, upon which she inscribed his name.

"Explain to Capt. Pelham the mischance to his packet," she said; through her own eyes she had seen the letter fall. "Inform my mother that I have

hidden forth again unattended. Ask her to prevent my father from hearing that I have done so until I return."

III.

Of that bitter journey, which led her by devious ways, through rough country lanes, dangerous alike from marauding bands of friends or foes, there is slight mention in her journal. Nor is there more than a mere statement that she reached Washington's presence and delivered the warning she had brought.

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THE BOX FROM ST. MARK'S

BY MABEL NELSON THURSTON.

The ladies of St. Mark's church were gathered in the chapel, one October day, packing their annual missionary box. From the stained glass windows the lights fell across the pretty, earnest groups, made warm words of color in the piles of bundles on the floor, and touched rosy the hard outlines of the box itself. Merrily chatted the ladies. The young women, who were in the company, were laughing at the way they packed and unpacked and repacked. Some, who had given until it had almost self-denial, touched a happiness deeper than words.

They worked busily all the morning. By noon the box was packed and the janitor had nailed on the covers, and the ladies, with little sighs of satisfaction, were putting on their gloves and saying their thousand "I do's." They did not notice when the door was pushed timidly open and another woman entered.

She was pale, meagre little thing, dressed in a black, who felt her presence to be like a jarring note among these easy, well-to-do women. She faltered a moment; then, seeing the closed box, a sudden fear overcame her hesitation.

"I—I hope I am not too late," she said, looking up with eager appeal. "I couldn't get here before, but I wanted to bring my gift." The lady glanced at the little package held out to her, and looked embarrassed. "I'm sorry, Miss Tremont," she said, "but the box is all nailed up. If you had only been ten minutes earlier!"

For a moment the little woman did not seem to understand. Then her hand dropped, and her eyes filled with tears, and without a word she turned away and pushed open the swinging door.

On the vestibule she stopped; she could not go on the street so. She wiped her eyes on her little cotton handkerchief, but it seemed to do no good. "I ain't ever had things like other people, and I don't expect to, but I did think I could give," she said tearfully.

The door behind her opened softly, and a girl slipped through. She was a daughter of the workers that day, and felt shy and strange, but as she saw the pitiful little figure she forgot her shyness, and ran forward and put her warm, strong young hands over the little trembling one.

"Don't be afraid," don't feel so please. The ladies are opening the box while I ran after you. I'm so glad I caught you! Let me take it back for you—unless you would rather put it in yourself!"

The woman looked up with a quick, quivering breath. "It can go," she cried.

"Of course it can go," answered the girl eagerly.

The woman gave her the little package. "It was for mother's sake," she said humbly. "I wouldn't have cared so for myself." Then she pushed open the door and went away.

The girl walked slowly back to the chapel where the ladies were waiting. She was very silent. One of the ladies took the package, and tried to slip it in at one side of the box. As she did so, the paper tore; she looked up in amazement.

"Of all things to send a missionary!" she exclaimed. "It's a Scripture calendar—a nice one, too; it must have cost a dollar. It seems a pity people are not more sensible! A dollar would mean a good deal to a missionary, while the rest of all, he would naturally know them."

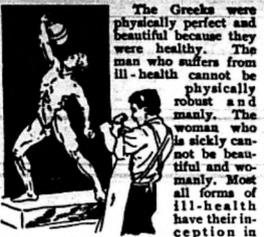
A strange expression crossed the girl's face. "And yet," she said, "she was crying because she thought it couldn't go. She said it was for her mother's sake."

A hush came over the room. They remembered then that the little figure had not been wearing the shabby black very long.

Strongly one of the ladies spoke. "I should never have given myself if we had let her go away," she said, with a little quiver in her voice. "I feel somewhat as if that meant more than anything I ever gave in my life!"

There were hard times that year. The well-to-do pastor of St. Mark's spoke of it often. The poor pastor, to whom the missionary box had gone, spoke of it seldom, but as the months passed by every one cut deeper lines of suffering on his face. It was a terrible year. Sometimes he thought that he could not endure the privations he had to bear, and that he saw about him.

He had not been paid for months, either by his people or by the missionary board. Many a Sunday he had gone to his meeting, musing to tell



The Greeks were physically perfect and beautiful because they were healthy. The man who suffers from ill-health cannot be physically robust and manly. The woman who is sickly cannot be beautiful and womanly. Most all forms of ill-health have their inception in disorders of the digestion. When the digestion is bad the blood becomes impure, and is imperfectly supplied with the food-elements that build up new and healthy tissues, and tear down and carry away those that are inert and half-dead. The nerves are not rebuilt from day to day with new, vigorous, active fibers. Every organ, tissue, muscle and nerve in the body is half famished for healthy nutriment. Almost any disease in the category of human ills may be the result of this condition. Most frequently it is the most deadly of disorders—consumption. Sometimes it is some other wasting disease. Again, it may be scrofula or some skin disease.

There is a sure preventive and remedy for these conditions and maladies. It is Dr. Pierce's Golden Medical Discovery. It corrects all disorders of the digestion. It restores the lost or falling appetite and invigorates the liver. It fills the arteries with the pure, rich, red blood of health. It builds new, firm flesh, healthy, active nerve fibers, and strong elastic muscles. It cures 98 per cent of all cases of consumption, and wasting diseases. It cures nervous prostration. Druggists sell it.

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the people that he must have some money, but when he looked into their pinched faces, his heart would fail. He said he would open his eyes and to them of trust in God, or pray for them, until, in the agony of his prayer, he utterly forgot his own need.

But his need was pitiful. The long years had been too much for his wife, and she was sick—dying, the doctor said, from want of nourishing food. The children were growing thin, with languid, unchildlike ways, and Beth, with her patient care-taking, was at the greatest discomfort and almost his greatest heart-ache.

Many a night he had gone home from his service worn and weary with the sorrows of his people, only upon meeting the white patience of his wife's still face, with Beth's little anxious one bending over her, to rush out into the night again and walk back and forth for a time under the stars.

And now he was using his last dollar, and he could get no credit. The store-keeper hated him, and wanted to drive him out of the place. The pastor had written the board that his family would starve if no money came. Day by day he had looked for the answer, and no answer had come. His wife and Beth did not question him any more. They told each other that they must keep bright before people; they had given up trying to when alone.

It was Monday night, and Sunday had been an unusually trying day. The minister looked at the clock and breath came to him in that same time, and it seemed to him that he could not go and meet another disappointment. Then he saw the expression on Beth's face, and he went for his hat and turned up his coat collar. It was Wednesday, and the nights were cold now.

At the door he stopped. "I may be late home, Beth," he said; "don't wait supper. Mamma must have her tea, but I don't want any to-night."

Beth turned her face away—she understood so well! "Yes, papa," she said, in a choked voice.

The door closed, and the minister went out into the darkness. A neighbor had taken the children for the day, and Beth and her mother were alone. Beth ran over to the bed and buried her face in the pillow.

Her mother's thin hand touched her lovingly. "Don't, dear," she whispered. "It is best—it must be best, though it is so hard for us now."

Beth lifted her face desperately. "I can't let the letter, mamma—I guess I don't know how to hope any more. Mamma, I gave you the last bit of tea yesterday, and—it almost breaks my heart!"

Her mother gave a little start, but she was not thinking of herself. "Beth," she said, quickly, "we mustn't let you know I can get along well enough without the tea. Do be brave, dear, for his sake."

"I'll try," sobbed Beth, "but mamma, sometimes I wonder what God is thinking of!"

"Beth!" cried her mother.

The child sat still, and the expression of misery in her little pale face made it look worn and old far beyond her years. That look was to her mother the hardest thing in all their hard years. She reached out her arm and drew the child passionately to her, and her voice was full of an intensity that Beth had never heard before.

"Beth," she said, "pray—pray and I'll pray with you—don't stop one moment until you believe that God is good—that God is love!"

The child knelt beside her in an obedience that was frightened at first, and only the ticking of the clock broke the silence of the room. Ten minutes passed, and Beth had not spoken. Twenty-five minutes—half an hour—then at last the child looked up with the light of a great peace upon her worn little face.

"It's all right, mamma," she said.

"Her mother looked at her. "Beth," she said, "you are hoping for something!"

The child lifted her face, full of bright confidence. "I can't help it, mamma," she answered. "I'm sure it's coming—something may be not to-day, but I know it's coming."

Her mother's voice was low, but she had to ask the question. "And if it doesn't, Beth?"

The child's face trembled a little, but she answered steadily. "Then it's all right, too," she said.

She kissed her mother and then went and looked out of the door; it was time for her father to be back. She felt in a hush, unchildlike way, what the children back was to him. If only she had some way of making it easier! But she didn't see him, and there was nothing that she could do.

She shivered a little in the chilly air, and turning away, went to put the water on the stove. She could make her mother some gruel—that was all. Even in her new confidence that hurt her—she knew how hard it was for her mother to take the gruel.

Suddenly her glance fell upon the calendar that had come in their missionary box nearly a year ago. She brushed the tears from her eyes and crossed the room to read it. In their anxiety the leaves had not been torn off for three days. She read the verses softly aloud:

"In the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

Her voice trembled a little over that, but she went on to the next one, and as she read it a grave sadness filled her voice. She did not notice that her father was softly opening the door, his white face drawn with the pain of bringing them another disappointment. The words sounded almost triumphant through the little room:

"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

She tore off that sheet, too, and then stopped in her new dilemma. Instead of the verse for the day she saw a white envelope pinned across the text. She unfolded it and opened it; there was a carefully folded note inside. As she turned she saw her father standing by the door, and running over to him she thrust the note in his hand. She forgot for the moment his hopeless errand.

"What can it be?" she asked excitedly.

Her father went to the table and lit the lamp with unsteady fingers. His sorrow-dimmed eyes could not see by the firelight, like the child's, and his brain was almost numb with the pain of the long struggle. He unfolded the note and looked at it in amazement. For a moment, then suddenly he buried his face in his hands on the table. Beth picked up a paper that fluttered out of it, and her face grew white. It was a twenty-dollar bill.

In a few minutes they could read the note. It was a very brief one. The minister sat with his wife's thin hand in his while Beth knelt with her face beside her mother's, and so they read it:

"Dear unknown friend," it ran, "I am only a plain little dressmaker, but it doesn't make any difference who I am—the money is not from me, it is from my mother. She was all I had in the world, and I had been saving this to take her away and make her well, but God took her away and made her well first. And so I have put this money here so that you can find it on her birthday, and I pray it may bring you a bit of the blessing that my mother gave me all her life."

Beth lifted her face full of the wonder of it. "And God had heard, and it was waiting all the time!" she said.

Then she leaned down and pressed her face against her mother's with "Mother, darling, you shall have your tea."

That was not quite the end, perhaps it would be truer to say that was only the beginning. One morning the pastor of St. Mark's came before his people with a letter. They had had grateful letters from missionaries before, but never one like this. As it told of their bitter need, and the help that came to them from poverty and sorrow, many a careless heart was touched.

"I do not know who she is," said the pastor, "that has done this beautiful thing, but I am glad she is among us; I believe that she has many such whom we do not know as such, and these are they who bless the world. May God speak to our hearts and teach us—each one of us—so to turn our sorrows into blessings for others."

The little dressmaker in her seat up in the gallery was sobbing behind her rusty veil, but it was from joy, not sorrow. And in her heart she promised that as long as she could work she would send twenty dollars for her mother's sake.

Behold now the church of St. Mark, which had felt the hard times, realized suddenly that it did not know what hard times were, and the gifts of its people filled not one but three missionary boxes that year.—Selected.

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NORTHERN ANNIVERSARIES

THE MISSIONARY UNION.

The eighty-third anniversary of the Missionary Union opened upon Monday morning. The Executive Committee submitted its annual report.

Despite many difficulties the good hand of our God has been upon us. Our needs have been great; our missions imperilled; but for our straits uncommon relief has been provided.

As the year progressed it became evident that through the falling off in legacies, the large debt of \$163,000 would be largely augmented. A similar condition of things afflicted the Home Mission Society.

RECEIPTS.

The Treasurer has received during the year from all sources the sum of \$487,101.89.

EXPENDITURES.

Table with 2 columns: Description and Amount. Includes Appropriations for the year 1896-97, Added to Permanent Funds and Bond Accounts, Debt, April 1, 1896, and Debt, April 1, 1897.

The work in the Foreign Field has been faithfully prosecuted, though at great disadvantage resulting from reduced appropriations and the failure to provide reinforcements at points where additions to the staff of workers were sorely needed.

The most prominent feature in the survey of the year's work, is the unusual awakening in China. A marvelous change has occurred in the disposition and attitude of the stolid and conservative Chinese.

The progress in self-support on our mission field still continues, and constitutes one of the cheering aspects in the work for the year. Missionaries have come to realize more fully than ever before the expectations of the Union, and are making commendable efforts to do their full duty in this

matter. Native pastors and evangelists, in response to the instructions given them by missionaries, are indoctrinating their people with regard to systematic giving to God, and are themselves enforcing the doctrine by example.

The most important question of the year has been the financial problem. Preceding reports have emphasized the fact that the annual receipts were inadequate to efficiently maintain in its present dimensions and methods the work of the Society.

Now, should every dollar of the present debt be raised, to attempt to continue work on the present scale would simply result in incurring another, unless the offerings to the Society are largely increased.

It is fitting that the Union, upon which rests the responsibility of this great work, should be confronted with the situation. In the discharge of an imperative duty, therefore, your committee have been compelled to communicate without reserve their convictions, not to create unnecessary alarm, but with a view of protecting the splendid missionary trust which the God of our fathers and our God has committed to the demanition.

During the past year, thirty-five men and women, including wives and missionaries and the appointees of the Woman's Societies, have been sent to the field. Of this number 21 were missionaries returning to their stations, and 14 were new additions to the work. Ten persons are now under appointment—six of these by the Woman's Society, with the understanding that they will be sent out only when the requisite funds are furnished. For two others, appointees of the union, the salaries are guaranteed. Fifty-two missionaries returned from the field

to this country. Dr. Duncan accompanied the report with a speech of great interest. He spoke of the encouraging reports from the district secretaries, and the increasing assistance from pastors. So many societies are pressing upon the churches that it has a tendency to detract from the great work of missions, and the time had come for careful consideration of this multiplicity of demands.

He gave many interesting incidents connected with the work; no man understanding better than he what to say to strengthen the impression he wishes to make, and still better what to leave unsaid. There was a rule in the French army requiring the French soldiers to worship the host, at least to the extent of kneeling as it was carried by.

Another incident happened in Germany. The Baptist master workman in a Government shipyard refused to launch a ship upon Sunday, though ordered to do so. He was carried before the Emperor for punishment, but when the Emperor heard his reason, he sent him back to his place with his salary increased a thousand marks.

Dr. H. F. Colby, President of the Union in an eloquent speech pressed home upon his audience the fact that Foreign missions are a test of our faith, our obedience, our sympathy with our Lord in his love for a lost and guilty race. Foreign missions also test our conviction that the Gospel is indeed the only power of salvation.

Rev. W. H. Cossum a returned missionary from China spoke. The report has showed that as honest men the Union would renege the expenses there was no reason to believe from experience they would be able to meet. The churches are not giving the money, and the Lord has not sent ravens to feed the missionaries.

After having thus announced his sovereign will to the churches, he turned his guns on the Societies for having accepted Mr. Rockefeller's \$250,000. This money was made in the Standard Oil Trust which is a great octopus &c., &c. He concluded: "This great gift should not be accepted unless John D. Rockefeller first makes confession to the American people. We must accept no money that does not come from clean hands. Let Mr. Rockefeller purify himself, and bring in this gift as a righteous, Godfearing man, and then we can accept it." Applause followed but was quickly suppressed.

Dr. Kennard reminded the brother that there was a command in the Bible "Judge not that ye be not judged." His remarks were warmly applauded. Dr. Colby urged cool judgment and thought when the brother had been longer in this country he would modify his views.

Dr. Mabie wished a resolution passed disclaiming any indorsement of Mr. Cossum's remarks. Dr. Duncan urged the passage of such a resolution, saying that if it was not done the whole world would accept the transaction as a



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tactic imputation upon Mr. Rockefeller's record. Secretaries Morehouse and Morgan followed with earnest appeals for the passage of some resolution, but Dr. Galusha Anderson moved to adjourn and that motion carried.

The first speaker was Bro. John H. Eager, our missionary to Italy, who made a most interesting speech upon the work in that field. Bro. A. E. Carson missionary to Burmah gave the reason why missionaries come back to this country so often. It is not that they need rest, but they need the spiritual tonic of going to the meetings where they meet other earnest workers.

Rev. Alonzo Bunker made a most encouraging report of his work. He has been on his field for thirty years, and is evidently a soldier of the cross. For when it was necessary for his family to return to this country he was soldier enough to stand at his post. He was on his way to see them after years of separation when he stopped to attend the meetings. Dr. English followed in what was said to be one of the greatest speeches of the occasion upon Christian Stewardship but human endurance of meetings is a limited quantity after all and a reporter is to be forgiven for taking a rest.

Night.

The sermon before the Union was preached by Dr. N. E. Wood, and it was so strong and wise in its suggestions in regard to the best thing to be done in regard to the various fields that the Recorder ought to publish it at length that Southern Baptists may have the benefit of his suggestions in their missionary work. They may not agree with him in regard to what fields to abandon, but he will set them to thinking.

The same officers were elected and very nearly the same Board of Managers. After the sermon, the missionaries under appointment were introduced and made speeches, both men and women.

Tuesday morning.

This morning was given to the returned missionaries. Rev. W. H. Coesum was on the printed programme for a speech. Dr. Colby read from the printed list the names of the missionaries who were invited to the platform, but he omitted Mr. Coesum's. This seemed to many a serious mistake. It gave a man who was evidently bent on attracting attention to himself and making a sensation an opportunity to pose as a martyr. The attendance was small many having grown tired of so much speaking and gone home.

Rev. H. B. Cochran, one of three missionary brothers made a stirring speech upon Burmah. Dr. Leslie missionary to Africa amused as well as interested the audience with his enthusiastic admiration of the wonderful abilities of the Congo negro. He said he had taught some of the little bush boys reading, writing and arithmetic in six months. This shows that mentally they are much superior to the white race as no little boy in this country was ever known to accomplish so much in so short a time.

Dr. Kennard in a short speech protested against any retrenchment in Africa without indicating how the money could be secured or the ravens trained to carry food to the missionaries. Dr. Warner of China made one of the most inspiring speeches that has been made for many a day. For he showed that all Chinese converts are not Christians for revenue only as has been charged. He showed how nobly the work was carried on after the missionaries had been driven out.

Rev. E. Trebalet seems the most progressive of all, in fact the other missionaries said nothing that would not have been enjoyed by that generation of Baptists which has passed away happily for the progressives. He declared that the crying need of the hour in heathen lands is the "emancipation of woman." Those happily dead Baptists in their ignorance thought the crying need was the salvation of souls. He declared that "education is the backbone of our work in India." Dr. H. M. Bixby was the last—the good wine having been reserved. He was the only missionary present who was at the anniversary meeting held in Pittsburg 45 years ago. He gave an eloquent and pathetic account of his life in Burmah. After the usual thanks to the good people of Pittsburg the Union adjourned. The place of the next meeting is left to the decision of the Executive Board.

One thing which occasioned comment and regret was the conspicuous absence of so many of the leading pastors of the North. These anniversaries are too generally run by the Secretaries, professors, editors and missionaries. It is to be hoped some means can be adopted to secure a more general attendance of pastors and lay men.

EDITOR of the WESTERN RECORDER, Louisville, Ky.: In your report of the Baptist Anniversaries at Pittsburg in WESTERN RECORDER of 27th, your reporter who seems to have been present, makes reference to an address made by me on that occasion as follows:

"Rev. J. E. White, of North Carolina, said the Baptist leaders in that State had about all died in the last few years, and the younger men, these leaders being out of the way, were changing things greatly in the Baptist churches in that State."

Will you allow me space in your influential paper to say, that I said no such thing as this, and above all spoke in no such spirit as this would imply. I cannot understand why any man should desire to distort a falsehood out of the truth. I can understand that a reporter may misunderstand a speaker and report him incorrectly. I suppose in this case, for the sake of charity, your reporter meant to do me no injustice.

I quote from the address, which was written beforehand and spoken as written.

"Our denominational life in North Carolina was in the process of change when this work of co-operation was undertaken. The leadership of the denomination was just being shifted from the devoted shoulders of our older brethren, many of whom had died in the harness to the shoulders of young men whom God had raised up for such a time as that and who, though lacking the experience, wisdom and consecration of the Fathers in Israel, were able to bring unfettered and unprejudiced minds to the task of educating the negro."

I said this and say it again. I did not say that your report makes me say and I would not say it now. Fraternally,

JNO. E. WHITE, Cor. Secy. N. C. Baptist State Con.

[We take great pleasure in publishing the above correction. That our reporter was not alone in his mistake in regard to Bro. White's words, and therefore did not intentionally distort is shown by the stenographic report in the Pittsburg Times. That report quotes Bro. White as saying: "North Carolina's old church leaders had nearly all gone in the last few years, and this left the

work to younger men changing the condition of the church greatly."]

A GOOD VETO.

The following document explains itself. We congratulate Texas on having such a Governor: Executive Office, State of Texas, May 18, 1897.

To the House of Representatives:

House bill No. 157 is herewith returned without approval. It proposes three changes in the law of divorce, authorizing it (1) expressly for habitual drunkenness on the part of the husband instead of holding it cruel treatment as construed by the courts under the existing statutes; (2) for abandonment on the part of the wife for two years instead of three years under the present law, and (3) for abandonment on the part of the husband for one year instead of three years as now. It is respectfully submitted that these changes in the law would be detrimental to society and should not be made.

At the earliest period of our history the present law on the subject of divorce was framed and has answered every reasonable purpose. It has met the demands of half a century of progressive civilization, and at no time has it brought stain or opprobrium upon the State.

Broad, elastic and sufficient, as interpreted by our courts, it has kept pace with the needs and social progress of the people, and yet has tended to make marriage a permanent rather than temporary status. Forty years ago the safe limits within which drunkenness should be made ground for divorce was stated by Chief Justice Hemphill in Camp v. Camp, 18 Texas, 534, and experience has proven the wisdom of the present statute as thus construed. It is believed that the proposed enlargement of the grounds for divorce by lessening the period of abandonment is equally unwise. Whether regarded in the nature of a civil contract or religious sacrament, marriage is the corner stone of our social fabric. It is the foundation of the advancing civilization of mankind. Every divorce is hurtful to society, and every happy and permanent marriage is a blessing. Easy severance of their ties encourages hasty and inconsiderate marriages, but the knowledge that they will be as durable as the conditions of society will permit will make them in a large measure the result of deliberation and sound judgment. Adherence to laws which have stood the test of time will spare our State the shame of becoming the divorce refuge of adventurers and profligates and tend to make marriage, as beautifully described by Sir James McIntosh, a school of the kind affections and a fit nursery for the commonwealth.

C. A. CULBERSON.

"I HAVE learned in whatsoever state I am in therewith to be content." is the common version of Philippians 4:11; but Paul meant much more than these words indicate. He had "mastered the secret," he says, of possessing the greatest abundance without elation, and of enduring the utmost privation without depression. "I have learned in whatever outward condition I am placed, therein to get my satisfaction from myself, and not from my surrounding." This is not stoicism; it is Christian contentment and peace and joy. Comforts and conveniences are not to be despised, but we must not be dependent on them for our happiness.

A LIFE SAVED.

A FOND DAUGHTER WAS NIGH TO DEATH.

Frank B. Trout Tells a Reporter of how His Daughter's Life was Saved. All Parents Should be Interested in this Narrative.

From the Evening News, Detroit, Mich.

Using as a nucleus for his investigation the rumor that the life of the daughter of Frank B. Trout, well known in Detroit, Mich., real estate circles, had been saved, a reporter called on Mr. Trout at his office 103 Griswold Avenue. Mr. Trout showed some hesitancy in giving his opinion for publication, but finally said: "Circumstances and a father's love for his child forced me to try Dr. Williams' Pink Pills for Pale People, but not until the whole medical profession had exhausted their skill. At the age of fourteen we had to take our daughter from school owing to her health. Before this she had been in the best of health, happy and in the best of spirits. She began to fall away and became pale and languid. She was so weak that she would fall down in a faint every time she tried to walk unsupported. The best of physicians attended her, but she continued to grow weaker and seemed to be gradually fading away."

"When she was fifteen she weighed only ninety pounds, and the doctors said it was all gone. Several physicians said that she might outlive it, but that it would not terminate in consumption. No doctor would give them a trial, though I most earnestly begged them to do so. I was growing weaker every day."

"We had tried all the well known remedies, and finally about a year ago I bought a box of Dr. Williams' Pink Pills for Pale People and took them home. That day I had read of a case just the same as my daughter's, and decided to give them a trial, though I most earnestly begged them to do so. I was growing weaker every day. Before she had taken the first box we noticed a change for the

better. She, however, gained strength daily and looked brighter. Every one noticed the change, and I bought two more boxes for her. When she had taken two boxes she was strong enough to leave her bed, and in less than six months was something like herself. To-day she is entirely cured, and is a big, strong healthy girl, weighing 130 pounds, and has never had a sick day since."

"I do not think she uses them now, though I always keep them in the house. My wife and I have recommended them to our neighbors, and sent a few to another young girl, who seems to be in the same condition as my daughter. Had not Dr. Williams' Pink Pills saved my daughter's life I would not recommend them to anyone. I know they do all and more than is claimed for them, and I am glad to recommend them to the world. I know Dr. Williams' Pink Pills for Pale People saved my daughter's life, and that is enough for me."

Subscribed and sworn to before me this fourth day of March, 1897.

ROBERT E. HULL, JR., Notary Public, Wayne County, Michigan.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppression, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork of excesses of whatever nature. Pink Pills are sold in boxes (seven in each box) at 50 cents per box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

Our American Homes

How to Furnish Them.

In this age of PROGRESSION those who are content with the less expensive materials are not compelled to live with badly drawn designs and inharmonious colorings. All the expensive fabrics are reproduced in the lower-priced materials.

In furnishing, the Carpet being the base of color, should be first selected and with great care. The Hall, which is the index to the house, should be given special attention. We have the newest products of the best mills in

Carpets, Rugs, Mattings, Linoleums, Art Squares and All Floor Coverings. Also, Curtains, Portieres and Shades Made to match them.

Come to us for good values, good styles and low prices.

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL.

225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

N. B.—We are the largest importers and distributors of Mattings in the South.

Sunday Schools,

ATTENTION!

When ordering your supplies for Third Quarter, 1897, which begins July 4th, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board,

American Baptist Publication Society

Or any others you may want. Send us your orders and they will be promptly filled.

Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need.

Baptist Book Concern, Publishers,

Third and Jefferson Streets, - - - LOUISVILLE, KY.

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.

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Stephen E. Jones, Fire Insurance.

Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

Waverley Bicycles. Built by Experts. It is not to be wondered at that cycling and mechanical experts... success. Equipped with absolutely true bearings. \$100. Last year's Waverleys have been greatly improved, and as there was no new machinery to buy, the price has been reduced to \$60. Catalogue for the asking. INDIANA BICYCLE CO., Indianapolis, Indiana.

It is not to be wondered at that cycling and mechanical experts... success. Equipped with absolutely true bearings. \$100. Last year's Waverleys have been greatly improved, and as there was no new machinery to buy, the price has been reduced to \$60. Catalogue for the asking. INDIANA BICYCLE CO., Indianapolis, Indiana.

CAPON SPRINGS & BATHS

On the Great North Mountain. Alkaline Lihis Springs, 1000 to 1500 guests annually. Elite of North, South and West. Largest and socially most pleasant company at any mountain resort in this country.

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked daily except Sunday unmarked are daily. Departs Seventh and street.

CINCINNATI AND THE EAST; ST. LOUIS AND THE WEST.

Table with columns for LEAVE, No. 20, No. 16, No. 18 and rows for Louisville, Cincinnati, Columbus, Pittsburgh, Washington, Baltimore, Philadelphia, New York, Boston.

Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars to New York without change. Train No. 20 has sleeper to Cincinnati open at 9 pm to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST

Table with columns for LEAVE, No. 20, No. 16, No. 18 and rows for Louisville, Cincinnati, Columbus, Pittsburgh, Washington, Baltimore, Philadelphia, New York, Boston.

Trains No. 16, 18 and 46 have elegant day coach, Pullman parlor and sleeping cars to St. Louis.

Trips arrive: From East - 7:30am 10:30am 6:00pm 10:30pm; From West - 7:30am 11:30am 8:30pm.

Items of Interest.

The responsibility for the fire in the Charity Bazaar at Paris in which so many noble ladies perished, has been located. A man confessed that when the lamp of the cinematograph went out, he unscrewed the top and poured some ether into it. Owing to the darkness, he could not see when he had filled it, and he asked his companion for a light. He struck one and held it near the can when the ether took fire. Both men are under arrest.

Texas is now having a turn with the floods. A levee broke at El Paso and the Rio Grande flooded the city, sweeping away one hundred houses. The opposite levee broke also, and Juarez, Mexico, is also flooded. New levees have been thrown up in El Paso to try to save the business part of the city. Many farms are under water along the line of the river and the losses will be heavy.

The Sugar Trade Journal says this year's sugar crop in Cuba will reach about 200,000 tons, which is about one-fifth of the average. The estimate is that the sugar crop of the world now much exceeds the sugar cane crop.

Paul Kruger is not deceived by the friendly talk of Germany into relying on that country for help to maintain the freedom of the Transvaal from British rapacity for gold. A German officer at Pretoria recently was telling him, through an interpreter, of the support he had received from Germany. Oom Paul said to the interpreter: 'Ask him what good Germany was in January, 1895. The old woman just snatched and Germany was nowhere to be seen.'

A suggestion is made that the name Confederate Veterans' Association be changed to Confederate Survivors' Association, so as to give the initials to the old veterans. C. S. A. it is said Gen. Gordon approves this change.

We are glad that the Secretary of War has revoked the permission which was given to Catholics to erect a chapel on the grounds of the West Point Academy. The permission was an outrage.

Maryland appointed a Commission to report to the Legislature what two citizens of that state should be honored with statues in the National Capitol. The Baltimore Sun asked for an expression of opinion from the people. From the replies, it appears that Roger H. Tacey and Charles Carroll of Carrollton are the favorites.

The city of Glasgow, Scotland, has closed a contract with a California Company for the asphalt to pave several streets. This will be quite an advertisement for the California asphalt. There are large beds in Kern and Santa Barbara counties, one bed containing an estimated amount of 80,000,000 tons.

Judge Bradley must be on the list of those who have done their worst to destroy respect for the courts. When the Wilson tariff bill was up, there was much talk of a sell out to the Sugar Trust on the part of certain senators. Investigation of investigation was formed. A broker refused to answer questions and the court sent him to prison for a month. The Sugar King and the Secretary of the Trust refused to answer the questions also, and Judge Bradley lets them go!

Two new saints have been added to the Catholic list, but their names are so unusual, we do not believe many prayers will be addressed to them. They are Zaccaria, founder of the order of Barabantes, and Fourier de Maitaincourt of Lorraine, who is called the Apostle of Lorraine. The canonization was by the Pope in Rome.

The canonization of the two new saints was the most elaborate ceremony witnessed in St. Peters since the popes began to pretend to be priests. Attendance to the Cathedral was 40,000 were present. In a long procession, the Pope was carried to St. Peters and placed on the throne. First a Cardinal with a long name and a longer string of titles requested the Pope to make these names saints. After the first request the Pope intoned the 'Kyrie'; after the second, he intoned the 'Veni Creator.' After the third, he arose and proclaimed the new saints.

The Marquis Ito, formerly Japanese Prime Minister, passed through New York City from Canada on his way to London as the representative of the Mikado at Queen Victoria's jubilee. In an interview he said very little except that personally he is not opposed to the missionaries who go to Japan and he thinks they do good there. He represents Japan as prosperous, business being good.

One of the Italian volunteers for freedom who went to Greece to fight against M. Halli, the Greek premier, who summoned the police and ordered him out on the Italian ironclad Bardagna, with orders never to put foot in Greece again. As the police were carrying him to the Piræus, they were attacked by his Italian fellow volunteers and a fight ensued in which one man on each side was severely wounded.

The English Dynamite Trust are debating establishing factories in the United States. This will give them protection and enable them to pose as an 'American' dynamite industry. They are making factories in the East and in the West.

MORPHINE. Opium, Whisky, Cocaine, and other drugs. Endorsed by physicians, ministers and other. Book of particulars, testimonials, etc. Free. Write to Dr. J. B. Wilson, 123 E. 2d St., G. WILSON CHEMICAL CO., Dublin, France.

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. Over the words and yet too, as long as the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

GABBERT.

Brother Napoleon J. Gabbert was born on a farm, near Philipps, in Daviess county, Ky., Jan. 3, 1834. He received his education in the common schools of his county. In early manhood he was engaged in agricultural pursuits. Later on he turned to the carpenter's trade, which he followed successfully, returning to the farm when not thus engaged. He professed religion in March, 1878, and was baptized in April by W. H. Dawson, and became a member of Southampton Baptist church. He moved his membership to Hopewell church, after its organization. He was a consistent and valued member up to his death, which occurred March 2, 1897, from double pneumonia. He was united in marriage to Miss Lucy Tuttle, by Rev. Willis Smith, April 8, 1860. His last illness was brief but severe. He had become truly consecrated to the service of God. His strongest earthly ties were his wife and two children, his parents and sisters. But he was resigned to death and passed peacefully away. He was a good man, and his departure is a great loss to his family, his church and his country. Memorial services were conducted at Southampton church by his former pastor, W. H. Dawson. Loving hands laid his mortal remains to rest in the old church yard, to await the resurrection of the dead. His name and memory are sorely embalmed in the hearts of a multitude of friends. The hallored influences of his Christian life and tranquil death will long invite to the service of God on earth and to the saintly everlasting rest in heaven. W. H. DAWSON. Thursday, June 1, 1897.

COAKLEY.

The Lord visited the home and our own Pleasant Valley Baptist church, May 11th, and took unto himself one of our members, Doctor Samuel D. Coakley. He had been a great sufferer for the last two weeks. While under the best medical treatment, he passed away. His death was an infirmity pain to him, but a great loss to his church, his pastor, his country and his family. He was in his forty-second year; a faithful and earnest Christian man and gentle in his bearing, sustaining only increased appreciation; acquaintances only revealed the true quality of the man. He had been a Christian for 26 years. We as a church have lost one of our pillars. T. M. GIBBS. Thursday, June 1, 1897.

KOCH.

Mr. George Koch was born April 8, 1834; died Oct. 23, 1896. He was reared in the Lutheran faith. During his illness a Roman Catholic priest labored with him and tried to make a Catholic of him, but failed. It was my privilege to be with him also; after my simple instruction to him on the plan of salvation, I found him trusting Christ alone for salvation; He leaves a daughter, a sister and brother and other friends to mourn his departure.

SMITH.

Miss Flora A. Smith, a niece of his who resided at the same place, was born Jan. 26, 1878; died March 18, 1897. She was a good girl, loved by all who knew her. She leaves a mother and two brothers who deeply mourn their loss. She gave bright evidence of her acquaintance with Christ. Her funeral was held by the writer, according to their request, after which their remains were interred in the family cemetery to await the final summons.

LABRY, KY.

Whereas, Rev. Lewis H. Salin has departed this life, the Baptist church at Short Creek, Pendleton county, Ky., feel it our duty to offer the following resolutions of respect to his memory. Resolved, That we owe him a debt of gratitude for the much good he did for the Master's cause while among us, and we will hold him in fond remembrance until we meet again, where it will be truthfully said of him: 'Well done, thou good and faithful servant.'

2nd, That we recognized him as a standard bearer, the true and tried, a generous Baptist, sound in the faith, fearless in the presentation of the truth in the face of his best convictions, a scholarly Christian gentleman.

3rd, That we tender our heartfelt sympathy for his bereaved family and join his many friends in mourning the loss of 'a great man that has fallen in Israel.'

4th, That these resolutions be placed on our church book in the case of our dear work, and in token of our love and esteem; a copy be sent to his family and one to the Western Recorder for publication.

T. J. MARKBERRY, Pastor, REV. M. W. CRAWFORD, Clerk, W. H. CRANE, Church Clerk, Committee.

The human body is a steed that goes freest and longest under a light rider, and the lightest of all riders is a cheerful heart.—John Burroughs.

Walter Baker & Co.'s BREAKFAST COCOA. Absolutely Pure—Delicious—Nutritious. Costs Less than One Cent a Cup. DORCHESTER, MASS. WALTER BAKER & CO. Ltd. Established 1820. Be sure that you get the genuine article, made at DORCHESTER, MASS.

WERE a home to be in flames to-morrow, and were a mother to seize her gold, and her jewels, and her ring, and rush from the flames and forget her infant slumbering in its cradle, she would neither be so inhuman nor so inconsistent as that man who cares for the toys of a day, and thinks nothing and cares nothing about a soul that stands in eternal jeopardy every hour if not justified and pardoned.—Selected.

Secret prayer must be the root for nourishing all public prayer and service. 'Apostasy begins at the closet door,' says Philip Henry. It is only as we dwell much in the shadow of the Almighty that we are able to endure the sunlight of the world.

STATE OF OHIO, CITY OF TOLEDO, ss. FRANK J. CHERRY makes oath that he is the senior partner of the firm of F. J. CHERRY & CO., doing business in the City of Toledo, County of Lucas and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE. S. W. HENRY, Notary Public.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1888. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHERRY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

KENTUCKY CHRISTIAN DEARERS TRIP TO CALIFORNIA.

The Y. P. S. C. E. Transportation Managers for the State of Kentucky have closed their contracts and made all arrangements for their trip to San Francisco to return on the occasion of the sixteenth International Convention of the Society. Every comfort possible will be provided to make the trip one of great pleasure and enjoyment. The 'Official Route' will be the St. Louis, O. & N. R. to Louisville and St. Louis, O. & N. R. to Kansas City, Union Pacific Kansas City to Denver, D. & G. W. to Denver to Omaha, St. Paul & Northern Pacific, Manitowish, Garden of the Gods, Grand Canyon and Salt Lake City and Southern Railway to San Francisco. Special rates will be made and entertainment provided at many points of interest. Special rates connecting Kentucky Stations in care of the Y. P. S. C. E. Committee and Railway Officials will be in effect from Tuesday, June 29th. Railroad and Sleeping Car fare will be very reasonable.

Those contemplating the trip should apply at once to the undersigned who will furnish full information. Don't delay. Space on this train will be limited. I. C. ARMBRIGHT, E. B. JAYDE, Covington, Ky., A. J. ARRIK, Mt. Sterling, Ky., ALLEN B. WALKER, Hopkinsville, Ky., Dr. Wm. F. BANSA, Louisville, Ky., Transportation Managers for Ky., Y. P. S. C. E. R. S. BROWN, D. P. A. B. & O. S. W. Ry. Louisville, C. W. Paris, Cincinnati.

FREE. To introduce our Celebrated 'Free' for a limited time to ladies suffering from any chronic weakness or disability peculiar to their sex. DR. FRANCIS & CO., 21 Bedford Place, Cincinnati, O. HAY FEVER. Cured at 5 cents a day. No doctor will do this. Write to-day for particulars. Southern Medicine Co., Corinth, Ky.

HEADACHE CURED. A Free Sample of Dr. Whitehall's ME-CRIM-INE. (ME-CRIM—A Half Headache.) the only pleasant, prompt, perfect relief, and cure for all forms of HEADACHE and NEURALGIA. Sent on mention of this paper. 50 cents PER BOX. Sold by all Druggists. The Dr. Whitehall Med. Co., South Bend, Ind.

WASHING MADE EASY. Our rule is never to use anything for a premium until we have tried it, or had it tried by those competent to judge of its merits—that is what we have done with the Pedigo Perfection Washer.



FIRST—It is the simplest, lightest running, most easily manipulated machine manufactured. SECOND—It is made strictly on scientific principles, and has nothing about it that will get out of order. THIRD—The tub is made of the best Galvanized Kalamene iron, and positively cannot rust. FOURTH—The rub is hung in the tub by our special hinge, and is made so as to allow it free motion; and is so constructed the rub will adjust itself to suit any amount of clothing in the tub.

FIFTH—It is very light, weighing about 24 pounds. The price of this Washing Machine is \$6.00. Western Recorder 1 year \$2.00. You can have both by sending us \$6.00. The freight will be about 50 to 75 cents—that you will have to pay. Send us \$6.00 cash, and get the best Washing Machine made and the best Baptist paper published. Address all orders to... WEST'N RECORDER, Louisville, Ky.

